

Messenger and Visitor.

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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 23, 1887.

NO. 8.

—CHARGING THE LOSS TO THE LORD.—We read, not very long since, of a little boy who was accustomed to give one cent of his pocket money each week to the Lord's cause. One week he lost a cent, and when Sunday came, he did not put his cent into the collection. On being asked the reason, he said he had lost the Lord's cent that week. There are others than children who act like this child. When a crop fails, or a barn is burned, or the income is cut down by half times, there are many who cease to make their contributions to the Lord's work. If they drink tea or use tobacco, there is no thought of cutting off these indulgences. The income or the property that has been lost is charged to the Lord, and his cause is siphoned of the amount. Considering the claims of our dear Lord and the needs of his cause, contributions to him and his work should be kept up, even though we have to deny ourselves many indulgences.

—DR. CARPENTER.—Dr. Carpenter, as we informed our readers a few months ago, has gone to labor, at his own charge, among the Ainos—the inhabitants of some of the smaller islands near Japan. From a letter in the *Standard*, we learn that he has begun work at Nemuro, a town of six or seven thousand inhabitants, contiguous to the dwelling places of the Ainos. Already he has gathered around him a little handful of scattered Christians, and there are many enquirers after Christ and his salvation. He intends to make this the base of operations for his work among the race he desires more especially to reach. We learn that his brother, who has made a competence in business, has decided, with his wife, to join him, and spend his life and means in the blessed work of saving the perishing heathen. Dr. Carpenter appeals to the men and women of wealth, who are fitted for foreign mission work, to do as his brother and his wife are reported to have done. Why should not many of them respond?

—WHAT MAKES THE DIFFERENCE.—A communication in an exchange gave us a great surprise. He gave us the impression that two venerable Baptist ministers went to a jail, had the thirty or forty imprisoned criminals assembled, held a service, and at the close gave the communion to five of the seven murderers among the number, and to twelve criminals of lesser grade, who all belonged to the Baptist denomination. The sixth of the seven murderers who were Baptists could not receive the communion, being unbaptized. The reader can imagine our wonder that so great a proportion of the criminals were Baptists, and that ministers of our denomination could be found to give them the Lord's Supper. At the end of the communication, however, we found that the clergymen were Jesuit priests, and the criminals were Roman Catholics, and then we were not surprised at all. The fact that the statement as we first misunderstood it should appear so incredible, and as it was finally explained, should be taken as a matter of course, is suggestive.

—MISUNDERSTOOD.—Hillside, in the *Examiner*, refers to an experiment which will be of interest to our readers:

The Boston Herald has paid a generous tribute to Baptist churches and preaching. It sent numerous reporters around to different churches to express their own opinion of the preachers, and to gather up also the opinions of intelligent hearers. They give the highest praise to the Baptist pulpit for evident earnestness in the preacher, and for direct grappling with the consciences of the people. They innocently express surprise that special Baptist views were not prominent, and that sermons were so broad, in range, catholic in spirit, and so prodigiously in earnest. The sermons of Phillips Brooks were commended for broad humanitarian sympathies, but were pronounced deficient in grip upon conscience; while those of Gripe Herford were declared to be wholly destitute of spiritual and practical power, their charm lying in their elegant literary culture. They made a frank confession that they were greatly surprised at the large congregations uniformly found, and declare it to be a singular error that the masses have fallen away from the churches. These are curious reports to be found in a paper belonging to the extreme left wing of liberalism. They may help, possibly, to correct the popular prejudice against the Baptists, which Sam Jones is not ashamed to repeat frequently, that they generally preach about water. Every child man ought to know that Baptists lay less stress on baptism than other denominations, for the sufficient reason that it is administered only to those who give evidence of a new birth.

—EVEN RESULTS OF A BAD PRINCIPLE.—One of the strongest of the Baptist churches in Boston is being much weakened by an internal struggle. A large Bible class has been held in connection with the church. This has declared its independence of the church. When the church attempted to bring it under its rules the class removed to another place, started an opposition meeting at the same hour that the church held its services, and attempted to drive away the pastor, who stood by the church. Unfortunately some of the members of the church sided with the Bible class, and the result is a grievous rending of her

forces. The only way to preserve the unity of the work of the church is for the church to have all its agencies under its direct supervision and control.

—BAPTISTS OF NEW YORK.—The statistics of the work and growth of the Baptists of the State of New York for the last year are very encouraging:

There are reported 644 pastors and supplies, an increase of 34 over last year; 6,500 baptisms, an increase of 1,348 over last year; a total membership of 121,390, an increase of 3,612 over last year; a total of 13,602 officers and teachers in the Sunday schools, an increase of over 181 over last year; 3,447 from the schools have united with the church, an increase 186 over last year; and 826 schools, a decrease of 13, owing, doubtless to the change in Associational relationship of the churches. There is an increase in value of church property of \$1,620,426; a decrease of debts on the churches \$67,717.12; a decrease of amount paid for improvement of property \$4,006.35; an increase of benevolence of \$22,669.71.

—GRAND.—At an entertainment at the White House, given by the President of the United States to the foreign diplomats, we were served to all but one, and she was no less a lady than the mistress of the White House, Mrs. Cleveland. Thousands of anxious wives and mothers will bless her for her fidelity to her principles in a position so high and yet so trying. Strange to say, there was not a gentleman from the President down, who had the chivalry to relieve her from the embarrassment of singularity, by following her example. But she doubtless has the highest approval of her own best self, and she has won the respect and admiration of thousands on thousands. Although she is not the highest lady in our own land, our readers will join us in saying God bless her.

—OFFERED TO PROHIBITION.—Dr. Behrends, who left our denomination a few years ago, because unable to endure strict communion, argues against prohibition in the *February Forum*. He holds that "personal morality cannot be secured by statute regulation," and that for the state to prohibit is to go out of her just sphere, and trench upon personal liberty. It might be said that the state should protect the wives and families of those who drink, even though the personal liberty of those who indulge is curtailed. Besides, if the office of a government is to promote the highest general good of all subjects, there is abundant ground for prohibitory legislation. It is significant that the grounds taken by Dr. B. are almost identical with those of the great Chicago Liquor Dealers' Association. He would go a little further than that body in abolishing the saloon, that is all. A contemporary hints that he may find the Niagara current of a fashionable and wine drinking community too powerful for even his sturdy strength to resist. A man does require great strength of principle, when pastor of a fashionable church, to stand firm against fashionable sins. But there is also a greater than a Niagara current setting toward prohibition, and it will require many Drs. Behrends and Crosby to stem its course.

—SUGGESTIVE.—A correspondent of the *National Baptist* refers to the work of Dr. Talmage at the Brooklyn Tabernacle:

On Sunday, Jan. 23, Dr. Talmage received 342 members into his church. If there were only hope that some would be workers and givers, there would be more cause for rejoicing; but with its hundreds, yes, thousands, of members, the Tabernacle does not do as much for missions as many village Presbyterian churches. On Monday, Jan. 24, the pews were sold at auction. I went. It was a strange scene. One man gave \$75 as premium for first choice. The one who bid \$50, seeing he could not be first, took second choice for \$50. It was some charity to believe there is no "goodly strife" in these contests, and a good deal more to suppose there is no "vain glory" in the notoriety of buying the first choice. But, with rights and premiums, the trustees expect an income of \$30,000.

Where a church is so large that little effort is needed to meet current expenses—especially if these are all met by premiums given to secure the personal right to a prominent seat—liberality is not developed. The less people are called upon to do, the less they are inclined to do; the more they are induced to give on the selfish principle, the less they will give on any other.

—TOLERATION IN CHINA.—It will be remembered that mobs wrecked many mission premises in various parts of China, last year, and many native Christians were killed. The Chinese government made frank apologies, and paid over about \$750,000 indemnity for the losses sustained. Indeed, the losses were overpaid, according to the reward of a commission of the United States own choosing, and there has been a great deal of haggling, on the part of the American government, to avoid returning the balance. The Chinese government, however, has made a proclamation, declaring:

"That the Christian religion is entitled to respect since it teaches men to do right. Missionary chapels are to be protected, and anything in the shape of disturbance toward them is to be put down and punished with the utmost vigor of the law. In one of the

proclamations they are reminded that those who embrace Christianity do not cease to be Chinese. They have, therefore, an undiminished claim for the protection of the law of their country, and they owe in return a corresponding obedience to it."

The United States government may well profit by the example of that of China. The harrying of Chinese by mobs in Christian America, arouses a deep prejudice against Christianity in China.

—EXPLANATION.—A short time since we published as item of news from a church, and an intimation that another church was looking with covetous eyes toward its pastor. The brother sending the news added a postscript intended for the editor alone. Unfortunately, he put the communication among the correspondence intended for the compositors, and it was published without our seeing it. We are sorry it happened; for it places two esteemed brethren in an unenviable position.

—SUBSCRIBERS.—The subscriptions have been coming in very freely for the last few weeks. Many, however, remain unrecruited. Will not the subscribers who have not paid for 1887 kindly renew at once? There are some who have not renewed since January 1886. We should like to hear from them especially.

Halifax Notes

Even while we are in the last agonies of a frantic campaign, our people are still mindful of the wonderful weather we are having. The winter which this part of Nova Scotia is now enjoying, or enduring, just as one may look at the matter, is certainly the most remarkable in its history. Neither the "oldest inhabitant" who has a clear remembrance of what took place eighty years ago, or the cool man of records who does not trust to his memory, can give us an account of another winter like this. The most peculiar thing about it is not the fact of unusual warmth, but rather the rapid succession of hot and cold waves. Since the first of December snow storms have been plenty enough; but, as nearly all have ended in copious rain, very little remains upon the ground. On the side of Citadel Hill where the sunlight has a fair chance, the grass still retains an unmistakable tinge of emerald, while about three days of every week display the characteristics of Indian summer.

I should be very happy to report that the affairs of our denomination were displaying a healthy activity; but such, I am sorry to say, is not generally the case. With the one exception which you have already heard about, the spiritual life of our churches continues quiet and uneventful. What the near future has in store for us we cannot say. It may be that a season of glorious refreshing is close at hand, and that the present faith trying darkness is about to break away before the morning for which we are praying. The work which has been done at the Cornwallis St. church, and which is still going on, shows the willingness of God to give a special blessing whenever our hearts are open to receive it. A good deacon of this church, who has not missed a meeting since the present interest began, recently suggested to the writer that if every Christian would try as hard to be the means of saving one soul as many Christians have labored in the interest of political parties, our city would be revolutionized with the greatest revival in all its history. Undoubtedly what is needed at this time is more energy and keener realization of individual responsibility.

The Tabernacle Baptist Church, of Halifax, has now completed about twelve years of a struggling, but still constantly growing, existence. Dark discouragements have often obstructed the pathway of this society, and the work as it now stands represents a vast amount of earnest and self-sacrificing labor. The high degree of spiritual success which has resulted from these efforts, affords the most substantial encouragement to this church, and any other church that may be placed in a similar position. During its comparatively short history the Tabernacle has enjoyed the blessing of numerous revival seasons, and there has seldom been a time when sinners were not seeking the Saviour. At this time Pastor Avery, and the brethren and sisters who are holding up his hands, find many reasons for encouragement, and in common with all our workers in this city, they are looking forward to weeks of special interest, which they expect to see in the immediate future. At last, after long waiting and many disappointments, the church now sees its way clear to go on with the building of their sanctuary. The vestry, in which they now worship, is entirely inadequate for their needs, and the people have resolved to complete the superstructure without delay. The location, on Brunswick Street, is just the place for a wide-awake Baptist church. It is a region of families, and when Halifax begins to realize what she ought to be, the unoccupied spaces near by will afford room for

the houses of a large population. May the God of Israel sustain and advance this interest.

Halifax, Feb. 12.

Correspondence

Sometimes wish that I was a millionaire, how I would support all the objects of benevolence embraced in our Convention scheme. I think I could do ever so much good with money if I had it. One thing I know I would do. I would pay all the debt that is resting like a burden on the Home Mission Board. I think sometimes that our worthy Bro. Cohoon must be an extraordinary good and strong man, or he would back down on the denomination and say let them alone, they are joined to their idols—their worldly goods. The Messenger and Visitor, from week to week, brings earnest appeals to all the churches from the corresponding secretary of the Convention Board for money to carry on the work of Home Missions in these provinces; but they are just read and that is all on the part of hundreds of Baptists in the Maritime Convention. What is the cause? I am lead to ask. Certainly it cannot be for the want of knowing their duty on the subject.

They have learned it, both from our paper and their pastors. And if they read the Word of God they are taught that the greater part of godliness is giving, as God prospers them to carry on the blessed work beyond the narrow circle in which they move. Then what is the trouble? Can it be for the want of means? I think not. No one can possibly make me believe that for God says, "Give as I prosper," that is all the Lord wants, and that is all he asks from any of his children. This done, and all the benevolent schemes of the denomination are supported.

It is just as evident to me that we are robbing God of what is his when we withhold from these objects of Christian giving in the scheme of the Convention as it was for the nation of Hebrews to rob God in those "tithe and offerings which he justly claimed at their hands"—Mal. 3: 8. And yet it is a painful fact that these robbers of the Lord Jesus Christ will get down on their knees in their prayer meetings and elsewhere, perhaps, and say "Let thy kingdom come." "Give us this day our daily bread." They want their daily loaf from God's pantry, but they are not willing to give a slice off of it to spread the "kingdom" beyond their own door. They say "Charity begins at home," and puts all the money, the Lord's money too, in the bank and keeps it there. Such charity—poor little thing—never staggers out of its own door.

When an appeal has been made for money for Foreign Missions, I have heard professing Christians say, "We have heathen at home to look after without sending money away out there to Burma," but I have noticed that those persons who say this are the least willing to do anything to convert and save these home heathen. Are they Christians at all? How can he be a Christian and not be Christ-like? Christ gave himself for us and to us. He could give no more, and his love for us could give no less. Now I ask, How can one be a true Christian and not give himself and all he has to Christ if his cause demands it? "If any man love me he will keep my commandments," And his great commandment is, "Go ye into all the world and preach the gospel to every creature."

The world you see is the field in which the Christian is to labor—the whole world—all the world. "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples." No, that man who will not give to the spread of the gospel of the dear Son of God, can scarcely be a Christian; for Christianity is living for Christ—giving to Christ. "The love of Christ constraineth us." This is the great motive power.

I have come to believe more than ever that I cannot be a true minister of the Lord Jesus Christ, without the missionary spirit; for the Spirit of Christ is the Spirit of mission. "He came to seek and to save the lost." "Now if any man have not the Spirit of Christ, he is none of his"—Rom. 8: 9. If I do not pray and labor for the conversion of the world with a true heart—if I do not give of my money to send the gospel and establish the gospel in the regions beyond, how, I ask, can I be in sympathy with our Saviour? How can I be a true servant of the great Master? If we give lip service, let us give heart service and pocket service also. Jesus gave all. Let us prove our faith by our good works. Let us "come up to the help of the Lord against the mighty." There is no loss in sacrificing for Jesus, but great gain. The end of godliness is infinite glory. I mean a godliness that goes down into the pocket, and this reminds me of a dialogue, *Rowden*, between "Two pious sisters," Desire and Prayer, who one day visited a certain paragon by the name of Pocket. The same was a member of a large and influential family of Pocketes; some of whom

were of a most generous disposition, free in giving, and liberal in every good cause that sought support; whilst some others were remarkable for their narrowness of mind, and therefore in disposition, toward any charity, however worthy, that asked for aid. After a little conversation on general subjects, Prayer remarked on the interest she took in the state of the poor heathen, "perishing for lack of knowledge."

"Oh, that they might be saved!" breathed Desire. "Amen," said Pocket.

"I am longing for the day when 'the knowledge of our Lord shall cover the earth, as the waters cover the sea' (Isa. 2: 2; Hab. 2: 14), remarked Desire, with much fervency.

"Amen," said Pocket.

"And seeing such glorious time will come, I felt encouraged to ask the King so to order events as to open the way in such direction," remarked Prayer.

"Amen," said Pocket.

"I have begged of the King to hear our daily petition, 'Thy kingdom come,'" said Prayer.

"Amen," said Pocket.

"It is promised that through the gospel, the Lord Jesus Christ 'shall have dominion also from sea to sea, and from the river unto the ends of the earth' (Ps. 72: 8), observed Desire.

"Amen," said Pocket.

"How is it to be brought to pass?" asked Prayer, to which Desire replied, "By the blessing of God on the united efforts of the church, and the outpouring of the Holy Spirit. 'Oh, that the day were come!'"

"Amen," said Pocket.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," (Ps. 2: 8), said Desire, in the words of promise, unto Prayer.

"Amen," said Pocket.

"God alone can effect this mercy," said Desire; "and that he may bless this Word preached to the perishing, in order that they may be saved, we must send them men after God's own heart."

"Amen," said Pocket.

"Which good servants of the Lord must be sustained in their great work," observed Desire.

"Amen," said Pocket.

"They are men subject to human infirmities; who require habitations; who hunger and thirst, and need food and raiment; and, I trust, warm hearts and liberal friends will be found to administer according to their wants. Knowing the laborer is worthy of his hire."

"Amen," said Pocket.

"We are to-day making calls on the Benevolent to aid in this glorious work of the world's evangelization," remarked Desire and Prayer.

"Amen," said Pocket.

"We have, therefore, come to ask your contribution for the spread of the gospel, the salvation of the heathen, and the glory of the Redeemer," said Desire.

"Amen," said Pocket.

"The work cannot be carried on without money," observed Desire.

No reply from Pocket.

"What amount shall we say for you, sir?" asked Desire, very sweetly.

No answer from Pocket.

"You said 'Amen' just now to all our matters of petition," remarked Desire and Prayer, together. "The best proof of your love to the cause is in cheerfully assisting its support, and, therefore, giving as the Lord in his mercy has prospered yourself."

"Cannot afford it, really," at last Pocket answered, very anxious to get rid of his visitors.

"Then after all, you wish us to understand you leave the Lord's cause to the support of others, and to excuse yourself?"

"Amen," said Pocket.

What Can I Do?

1. You can be a Christian. As the sun transfigures a drop of dew by the reflections of his own glorious image, so, if you but hold still in faith, Jesus will shine in and through you, making the weak, worthless, perishing man you are now, a medium of his own matchless grace. A steady life for Christ is a means of usefulness, incalculably effective.

2. You can pray for others. There may be little apparent connection between fervent prayer for another and his spiritual improvement, but there is such a connection, and it is vital. Daily prayer for others is daily service which the Master will ultimately reward.

3. You can win the love of others. Love is a cable between souls through which mighty influences flow. We transfer to some extent the good that is in us, to those who love us. All humility, gentleness, patience, kindness, and helpfulness, beget love in those who witness these graces.

4. You can speak to others. A prudent word spoken in love has often proved a seed of life. A good woman once addressed a word of admonition to a man in her employ. Another man simply overheard her remarks, and was led by them to Christ. But the lips open for the utterance of Jesus' name, and for a plea in his behalf. You may still these. With attention prepare people to receive our practical counsels. They reason: "If he cares enough to come, he must have some interest in me. If he has interest in me, I owe attention to his words." Visit to the poor, neglected, indigent, worthy, afflicted, ignorant, may often be rewarded to our good, even though the subject of religion is not specifically mentioned.

5. You can put good reading into the hands of people who need it. The Sunday-school book, the religious books in your own library, a little tract or leaflet, may be put in the way of somebody every day. The right book in your spare time, or handed to a friend about starting on a journey, or forwarded by mail, may do wonders. A ticket agent on a railroad depot used to give away fifty dollars' worth of tracts every year. A tract went with every ticket sold. More than twenty persons wrote to him, acknowledging that the tract he had thus given them had been blessed to their conversion.

6. You can reach people with gospel influences, who from sickness or suffering are most susceptible to them. There is a gentleman in Paris who watches the ordinary notices in the morning papers, and sends to the bereaved little tracts adapted to their situation. A visit to the poorhouse and the jail may often be blessed to the good of their inmates. Oh, how many such opportunities for usefulness are neglected by us! There, too, are the sick, who lie for days weary, discouraged, and often friendless. How full of cheer a daily walk, with the reading of God's word, a prayer, and a cordial chat about life and its experiences, doth and the new life!

7. You can invite and persuade people to attend God's house—the preaching service, the Sunday school, and the social meetings.

8. You can enlist others in work for the Master. Here are church members who should be awakened to God's claim upon all men for service. A word, a plea, often repeated, ever urgent, may be the means of awakening them to a sense of duty.

9. You can give. Five cents a day is something in ten years, spent in benevolence. Who can not give five cents a day? But what we all want most of all, is the "ready mind," that our services may be "not by constraint, but willingly." Good Lord, give us, thy servants, willing, loving hearts, to toil with fidelity and delight, for thee.—*Am. Tract Society Tract.*

This, That, and the Other

—Chemists tell us that the black bit of coal in your grate and the diamond on your finger are varying forms of the one substance. What about a power that shall take all the black coals in the world and transmute them into flashing diamonds, prismatic with the reflected light that comes from his face and made gasms of his strong right hand? The universe shall wonder at such results from such material.

—The bank note without a signature at the bottom is nothing but a worthless piece of paper: the stroke of a pen confers on it all its value. The prayer of a poor child of Adam is a feeble thing in itself, but once endorsed by the hand of the Lord Jesus, it avails much. There was an officer in the city of Rome who was appointed to have his doors always open in order to receive any Roman citizen who applied to him for help. Just so the ear of the Lord Jesus is ever open to the cry of all who want mercy and grace. It is His office to help them.—*Ryle.*

—The hardest master in the world is the devil. He exacts more of his servants, and rewards them more meanly than any other master. He promises great things, which he keeps always far off in the future, and when by bitter experience the truth is discovered by the deceived soul, he finds himself to be, as another has well said, "the fish, that at first tastes only the bait, but afterwards feels the barbed hook."—*Methodist Recorder.*

—The appellation of gentlemen should never be applied to a man's circumstances, but to his behavior.

—The *Golden Rule* thinks that detending the faith by being a party to a church quarrel, "is usually in the interest of his Satanic Majesty."

—The teachers' salaries in Spain are ludicrously small. Of 13,000 teachers, 1,273 receive less than twenty five dollars a year, 2,827 receive from twenty-five to fifty dollars, and only half of them have a salary that amounts to one hundred dollars.

—That while that swallowed I a (who, by the way, was a Baptist preacher) was very much like some devils in this day, who allow their preacher on Sunday and new him out on Monday.—*E. L. Magoon.*

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—1887—
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GOLDEN TEXT.
 God will provide himself a lamb for a burnt offering.—Gen 22: 8.

I. THE GREAT TRIAL. There is a double purpose in all trials. Life is both a probation and an education; a probation through the process of education, and an education through the probation. (1) The trials of life are to prove what we are, to see if we are fitted for larger things. (2) The meaning of trial is not only to test worthiness, but to increase it, as the oak tree is not only tested by the storms, but toughened by them.

2. *Take now thy son, thine only son.* He was the only son of his wife Sarah; he was the only son of promise, and to whom the promises were given and assured. *Whom thou lovest.* For whom he had waited long, in whom his hopes had centered, who was the joy and comfort of his old age. *Get thee into the land of Moriah.* It is a general phrase for the mountains, Har-mer's district of Jerusalem. The distance was about 45 miles in a direct line. *And offer him there for a burnt offering.*

The severity of the trial.—This was the supreme trial of Abraham's life. (1) He was to give up his only son, the heir of his property and his name. (2) This was the son of his love, on whom his heart rested (see above). (3) This was the son of the promise, and to yield him seemed to render it impossible that the promise be fulfilled.

The righteousness of the trial.—(1) F. W. Robertson well says, "God seems to have required of Abraham what was wrong. He seems to have sanctioned human sacrifice. God did not require it. You must take the history as a whole, the conclusion as well as the commencement. The sacrifice of Isaac was commanded at first, and forbidden at the end. Had it ended in Abraham's accomplishing the sacrifice, it would have left on the page of Scripture a dark and painful blot. My reply to God's seeming to require human sacrifice is the conclusion of this chapter. God says, 'Lay not thine hand upon the lad.'"

(2) The act was a supreme test of obedience on the part of Abraham. It was ever to be an object teaching for the ages of supreme and perfect consecration to God. (3) The principle holds the same to-day. There are times and circumstances when we must give up our lives and the lives of our children. We let them go as physicians or nurses into the most infected regions. We give them up to be missionaries, even in lands where life may be short; we give them our benediction when they go forth to defend, and perhaps die for, their country.

(4) Abraham knew that there would be some way out of it, even though by a miracle; for only so could God's promises be fulfilled (Heb. 11: 19).

II. THE JOURNEY TO MOUNT MORIAH. 3. *And Abraham rose up early.* The promptness and steadiness of Abraham's obedience are plainly marked in all the simple details of this verse.

4. *Saw the place afar off.* Calvin supposes that he saw with his eyes the place which he had before seen in mental vision. Or God indicated the place at the time.

5. *And Abraham said unto his young men, Abide ye here.* For two reasons. (1) He would be alone in his agony and in his communion with God. (2) If Abraham had allowed the servants to go with him, they might have interfered, to prevent his obedience to the divine command. *And I and the lad will go yonder, and come again to you.* Some think that Abraham told a falsehood here, to prevent any suspicion of his real design; but in this instance we have good authority for believing that Abraham meant what he said, feeling sure that God would provide some deliverance for Isaac, even if it were through resurrection from the dead (Heb. 11: 19). The confidence of Abraham was based upon the repeated and explicit divine promises (Gen. 17: 21; 21: 12); and it is here that we find the explanation of his ready obedience.

6. *And he took the fire in his hand, and Isaac, carrying in his hand the vessel containing the coals of fire.*

7. *But where is the Lamb for a burnt offering.* Only the scenes of Gethsemane and Calvary surpass this; and the antitype is more than the type.

8. *And Abraham built an altar there.* An altar of earth or of loose stones would be very quickly raised. *And bound Isaac, and laid him on the altar.* The Jews agree that Isaac yielded submissively to his father's will, and consented to be bound and sacrificed (Joseph. A. J. 1: 13). It was not merely that Abraham yielded obedience to the parent it was implicit trust in God.

III. THE SUBSTITUTE RESCUED. 10. *And Abraham took the knife.* Abraham, so far as his heart and his intent are concerned, has shown the deed virtually done. Paul shows that it was so regarded by God (Heb. 11: 17).

11. *And the angel of the Lord.* Doubtless the Angel of the Covenant (Mal. 3: 1). *Now I know that thou fearest God.* Abraham had perfectly borne the test. The moral purpose of the trial was accomplished, and there was no need of going any farther. The shortest and surest way out of trials is perfect submission to God's will.

12. *And he beheld behind him, and caught in a thicket by his horns.* Here occurs the wonderful substitution, in which God set forth as a figure the plan of the Mosaic economy for the offering of animal victims instead of human sacrifices.

A type of Christ.—It is difficult for the most superficial reader not to be struck with the points of resemblance between the offering of Isaac and the offering of Jesus Christ, and not to be impressed with the idea which has been accepted by the whole Christian world, that the former was designed to be an acted prophecy and illustration of the latter.

13. *Called the name of that place, Jehovah-ireh, i. e., "The Lord will see," or "The Lord will provide." In the mouth of the Lord it shall be so.* This became a proverb among the Hebrews, that if any should be in trouble, and should desire the help of the Lord they should say, "In the Mount the Lord will see."

Mother's Fort.
 "Bother the old thing! I wish there wasn't a school book in the world!" Smith Brownley said, and he tossed his algebra into the corner of the room. His mother looked sad, but she said pleasantly, "That would be very hard for those who love to study, but I don't want them! I'd like to bombard every one, and send them flying to those who enjoy them!" It was not respectful to speak so in reply to his mother, and Smith knew it, but you know when boys once get a place in their hearts to the Evil Spirit, it is easy to go on doing the wrong things which he whispers to them. But the saddest thing was to see how quickly a younger brother followed the naughty example.

"There's a jolly snow now; we might make a fort, and bombard the lesson-books," said Arthur.
 Smith smiled. The idea pleased him. "Every fellow in the class will want one shot. I'm sure of that!"
 "What I want you to do now, my son, is to pick up your book, and go on with your studying," said mother. And the tone of her voice made her big boy feel ashamed. She was right in another room. So nothing more was said about forts until recess time, then one was begun in the vacant lot just back of the boy's home.

Mother knew the boys meant nothing wrong, so she thought to herself, "They will be giving me a grand play, and perhaps I may join in it."
 What! mother join in their boy's play? Certainly. The best and wisest mothers know how to do that. All boys, you have no idea how much thought and care and self-denial and prayer your mother uses for you! Only God knows all about it.

After school they were at the fort again. "Isn't she fine? We'll have her ready for the fight to-morrow afternoon," Smith said looking at his mother a little doubtfully.
 "And where will you put the poor books?" asked his mother.

"Oh! We'll make a fort for them, too, and stand them up to be shot at!"
 It was Friday night, and while the boys were talking merely after tea, mother asked, "Is there any boy in your class who loves to study, and enjoys his lessons?"

"Yes, mother, there's Joe Brand. He never misses a word, and he's always asking Mr. Printer about something which the lessons put him in mind of. It's awful dry, sometimes. But Joe's a first-rate fellow for all that."
 "Will you run to Joe's with a note for me?" mother asked next, after she had sat at her desk a few moments.

"For you, mother? Why yes?" replied Smith in great surprise. And he put on his coat and cap in a hurry.
 "What for an answer, my son?"
 "Yes, mother."
 Smith watched his schoolmate's face as he read the note.

Joe seemed greatly pleased, and said, "I will meet you, Smith," as he sat down to write. It did not take him long, for Joe was fond of writing, and had practiced it a great deal.

"Thank you, Smith," for bringing the note, said Joe, as he handed the answer.
 "That's all right," replied the puzzled boy.

He did not ask any questions, but he did wonder what surprised mother was getting up.

The next day as the boys were gathering for their sport, Joe Brand appeared with three or four other school-boys.

"I have come to see our mother, Smith," he said.

"Come in, then." And in went the whole troop of boys.

"Mrs. Brownley, here are a few boys who will fight for the school-books," said Joe, taking off his cap, as did all the boys at his example.

"Ah! I'm glad some of you love the dear old school-books. These boys of mine are going to bombard them, and I think if you try you can win the day, and show them all how badly off we should be without our school-books."

"We will try, ma'am," Joe's boys answered, and they started out in good order. When the forts were all built and ready, Mrs. Brownley beckoned to Joe from her window, and when he came she asked him, "What are the names of those you must fight against?"

Joe thought a moment, then the lady helped him out. "These boys of mine are fort are Ignorance, Carelessness, Give-up-Easily."
 "Yes, ma'am, and Too-much-Play-and Don't-think; aren't they two pretty bad fellows?"

"Yes, Joe. Tell the boys."
 A gasp of surprise was heard, as Joe repeated the names, but it did not come from Smith and his party. Somehow they seemed to have a little disagreement, and did not bombard as fast as they had intended.

"Can't fight against a lady! Isn't honorable to fight a woman?" said the School-Books knocked down the other flag-staff. Some snow balls went whizzing back, but somehow they all passed over without doing any harm. Pretty soon Mrs. Brownley saw her sons trying a white handkerchief to the broken flag-staff, and in a few minutes a flag of truce was raised on Smith's fort. The next thing, over marched the whole party from Fort Ignorance, and joined School-Books! What a shout of triumph and then, what a bombarding there was!

When they were tempted to be careless or frivolous over a difficult lesson, they remembered "mother's fort."—N. Y. Observer.

He Left a Very Large Property.
 This is the closing sentence of an obituary, and it suggests about the wonderful and interesting things in the world. Why, it was only yesterday that I read in a missionary paper how much they needed school-books for some of their poor children, who were eager to learn."

"All right, they can have them for all I care, but I don't want them! I'd like to bombard every one, and send them flying to those who enjoy them!" It was not respectful to speak so in reply to his mother, and Smith knew it, but you know when boys once get a place in their hearts to the Evil Spirit, it is easy to go on doing the wrong things which he whispers to them. But the saddest thing was to see how quickly a younger brother followed the naughty example.

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NOTICE OF SALE.

To William Gervin, of the City of Boston, in the United States of America, of the City of Portland, in the City and County of Saint John, and Province of New Brunswick, laborer, and John Melburn, late of the City of Portland aforesaid, and Barbara Melburn, late of the City of Portland, in the City of Portland, and all others whom it may concern.

As a certain piece of land, situate, lying and being in the County of Saint John, in the City and County of Saint John, and Province of New Brunswick, and more particularly described in and by a certain provision of mortgage, bearing the date of the 10th day of August, 1886, and recorded in the office of the Registrar of Deeds in the City and County of Saint John, in the Province of New Brunswick, in the 12th and 13th books of Records, folio 122, 123, 124 and 125, and the name of the said mortgage, is as follows, to-wit:

That certain piece of land, situate, lying and being in the County of Saint John, in the City and County of Saint John, and Province of New Brunswick, and more particularly described in and by a certain provision of mortgage, bearing the date of the 10th day of August, 1886, and recorded in the office of the Registrar of Deeds in the City and County of Saint John, in the Province of New Brunswick, in the 12th and 13th books of Records, folio 122, 123, 124 and 125, and the name of the said mortgage, is as follows, to-wit:

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 JOHN S. McHUGH,
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Messenger and Visitor.

WEDNESDAY, FEBRUARY 23, 1887.

SYSTEMATIC WORK.

At the meeting of the board of trustees of the church, on the 15th inst., the following resolutions were adopted: 1. To have the systematic work...

The committee have given to the board of trustees a report on the progress of the work of the church, and have recommended that the work be continued...

It is recommended that the work be continued in the same manner as heretofore, and that the members of the church be exhorted to give to the work...

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It must be expected that many of the members of the church could not be induced to enter into regular work at first. Much of the energy of the most active would be necessarily expended upon the lukewarm, for a season.

And now, what will you do about this matter of systematic church work? It is one of the most important of all. Many young converts get into slothful habits, because there is no work they are expected to do.

Thousands of church members are but babes in spiritual growth, because they do not develop Christian strength, by the exercise that work gives of all manner of graces. Many are spasmodic in their Christian life, because there is no regular work to give it steadiness.

Worldliness prevails, because the generality of Christians do not get that consecrating deep interest in spiritual things which work for souls gives. In many of our churches dissentions prevail, because the minds of the people are not kept upon the supreme value, and the grandeur of work for Christ and for souls.

Men and women are perishing in sound of our church bells, and in gunshot of our church doors, and the gospel is not carried to them, except in so far as the pastor can do it, because the membership generally are not marshalled for aggressive work. Do not cast this matter aside, as so many resolutions of Conventions and Associations are cast aside.

We are sure the Master wants all our churches to organize for persistent, aggressive work. This plan will, doubtless, require to be modified to suit the peculiar circumstances of different fields; but let there be the modification, if necessary, only do not cast aside the whole idea of systematic work for Christ. It will require us to get out of the deep rut of habit. We shall have to get the idea that work for Christ is more than speaking in meeting. The pastor who attempts to begin to organize for work a church that has never yet attempted work of this kind, will require much grace and patience.

But is it not obvious as the day that the harder the task may be the more desperate need that it be attempted? Be satisfied with small beginnings, if need be, but let there be a beginning. Who will come to the help of the Lord?

PRINCIPAL GIVING. The last few weeks have been remarkable for the number of large bequests, chiefly to educational institutions. A gentleman in Worcester, Mass., has given one million dollars to found a university in that city. Hon. Aaron Sibley gives Cornell \$250,000. Williams College gets \$50,000 from the estate of Mrs. McCookery.

Brown University has received \$45,000 and \$50,000 from a friend in Providence. Wake Forest College, in N. C., and Richmond College, Virginia, each get \$25,000 from Mr. Botwick, of New York. Harvard has added immensely to its endowments during the last year. Other splendid gifts have recently been made that we cannot specify.

If we cared to refer to the past, mention might be made of the Vassars, the Crocers, the Colgates, the Bucknals, Gerardo Rockefeller, the Collys, Coburn, and last, but not least, our Canadian prince of givers, Hon. Wm. McMaster. These have all given splendid amounts to educational institutions.

The question might well be suggested, why have such princely sums been given to found and support institutions of this kind? It is noticeable that the givers have been and are shrewd, cautious, far-sighted business men, in the most cases with the grace of God in their hearts, in large measure. These would be the last to invest large sums in anything they did not believe would yield a large return. The most of these regard their means as a trust from God, and seek to use them as well as best to subserve his cause and kingdom.

They bring all their practical wisdom to bear upon the question of what to do with their goods. They are accustomed to lay far-reaching plans, and are not merely solutions for immediate, but also for future and permanent results. The fact that they devote so much of their gains to endow educational institutions shows that they consider these fitted to secure the best and most assured returns to the cause of God and men. This ought to lead other wealthy Christians to consider whether the Master does not desire them to devote large sums to the same purpose.

country lead in society, in politics, in everything upon which its wealth or woe depends. Their great object is to see that this great determining force in the destinies of the country be secured as largely as possible for right, and truth, and God.

This can only be done as there is associated with the education of the intellect that training of the principles, motives and purposes that will prompt the student with his trained powers, when he throws himself into the battle of life, to use them to make men better, and not prostitute them to merely selfish ends. This can only be secured as the young, in the pursuit of higher education, are under the influence of religion. It is a sad fact that most of merely government institutions expose the young to temptations, from which it is considered fortunate if they escape, instead of affording them inspiration and motive to a grand and noble life.

It is becoming more and more of a recognized fact, that if young men are to be helped to noble purposes during the decisive time they are pursuing their studies, it must be in colleges supported by the voluntary contributions of Christian men and women where the government is in the hands of God-fearing men. This is what is leading our denomination to throw itself so ardently into the work of supporting denominational colleges. They feel they must do what they can to capture and hold the educated men and women of the land to religion, and all the priceless blessings she gives. In doing this they are confident they are doing one of the greatest works for the present, and much more for the future. This is also the reason why men of means are consecrating their wealth to this object.

An attempt is to be begun in the near future to raise \$50,000 for Acadia College, and as large a sum is needed for the seminary at St. Martins, if it is to succeed. The sum is small enough for Acadia, considering the increasing flow of students to her halls, and the opportunities and responsibilities thus pressed upon her. The amount, however, will be very difficult to raise, in addition to the claims of our missionary operations, which must not be left to suffer. It is almost absolutely necessary that at least one or two of our wealthy brethren, or sisters, come forward with the offer of a large donation, on condition that it all be raised, or that a still larger sum be secured, provided they may be prompted to give a large enough sum to warrant the hope that more than \$50,000 can be secured. We commend to these the action of the scores of the wisest business men of the U. S. and elsewhere, both as an example and as an assurance that princely sums devoted to this object will be wisely invested for the best returns to the great work of God among men. We are glad that we are not without large givers in the Maritime Provinces. As witness brethren Bradshaw, Marsters, and Robbins. May there be more to follow their lead.

THE WEEK. In the British House of Commons, the address in reply to the speech from the throne has been adopted. The discussion of it has been chiefly by the Irish members. The question of Procedure is to have precedence of all else this week. Chamberlain and Trevelyan have had an interview with Morley and Harcourt. Morley has given an emphatic refusal to adopt Chamberlain's Irish measure, and in this voice Gladstone's decision. This seems to end all present hope of the return of Chamberlain's wing of the Unionists to the Liberal ranks. The work of excitation threatens to go on with increased activity, and the struggle over the Irish question to be very bitter.

On the Continent, war preparations continue. Belgium has decided to strengthen her defenses along the French frontier, fearing that France may design to attack Germany through her territory. The Bulgarian government have forbidden the transportation of cereals. Even little Switzerland has decided to call out her war force. The election contest in Germany is already decided, but the result has not yet reached America.

France has decided to recall her forces from Madagascar. She has also seized upon a fertile district in Morocco, and Spain is protesting. The arm foundries of Austria are being worked night and day. There is also a rumor that the Russians are advancing upon Afghanistan. It is probable that a few weeks will decide the question of war or peace in Europe. Bismarck will doubtless decide his course as soon as the result of the elections is seen.

In the U. S., Secretary of State Manning, has tendered his resignation, with a view to become the president of a new banking company. The committee upon the two retaliation bills have decided to recommend a bill in place of them, on the basis of a communication from Secretary Manning.

As we go to press, the ballots are being cast which will decide the question of the party to be in power in the Dominion.

QUESTIONS. 1. Is it the custom in Baptist churches for the sisters to vote in business meetings? 2. If it is, how are 1 Tim. 2: 12-15 and 1 Cor. 14: 33-35 to be explained? Answer. 1. The usage is not uniform. In Great Britain sisters neither speak in social religious services nor vote on questions of business. In America, especially in the northern States, the sisters take part in prayer and social meetings, but the custom is not so general for them to vote in the business meetings of the church.

2. Much has been written on these two passages of scripture. Some of the ablest men suppose they preclude sisters from either speaking in the more public services of the church, and from the right to vote. Others suppose they do neither, and regard the prohibition as based upon the ideas of the East and of the time about women, and that it does not hold when women have gained their true place through the elevating power of Christianity. Others, still, hold that the sisters of the church are admitted only to vote in the business of the church, but are not debarred the privilege of telling of what Christ has done for them. The evidence that they possessed the latter privilege in New Testament times is found in 1 Cor. 6: 5-16; Acts 21: 9; 18: 26, Ac. We are convinced that the sisters have this latter privilege. We are not so well satisfied with the second explanation given above.

Notes by the Way. From Fredericton I proceeded to Margerville, where I found Rev. I. Webb laboring faithfully and with a good measure of success. The great January thaw prevented the people from gathering in as large numbers as usual on Sabbath morning, but we had an interesting and profitable meeting. The prospects on this field are quite encouraging. This old church will always enlist my sympathies and elicit my best wishes. Here Rev. G. F. Miles and myself were baptized, and before this church I attempted to preach my first sermon when the brilliant Emerson was its beloved pastor. Changes, great and numerous, have swept over this place, but he who walks amid the golden candlesticks has been supplying oil for the light and feeding the flame.

After I had finished my work here I returned to Fredericton. The pastor, Rev. F. D. Crawley, was just recovering from an attack of diphtheria, and I was induced to remain over the Sabbath. The congregations were large and attentive, and I found it a pleasure to address a church I had spoken to more or less frequently ever since I was twenty years of age. The pastor has been greatly blessed in his work. He has a noble band of deacons to assist him, and a fine band of youthful workers. I would that all our pastors had just such helpers to encourage them. I was much pleased to learn at Fredericton that A. F. Randolph, who expects to have twenty million feet of lumber to manufacture next summer, intends to engage in a new enterprise. He and C. P. Baker have decided to build lime-kilns on their own grounds at Fairville, which will burn 30,000 hogheads of lime per year. They will thus rival the American firm that intends to make St. John the headquarters for lime in the world. At St. John religion and business seemed to be absorbed by politics. I have lived in the city several years, but I never saw the people in such a ferment before. It is to be hoped that the political fever has subsided without leaving any serious results behind. When our steamer stopped at Digby on Wednesday, Feb. 3, I was pained to see landed about one hundred cases of gin, for sick women, it was remarked, but probably for election purposes in Digby County. I thought there were likely in that gin not less than 10,000 headaches, 30,000 heartaches, 5,000 falsehoods, 100 fights, and 29 murders. These murders may not come within the purview of the laws of the land, but God will take cognizance of them. Is it not a pity that elections are not run without the use of alcoholic liquors? The reverse weather to which I was exposed was left behind on the New Brunswick shore. At Digby the air was balmy and the streets were bare. All the way to Yarmouth there were scarcely any traces of winter. On the cold Sunday, as I was informed, the mercury dropped to 4 degrees below, and on one other occasion only, during the winter, did it fall to zero. The dampness of the climate, however, which conducts the heat from the body very rapidly, makes one feel as if the temperature were 10 or 15 degrees lower than it really is. At Yarmouth I found a great deal of excitement in connection with the coming elections. Not only the candidates for political honors, but their friends—lawyers, doctors, merchants, mechanics, insurance agents, and men of leisure—were in the field canvassing. Very respectable and honorable men were called everything but respectable and honorable names. Would it not be better if contested elections could take place with little or no canvassing? That state of things will come probably with the millennium. The religious interest in our churches in this town is very good at present. This is emphatically so in the Temple church. Ten candidates have been received for baptism, and the pastor expects to baptize that number or more next Sabbath. As so much office work accumulates during my absence from home I purposed to remain here a few days and put things in order. But, like Noah's dove which could find no rest for the sole of her foot, I had to start for Wolfville on Saturday morning. The pastor of the church, Rev. Dr. Higgins, was in Montreal, and Rev. S. McC. Black was engaged to preach in the morning. He delivered an able and interesting lecture on Sunday afternoon, in the Assembly Hall, to the students of the three institutions. A number of pieces of music were finely rendered on the occasion by a choir of the students led by H. N. Shaw, professor of elocution. This young gentleman is doing a grand work for the students both in music and elocution, and I hope that his services may long be retained. I found Dr. Sawyer and the other members of the Faculty encouraged in their work. And well they might be. With 274 students in the three institutions, 55 in the matriculating class, and everything running smoothly, the denomination ought to be proud of them, and thankful for what the Lord through them has done for us. It is to be greatly desired that some of our wealthy men would raise to their memory a monument more enduring than brass or marble, by building a Ladies' Seminary on the north side of the street, and let the present Seminary be for the boys' Academy. If my hands were as rich as my heart I think it would soon be done. On Sunday evening it was my privilege to address a large congregation in the church. As I looked upon that vast array of young people in the gallery, apparently listening to every word spoken, I felt that great was the privilege and great the responsibility of any one who spoke to an assembly like this. On Monday, I returned to Yarmouth. As I will be here for a few days, I sincerely hope that the churches which have not sent their first or second instalment to the Convention Fund, will do so as soon as possible. I have yet on hand collecting cards and envelopes. The envelopes are only 15 cents per hundred. They have been found very useful for collecting purposes. Will not all our churches send for them? Great opportunities for doing good are now afforded us. Hungry souls swarm about our path. "Feed them," the Master says. Have we the supplies and the qualifications? Supreme love to Christ will furnish us with both. Have we such love? If not, let us seek it at once. While we are "busy here and there," those looking to us for help may be gone. We, too, are passing away. Our shadows begin to lengthen on the plain. The grey of evening will soon be here. Pray, labor, give, now. The night is coming on apace: then no one can work. G. E. DAVY. Yarmouth, Feb. 19.

THE DEBT.

has grown less by the following sums since Monday morning: Mother and Daughter, Yarmouth, \$3; Mrs. C. S. P. Robbins and A. Friend, Milton, \$1 each; W. J. Camero, Yarmouth, \$1; Mrs. Allan Bishop, Harvey, \$1; Geo. F. Embree and Ida L. Embree, Warren, Amherst, \$1 each; Cornelius Hardy and wife, Mahone Bay, \$2; Rev. J. T. Eaton, Claremont, N. H., \$5; Mr. and Mrs. A. McDonnell, Pugwash, \$2; Nellie M. Nelson, Brookfield, Col., \$1; P. R. McIntyre, West Bay, \$1; Lena M. Craig, Cambridge, Mass., \$1; Rev. I. C. Archibald, Birmingham, Ind., \$20; A. Friend, Wolfville, \$1; Josiah Bittle Passerkrug, N. B., \$1. Before reported, \$1334.18; total to date, \$1377.18. Besides this, we have received from Edward Anderson, Esq., Sackville, \$70, which we have placed to the credit of general fund.

It will be noticed that several of the contributions this week, as heretofore, are from abroad, and we are expecting more. There is no break in the stream. It comes every day. Let it come. Pray for the work. A. CONOOS. Cor. Secy. H. M. Board. Hebron, N. S., Feb. 19.

Dedication at Victoria, B. C.

The new mission chapel erected at Spring Ridge, a suburb of Victoria, was formally dedicated to the service of God on Sunday, Feb. 6th. The pretty little Gothic structure was completely filled by an attentive congregation, who participated most heartily in the exercises of the afternoon. The pastor of the Calvary church preached the sermon from Gen. 28: 17, "This is none other but the house of God, and this is the gate of heaven." A concise historical sketch of the Spring Ridge Sunday school was read by the superintendent, Mr. J. L. Beckwith, and the financial statement given by Mr. C. R. King. From this statement we learn that the entire cost of building and land is \$1150. This indebtedness has been so far provided for, that less than \$500 remains outstanding. Hearty expressions of gratitude were given to the Dominion Home Mission Board for their gift of \$125, and to J. W. Bares, Esq., of Wolfville, N. S., for \$50. The pastor read a portion of a letter from the Wolfville (N. S.) Sunday school, in which \$24 were enclosed for the work. This was a most happy surprise. We realize that God's hand hath been leading us in this work, and we humbly ascribe to him all the glory. W. B. Victoria, B. C., Feb. 7. P. S.—Since last writing you, we have stirred the baptismal waters. On Sunday, Jan. 30, three happy Christians, two of them heads of families, obeyed the Lord's command. We have reason to believe that more are soon to follow. W. B.

Home Missions.

The February meeting of the Home Mission Board was held on the 14th.

REPORTS.

Were received from General Missionaries Wallace and McGregor, and from Missionary Pastors Kinlay, Jenkins, J. E. Blakey, Hayward, Henderson, C. W. Williams, John Williams, Vincent, Freeman, Fillmore, Caldwell, Ingram, and French Missionary Rouleau.

GRANTS.

were made as follows: 1. To the Montague field, P. E. I., \$160 for one year, Rev. J. Williams, pastor. 2. To Tyne Valley field, \$150, for one year, Rev. B. B. Kinlay, pastor. 3. To New and Seal Harbor field, \$50 for six months, Rev. D. McLeod, pastor. 4. Rev. E. Hopper was appointed a mission of one month to the Port Elgin field.

STUDENTS.

The Board decided to undertake to give employment in mission work to our ministerial students during the summer vacation. The valuable work done by our young men in past years, and the fact that they need this assistance to enable them to fit themselves for the work of the ministry, encourage us to go forward. It is a matter for thanksgiving that there are upwards of thirty of our young men, saying, "Here am I, send me." Brethren of the churches, we want to treat these young men in such a way that they will feel that they are ours, and when they have completed their course of education, be ready to return and set up in our pastorate. We shall be glad to receive applications for churches or mission fields desiring student missionaries.

FIVE PASTORS.

Five of our young men now at Newton Seminary, Mass., are ready to receive calls to settle in pastorates in the Maritime Province. I shall be glad to give the names to any church or otherwise desiring to obtain one as pastor. But you must move quickly, brethren.

NEWS FROM THE FRONT.

Bro. McGregor still holds the fort at Canso, and almost every Sabbath some are added to the church. He is rendering some assistance to pastors in the county. A pastor is needed for Canso immediately, so that Bro. McGregor may go elsewhere and attack the enemy.

Bro. Wallace is just entering upon a glorious campaign in Shelburne county. He baptized 18 at Osborne on Sabbath, the 13th inst. The fields all around are white unto the harvest.

Bro. Jenkins is being greatly blessed on Granville Mountain. Many have been baptized, and about thirty await baptism. He is working new ground in part, but it is yielding a good harvest.

Bro. Henderson has recently baptized four on his interesting field on the Tobique. Bro. Vincent still gathers sheaves on the Campbellton field.

Bro. Hayward reports 19 baptized on his field at Aberdeen, &c., in Carleton Co. The brethren at Ecum Secum, though without a missionary at present, are gathering materials to build a house of worship. Thus the work moves on, but we must forbear.

honest report.

wisdom." The office for the chosen, nor should block-heads, or from these men as deacons, they drive from traction by their to be leaders, to drive everything not have w not. But we and to the heary-angled, afraid to choose. portant work. Wants the office. God brings sorrow church.

Now I hope when I say that I drive who attend business way of do. As Baptists by the church churches are or individuals, or Every church, fall into decay. come before the and transparent, and make ev are part and p will create a b absence in the. Now I hope the offend at the that I speak fo and if wrong, rected.

One thing m house of God is comfortable, and No money sp Can we live in worship God in even plenty of ive and comfort worship, poorly side and out? and not pay his words of life? not ask charity, honest pay for No minister s system. It be the man who w is not training bing them of a another rich bl do not provide other objects Christ, are dea

Letter fr

It is some mo for your pages, who are intere pleased to hear The closing r in Lunenburg Mahone Bay an blessing was e my efforts, and towns efficient. At the former has entered up able auspices, C. R. B. Dodge brightening pr Can tolling of siderable devot intelligent ha has gathered a prospects for h in that growing Kempton at Gwynne, Cranford, Bridgewater, M to Bridgewater, the prospectus of nomination gratifying. M upon the labor

At Brookfield

Queens, we enj ening, and had churches of the secure the sec coming m field, the much enhanc of hun Whitebarn, n Brookfield and more are exp

In reviewing

clothing Dec. I had travelled Mission work sermons, and visited and h I administered baptized 173 and received others; visito lies, and rec \$349.84. Cou have men, very deficient, and therefore not able to cope with the ignorance and error which is in our churches? Are we willing to take a low position in the world's eye, and thus injure the cause of Christ? Are we not desirous to lay the very best powers down at His feet, who laid down His precious life for us—we are not at our best in the rough, it is the polished, the chiselled beauty of the marble which speaks so powerfully to the soul.

The choice of excellent deacons is of vital importance to the church. When they need such officers, they should meet in earnest prayer, asking the Lord to guide them in choosing men like Stephen—"of

honest report, full of the holy spirit and wisdom." The men who are desirous for the office for the honor, etc., should not be chosen, nor should they choose egotistical block-heads. Oh the evil which comes from these wrong-headed, wrong-hearted men as deacons. How many a minister they drive from the field, or drive to distraction by their stupidity, their ambition to be leaders, to be head of everything, or drive everything to pieces. Their way they must have whether the church prospers or not. But what a blessing to the church, and to the minister, is a good, earnest, hearty-souled, loving deacon. Are we afraid to choose the right men for this important work because some other man wants the office? Serving men rather than God brings sorrow and darkness upon the church.

Now I hope churches will bear with me when I say that there is no body of Christians who attend so little to having a proper business way of doing their affairs as we do. As Baptists we profess to be governed by the church as a body, but many of our churches are governed by two or three individuals, or a family compact. This is most rotten and ruinous to a church. Every church, where this is done, must fall into decay. All the business should come before the church, made so simple and transparent that every member can see it, and make every member feel that they are part and parcel of the church. This will create a healthy tone and breed confidence in the church, in one another. Now I hope that no good brother will be offended at these honest remarks, but feel that I speak for the good of our churches, and if wrong, I am willing to stand corrected.

One thing more, we need to make the house of God as beautiful, attractive, comfortable, and home-looking as possible. No money spent on this is spent in vain. Can we live in comfortable homes, and worship God in old, cold, barn-looking—even plenty of modern barns more attractive and comfortable-looking—houses of worship, poorly lighted, dirty looking inside and out? Can we love our Master, and not pay his servants for preaching the words of life to the people? Pastors do not ask charity, they simply ask for the honest pay for work done for the Master. No minister should get into a begging system. It means the profession and the man who will do it. The pastor who is not training his people to give, is robbing them of a rich grace and of many another rich blessing. The churches who do not provide for their pastor, and give to other objects for to advance the cause of Christ, are dead. S. J. ARCHIBALD, Newcastle, N. B., Feb. 17.

Letter from Rev. I. Wallace.

It is some months since I penned a line for your pages, and many of your readers who are interested in my work may be pleased to hear from me.

The closing months of 1886 were spent in Lunenburg and Queens Counties. At Mahone Bay and Bridgewater considerable blessing was enjoyed in connection with my efforts, and at each of those important towns efficient pastors have been settled. At the former place Rev. D. W. Crandall has entered upon his duties under favorable auspices, and at the latter place Rev. C. E. B. Dodge is holding the fort with brightening prospects. I found Rev. S. H. Cain toiling on at Lunenburg with considerable devotion. With the earnest and intelligent band of Christian workers he has gathered around him, he has good prospects for building up a strong church in that growing town. With such men as Kempton at Chester, Brown at New Germany, Crandall at Mahone Bay, Dodge at Bridgewater, March in settlements adjacent to Bridgewater, and Cain at Lunenburg, the prospects for the progress of our denomination in Lunenburg County are gratifying. May abundant blessing rest upon the labors of these faithful men!

At Brookfield and Caledonia, in northern Queens, we enjoyed some religious quickening, and had the pleasure of seeing the churches of these places come into line to secure the services of a pastor. The coming men will find a hopeful field, the importance of which is much enhanced by the congregating of hundreds of gold miners at Whitehorn, near Caledonia, and at the Brookfield and Malaga mines, and hundreds more are expected in the early spring.

In reviewing the labors of the year closing Dec. 31, I find by my notes that I had travelled in connection with Home Mission work 3,380 miles, preached 291 sermons, and attended 69 other meetings; visited and held 26 churches, with whom I administered the Lord's Supper 20 times, baptized 173 persons into their fellowship, and received by letter of experience 33 others; visited and prayed with 983 families, and received for Home Missions \$349.84. Considering the slender condition of my health, I have much cause for thanksgiving to my Heavenly Father that he has permitted me thus to toil in his service and to enjoy a good degree of his blessing on my labors.

Early in January of the present year I had the pleasure of seeing much good while co-operating with our excellent young brother, W. H. Jenkins, one of the missionaries of our H. M. Board, on Grandville Mountain.

The seal of the divine blessing is now resting abundantly on my visit to this (Shelburne) county. I find, however, my work hindered by the scarcity of men to fill the important fields that are calling

loudly for pastors. Will not your pious readers pray the Lord of the harvest to raise up more faithful laborers for the whitening fields? ISA WALLACE, Ostrava, Feb. 16.

Correspondence.

I have read with much interest those articles by the Editor and others, which have recently been published in the MESSENGER AND VISITOR, protesting against some of the evils which, at the present time, are quite prevalent among our church members. But I cannot help thinking what pity that those various writers did not go further, and tell us how the union with the various secret societies is absorbing the attention, the time, and the money of most of our church members and of some of our ministers. While the unscriptural and antichristian practices of the secret lodges are fast eating out the very vitals of christianity, and are engrossing the affections of those who adhere to them, inasmuch that the prayer and conference meetings of the church have become stale, and of small account in their estimation, compared with the foolish and Christless, wicked entertainments of the secret lodge.

Now, I believe it is quite time that all our people should know that scriptural discipline in our churches is a thing impossible so long as members or ministers are allowed to adhere to the rules, promises and oaths of almost any of the secret organizations now in existence.

And I believe it is quite time that our people should be enlightened on this subject. And there is no way by which this can be done so well as by free and Christian discussion in the denominational papers, and from the pulpit and platform. Shall the true light on this subject be thus allowed to shine? Or are our young people to be kept in darkness until they come to light in the lodge room? What say you, Mr. Editor? and what say my brother ministers? Remember, God is noting your answer to the above questions. You must settle the matter with Him.

I wish just here to recommend that some of the books and papers published or sold by the National Christian Association, at 221 West Madison Street, Chicago, Ill., on the evils of secret societies, and against all the various evils of the present time, such as the liquor traffic, tobacco, Sabbath desecration, and all the rest, should be circulated by our Baptist Book and Tract Society. Especially the following, viz.: "Between Two Opinions," "The Antimasonic Scrap Book," "Handbook of Freemasonry," and "The Christian Cynosure," which latter is the organ of the N. C. Association, and is outspoken against whatever it considers as pertaining to the kingdom of darkness. B. S. MORTON, Millville, Aylesford, Feb. 10.

McMaster Hall.

On Sunday last Rev. E. G. Taylor, D. D., of Buffalo, N. Y., preached two sermons in connection with the opening of the new Beverly St. Baptist church. Dr. Taylor is a plain, simple speaker, yet he touches upon the vital points of Christianity, and powerfully influences a life. His appearance is quite youthful though his countenance bears the impress of a mind that has thought and suffered. The discourse in the evening from the text, "I am the door," was sublimely simple and simply sublime. It is seldom that a vast audience is so thoroughly captivated by the telling of the "old story" as at that meeting. Every eye was riveted upon the speaker, every ear was strained to catch the words as they fell from his lips. At every pause you felt the silence that was reigning, broken only by the weeping of some gray-haired man, or the choking sobs of some heart-broken maiden, and knew that the Holy Spirit was applying the message to every heart.

This morning the students had the privilege of listening to an address delivered by Dr. Taylor in the chapel-room, on the subject of Sunday schools. In view of his great work in connection with S. S. literature, as editor of the Baptist Teacher, we were specially interested in his remarks. By way of introduction he remarked that there was nothing new to say about S. S., but very much to do. He gave some very interesting statistics relative to the progress Sunday schools are making in "halfing the world." There are one and a half million teachers and thirteen millions of scholars in the Sunday schools to-day. If divided into regiments of one thousand it would take this army four years to pass a given point, provided ten regiments should pass each day.

In pressing upon his hearers the necessity of engaging in S. S. work he laid stress upon the following points: 1st. The pastor cannot afford to grow old, and the best way to preserve youthful enthusiasm is by coming in contact with children and young people in the S. S.

2nd. The preaching of the word should be more largely expository. The work in Sunday school is the exposition of scripture, the opening up of religious truth to young people; hence this work tends to tie the pastor to the expository method, by which he can introduce his people to a wider view of God's word. He remarked that many texts were chosen as a convenient "point of departure."

3rd. The advantages of red by S. S. for direct application of truth.

4th. The social element—the tendency to break down stiffness in churches. He also referred to the impetus given to Gospel songs by the S. S., and advocated

pictorial methods as the most impressive way of presenting truth. After a few remarks, as to the manner in which he prepared his notes for the Baptist Teacher, he took his seat, having spoken for upwards of an hour. J. D. FREEMAN.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ARVILLE, Car. Co., N. B., Feb. 15.—I have been laboring the past eight years on this field, where I have witnessed the marvellous manifestation of the power of God in the return of wanderers and conversion of sinners. I have received eleven into the church the past summer. At present our meetings are marked with the Divine power. The people have renounced sin in many ways. B. J. SHAW.

GRANDVILLE MOUNTAIN, N. S.—Bro. Jenkins, a missionary of the H. M. Board, has been laboring on this field for the last few months. He reports twenty baptisms and as many more expected. May the blessing come down on all our churches. CHAS. HANCOCK, Guyboro, Co., N. S.—The spirit is still coming to bless our labor in this place. His presence and his power are still felt in our midst. The walls of our little church are being greatly strengthened by "adding daily" to our number many earnest believers. On the 10th inst. I had the pleasing duty of administering the Lord's Supper to six believers, who were "baptized with Christ in baptism," and received into church fellowship in the evening. On the 11th inst. we were called again to visit the baptismal waters at White Head river, when eight willing converts were baptized in baptism, and more are still expected. In a short time we expect to have a church organized in this place, with a large membership of earnest workers. JAMES SCOTT.

BILLTON.—This church has been without a regular pastor for some months past. Most of the time, however, our pulpit here and at the several preaching stations of the church has been supplied by ministering brethren of other Baptist churches, and from Acadia College. We invited Rev. J. W. S. Young here to spend a few weeks with us. He came two weeks ago, and commenced holding special meetings. The Holy Spirit's work was manifest in the meetings. The people of God are greatly revived, wanderers are coming back to their Father's house, stout-hearted sinners are coming to the Saviour. Bro. Young has already welcomed thirteen to the privilege of church membership. A large number are asking the prayers of God's people. The Sabbath school here is sharing largely in the blessings of God's grace. Pray for us. COM.

OHIO, Yarmouth, N. S.—The new Baptist church at this place will be dedicated to the worship of God on Sunday, Feb. 27th. Services at 10.30 a. m., and 7 p. m. JAMES E. ARNOLD, Church Clerk.

HALIFAX.—On the 6th, the North Bapt. S. School had an unusually interesting inquiry meeting at 4 p. m. led by Bro. Brown, (formerly of the States). It was a noble sight to behold the greater part of this large gathering on their feet, thus expressing a desire to re-consecrate their lives to Christian work, and equally interesting to see the remainder of the school arise or special prayer. It simply added a fresh proof to the writer's mind that the children and youth of our land are easily influenced, and are ready to found willing to engage in religious and temperance work. Surely Christian workers should give special attention to youth-training for the Master, and keep staid from reaping the "acorn crop." W. J. S.

GASPERAUX.—At the beginning of last year I took charge of the church at this place. The people here are of a noble kind, and the many marks of esteem and good will from old and young have tended to strengthen my interest in their welfare. Bro. Williams, the former pastor, is kindly remembered here. He did good and faithful service so this field. We have been made more reverent to our Father in the present month, with our apparent results. Bro. Wm. Cummings, of Truro, spent two Sabbaths and the intervening days with us. His preaching was earnest and faithful, and many were awakened to consider their ways, and some we trust have been helped to a more reverent devotion to the love amongst us will yet appear. We are trying to hold on until the excitement of the election shall have passed away, when we hope to renew the struggle for God. We hope by his grace to see many abandoning the idols of the great creature for the standard of King Jesus. M. P. FREEMAN.

WOLFVILLE.—Rev. S. McC. Black, of Kentville, preached here on Sunday morning, Feb. 13th, and addressed the students of the Institutions in the afternoon of the same day. The subject of the sermon was, "The Christian's Debt to his Fellow Men." The people here are of a noble kind, and the many marks of esteem and good will from old and young have tended to strengthen my interest in their welfare. Bro. Williams, the former pastor, is kindly remembered here. He did good and faithful service so this field. We have been made more reverent to our Father in the present month, with our apparent results. Bro. Wm. Cummings, of Truro, spent two Sabbaths and the intervening days with us. His preaching was earnest and faithful, and many were awakened to consider their ways, and some we trust have been helped to a more reverent devotion to the love amongst us will yet appear. We are trying to hold on until the excitement of the election shall have passed away, when we hope to renew the struggle for God. We hope by his grace to see many abandoning the idols of the great creature for the standard of King Jesus. M. P. FREEMAN.

Yarmouth, Feb. 21. G. E. BAY. —The Bible is not a book made for dry eyes, and dry eyes are not its interpreters. It gives out its depth of meaning only when read through the glass of tears.

—The attention of those desiring to transact life insurance agency business in their own locality or elsewhere, for one of our best companies, is directed to the advertisement of the North American Life in this issue.

the friends departed for their homes, feeling in their hearts the truth of those words, "It is more blessed to give than to receive." May the Lord richly bless these kind friends.

DOMCHESTER.—Sunday, Feb. 15th, was an important day for us here. Our little church, which seats comfortably two hundred and fifty, had to accommodate nearly double that number, and even then some had to leave for want of evening seating room. The occasion, was the Anniversary of our new baptistry. The new additions to our church, were Capt. Chester Cook, one of Dorchester's most experienced master mariners, the other a young man, in the pride of his manhood, who has given himself to the Saviour, and bowed in obedience to his command. The platform was occupied by Bro. Young and Carpenter, the latter having kindly come to the assistance of the former, who is now in the midst of a revival at Parry and Woodville. Next Sunday we will have six baptisms, and perhaps more, as there seems to be a spirit of inquiry throughout the parish, and large congregations are in attendance at all our meetings. Some of the older members of the church were at first rather suspicious about the baptistry, but Sunday evening has convinced them that there is not the least suggestion of anything being put into a wire box, that all that baptisms require is sufficient water to form a liquid grave, and that the rite can as well be given in a baptistry, as it could be in the Atlantic. COM.

LESTER STREET.—The pastor and young people of Lester Street church paid a revival visit to the Lester Street church meeting. The presence and power of the Spirit was felt. At the close 13 rose for prayer.

MARINE BAY.—We have been holding special meetings for nearly two weeks. Two have been received for baptism, and others are anxiously seeking the Lord. The church is earnestly working for the extension of the Redeemer's kingdom. D. W. CRANDALL.

PARROBORO.—A correspondent writes that on a recent Sunday Sir Chas. Topper and Hon. W. S. Fielding attended the service at the Baptist church and were delighted with the sermon preached by Bro. Beattie. They might well be for Bro. B. is one of our best preachers.

PORTLAND.—We had a glorious day yesterday. The Lord was in His Holy Temple. Two happy converts were buried with their Lord in baptism, and two others said to us in the language of the Greeks, "We would see Jesus." W. J. S.

SPRINGFIELD.—Four more were baptized by Bro. Hayward on Sabbath. The communion season at the First Church was one of great interest, a large number participating.

UPPER ALTON, ILLINOIS.—Bro. W. P. Everett baptized nine on Sabbath, Feb. 13. He thinks that they have been converted, and the work still goes on.

PERSONAL. Bro. H. J. Shaw wishes all correspondence addressed to him at Argyle, Carleton county, N. B.

Bro. Burgess, during the past week, has been most generously remembered by his many friends. Wallace donated \$55.00, \$48.00 in cash; Pughwash gave the same amount, \$46.00 in cash, making \$100.00. The friends presented special thanks to Dr. H. Clay, for the interest he had taken in helping to raise the amount given in Pughwash.

Bro. S. W. Kierstead has been remembered by his people at Surrey, Albert Co., in a donation of goods and cash to the amount of \$50, and desires to express his thanks to the donors.

NOTICES. The Carleton and Victoria counties quarterly meeting holds its next session with the Jackson town church. The session opens March 19, at 2.30 p. m. Opening sermon by Bro. Jos. C. Blackley; quarterly sermon by Bro. Chas. Henderson, W. F. Parker, alternate. A large delegation is looked for. W. F. PARKER, Sec'y.

The Ministerial Conference of Cumberland Co., N. S., will meet with the Parraboro Church, Tuesday, March 1st, at 8 a. m. Sermon by Rev. D. A. Stebbins. Churches are requested to send their pastor and two delegates. F. BEATTIE, Sec'y.

Table with 2 columns: Name and Amount. Includes Dea A. McKinlay, North River, P. E. \$25.00; Upper Aylesford church for F and H Missions \$35.00; Upper Aylesford S S for F and H Missions \$10.00; Upper Aylesford Mission Band for F and H Missions \$5.00; Lower Aylesford, Harmony Section \$10.12; Min. Conf. Coll., Brookfield, Col. Co. \$8.10; Edward Anderson, Sackville, N. B. \$7.00; North church, Halifax \$5.00; Digby \$10.00; Upper Falls, St. George \$4.75; St. George church \$16.78; Fredericton \$19.39; Colchester \$13.00; Mars J. S. Wood messy, both of Hillsboro, A. C. \$25.00; Lunenburg \$25.00.

Yarmouth, Feb. 21. G. E. BAY.

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Marriages.

BILIZARD-SWEENEY.—At 55 Queen St. on the 16th inst., by Rev. Geo. O. Gates, A. M., Mr. Geo. S. Bilizard, and Miss Mary Ann Sweeney, all of St. John.

SWANSON-McLEAN.—At the residence of the bride's father, Feb. 3rd, by Rev. A. H. Lavers, Mr. Frederick Swanson, of West Lovers, P. E. I., to Miss Sarah Jane McLean, of the same place.

SWANSON-LEWIS.—At the residence of the bride's father, in the parish of Hillsboro, Feb. 15th, by Rev. S. W. Keirstead, Mr. Albert J. Swaney, of Coverdale, Albert Co., to Miss Augusta Lewis, of Hillsboro, A. C.

BELLES-LOW.—At Carleton on 14th inst., by Rev. J. A. Cahill, Mr. Joseph P. Belles, of New Brunswick, N. B., to Miss Estelle A. Low, of Carleton, St. John.

A GIFT FOR YOUR PASTOR.



SUITABLE FOR THE NEW YEAR OR ANY OTHER REASON. This is one of the most useful presents that can be given to an over-worked Clergyman, and will save many weary hours' work.

The following is one of the many unsolicited testimonials we are constantly receiving from our customers: YARMOUTH, N. S., December 17, 1886.

Messrs. TIPPET, BURDITT & CO. Gentlemen,—It is now ten months since I began to use my Caligraph, and I take pleasure in saying that the results have exceeded my most sanguine expectations. Having a great weakness in the small of my back, I purchased a machine, hoping that the pain caused by leaning over a writing table would be prevented, as in using the Caligraph one can sit upright. Before getting the Caligraph, I used the "H. I." and the SMALLESS and CLOSENESS of the letters on the plate necessitated a constant bending over the table as does the PEN, and therefore failed to answer the FIRST object I had in view in obtaining a type-writer. In this comparison to the Caligraph "I award the gold medal."

I have been greatly surprised at my improved composition since using the Caligraph. The sight of your thought and in the beautiful type and placed in regular lines, all carefully punctuated, greatly stimulates literary dictation. And I have found myself developing a thought in a more consecutive order, since owning my "beautiful writer" than ever before. And what has astonished me not a little is the EASE and ACCURACY with which I can read a sermon or use sermon notes in the pulpit. A preacher whose chirography is bad and whose miserable reading of a good sermon has made him unpopular, I would say, "Sell the coat on your back," if by no other means you can get a Caligraph. H. FRANCIS ADAMS, Pastor of the First Baptist Church, Yarmouth, N. S., Canada.

TIPPET, BURDITT & CO., Saint John, N. B. GENERAL AGENTS FOR THE MARITIME PROVINCES.

PROGRESS AND POSITION OF THE ONTARIO MUTUAL LIFE COMPANY.

Table with 4 columns: Year, Income, Assets, and Assurance in Force. Data for years 1870-1886.

As the policy-holders contributed the entire Capital, they own and control all the Assets, and receive EVERY DOLLAR of the profits. For rates, and other information, apply to J. B. NEWCOMB, AVONPORT, General Agent for New Brunswick, E. M. SIPPRELL, St. John, General Agent for N. B. and P. E. I.

BAIRD'S FRENCH OINTMENT.

This Ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood, or that may have been imparted by contact with diseased persons. Whatever the eruption, or breaking out, on the skin may be—whether Itch, or Salt Rheum, or Scald Head, or Ring Worm, or Humors of any kind, a cure may be relied upon. It also stimulates the action of old or indolent Ulcers, Fever Sores, obstinate Sores and Wounds, &c., healing them in many cases immediately and soundly. Sold by all respectable dealers. Price 25 cents a box.

Deaths.

EARLEY.—At Northfield, Queens Co., N. B., on the 21st inst., of consumption, Catherine, beloved wife of John Earley, aged 43 years. Our sister possessed faith in Christ nineteen years ago, and she continued a consistent member of Kempt church until death, and gone to receive her reward. J. E. BLAKNEY. O'NEIL.—In Hillsboro, Albert Co., Feb. 8th, of consumption Mrs. Emma O'Neil, aged 25 years, leaving a sorrowing husband and two children and a large number of friends to mourn their loss. MACDONALD.—At Northfield, Car. Co., Jan. 29, Mr. George C. Macdonald, aged 48 years, leaving a wife and son to mourn their loss. (Telegraph please copy). SKINNER.—At Argyle, Feb. 3rd, of diphtheria, John Edward Skinner, aged two years, six months, and twelve days, son of Frederick and Peba Skinner. (Telegraph please copy). NICHOLS.—At Hill Grove, Digby Co., Jan. 25, Mrs. Hannah Nichols, aged 84 years, widow of George Nichols. She died sweetly trusting in him who said "even to hoar hairs will I carry you."

JUST LOVELY!

I have just received and am opening for the Holiday Season, a most beautiful assortment of fine Gold and Silver WATCHES.

Jewelry, Silverware, Spectacles, —AND— ENGLISH WALKING CANES, that I would invite attention to, as I will offer very low to Cash Customers. Orders by mail or express promptly attended to. Respectfully yours, W. Tremain Gard.

W. Tremain Gard, 25 ST. JOHN ST., under Wesleyan Hall, SAINT JOHN, N. B.

Golden Medical Discoveries

Thoroughly examine the blood...
 Dr. J. C. Williams' Pink Pills for Pale People
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DOORS, SASHES, AND BLINDS

STAIR RAILS, BALUNTERS, NEWEL POSTS, NE AND HARDWOOD MOUNDINGS.

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SHOES AND CALF SKINS, AND SHEEP SKINS.

NEW GOODS!

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Something new! Just what you want!

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Live for something.

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Live for something, every mortal.

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Selected Serial.

OPENING PLAIN PATHS.

CHAPTER XIII.—Continued.

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THE HOME

When Grandpa was a little boy. When Grandpa was a little boy about your age, said he. To the curly-headed youngster who had climbed upon his knee: "So studious was he at school, he never failed to pass."

And out of the he always stood the second in the class. "But, if no more were it, you were next to foot like me!"

"Why, bless you, Grandpa never thought of that before," said he. "When Grandpa was a little boy about your age," said he: "He never staid up later than an hour after tea."

It wasn't good for little boys at all, his mother said. And so, when it was early, she would march him off to bed. "But, if she hadn't, maybe you'd have staid up late, like me!"

"Why, bless you, Grandpa never thought of that before," said he. "When Grandpa was a little boy about your age," said he: "In summer he went barefoot, and was happy as could be."

And all the neighbors round about agreed he was a lad. Who was as good as he could be, except when he was bad. "But, 'cep'n' going bare-foot, you were very much like me."

"Why, bless you, Grandpa's often thought of that before," said he. —Malcolm Douglas, in St. Nicholas.

Kindlings

BY HELEN JACKSON.

Almost anything will do for kindlings, so it is properly split or cut and dried; old boxes, shavings, dead boughs, chips, the luxury of "boughten" kindlings is unknown in many a house where roaring fires and generous warmth, with all that they count for and accomplish, are never lacking.

So with the metaphorical kindlings which the human heart craves. Almost anything will do for them, too. No one so poor as to be without them, need deny them to his family, or to be excused for forgetting them. Never a penny need be spent for them from one year's end to the other.

Once, at the Armenian convent of San Lazzaro, in Venice, I tasted a delicious confection made of rose-leaves preserved in a sweet and aromatic syrup. I said to the monk who had served it: "How do you make this most delicious sweet?"

"Ah, we do not make it ourselves," he answered; "it is made for us every year by Turkish ladies. It comes all the way from Constantinople."

"And what do you send them in return?" I thoughtlessly said. "The Father thrust his shoulders with an easy, worldly laugh.

"Words, only words," he replied. The disparaging adverb "only" was misplaced. Words are never "only" words. They are things, symbols, of all that a heart can crave or fear, of the dearest joy and of the deadliest hurt. They can enable us to renew our strength as the eagles. They can also be the tortures of a "wounded spirit," of which even Christ says, "Who can bear this?"

Fully spoken, lovingly spoken, sympathizingly spoken, they are the best of "kindlings." The fire they light of a morning does not need making over again the whole day long. In fact, it "keeps coals" over night, a good warm, glowing bed of ready heat remaining. Who does not know the comfort of opening the ashes on the hearth, of a winter morning, and finding a bed of red coals to begin the day's work last? That is the way a kind, loving word lasts. The pressure of duties and hurry of things may seem to have obliterated it, as the ashes cover the hot coals, but it is there, all the same, and its warmth is there, and neither the room nor the heart can be quite at the mercy of the cold or of trouble and sorrow while it is there.

Why do we not speak such words often? Why do we not remember to praise ourselves, painstaking servants? To say, "in so many words" that we like the work, or that or the other, which has been done, and well done, for our comfort? "In so many words" tell them that we perceive that they are endeavoring to do their best? "In so many words" make them feel that we consider them of the same flesh and blood with ourselves, and that we know that they can be tired, discouraged, out of sorts, glad or sorry or lonely, just as we are? Such words make good kindlings.

offense it is the mother. She it is who speaks the soothing word to the hastily, the cheery word to the weary, the laughter-bringing word to the despondent. She it is who plans the small pleasures and surprises that break up the monotony of living; the gifts for birthdays and Christmas; the friends to dinner or tea; the trip to the seashore. Yet in all the families where the conditions of life press at all heavily, the heaviest pressure must come upon the mother. She it is who must have the brunt of care in time of illness; the brunt of all troubles in matter of service; the brunt of planning, foreseeing, and providing; last, but not least, in all families where the cheeriness of the brunt of making a dollar do its utmost of buying. All this is the mother's work. Ought she not to have plenty of "kindlings" always ready to her hand? Lovingly prepared, unobtrusively offered by every member of the family for which she spends her whole strength, body and soul?

I once heard a young lady speaking of a family in which she had been governess for a year. It was one of the exceptional homes in which the father furnished the "kindlings."

"It was truly wonderful," she said, "to see how that whole family changed the minute Mr. — came home. He used to come straight home from his bank as soon as it was closed, and the minute his voice was heard in the hall everybody felt cheery. He took his wife out to drive; made the girls go out to walk or ride; if they had been in the house all day, always bringing home something to read or to look at. He was just the sunshine of that house. I never saw such a man."

This was a home where money was abundant. But it was not the money that made the sunshine. I knew, in my own youth, another home, in which money was just as abundant, where the wife—an invalid—needed just such sunshine, but none came to her; the husband, generous enough when the opportunity was distinctly stated to him, never refusing any reasonable request which was formally made, yet never of his own accord suggesting or providing any recreation, any change, any cheer, in the daily life. At last, when the wife became so feeble she could no longer keep up the brave face and front she had shown to the world for a quarter of a century, and a physician was called in, who said to her, "Mrs. —, you need a change of scene; your husband must take you on a journey," she replied, "I know it, and Mr. — is very kind. He will do whatever must be done; but he never proposes anything I have often wished he would."

She had no intention of making a complaint. There was no fault-finding in her heart. But the involuntary remark told a story. Fires were low in that house, and hearts chillier than they knew; all for want of "kindlings."

There is a text in the Christian Scriptures which is usually quoted as bearing upon evil speaking, gossiping, and tale bearing; but it appears to me to be equally pertinent to this subject of fire making, literal and metaphorical, the warming up of hearts as well as hearths. And why should not the text of a sermon be as good a place for the text as the beginning? A better one, for one reason; for cannot it be far more clearly seen then whether it suits the sermon or not?

This is the text: "Should how great a matter a little fire kindleth!"—The Christian Union.

THE FARM

Farmers' paddocks are generally fertilized more heavily than any other part of the farm; but almost always with stable or barnyard manure. This is as it ought to be, a complete fertilizer, and its weak point is generally a deficiency of phosphoric acid, and on sandy soils potash. Market gardeners, who use heavy dressings of manure, than farmers would think of applying, find it profitable to change occasionally, applying, perhaps, in one year, ten or twelve hundredweight of phosphate of lime to a single drop. The alteration of manure is found to be quite as important as rotation of crops, which is found essential in farm practice.

FEDERAL STOCK.—A great many people are under the impression that in feeding ground food to stock it is better to make it into a slop that the animal can drink. Prof. E. W. Stewart, says: "The saliva is an important agency in the digestion of food, and saliva is caused to flow by the act of mastication. When sloppy food is given there is no mastication. This sloppy food, then, is deprived of the usual proportion of saliva, and must depend wholly upon other agencies of digestion."

THROUGH BREED COWS.—The presence of any thoroughbred cow in the herd has a most remarkable effect upon the owner. She is the first one he concerns himself about when the herd is looked up to. She gets all the petting and attention of the owner. The wife sets that cow's milk separate to use in the family, and when the cow has a new calf everybody goes out to look at it. Such a cow has a refining influence in the family, and every family and every farmer should have one in his herd.

FACTORY DAIRYING.—In discussing the dairy business a recent writer says that the factory system of butter-making insures greater uniformity and a generally better product than is produced by butter made in private dairies. But such cheese this has not always been the fact. There are greater temptations to lower the quality of cheese than of butter, as in most places in this country there is much too little difference between the price of poor cheese and of good.

What a New York farmer thinks about the way to use manure: "I notice about here that farmers who leave manure in piles and spread it in spring get about half the crop that is obtained where the manure is spread in a heap as possible after it is made. The land is certainly more mellow. The soil under manure is always more mellow than that which is uncovered. It is due to the action of the manure on the soil. Very rich soil is seldom hard and lumpy. I claim that the sooner you get the manure out of the land the more rapidly it will be decomposed as the mellow soil will be. Farmers make a great mistake in not saving their liquid manure. I throw my horse manure in the alley behind the cows. It is like a sponge to soak up all the moisture. The cows are clean a lot. They never get soiled after the manure is washed from their sides. I have tried to wash from the horse manure keeps the heap from freezing. I can haul in manure about freezing. The cow manure is so dirty that the piles will not burn, and the cut straw makes the manure burn readily. I carry my horse manure over red soil in a bag to place it

back of the cows, and consider myself well repaid. Farmers waste millions in letting their liquid manure go. Use chemical fertilizers, but save your barnyard manure first. You can save ammonia in liquid manure cheaper than you can buy it. The only way to make farming pay now is to double the crop that can be grown on an acre and thus save labor. Save the manure and make it work for you."

VALUE OF CLOVER.—The renovating power of clover, pertinently remarks an Eastern journal, seems to be strangely underrated by many farmers. In some sections of the West, where farms are rented, it is always stipulated in the lease that every acre of mixed grain that is put in shall be sowed with clover. Charles Phillips, of Lake Mills, Wis., made \$100,000 by farming on run-out wheat farms and never sowing any grain without putting a good deal of clover seed with it. He was wont to say: "Clover is cheap when you think what it does"—a remark that contains a heap of sense.

Asparagus grows best on a light sandy loam; it was formerly believed that this vegetable could only be grown to perfection on a moist, heavy soil, but many experiments have proved that this is a mistake, and it is now very generally conceded that this plant can be raised more profitably by being covered every year with a dressing of salt, but that the salt is an injury instead of a benefit. If the stalks are cut down and removed in the autumn it should be after being killed by frost, and the bed should be immediately covered with a very liberal dressing of stable manure; but our experience is that it is not best to cut only the stalks that bear seed. These should be cut out before the seed begins to drop and carried from the field; then the remaining stalks, before winter, should be rolled down so as to lay on the ground, and thus prevent the surface from being blown away by the heavy winds in the days of autumn and winter. It is important that the seed should be removed, because, if left in the ground, the young asparagus proves to be a very troublesome weed, for not one of them should be permitted to grow. Asparagus beds are frequently very much injured by permitting the seedlings to grow in such numbers as to choke out the old roots.—Massachusetts Ploughman.

TEMPERANCE

How Whisky Started the Rebellion. General Thomas W. Conway, at a temperance lecture in Norwich, repeated an interesting story, told some years ago by Admiral Semple, of the rebel cruiser "Alabama." The way in which whisky started the rebellion. According to Semple, just after the election of President Lincoln, a conference of Southern leaders was held at the St. Charles Hotel, New Orleans, to decide upon which course they should follow. At the opening of the discussion of that conference, the prevailing sentiment was a decided majority were against a declaration of war. The majority of cooler heads, when sober, were against it. The discussion continued until a late hour. At length whisky and ice were brought up. The members of the conference, some of them spariely at first, nibbled. Bottle after bottle was produced. As a result, those at first opposed to war, under the influence of drink were influenced by the others; and when the conference broke up, near daylight, nearly the entire body of Southern representatives were in favor of making war upon the flag, and the government.—Albany Journal.

A Quaker was once advising a drunkard to leave off the habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the Quaker; "it is just as easy as to open by hand, friend." "Convince me of that, and I will promise upon my honor to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the tap that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so well pleased with the plain advice that he followed it.

A Warning to Smoking Fathers. Sir:—Apropos of your paragraph, "A Crusade against Tobacco," in Saturday's issue, may I give you, in as few words as possible, my recent experience of tobacco smoke? It may be a warning to others. I have one child, a little girl not yet two years old; a fair-haired, blue-eyed pet, who was as healthy as the birds when she was born. For more than a year past—ever since she was old enough to be less in the nursery and more with her father and me—she has been ailing, and I could not say she was ill, yet she was hardly ever well. I was kept in a perpetual state of anxiety about her. The symptoms were entire absence of appetite, constant complaints of sickness, stomach and digestion altogether out of order. Last August I took her away by myself to a country town, where we stayed two months. After the first week she flourished like a young bay tree; ate and drank and laughed and played and slept, and kept me forever busy enlarging her garments. I brought her home—not so pretty and delicate in appearance, but very by myself to a country town, where we stayed two months. After the first week she flourished like a young bay tree; ate and drank and laughed and played and slept, and kept me forever busy enlarging her garments. I brought her home—not so pretty and delicate in appearance, but very by myself to a country town, where we stayed two months. After the first week she flourished like a young bay tree; ate and drank and laughed and played and slept, and kept me forever busy enlarging her garments. I brought her home—not so pretty and delicate in appearance, but very by myself to a country town, where we stayed two months. After the first week she flourished like a young bay tree; ate and drank and laughed and played and slept, and kept me forever busy enlarging her garments. I brought her home—not so pretty and delicate in appearance, but very by myself to a country town, where we stayed two months. 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Why this is the best place in the Maritime Provinces to buy
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CARPETS, OILCLOTHS, LINOLIUMS, MATS,
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Those who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMEAD & Sons, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America. Everyone that wants to get a Good PIANO or CABINET ORGAN with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low Pianos and Organs taken in part payment for new ones. Also hire on reasonable terms. Tuning done to order.

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Work will be continued for the coming year at ST. JOHN.

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NEW WILLIAMS.
W. H. BELL,
SOLE AGENT.
25 Dock Street, - St. John, N. B.
Send for Circular and Price List. 1-26

News Summary.

DOMINION.

—The residence of J.W. Basse, Wolfville, with the greater part of the furniture it contained, was totally destroyed by fire last week.

—The Inland Revenue office, St. John, collected about twenty samples of milk which they have had analyzed, the result showing that the milk being served to the citizenry is of a good quality and free from adulteration.

—George Smith, of St. John, engine driver in Alfred Steeves' mill, Coverdale, was instantly killed about 11 o'clock last Monday morning, says the *Albert Maple Leaf*, by falling on a belt and being drawn in between a drum and bottom of the mill, the space between being about 5 inches. Drowne leaves a wife and two children in St. John.

—Capt. Fred Curry, one of Hants County's oldest and wealthiest citizens, died at Windsor on Thursday last, aged 75 years. His estate is valued at \$300,000.

—Chas. H. Finley, a young lad living at Westfield, left his home about 10 o'clock last Friday afternoon for the purpose of looking after some traps he had set, but owing to the severe storm that raged that day lost his way in the woods. Night coming on, his friends began to fear for his safety, and quite a party started out with lanterns in search of the boy. His lifeless body was discovered about midnight some distance from the house, who was walking round in a circle. He said he had slept for some time under a bush, but was provisionally awakened by his own cries as he was dreaming, only to find that he was freezing. When discovered Finley was too exhausted to attempt the homeward journey, so the rescuing party built a fire, warmed and fed him. It is believed that he could not have lived over an hour longer, had he not been found.—Sun.

—On Saturday afternoon, a young man named Joseph Miller met with a terrible accident in St. John factory where he was employed. He was engaged at a circular saw cutting a piece of board. In pushing the board forward he noticed the gauge had moved somewhat. To set the gauge back to its proper place Miller, coming in contact with the rapidly revolving saw, was terribly mutilated, the teeth of the saw entering near the wrist and cutting its way almost up to the elbow. It is feared amputation will be necessary.

—A terrible accident occurred in the Wilbur mine at Lavant, Ont., Feb. 22, 1905, a huge scale of rock, weighing many tons, was, without an instant warning, precipitated from the roof upon a number of miners who were working around the ship car. Those who escaped instant death rushed to the surface, which was quickly responded to and the work of rescuing those alive and recovering the bodies of those killed begun. Five men were killed and two seriously injured.

—The department of agriculture, Ottawa, has received from the imperial government the commemorative diplomas and medals to be awarded to every exhibitor at the late Glasgow show, invented by Major Prescott, of the Government Ammunition Works. This new shell, which will be used in 9 and 29 pound guns, is claimed to be a vast improvement on the regular English service shell, which is now in use in England and Canada. The board of examiners, composed of Col. Irwin, Col. Montagu and Col. Cotton, appointed to examine this new shell and report to the department the advantages it has over the English service shell, presented a highly complimentary report in favor of the new shell, stating with the new shell increased accuracy could be obtained on account of the lower trajectory and the saving of force ensured by the new gas check.

—I know the plan of the Dominion Safety Fund Life Association is based upon scientific principles, and having given it a careful study, I feel entirely justified in recommending it to the public. It gives a specific indemnity for as low a price as it can be furnished—consistent with equity to all the parties to the contract.—William T. Standen, Consulting Actuary.

—A special cable to the *Toronto Mail*, under date London, Feb. 20, says Lt. Col. Goldie sailed for Halifax by "Circassian" on Friday. It is stated he has been commissioned to buy 500 horses in the Dominion during the present year, and in future years to make further purchases.

—Halifax is about to proceed with the erection of a new city hall.

BRITISH AND FOREIGN.

—The Queen has asked Lord Dufferin, Viceroy of India, to convey to the people her warmest thanks and deep appreciation of their loyalty to herself, as manifested by their celebration in commemoration of the fiftieth anniversary of her accession to the throne.

—The steamship "Great Eastern" was sold at auction the other day for \$130,000.

—The corporation of Belfast has awarded £5,511 compensation for damage inflicted in recent riots in that city.

—An Odessa despatch says the recent riot at the Demidoff spinning mills was occasioned by the discharge of 2,000 women and children in accordance with a new law. Chief Orlif and his assistant, Sakharoff, were murdered by a mob, and other officials had a narrow escape. The offices at the mills were completely wrecked and entire plant, including machinery, was demolished. The outbreak was fomented by Socialists.

—Pere Hyacinthe is making arrangements to preach in the Protestant Episcopal church, and it is expected that the event will mark the final severance of his connection with the Roman Catholic church.

—A box of dynamite, with a burning fuse attached, was found by a policeman, Friday evening, on the window-sill of the recorder of Galway's house in Killybeg. The recorder was giving a dinner party to two magistrates and other guests. The policeman quenched the fuse.

—The puppers at New Ross workhouse Dublin on Wednesday, broke into the council chamber of the poor law guardians while that body was in session, and pelleted them with various missiles. The master of the workhouse received a severe beating from the assailants. The police were powerless to prevent the outrage and reinforcements have been summoned to their

assistance.

Ten of the rioters were subsequently arrested, and order restored.

—Ex Empress Eugenie, who is at Naples, has asked leave of the Syndic to attend wounded Italian soldiers returning from Egypt.

—The Bavarian rifle factory at Amberg is working with feverish haste on government orders. It supplies repeaters for one regiment every week.

—Advices from Metz report that there is no cessation of trench and barrack making around Verdun and Belfort, and that the work on the fortifications at Verdun continues night and day. All commerce has been suspended at Metz excepting in food. The inhabitants are storing their houses from cellar to garret.

—The withdrawal of the annual subvention to Egypt has not been formally decided upon. Sir Evelyn Baring, British diplomatic agent at Cairo, has informed Count Pauley, the French agent, that Sir Henry Drummond Wolff's proposals imply neither immediate recalling of British troops nor fixing of a date for their withdrawal from Egypt.

—It is reported that the Indian authorities have concluded to extend the Quetta railway to north-west Afghanistan, in order to secure an outlet for British commerce in Central Asia, and that the Czar has sent a number of Russian officers to Afghanistan to investigate the matter.

—The Scottish miners' federation has decided to continue the struggle and to extend the strike over the whole of Fife-shire.

—It is semi-officially stated that an Austro-Hungarian treaty, to expire in 10 years, will be arranged, and will go into operation in 1888.

UNITED STATES.

—One result of a verdict giving a Philadelphia new-boy who lost a leg by an injury on a cable road \$15,000 damages, is an order forbidding any newboy to ply his trade on the road.

—Two young San Francisco women, Misses May and Isabel Price, have been engaged by the Japanese government as teachers. The former is to be instructor in the Girl's High Normal School of Tokyo, while her sister will organize a school of domestic science, the chief object of which is to familiarize Japanese girls with American customs.

—A four-story building, on the American cotton docks, at Tompkinsville, L. I., was set on fire by lightning during a thunder storm Friday evening and burned together with adjoining warehouses and 10,000 bales of cotton. The loss is estimated at \$350,000.

—At Rochester, New York, high wind carried away two spans of the bridge over the Genesee river while a number of persons were crossing, and it is feared several lives were lost. Four persons are known to have been carried down river and drowned, while some others are missing.

—How to GAIN FLESH AND STRENGTH—Use after each meal Scott's Emulsion; it is as palatable as milk and easily digested. Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thompson, Ala., says "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month."

—The worst storm of the winter was prevailing throughout the Northwest on Friday. The telegraph services west of Omaha and St. Paul have been completely shut off. At Minneapolis and St. Paul, nearly all the trains on the lines north, west and south of Minneapolis have been abandoned. The Northern Pacific, Manitoba and Hastings and Dakota lines are entirely blocked.

—One of the Cunard line steamers, has made the trip from Queensdown to New York in 5 days and 12 hours, being the quickest time on record.

—The Chicago, Burlington & Quincy R. R. Co. has published a pronouncing Dictionary containing 320 pages, 32,000 words and 670 engravings. It reaches everybody who to pronounce correctly. Send sixteen cents in stamps to Paul Morton, G. P. and T. A., C. B. & Q. R. R., Chicago, Ill., and get a copy of the Dictionary—the cheapest book issued.

GENERAL.

—The Anarchist is a gentleman of leisure, who encourages labor in others with the hope that when they have made their pile he can make them divide. He wants money, but he does not want to earn it.—N.Y. Herald.

—Experiments in throwing torpedoes in the currents of the North Atlantic, made by Admiral Grye indicated a daily rate of motion of from two to six miles.

—There are now 16,000 colored teachers in the United States; 1,000,000 pupils in the Southern States alone; 16,000 in the male and female High schools, and 3,000,000 worshippers in the churches. There are 60 Normal schools, 50 colleges and universities and 25 theological seminaries. Colored people pay taxes on from \$150,000,000 to \$200,000,000 worth of property.

To Cure a Corn.

There is no lack of so-called cures for the common ailment known as corns. The vegetable, animal, and mineral kingdoms have been ransacked for cures. It is a simple matter to remove corns without pain, for if you will go to any druggist or medicine dealer and buy a bottle of Patnam's Painless Corn Extractor and apply it as directed the thing is done. Get "Patnam's," and no other.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot hold in competition with the multitude of low cost, short weight, alum or phosphate powders. Sold only in cans. **ROYAL BAKING POWDER CO., 106 WALL ST., N. Y.**

MAIL CONTRACT.

SEALED Tenders, addressed to the Postmaster General will be received at Ottawa until noon, on 10th March, for the conveyance of Her Majesty's Mails on a proposed Contract for 12 years, once per week each way, between Little Salmon River Mills and Shepody Road, from the 1st April next.

The conveyance to be made in a suitable vehicle, drawn by one or more horses. The contract for the proposed Contract may be obtained at the Post Office of Little Salmon River Mills and Shepody Road, from the 1st April next.

Returning, to leave Shepody Road on same day immediately after arrival of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Little Salmon River Mills and Shepody Road, from the 1st April next.

S. J. KING,
Post Office Inspector.

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For MALE and MIXED QUARTETS.
For QUARTET CHOIRS, and SOCIAL SINGERS.

FOR MALE VOICES.
Amphion (3 books) \$1. Arion (3 books) \$1.
Harmodius (3 books) \$1. Apollo \$1.
Haydn's Club Collection \$1.50. Grand
Part songs in 4 parts. Emerson's Quartets
and Choruses 60 cts. Male Voice Glee
Book \$1. Mendelssohn's Four-Part Songs
60 cts. Wagner-Fest \$1.50. Dow's Sacred
Quartets \$1.75. Male Voice Choir 10 cts.
American Male Choir 50 cts.

These contain a great variety of the best of Male Voice music.

FOR MIXED VOICES.
Hambacher's Quartets \$1.75, and his New
Collection \$1.75. Buck's Male Collection \$2.
His Second Male Collection \$2. Emerson's
Concert Selections \$1. Dow's Responses and
Sentences 50 cts. Emerson's Sacred Quartets
\$1.75. Emerson's Sacred Quartets \$1.75. Shep-
ard's Church Collection \$1.75. Dressler's
Sacred Selections \$1.50. Sterling good books,
widely used.

Send for descriptions:
Any book mailed for retail price
OLIVER DITSON & CO., BOSTON.

PUBLIC NOTICE

is hereby given that application will be made to the Local Legislature, at its next session, for the passing of an Act to extend the time for commencement and completion of work under the Act passed 6th April, 1882, incorporating The Saint John Canal and Dock Company.
Jan'y 11th, 1887.

Baptist Book & Tract Society,

(Opposite Old Province Building,
94 GRANVILLE ST.,
HALIFAX, N. S.)

SPECIAL NOTICE.
Nova Scotia, New Brunswick and Prince Edward Island.

Books FOR THE Sunday School.
JUST ISSUED
TWO NEW LIBRARIES.

To more fully meet the demands of first-class books at a moderate price, the Society have added to their present list of Cheap Libraries—the

KEYSTONE LIBRARY,
60 large volumes, beautifully printed, illustrated and bound.

Primary Class Library,
Containing 80 volumes, remarkably cheap bound in cloth with gilt back and a handsome slide die, profusely illustrated, 500 pictures and 2,585 pages.

Gen. A. McDonald,
Sec'y-Treasurer.

CANADA AND WEST INDIES.

TENDERS FOR STEAMSHIP LINES.
TENDERS will be received at the Finance Department, Ottawa, up to and including the 1st day of May next from persons or companies for the performance of the following steamship services, viz:—

1st. A line of mail steamers sailing from Halifax to Havana, thence to Kingston, thence to Santiago de Cuba, thence to Canada, and thence to New York, and thence to New Orleans and Porto Rico and adjacent islands. Trips to be made by each steamer fortnightly. Each steamer to be of a size sufficient to carry 2,000 tons of cargo, and to be able to steam twelve knots an hour, averaging not less than eleven knots an hour. The contract in either case to be a year of five years. Tenders may be received for the above services either separately or together. Tenders to be marked on the outside "Tenders for Steamship Service to West Indies." The Government of Canada do not bind themselves to accept any tender.

By command,
J. M. COURTNEY,
Deputy Minister of Finance,
Finance Department, Ottawa, 7th Feb., 1887.

Our Own Sunday School PAPERS.

Reduced in Price.
20 PER CENT OFF ALL CASH orders sent to the publisher.

THE CANADIAN RECORD, a religious paper with notes on the Sunday school Lessons. 50 cents a year. In clubs of five or more 30 cents a year.

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These are the BEST and CHEAPEST S. S. Papers for Canadian Schools.

In ordering, take 20 per cent off above rates when sending cash.

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DIAMOND DYES,
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Of every description
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NEATLY, &
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