

Messenger and Visitor.

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VOLUME LII.

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There is trouble in St. Bartholomew's Episcopal church, Ottawa. It is the old story—person Hannington has introduced advanced ritualism, and some fifty of the members protest. There has been a church union conference in Toronto of the leaders of the Presbyterian, Methodist and Episcopal denominations. Pleasant speeches were made, some advocating organic union, others a larger unity and fraternity of spirit. No action was taken. The Baptists were not represented. The American Baptist Missionary Union end the year with a small debt of \$8,173.56. The total receipts have been \$398,394.77. This is a letter than was feared, but not so good as was hoped. The Home Missionary Society of the American Baptists received \$375,254. There was a deficit of \$19,820, made good by an unexpended balance of the Coburn fund. Nothing shows the advance made by Japan in enlightened ideas more clearly than the breaking down of the Eastern customs regarding women. At a parade on the occasion of the promulgation of the constitution, the empress rode in the state carriage beside the emperor, for the first time in the history of the country.

In the *Lone Star* for March, Mr. Clough reports that he and Mr. Kiernan baptized 596 during the month of February. He may well ask, triumphantly, are missions a failure? Bro. Craig reports twelve baptized on a recent tour on the Coconada field. Six were also baptized in Coconada itself. E. A. Kelly reports 434 baptized on his field. Our readers will note by an item of church news that Bro. L. M. Weeks has entered upon his pastorate at Dorchester. From his ability and energy, we have reason to hope the church will be much blessed under his ministry. The Vanderbilts have ordered that the Sunday traffic on their railroad lines shall be curtailed as much as possible. It is to be hoped that other great lines may follow this good example. The legislature of Connecticut, after voting not to submit the Prohibitory Amendment to the Constitution to the people, reversed this decision, and the people are to have their say. May it not be that the result in Massachusetts has assured the politicians it will not carry, and this is the reason why it is to be submitted? The church formerly known as Alexander street, Toronto, but now called Immanuel, opened its new house of worship on April 21st. It will seat 700 with space for galleries capable of holding 300 more. It cost \$30,000. Dr. Dowling got off a good thing when he said, "I believe there are some things which cannot be answered by any theologian in the world—not even the youngest." The English Wesleyans, who had lost in membership during '86 and '87, have made a gain, this year, of 5,000. The Licensed Victuallers' National Defence League of England, alarmed by the second reading of the Sunday Closing Bill in the Commons, met and resolved "That the closing of public houses does not contribute to sobriety or to the better observance of the Sabbath." This ought to settle the matter. Dr. Dorchester, who has become renowned as a statistician and a writer, has been appointed by President Harrison, Superintendent of Indian schools. An excellent appointment.

TO THE AMERICAN BAPTIST MAY MEETING IN BOSTON.—We have secured from the officials of the railways, special rates to the anniversary meetings of the American Baptists, beginning in Boston on Wednesday, May 15th. Return tickets will be issued at the St. John office of the New Brunswick railway to ministers and laymen and their wives, at the exceedingly low rate of \$10.00 each. Let all who wish to avail themselves of this offer correspond with the editor of this paper by Saturday next, and their names will be handed in for tickets at this reduced rate.

A NEW MISSION is to be established in China, under the auspices of the A. B. M. Union. It is to be located in the Province of Szechuen, which is crowded with thirty or forty millions of people. A Rev. Wm. Uperatt, who was clubbed and stoned and left for dead when in this same Province some years ago, as the agent of the British Bible Society, is to be the leader in the new mission. He will be accompanied by Mr. George Warner, a consecrated layman of St. Paul's, Minn. They go out at no fixed salary, relying upon the young men of the Baptist churches of Minnesota to see they are not left without support. It is an encouraging feature that a layman offers himself for this work. Why should not earnest laymen do the most excellent work on mission fields? If so, why should they not hear the call of God to go, and missionary societies hear His call to send them.

REBELLION.—There is no little discontent among the Salvationists in Ontario. The ex-editor of the *War Cry* has abandoned the Army, because of the despotism of General Booth. The malcontents propose to organize, under the name of the "The Christian League." These propose to vest the management of affairs in a president, two vice-presidents, a secretary and a treasurer, to be elected by ballot every three months. This is going from the extreme of despotism to the extreme of democracy. One of the articles forbids the league teaching any denominational doctrines, so says a Toronto paper. There seems to be no thought about the teaching of Scripture as to the organizations of the Lord's followers. Well, there are a good many societies to-day which do not care much for New Testament teaching on this point.

IT IS PROBABLE that there will be an attempt made to revise the Westminster Confession of Faith, at the next General Assembly of the Presbyterian church of the United States. The movement with this end in view is supported by some of the most loyal and able Presbyterians. The Confession is a venerable document, and a grand statement of doctrine, in the main. It is felt, however, that some of its articles are harshly worded and do not maintain that reserve about some of the deeper mysteries of the gospel which the Scriptures themselves preserve. With all its bluntness, we should prefer it immeasurably to its rugged strength, to a statement with all positiveness and strong conviction eliminated. It has helped to develop strength of character which has stood trying tests, and will ever have an honorable place because of the part it has played in the history of the Scotch people. We do not wonder that it is held in high esteem.

LIBERALITY.—A brother has written us that he is so grieved by the illiberal and unchristian spirit of our reply to a question about intercommunion between ourselves and our Free Baptist brethren that he has severed his connection with the Baptist denomination and wishes his paper discontinued. If there was anything unchristianlike in the spirit of the editorial, we are very sorry; we supposed we were writing in a spirit of love. So far as its illiberality is concerned, the truth is never very liberal toward error, according to our reading of the New Testament. This brother, however, shows a spirit very often exhibited by those who claim superior liberality. It is hard for them to brook in others firmness of adherence to conscientious beliefs. We would suggest to this brother that it is not the surest sign of liberality on his part, that he cannot continue to read the *Messenger and Visitor* because it will not conform to his ideas of truth at the sacrifice of its own.

CHURCH AND SOCIETY.—Church and State in New England, in the early Puritan days, entailed upon the Congregational and upon some of the Baptist churches the union of church and society in the support of religion and worship. The society holds the purse strings, and, being composed largely of irreligious people, has been a great hindrance to earnest, faithful and aggressive work on the part of the church. So great is the evil of this system felt to be that the Congregationalist has come out squarely in favor of the abolition of the society system. To this end it suggests that legislation be sought by which church property shall belong to the churches, and the responsibility for the pecuniary support of religion be vested in them. This is surely a much needed reform. Those alone who are in possession of vital godliness should have the direction and control of all that pertains to the progress of religion among men. To bring in the servants of the devil to aid in the direction of the Lord's work is a monstrous anomaly. It is one of the brood of evils brought upon the church by introducing all into it by baptism in infancy.

THE TEMPORAL POWER.—It becomes more and more evident that there is a determined movement on the part of the Papacy, to restore to the Pope his temporal power. Last week an eloquent Spaniard made a powerful address in its favor in a Catholic congress held in Madrid, and the whole assembly broke forth in the wildest enthusiasm. It is known that his Holiness is pressing his claim to temporal power upon some of the European courts, and it is becoming the right thing for Romish bishops and conferences to give deliverances in this line. Of course it is about as probable that the Pope shall again ascend the throne of earthly dominion disgraced by his predecessors, as that the dark ages should return; but

the Papacy has never been able to gauge the spirit of the present time. Italy would resist such a reversal of the progress of history, and it is impossible to see how any agreement among the nations should force her to consent to hand over a part of her territory to the Pope, especially as it would make the government of Italy so much more difficult. There is more danger in the encroachments of Rome in Protestant countries, by her secret machinations against our most cherished institutions.

From England.

Of course it will be stale news now that John Bright is no more. That is known the world over beyond doubt, and it will be long before the world is blessed with a man of such a brilliant character as he possessed. The pulpit and the press of the country have been lavish in his praise, and truly he well deserved the best things that have been said about him, for he was a man of the strictest integrity and uprightness both as a Christian and a politician. His name describes his character in a very eminent degree.

The tide of public feeling is evidently turning in favor of Gladstone and home rule. In the *Messenger and Visitor*, which came this morning, I read, "Politics in Great Britain, in Parliament and out, have been at almost white heat." Yes, that just describes it.

A vote of the government for over a hundred millions of dollars for building ships of war, without any apparent justification, has aroused great indignation among the friends of peace both in the House and out, as well it may, for it is difficult to understand why these warlike preparations should be made, if, as stated in the Queen's speech, "we maintain friendly relations with all foreign powers." I fear one reason is that these war scares are raised by men whose pockets or those of their friends are largely benefited thereby. There is no question at all but that the military element is much too strong in our Parliament.

Dr. Maclaren, with his two daughters, have safely returned from Australia, and has received a most hearty welcome. He appears to have largely benefited in health, and according to reports from Australia, the churches there have benefited by his visit.

Notice that Expository preaching is receiving a good deal of attention just now. Rev. J. R. Wood, of Upper Holloway, read a most admirable paper on the subject the other day before the London Baptist Association, giving it his strongest advocacy. This kind of preaching by the way is what Dr. Maclaren has mainly followed all through his ministry.

Rev. E. G. Gange, of Broadmead, Bristol, has just celebrated his 20th anniversary. Among other things he said that he found it easier to make sermons now than he did twenty years ago, and that he now felt there was hardly a text in the Bible that he could not make a sermon out of. His experience is certainly different from the minister who once said that he had preached from all the texts that were worth preaching from.

Mr. Gange further said, what very few I fancy can say beside, namely, that "he had never preached the same sermon twice, although he had preached twice from the same text."

The *Daily Telegraph*, which a short time ago, drew attention to itself by a long correspondence on the question "Is Marriage a failure," again draws attention by a reference to Mr. Spurgeon, concerning whom it says that "numbers of churchmen who know Mr. Spurgeon's gifts and his unquestioned sincerity, would be proud to welcome him into the fold of the mother church. He is already a kind of bishop in South London without the lawn sleeves; and the addition of those ornamental appendages, and of gaiters, would not make the wearer any other than the simple, unspiced, energetic master of pure and vigorous English, which we all recognize Mr. Spurgeon to be."

I suppose this was written seriously, but there is something so very comical about it that one can hardly believe any one who knows anything at all of the Bishop of the Metropolitan Tabernacle would be serious in thus writing. Only think of Mr. Spurgeon in "lawn sleeves, gaiters, and other ornamental appendages!" I wonder what he thinks of it himself. Whatever he may think I am satisfied of one thing, that if he has read it his risible faculties must have been considerably agitated. If Mr. Punch gets hold of it he will surely make something of it.

It is pretty certain that the church folk and Mr. Spurgeon are ever to be members of the same church, the coming over will have to be on their part.

Wincanton, G. B. J. Brown.

A Touch of Faith.

Concerning the woman, who went to Christ and put her hand to the fringe of his garment, we may say that her faith was the grand and crowning element which characterized her touch of Christ. It was not her faith in the touch itself; nor was it her faith in the fringe of Christ's garment; nor yet was it her faith in her own faith; but it was her faith in Christ. Her hand touched the fringe, but her faith touched the very heart and power of Christ. It was a drawing faith, for it drew power from Christ. The revised version says that He perceived that power had proceeded from Him. The woman's faith, like a magnet, had drawn power out of the spiritual depths of Christ's great nature, and absorbed it into her own physical nature, and straightway she was healed. But, she would not have received that power, had not her touch been one of faith. An unbeliever might have said: "What is the use of exercising any faith in Christ; would not a touch, without faith, be just as effectual?" Oh, no, it would not.

Christ's power did not proceed out of Him, unless it were drawn upon, by the touch of faith. His power did not issue out of Him, indiscriminately, and spend its force upon unbelievers, as well as believers. If it had, then whoever, in that vast throng, afflicted with disease, had brushed against the fringe of His garment, would have been also healed, whether they put their faith in Him or not. But it was not so. It required the touch of faith to bring out the mysterious power and healing energy, and have it touch the seat of the woman's disease, and banish its presence, and bring to her body the glow of health and the buoyancy of a new life. We cannot tell how this was done; we cannot give the peculiar philosophy of this thing, and explain how it is that a simple faith, accompanying that woman's touch of the fringe of Christ's garment, should result in drawing from Him, so much of His power as was necessary to eradicate her disease and make her a perfectly healthy woman again. But we know that she had undoubted faith in Christ, for she said within herself, "If I do but touch His garment, I shall be made whole—I shall be saved." And she was made whole. The power of Christ, in response to her faith, dispelled the power of her disease, and straightway she was made perfectly whole!

Reader, Christ is not so far away that you cannot touch Him, with your faith. You may say, that, if He were near you, in bodily form, you could, more easily, touch Him; but you ought to thank God that your faith can touch His Son, just as readily and effectually, now, as your physical hand could touch Him if He were standing by you in physical form. And even then, you would have to throw your faith into Him, if you received any healing.

Oh, what a blessed thing it is that we may touch Him, even now, by our faith, and draw into our diseased hearts the power of His life and the energy of His love, and thus have Him in us!

C. H. WETTERBE.

Missionary News and Jottings from Lower New York.

BY J. F. AVERY, MARINERS' TEMPLE, OLIVER AND HENRY STREETS.

The promise is, give and it shall be given unto you again good measure and running over. Sparing sowing, means scantiness at harvest. Sow liberally, it will keep the devil busy picking up wayside seed, and give better chance for that which falls on good ground to get a fair start. Then he cannot pluck it up. He sowed tares, hoping the disciples in their confusion and haste, might root up the wheat also. Hence Christ's caution to let both grow. Watch development and the assured separation at the harvest.

We have almost reached the 700 line in our pledge book. During the past eighteen months our gospel temperance meetings have opened to us strange experiences. It would be hardly possible to fairly review the list. Many a sailor had put his name there and has gone on a long voyage, maybe one which allows of no return. Strangers dropped into our meeting, they signed and then passed on. What tales they tell; what evidences in person they produce to illustrate that strong drink is an evil and a curse. How many hundreds we meet homeless, restless, comfortless and friendless. And the testimony, with many an honest tear drop, is, the drink is my ruin. "But it is too late; what can I do? My name, my earthly paradise, my health is all gone through the serpent's bite. The adder's sting maddens me. I am hopeless and lost."

Thank God the gospel has brought many a one out of the deepest despair. To-day they are saved. Happy and useful members of society.

W. B. M. U.

"Arië, shine: for thy light is come."

How Wonderful!

He answered all my prayer abundantly. And crowned the work that to His feet I brought. With blessings more than I had asked or thought. A blessing undisguised and fair and free. I stood amazed, and whispered, "Can it be That He hath granted all the boon I sought? How wonderful that He for me hath wrought! How wonderful that He hath answered me." O faithful heart! He said that He would hear, And prove His promise. Wherefore didst thou fear? Why marvel that the Lord has kept His Word? More wonderful if He should fail to bless Expectant faith and prayer with good success.

From Rev. John Loggins' "Value and Success of Foreign Missions."

Two great native evils, which are still upheld by the British rulers of India, child marriage and the cruel and barbarous treatment of widows, and the missionaries are now endeavoring to have suppressed, and they believe that these could be more easily abolished now than some of the enormities previously referred to were suppressed long ago.

The prime minister of Indore, a cultured but orthodox Hindu, holds that Hindu civilization is doomed, and the women are lifted out of their present bondage of ignorance and superstition. He says child marriage is no marriage at all, that the existence of the child-widow is one of the darkest blot on every defaced the civilization of any people. A Brahmin has published a tract on infanticide. He shows that the murder of 12,542 infants have been made public during the past fifteen years. This catalogue represents only a fraction of the murders committed upon helpless Hindoos. This Brahmin gentleman charges these murders upon enforced widowhood of Hindoo women.

At the last annual meeting of the London Missionary Society, the Rev. James Chalmers, the apostle of New Guinea, said: "Two years ago, from this country they sent out the British flag to that country, and they told the natives of New Guinea that the British Queen Victoria—God bless her! was going to protect them. Have you considered it? I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native and I have lived, died, and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France; I have visited the Loyalty group, I have seen the work of missions in the Samoan group. I know all the islands of the Society group, I have lived for ten years in the Harvey group, I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. For God's sake let it be done at once. Gospel and commerce, but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilization in the South seas it has been where the gospel has been preached; and wherever you find in the Island of New Guinea a friendly people or a people that will welcome you there, it is where the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross."

Mrs. Jennie F. Willing, a late missionary address in New York City, related a story of a missionary and his wife in one of the South Sea Islands, where Dr. Crocker, of Michigan University, narrowly escaped being eaten by cannibals. Dr. Crocker and a companion lived to tell the story of their adventure in England. Moved by love, and under the guidance of the Holy Spirit, a clergyman and his wife decided to go out as missionaries to that very island. Embarking on a merchant's vessel, they succeeded in inducing the captain to put them ashore where none of the inhabitants were visible.

Seating themselves on a box that contained all their earthly possessions, they watched the ship spread its white sails and disappear below the horizon. When the savages, accompanied by their chief and his daughter, came on the scene, they felt the limbs of the missionary, and evidently thought that in him was material for a good dinner. The daughter ran her fingers through the long, silky hair of the lady, who, impelled by Chris-

tian love, drew the girl to her and imprinted a kiss upon her lips. That natural act won the heart of the daughter. For three days the debate on eating the unexpected guests went on, and at last was decided in the negative by the pleading eloquence of the chief's favorite child. The missionary lived long enough to see the people of that island converted to Christ, and sending out missionaries to other islands still in heathen darkness. Thus the little act of love was the means, through God, of saving many precious souls.

The good, the fruitful ground; Expect not here or there, O'er hill and dale, by plants 'tis found; Go forth then everywhere, Thou knowest not which may thrive, The late or early sown; Grace keeps the precious germ alive Where and whenever sown.

Literary Notes.

The *May Homiletic Review* has papers on Hugh Latimer, Church Talent, The Relation of Doctrine to Duty, The Nervous System and Sin, What is the Ministry, What its Work? etc. The sermonic section is as full as usual, and the usual departments are well sustained. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

"Young Lion of the Woods," or "A Story of Early Colonial Days," recently published by Thomas B. Smith, of Windsor, N. S., is a pleasantly written narrative of the trials and hardships of one Capt. Godfrey, who first came to America with his regiment, the 52nd Foot, in 1765. Mr. Smith gathers the story from the records in time-worn documents which had been long concealed in a wooden box held by an eccentric old gentleman who loaned the documents just long enough to enable him to decipher the record. In 1769, Godfrey came out again, this time to trade in Nova Scotia; brought his heroic wife and children with him. He found his way up the St. John River and opened his merchandize at Grimross Neck on the St. John. His troubles with the Indians and the hardships endured by himself and wife were manifold. The Young Lion of the Woods was an Iroquois Indian by the name of Paul Guitow, who became a sincere and faithful friend of Mrs. Godfrey, and many a time averted danger from the captain and his wife, and in many ways assisted them.

The captain's trading enterprises resulted in almost entire loss of all his property, in no end of perils and hardships and in long years of hectoring fruitless endeavor to obtain from the home authorities compensation for his losses sustained in this country. Mr. Smith has placed us under great obligation by preserving this record. He is a pleasant writer, is thoroughly loyal to his queen and breathes the spirit of our new young Canadian nationality, and is not likely ever to go over the border, at least to remain. The book is printed by the N. S. Printing Co., and sold at 35c.

There seems to be a rebound from the prevalent acceptance of the Darwinian theory of evolution as applied to morals. Two of the ablest scholars in England have taken up the subject at once, each from a different point of view, to show that the times have come for a re-examination of the Darwinian philosophy, as it is accepted by a large proportion of the scientific world. Prof. St. George Mivart, himself one of the most distinguished investigators of this generation, who criticised Darwin's theory on its first appearance and made an argument against it which Darwin himself confessed had great weight, has contributed to *The Forum* for May his second essay to prove that the theory falls as a scientific theory purely where man comes in, and that moral deductions made from it are of no weight whatever. He brings forward much interesting evidence to show the unphilosophic character of Darwin's mind. Prof. Mivart's first essay, which he called "Darwin's Brilliant Fallacy," appeared in *The Forum* for March. The other scholar who leads the attack on the Darwin theory of moral development is Mr. W. S. Lilly, the great authority on ethics; and his argument is from the point of view of a master of moral philosophy. It is noteworthy that as the writings of Herbert Spencer and Prof. Huxley, and to a certain extent of Darwin himself, received their earliest recognition in America, so these important criticisms of their philosophy, which are attracting a great deal of attention in England, appear first in *The Forum*, an American periodical.

A 16-page, 20-picture article about the "Children of the White House" during the Jackson administration is a leading and most entertaining feature of the *May Wide Awake*.

Our Own Mission to the Telugus.

BY REV. E. HAYMOND, B. A.

(Read before Canadian Baptist Missionary Conference, Bangalore, India, and published by request.)

I. HISTORY.

On the 12th of March, 1874, Mr. and Mrs. McLaughlin entered Coomada with the purpose of establishing a mission. They came under the auspices of the Ontario Baptist Missionary Society. In July and August of the following year they were joined by other families who represented the Foreign Mission interest of the Baptist Convention of the Maritime Provinces of the Dominion of Canada. These all had gathered at Coomada in accordance with a mutual agreement to cooperate, entered into by the two societies at home in Canada. The missionaries having taken counsel before the Lord, began to move out from Coomada, as headquarters, to plant stations in the Telugu country, as the fitting places on the field. Thus Binnipattam, Chicoteo, Tuni, Bobbili, Akhidi, and Samuloteo, were occupied successively in the order named.

This conference was the result of a mutual desire on the part of the missionaries to confer respecting the best interest of the work. Letters expressing this desire passed between them. It was agreed to meet at Binnipattam. Accordingly the first meeting and organization of this conference took place in the house of these missionaries, the missionaries, about a mile distant, on the 22nd of January, 1877. Five missionaries and their wives, all those then on the field, were present to subscribe to the Constitution and Rules of Order.

Twelve years have passed since then. The same deep Christian fellowship which characterized this conference at its organization has continued with us, a growing bond of union. Accessions to our number have been made of those whose tastes, habits, sympathies and principles fitted them to enter readily into this missionary brotherhood without causing dissensions. Thirty-eight men and women in all have been sent to the field. Some of these were not able to continue long in the work because of failing health. Some finished their course here, and at the call of the Master, went home to their reward. Their memory is an incentive to faithfulness. The number now on the field, members of this conference in their own right, because missionaries, is twenty-six. These of these are not less than a few weeks since. Thus our number is in excess of that at any former period, notwithstanding the many fellow laborers, who, for various causes have been obliged to leave our side.

A mutual desire on the part of the missionaries to confer respecting the best interest of the work. Letters expressing this desire passed between them. It was agreed to meet at Binnipattam. Accordingly the first meeting and organization of this conference took place in the house of these missionaries, the missionaries, about a mile distant, on the 22nd of January, 1877. Five missionaries and their wives, all those then on the field, were present to subscribe to the Constitution and Rules of Order.

Our own mission to the Telugus. In introducing a theme comparatively familiar to you all, its length and breadth might appear to be a waste of time. But I am sure that the subject is of such a nature that it will be of interest to you all. Its length and breadth might appear to be a waste of time. But I am sure that the subject is of such a nature that it will be of interest to you all.

But I am addressing those who already have been profoundly affected under the contemplation of this mission. When at home in that far western land, endeavored by a thousand ties, you were surrounded by dear relatives and loved ones, heard the voice of God, "Arise, gird thyself and go forth to His work," the claims of this mission began to press upon your thoughts. When you had meekly responded, "Lord, what wilt thou have me do?" the same voice that spoke at first said, "set thee far hence and testify for me among the Gentiles." That voice filled your soul, doubts gone, your whole being was thrilled by the spirit of the great commission, your heart was enlarged, your spiritual vision cleared and strengthened. The usual objects of human ambition looked insignificant and vain. The cause of Christ appeared the impressively worthy object of life, the highest and noblest of all.

Each missionary's own personal experience from the time of his call to Christian service till the present hour, does certainly furnish him with abundant proof that this mission is of divine appointment. Not in the line of special manifestations were you led to devote yourself to this task of reaching the perishing heathen, but to please the Master who had redeemed you and called you to be a missionary. The one and the same spirit united with you in establishing this mission, while giving of their means, while praying earnestly and watching with deep interest every sign of its progress, do not feel that they are

Some Good Uses of Pain.

BY REV. THEODORE L. CUYLER.

In the Boston Public Gardens is a monument to the discoverer of chloroform, which bears the beautiful inscription, "Neither shall there be any more pain." But we cannot spend our lives under the anesthetic influence of chloroform; and while the human frame remains in its present imperfect condition, pain will continue to serve the purposes for which the Creator ordained it. One of these good uses is wholesome punishment. This morning's headache is the righteous penalty of last night's over-eating or over-drinking. The bloated face, the shattered nerves, and the ulcerated stomach of him who carries long at the wine, are a natural protest against the bottle and nature's punishment of slavery to the bottle. God wrote His prohibitory law against alcohol on the human constitution; no legislature can repeal that. When a young man enters some haunt of debauchery, he says to himself, "I will have a good time here; my nature will enjoy it." You will turn your pleasure into pain," and if he persists in going there, she will at length turn him out of doors a hopeless wreck. She is no respecter of persons.

The ambitious man of business who goes to his office in the morning, and the minister who turns night into day and robs himself of sleep over his books, must both pay the penalty of aching heads and shattered nerves. The way of transgressors was always meant to be a weary one. While pain is often God's policeman to punish offenders, it is also God's sentinel to warn us against many a danger, and to save us from many an evil. When we feel in our frame a sudden stab of pain, it ought to be regarded as an alarm-bell. Something is out of order. We are admonished to call the physician, or to take the needed medicine, or to alter our mode of living. The first sharp throbbing of suffering saves us from worse things to come. If we were wise enough to discern first symptoms of disease, and to take heed of them in time, we might be spared from many a sick bed, and perilous battle for life. Dr. Johnson in his coarse way once said that "every sick man is a rascal;" he might better have said that "many a sick man is a fool."

Pain has other offices to fulfill besides punishment of wrong doing, and prevention of greater evil. It is a necessary evil, and is unavoidable, and does not come to us as a manifest penalty or as a salutary warning. Oftentimes it would seem to be a part of our heavenly Father's chastening discipline. "Whom He loves, He chasteneth; but he that does not obey His chastening, He will scourge with a whiplash." Pain is often a part of God's discipline, just as tears and trials and disappointments are. Under its keen tortures, the Christian reaches out after the sweet sedatives which faith doth furnish, and in so doing, he is actually taking hold of the bosom of the blessed Comforter. We often wonder why some of God's most faithful servants are tortured with cancers or neuralgic torments, and why others are doomed to long and painful deaths. The answer is, "Forasmuch as they endure their sufferings, how they glorify God in the fires," and how they chant their cheerful "songs in the night," then we can discover one good reason for the severe discipline to which a holy little flock at Burlington, New Jersey, a brave woman who had suffered from her early youth the perpetual agonies of a malady which had twisted every limb and distorted every muscle of her intelligent face. She once said to me, "If you were to suffer for one hour what I have suffered for almost every hour through forty years, you would feel like screaming with the agony." Yet I never heard a syllable of complaint from lips that twined with torment! She banqueted on the Psalms and the precious promises of the Word of God, and she could read her. Her peace flowed like a crystal river; her graces grew like the willows by the water-courses. That her heaven was all the more rapturous for the very sufferings which were laid upon her in this world, I have never doubted, and when she fell asleep in death, I tried to imagine what an ecstasy she would feel when for the first time she realized "neither for me shall there be any more pain!"

Perhaps these lines may be read by some of Christ's faithful followers in their chambers of suffering. Good friends, you are as truly serving your Master as if you were His missionaries to China or India. Heroism in Christ's hospitals is as glorious as heroism on Christ's battle-fields. Bearing is often greater than doing. Bear of then for while longer the burden of suffering which God hath appointed. If you are to be carried to your Father's house on a couch of sickness, sweeten the homeward journey with His presence, cheer it with His Word. The miles to heaven will grow few and shorter every day, and ere long you shall behold that shining gateway where "No sin shall entrance gain, No sickness waste, or once intrude The memory of pain!"

Rheumatism is caused by an acid in the blood; therefore, external treatment affords no permanent relief. To eliminate the poison, make a thorough cure of the disease, nothing else is so efficient as Ayer's Sarsaparilla. Give it a trial. Price \$1. Worth \$5 a bottle.

Our Margie.

BY SUSAN TRAIL PERRY.

"No, Richard, I cannot go to church to-day. Easter Sunday, too. You know how Margie always was at Easter, and how generous she was with her offerings." The childless mother burst into tears as she finished speaking, and her husband gently laid her head on his shoulder, and bent over to kiss her tearful face. "It is very hard, dear," he said, "for us both. It is a mysterious thing that our darling should be taken from us; but the Lord in whom we trust has done it, and we must try to bear it."

"Yes, Richard, but she was all we had, and just think of the multitudes of children here and there, who do not have enough to eat in even, and who are growing up without the proper care and training they should have, and we could have done so much for our Margie."

"That is something we cannot understand, my dear. It is so very hard to realize that you would not see her again, and you would feel like going to church to-day, but do just as you think best. The sooner we take up our duties in life, the better we can bear our sorrow. This day is the assurance of the resurrection of our Lord and His children. Think of our little child as being with her risen Lord, made perfect, walking in light and peace with Him."

An hour later the sorrowful mother, arrayed in her robes of mourning, and leaning on her husband's arm, was on her way to church. The Lord had given her that wonderful strength, that He gives His children when He calls them to pass through the deep waters. Proving what Jeremy Taylor said in the days of affliction, "That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation." For there are many secrets of religion which are not perceived till they be felt; and are not felt till in the day of a great calamity. If it were not so, how could we take up life again after great sorrows have almost crushed us?"

While the Lord was giving Mrs. Atwood strength to begin life's duties on that beautiful Easter morning, a little girl in another portion of the city was getting ready to go to church. Jennie Greenwood sat on a stool in her small bedroom, fixing some new bows of bright colored ribbon on her hat, which showed marks of being well worn. "It's Easter Sunday," she said to her little sister who was standing by her side, "and everybody wears new hats. You can't go to church unless you have a new hat to wear."

"But your hat is an old one, Jennie. How can you go?" "Don't you see that I'm fixing it over Nell? You can wear hats that's been used over and over again, and I'll be in the church with the same hat you've been wearing, if it didn't have something new on it." "Where did you get that piece of pretty ribbon, Jennie?" "I got it, Nell; little children like you won't get any more hats, and I'll tell you if you won't tell anybody else. I helped the cook over at Mrs. Winthrop's yesterday, and she gave me some money to buy something new for Easter. She wanted to get out yesterday afternoon, and she said if I'd do the dishes she would give me some money."

"Does mamma know it?" "No, she doesn't, and I want to get off before she sees me, for she might not think I'd trimmed my hat just right, and wouldn't like me to wear it. But I'm bound to go to that big church on the avenue for once in my life, and see the lovely flowers, and hear the music, and see all the new fashions!" When Mrs. and Mrs. Atwood went into their pew they saw a little girl sitting in the corner. For Jennie had gone early, and though a stranger she did not wait for others to show her a seat, but picked out for herself near the same place. The little girl could see the flowers and the singing. A pathetic look came into the child's face as she sat next to the lady who looked so sorrowfully at her through the thick, crepe veil. "What's the matter, Margie?" thought Mrs. Atwood, "the same hair, and the same age, but she is thinner than Margie used to be, and there is a hungry look about her face, and her clothes are so different; that shabby hat with the new, cheap pink satin bows on it! The Easter offerings were taken up at the close of the service, and the wealthy pew-holders had given of their abundance and the little girl had put in one penny, the last of the money she had earned as a cook had given her."

The stranger in the pew had been so interested in the services, and had paid such close attention, that Mrs. Atwood could not help feeling deeply interested in her, and before they passed out of the pew she asked the little girl her name. "Jennie Greenwood," she replied. "And where do you live?" "At No. 261 Augusta street."

Rejoicing in Christ.

BY J. W. COCHRAN, IN EVANGELIST.

Twenty years ago a party of friends stood in the porch of a country house watching a magnificent thunder-storm. The brilliant lightning flashed from summit to summit of the surrounding mountains, and the thunder rolled among the hills. One of the group exclaimed, "It does not seem as if it could be an ordinary thunder-storm. Perhaps it may be the Second Coming of Christ." "O," exclaimed another, a young and beautiful girl, "it is not possible that He would come to-night." Never will the bystanders forget the tones of joyful anticipation with which she spoke. To the writer it was a revelation. I had been accustomed to think of Christ's coming as the Day of Judgment, a day when every one of us must give an account of himself to God, a day of distress and terror, so that in view of it one might almost wish one had never been born. Now I saw that the coming One was our best beloved Friend, that His coming was the consummation of our fondest hopes. From that time I began to love His appearing.

Ten years later the young wife lay dying. She had everything to make life precious, she was talented, accomplished, and highly esteemed, the centre of a loving circle, her husband and children seemingly dependent upon her for their well-being. She spoke so calmly of her home-going that her mother exclaimed, "Is it possible that you have no fear of death?" "Why, no, mother. Why should I?" A day or two later she joyfully entered her eternal home. Those who stood by her said that she died singing.

"Should we not teach our children a religion of joy and hope, rather than one of doubt and fear? Even the little ones, who are so full of life and vigor, are so dependent upon her for their well-being. She spoke so calmly of her home-going that her mother exclaimed, 'Is it possible that you have no fear of death?' 'Why, no, mother. Why should I?' A day or two later she joyfully entered her eternal home. Those who stood by her said that she died singing.

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Rheumatism.

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

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

Second Quarter.

Lesson VII. May 19. Mark 14: 12-26.

THE LORDS SUPPER.

GOLDEN TEXT.

This do in remembrance of Me.—Luke 22: 19.

EXPLANATORY.

I. PREPARATION FOR THE PASSOVER. 12. And the first day of unleavened bread: the Passover Feast, lasting seven days in which no leaven was to be used.

SYMBOLISM OF THE UNLEAVENED BREAD.

This specially symbolized three things: (1) The haste with which they fled from Egypt, not having time to wait for bread to rise (Ex. 12: 34, 39). (2) Their sufferings in Egypt, hence called the bread of affliction (Deut. 16: 3), and hence all the afflictions of the bondage of sin. But (3) chiefly their purity as a consecrated nation, since fermentation is insipient putrefaction, and leaven was thus a symbol of impurity. When they killed the passover: that is the lamb for the Passover for a.

13. And He sendeth forth two of His disciples: Peter and John, according to Luke (22: 8). And saith unto them: there can be no question that this direction was given them in superhuman foresight. Go ye into the city: of Jerusalem, two miles away. And there shall meet you a man bearing a pitcher of water. A very unusual sight in the East, where water was drawn by women; and hence it was a definite sign that they had found the right person, probably a servant of the house.

14. And I say ye to the Goodman of the house: or master of the house. Evidently not the man they followed. The Master saith. Literally, the Teacher. Where is the guest-chamber. Rev. Ver., my guest chamber: the one designed for my use. Where I shall eat the passover. During the Passover week hospitality was recognized as a universal duty in Jerusalem; pilgrims and strangers were received, and rooms were allotted to them for the celebration of the feast. But it is probable that a room would have been given to entire strangers without previous arrangement.

15. And he will show you a large upper room. It is still common in Oriental houses to have the principal rooms in the second story. Furnished, i. e., with tables and couches, and the necessary dishes. Prepared already swept, and clean, and in order for the feast.

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17. And in the evening he cometh: from Bethany, in the twilight when he would not be recognized by his enemies.

18. And as they sat: or rather reclined on couches, as was their custom. We know from the gospel narrative that John occupied the place on Jesus' right, at the end of the divans, as we may call it, at the head of the table. But the chief place next to the Master would be that of His left, or rather His right. It also explains how Christ would first hand to Judas the sop, which formed part of the paschal ritual, beginning with him as the chief guest of the table, without thereby exciting special notice. Lastly, it accounts for the circumstances that when Judas, desirous of ascertaining whether his treachery was known, dared to ask whether it was he, and received the affirmative answer, no one at the table knew what had passed.

19. And he began to be sorrowful: because Jesus should be betrayed; because one of their number should fall so low as to be a traitor. To say unto him: to Jesus, as well as to one another (Luke 22: 23). One by one, is it I? All their want of nobility, all their failure in love, all the depth of their selfishness, all the weakness of their faith; all crowded upon their memories, and made their consciences afraid. None of them seemed safe from anything. Better that question than "Is it he?"

20. It is one of the twelve, that dipeth with me in the dish. This did not point out any particular person, but is a repetition of what is said in ver. 18. All the disciples dipped their bread with their fingers in the common dish, knives and forks and plates being unknown.

In response to the whispered question of John, who sat next to Jesus, he points out the traitor to him by an act which would attract no notice from the others, because it was an ordinary incident of their daily meal (John 13: 23-36).

21. The Son of man indeed goeth (to His death), as it is written: in such passages as Ps. 22 and Isa. 53. He must die if He would save the world. But woe to that man. Not a threatening, not an utterance of passion, but a sad statement of a terrible fact, thus giving Judas another opportunity and warning to repent.

Good were it for that man if he had never been born. Such a life was not worth the living.

At this point Satan took possession of Judas, and he, in the company of the disciples to betray Jesus to the chief priests.

IV. THE INSTITUTION OF THE LORD'S SUPPER. 22. And as they did eat. Sometime during the feast. Jesus took bread. Took the loaf or thin cake of unleavened bread, which was before Him. Blessed. Invoked God's blessing upon it, as was the wise and pious custom. And brake it. Signifying Christ's body broken for us. Take, eat; this is my body. Luke adds, which is given for you (22: 19); Paul, which is broken for you (1 Cor. 11: 24); and both add, this do in remembrance of Me; signifying not only that Jesus is Himself the spiritual bread to them, but also that they in receiving and eating it accept of Him and His atonement by faith. This (object, in the neuter, not a very child, and yet with a light in his eyes that must ever have been a little awful to see, walking through the hilly streets of Nazareth to His father's house Sabbath after Sabbath for all these thirty years? Father—mother—do not fail to turn the restless little feet early towards the synagogue. Every Sabbath morning, as you go up with the great congregation where the Father has promised to meet with his children, take your children, reminding them as they run heedlessly at your side that they are following in his footsteps whose custom it was to creep to the house of prayer.—E. P. A. in American Messenger.

23. And He took the cup. Nowhere in the accounts of the Lord's Supper is the word "wine" used, but "cup," "fruit of the vine," in the masculine, is My body: represents, expresses my body. We interpret it as we do His other sayings: The seed is the Word, the harvest is the end of the world, I am the door, I am the vine.

So far we have the fact of Christ's death for men symbolized, "the purpose of His sacrifice of the object to be gained by it being first suggested by the cup.

23. And He took the cup. Nowhere in the accounts of the Lord's Supper is the word "wine" used, but "cup," "fruit of the vine," in the masculine, is My body: represents, expresses my body. We interpret it as we do His other sayings: The seed is the Word, the harvest is the end of the world, I am the door, I am the vine.

24. This is my blood. A type or emblem of His blood, His life (Lev. 1: 14), which he laid down for the atonement for sin. The grapes must be crushed and destroyed before the juice or "blood" could be used for the strengthening of the sick. Of the new testament: or covenant. The word "new" is omitted in the most ancient MSS. Covenant is the preferable name here. It need hardly be remarked that the title of the New Testament is derived from this passage. Which is shed for many. Multitudes, not merely a few, are to be saved by Christ.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until I drink it with you in the Kingdom of God. I would have no more social meals with them. This was His last. His death would come before there would be an opportunity for another. Until that day that I drink it new: not new wine, but a new kind of wine, at a new supper. In the Kingdom of God, the cup is perfected, when all should assemble to commemorate the triumph of Christ and His kingdom, and partake of that which the fruit of the vine foretold and symbolized. It is a prophecy of His final triumph.

CLOSURE SCENES. After the institution of the Lord's Supper, there occurred that wonderfully touching interview with the eleven disciples, and the closing prayer, recorded by John (13: 31 to 17: 26). It is well to read these chapters at this point.

26. And when they had sung a hymn. It was customary to commence the Passover service with singing or chanting Psalms 113 and 114, and to conclude the services with the 115th to the 118th, in which not only the events of the exodus are commemorated, but there is a direct reference to the sorrows of the Messiah, and His resurrection from the dead. They went out into the mount of Olives. This may have been for solitude simply, or also in part for safety. He went directly to the Garden of Gethsemane.

Mr. Gladstone was only once flagged at Eton, and he underwent this punishment for the chivalrous reason that he would not give up the name of some other boy who had got into trouble. This must be under the head-mastership of Dr. Keats, of whom many anecdotes are told among old Etonians. One was told to ourselves not so long ago. A boy named Rashleigh, with all the others of his class, was set to write a theme on the maxim Temere nil facias. When the time came for giving in the papers, Rashleigh appeared without his, "Where is your theme, sir?" asked the formidable doctor. "I haven't done it, sir," answered Rashleigh. "No done your theme, sir?" "No sir!" persisted he, undaunted by the near prospect of the "apple twigs."

"Why, you told me not to do it!" "I told you," "Yes, sir; you said Temere nil facias—do nothing, Rashleigh." And the headmaster was so taken by the Latin pun, that the apple twigs were allowed to repose on the shelf.

"Nobody," says John Ploughman in his Almanac, is to be taken to say for that abominable thing called drunkenness; but many ple d for moderation. But this very moderation robs a poor man of lots of comfort. You can altogether smell, most evidently see, and without a question feel the difference between the honest, the total abstainer and that of the sinner. The difference made by that twopenny in a day is a world of difference. Spend it in beer, and it means a bare look on the walls, and a sort of pigsty meanness in the cottage. Save it and bring it home, and the parlor has its nick-nacks, and Prince comfort comes to live in it. To give up the drink is a rare step in the right direction, if we only think of the look of the house, the clothes of the children, and the pockets of the father and mother. Bodies, to be very plain, is in staying between the lines on to lapping the much, and they will never drink too much who never drink at all."

Inventions of the 19th Century. The steamboat, the reaper, the sewing machine, Cars running by night and by day, Houses lighted by gas and heated by steam, And bright electricity's ray. The telegraph's click speeds like lightning released, Then the telephone comes to excel it; And, to put on the finish, the last but not least, Is the famed Little Purgative Pellet. Last but not least is Dr. Pierce's Pleasant Purgative Pellet, because it relieves human suffering, adds to the sum of human comfort, and enables the relieved sufferer to enjoy all the blessings and luxuries of the age we live in.

A Side Glean

So few are the strokes of the inspired pen that go to make up the picture of Christ's childhood and youth that every one of them is especially precious. But after we have turned the page whose brief record is only that "the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him;" that he went home with his parents and "was subject unto them;" that "he increased in wisdom and stature and in favor with God and man;" then, as through a suddenly opened window, comes a little shaft of light that beautifully illumines the picture of the holy childhood. When he went back to Nazareth, after a miracle-working visit to the Passover at Jerusalem, he went into the synagogue, "as his custom was."

Does there not flash before you once a vision of the sweet, white-robed child, a very child, and yet with a light in his eyes that must ever have been a little awful to see, walking through the hilly streets of Nazareth to His father's house Sabbath after Sabbath for all these thirty years? Father—mother—do not fail to turn the restless little feet early towards the synagogue. Every Sabbath morning, as you go up with the great congregation where the Father has promised to meet with his children, take your children, reminding them as they run heedlessly at your side that they are following in his footsteps whose custom it was to creep to the house of prayer.—E. P. A. in American Messenger.

The young emperor of China was royally reckless with his money on the day of his marriage, as the following sample items will show: The mandarins of Peking were furnished with wines to the value of \$150,000; the parents of the bride received a gift of a million tael dollars, with a "cumshaw" of silks and satins worth three-quarters of a million more. The mere bunting and floor coverings for the bride to walk on cost \$750,000, and the palace was decorated at an expense of \$5,500,000—so says the Sia Y' Be, a Canton paper. And yet thousands of the subjects of Kwong Sui are dying of starvation, and collections are being taken in civilized countries for their relief! It has been the custom for centuries for the ruling classes in China and other heathen countries to coin money out of the very life-blood of the people and to be indifferent to their sufferings. Our better way, our humane impulses, are due to the teachings of Christianity.—Zions Herald.

GOOD NEWS. KIRKPATRICK is still at the old stand, No. 7 KING STREET. Giving the people the full value of their money in CLOTHING. We keep all sizes and qualities of Men's and Boy's Clothing at lowest prices. St. John. We also make CLOTHING TO ORDER. Special discounts made to Clergymen. Please call and examine our large and varied stock.

Consumption Surely Cured. TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be your debtor for the wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire to receive it, the French, French, or English, with full directions for preparing and using. Send by mail by addressing with stamp, naming this paper, W. A. NOYES, 129 Power's Block, Rochester, N. Y. 44-10-0-0

Advice to Mothers—Are you disturbed at night and broken up of your rest by a sick child suffering with the pain of Cutting Teeth? If so send at once for a bottle of "Winn's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Dysentery and Diarrhoea, Regulates the Stomach, and Bowels, cures Wind Colic, soothes the Gums, reduces Inflammation, and gives tone and energy to all parts of the system. It is the "Winn's Soothing Syrup" for children teething pleasant to the taste, and the best remedy for one of the oldest and best female physicians and nurses in the United States, and is highly recommended by all distinguished physicians and nurses. Price twenty-five cents a bottle. Write and ask for "Mrs. Winn's Soothing Syrup," and take no other kind.

TO THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 McDougall Street, New York.

Messrs. C. C. RICHARDS & Co. Gentl.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know of for horse flesh. In the family, we have used it for every purpose that a liniment is adapted for, it being recommended to us by the late Dr. J. L. B. Webster. Personally, I find it the best allayer of neuralgic pain I have ever used.

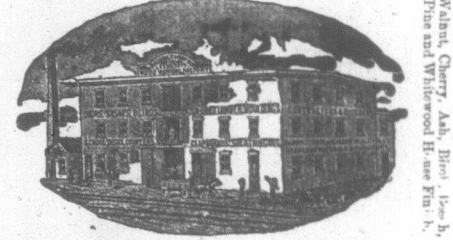
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MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, MAY 8, 1889.

How wonderfully the doctrines of the Bible are adapted to the needs of men in their experiences and longings. The longer life lasts and the more varied are our experiences, the more resourceful are the teachings of the Scriptures found to be.

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THE WEEK.

The British government has met with a defeat. A motion censuring the government for fostering spirit drinking in India was carried, 113 to 103.

Parliament was prorogued on Thursday last. There has been much business done with little talking. The debate on the Jesuits' Bill will, no doubt, be regarded, in future history, as the most notable event of the session.

By the Way.

A change of observing ground gives the opportunity to observe that on the 1st May, Wolfville casts ballots for or against its incorporation for bringing in water and for other purposes as per act thereto relating. I hope the vote will be unanimous for Wolfville should have an abundant water supply for its own sake; also on account of what it owes the Baptist denomination, which has so much combustible property there. Kentville has shown an excellent example. It has a splendid water service. Dr. Edward Judson, of New York, is expected to lecture at Wolfville, May 23rd, and remain till the anniversary.

The King's and Annapolis valley is all activity now. Winter is away, and the fields are ready for plough and harrow and seed. A two-fold faith inspires the farmer, he trusts the Divine guarantee of day and night, sunshine and rain, and harvest, and what is very important, he trusts in having a good market. As usual in the arroy the bow is, so to the farm

is an eager market. The steadily increasing price of farms shows great confidence in the future. But the tenure of lands here is surprisingly transitory. Nothing is more marketable in this valley than real estate. It is but a question of price that turns old homesteads over to new owners.

The Cornwallis Valley Railway Co., Limited, are building a railway from Kentville northward and across the Habitant River; thence past Canning, and on under the shadow of the No. 10 mountain to Kingsport, flush out upon the Basin of Mines. This road will make close connection between the valley and Cumberland and other points on the Bay of Fundy. It will accommodate many movers of produce, and much travel, and will enhance the value of lands through which it runs.

Speaking of the Basin of Mines I notice how very frequently the word is spelt Minas. I submit this is erroneous. Paul Mascarene, engineer, in a letter sent by Governor Phillips to the lords of trade in 1720, says that "Manis, called by the French Les Mines, has its name from the copper mines which are said to be about it, especially at one of the capes, which divides the Bay of Fundy, and is called Cap Des Mines or Cape Dore."

This is no doubt the origin of the name of the Basin which should therefore be called Minas Basin, not Minas Basin. There is also a village in Horton named "New Minas." How it got such a name who can say? There is no propriety or reason in such a name and the place cannot expect to prosper until it calls itself by some proper designation. A faithful census of values in this valley would reveal an almost fabulous amount of wealth confined between the two mountains. And yet they are easily capable of being doubled by wider and better cultivation.

The services conducted by Rev. D. Freeman, Rev. Mr. Ainly, and Rev. S. B. Keppion, on the 21st, at the funeral of the late Ebenezer Hand, formerly Collector of Customs for many years, were largely attended from all parts of the county. Mr. Keppion's reply to the question of Job 14: 14—"If a man die shall he live again?" was clear and eloquent, and full of comfort to the large circle of sorrowing relatives and friends.

The college committee, charged with the consideration of the best means of building up and enlarging Acadia seminary, were to meet at the college on the 23rd. Their duties call for much wisdom. The report to be submitted by them in June will be looked forward to with great anxiety.

The celestial electrical display, with accompanying reverberations, which occurred on Sunday evening last, throughout the valley, was on a magnificent scale. Only one death resulted, that of the lad Schofield, about two miles south of Kentville. OBSERVER.

A Reply to "Pastor."

A correspondent in the last issue of the MESSENGER AND VISITOR, signing himself "pastor," has written some things which, I think, require a word of explanation. "Pastor" says many of our churches, of course in Carleton County, practice communion on Saturdays, and are open communion." There is only one Baptist church in the county which has the Lord's Supper at the close of the Conference on Saturday. In justice to our churches in this county, I state most positively that I do not know one which believes in open communion, or practices it. If "Pastor" does, will he be so kind as to name them. I do not know a pastor in Carleton County who devotes his time to farming, or secular pursuits of any kind which hinders him from pursuing his work as a Christian minister. I do remark that the Baptist pastors of Carleton County are as self sacrificing men as I know in any part of the Province of New Brunswick. When the doctrines which we hold dearer to us than our own life, were assailed here in the past, they stood by the truth, and in an able and uncompromising manner defended it, and that, too, before "Pastor" came to this section. I admit, the churches are not doing as much financially as they might. But it is only fair to state that while in this County we are receiving no aid from the H. M. B., our collections from the quarterly meetings to the Convention plan are as large, if not larger, than any quarterly meeting in the Province. I only know of one "pastor" who, when the quarterly meeting was held with his church, put strictures on the giving in the collection for Convention fund, supposing it might interfere with the current expenses of his church. May I suggest that when a correspondent makes statements through our valuable paper which, to say the least, have shadows of reflection on the orthodoxy of our churches and pastors, he would write over his own name, and be as "transparent" as possible. THOS. TODD.

Woodstock, May 5.

The Yarmouth County Baptist S. S. Convention.

The above held its 25th semi-annual session with Port Maitland Baptist Sabbath-school, on the 16th ult. Devotional exercises occupied the first half hour, then followed the order of business, reading of letters, etc.

The first subject was a paper by Bro. H. G. Tedford, "Relation of the superintendent to the Sabbath-school and of the school to the superintendent." The writer took the position that the relation of superintendent to the school was that of general manager, and as such commanding the respect and confidence of the school, and unless this relationship be recognized but little harmony can prevail in school work.

Afternoon Session.—1st subject, "Relation of the pastor to the Sabbath-school," opened by Bro. James Crosby, followed by Rev. H. F. Adams; the view being taken that if the school be but the Church met for bible study, then the pastor of the Church was also pastor and head of the Sabbath-school. The position was strongly held that such should be the relation of Sabbath-schools to the Church.

2nd. A paper by Bro. D. C. Crosby, followed by Rev. G. R. White, "Gospel meetings: are they desirable, if so, when and how to conduct them?" The speakers held that it was not necessary to form any new society; that the Church is the one all-sufficient society, and all religious work should be carried on through it. The majority of speakers following, however, dissented from the view that they are not necessary, contending also that holding such meetings was not forming a new society, but merely the Church through the pastor performing legitimate work. The discussion was one of great interest, but the question was left undecided.

3rd. Papers by Sister Aaron Cogswell and Rev. M. B. Shaw, "Lesson helps: their use and abuse." Sister Cogswell presented a very interesting and practical view as to their being used, as their names indicate, as helps in the study of God's Word. Bro. Shaw also presented a well written paper taking the same view, and strongly urging familiarity with the Word.

Evening Session.—A full house. The first half hour devoted to a praise service.

1st subject, "Doctrinal Teaching," by Rev. F. H. Beals. Bro. Beals started upon the assumption (which some would not accept) that Baptist children were not as well informed as to Baptist doctrines as were children of other denominations as to their peculiar doctrines, and urged the necessity of beginning with the children in teaching the doctrines of the Bible which is the doctrine of Baptists. In order to do this the teacher must himself be familiar with them, and second, good pronounced Baptist literature only should be tolerated in the school. The speaker strongly denounced the use of David Cook's literature in Baptist schools, urging schools using it to discard it at once. The words of the speakers were strongly endorsed by all who participated in the discussion.

2nd. "The teachers' meeting and normal class" opened by Revs. A. F. Brown and D. H. Simpson. Both speakers emphasized the necessity of teachers meeting during the week, exchanging notes and benefiting one another by the interchange of thought. Bro. Simpson holding that the pastor should assist the teacher to as thorough an understanding of the Bible as possible, and to this end should, when practicable, have a normal class with teachers and advanced scholars for the study of the Bible.

3rd. "Missions in the Sabbath-school," opened by Rev. F. M. Young. The purpose of the speaker's remarks may be seen by the following propositions laid down as to the great need of the church touching missions: (1) To know the facts concerning missions and feel their force; (2) To become benevolent, from principle rather than impulse; (3) To have living links between the Church and the mission field; (4) To crown all with earnest and importunate prayer. The speaker concluded by urging that missions be kept prominently before schools, (1) because the resources which we must draw in the future are in the Sabbath-school; (2) The scholars cannot afford to live without the reflex influence which comes from mission work.

The help and inspiration gained by Sabbath-school workers in such gatherings is unquestionable, so we would advise all interested to meet at the annual meeting to be held in October, with let church, Yarmouth.

E. M. PATTEN, Sec'y.

A Tenth.

The following letter, with \$10 enclosed, came to me a few days ago:

"Enclosed please find a tenth, which I wish you to use as you think best, for the spread of the gospel in heathen lands."

If all God's children would devote onethenth to Him, there would be sufficient money to carry out the enterprises of the church at home and abroad.

W. J. STEWART.

"Young People's Society of Christian Endeavor."

[This communication should have preceded the one published last week. The error was made through a misunderstanding.]

Several weeks have passed since Bro. Grant's articles appeared in the MESSENGER AND VISITOR, criticizing and objecting to The Young People's Society of Christian Endeavor. Several pastors have expressed approval of Bro. Grant's position, objections and deductions. I have not yet seen a word on the other side. With your permission I now give my experience, and then a brief review of some of Bro. Grant's objections. There are certainly two sides to this question, and a matter of such importance as training young Christians for service ought to have a fair hearing on both sides.

I can sympathize with Bro. Grant's feelings in this matter for I have experienced a conversion as well as he, with this difference, I have been converted the other way. For a long time I was opposed to these societies. I have always believed that the church is the only Divine organization for Christian service, and it is in and through the church that all Christian work is to be done. I preach that. I emphasize it. I am slow to endorse "societies."

But I find that the sanctified common sense of Christians in the churches has organized various "societies" for unifying and systematizing Christian work. Missionary organizations, Home and Foreign are only "societies." The Sunday-school, say what you may, is practically only a society. I mention these because I presume no person will criticize their existence and usefulness. They exist as societies to supply existing needs in the church.

Now it is a legitimate question and one which I allowed myself to ask: May not "the Young People's Society of Christian Endeavor" be an agency suggested in the wise providence of the Great Head of the church to supply a deep felt need in the churches?

Let me refer to my own church. I can thus speak with definiteness. In my resident membership there are 73 young people and in the congregation some 20 more who are known to be personally interested in the matter of their salvation. Some of these latter have a good hope in Jesus. Others are timid seekers after truth. Then there is an indefinite number of young people who give no evidence of personal interest, but are often at our meetings and Sunday-school.

When I received 22 of these young people into the church a very serious question with me was, how to direct their Christian life so as to secure the best spiritual results in their own experience and in their efforts for those around them. If Bro. Grant or any other person can give a definite, practical answer to this question better than the "Christian Endeavor" idea, it will be gratefully received by many anxious pastors. But we must have something concrete. Mere generalities about Christian training and church watch care are useless. I took the Christian Endeavor Society under consideration. In a state of adverse prejudice I listened to a lecture on the subject by Rev. Mr. Clark, the originator of the movement. I carefully enquired into the workings of the societies and the results. I sought the advice and experience of successful pastors. I tried to be guided by the Holy Spirit; God only knows how earnestly I sought the Divine guidance. As a result of several months such enquiry, I organized our young people into a "Society of Christian Endeavor."

The society is not undenominational, or "interdenominational." It is Baptist. It is as closely connected with the church as the Sunday-school. It is a feeder and nursery to the church.

Our experience is not yet long enough to be worth much as testimony, but our church has felt the benefits. The church prayer-meetings are quickened. The young blood is directed into definite lines of Christian work. My "Look-out Committee" is very devoted to the work, spending fifteen minutes together in a separate class-room, before every meeting, in united prayer for some particular one of the associate members, and bearing that case before the throne of grace all the week. Direct answers have crowned such devotion.

My present conviction, strengthened each week, is that "The Christian Endeavor Society" is a providential—God sent—solution to the great problem which has pressed so heavily on the hearts of pastors who have a large number of young people in their churches.

These young people are generally of all grades of mental, social and financial standing, and I know of nothing which so unifies, harmonizes and directs their Christian energies.

These societies have failed in some places, and in others have been perverted and even corrupted, but these are the exceptions. In some places they have been started simply out of the craze for something new, without considering whether the local circumstances demanded anything of the kind, and without entering into the real spirit of the movement.

My hearty recommendation to all my brother pastors is this: Do not intro-

duce or organize anything new in your church until the providential circumstances in your prayerful opinion demand it. But if you are blessed with a large number of young people—Christian young people—and have difficulty in getting them into definite lines of Christian work, by all means organize a "Christian Endeavor Society," keeping very close to the ideal set forth in the model constitution, and incorporating it into the very fibre of the church. As pastor, keep a gentle, yet firm, hand on the reins by constantly consulting and advising the committees and members generally.

Next week I will consider Bro. Grant's objections. J. H. ROBBINS, Claremont, N. H., April 30.

Home Missions.

Table with 2 columns: Receipts from April 5 to May 2, and Total. Includes Grand Bay S.S., Con. Fund, Dartmouth Lake church, Con. Fund, Carleton, Victoria and Madawaska counties, qly. mtg. 21 50, Con. Fund, Tusket church (Village section), 7 00, Con. Fund, Newcastle church (Derby section), 6 25, "A friend of Jesus", 5 00, Col. Colbogue, Yarmouth Co., 2 77, Col. Arcadia and Little R., 3 13, Con. Fund, Arcadia church, Yarmouth Co., 15 00, Wm. John, Brighton, Digby Co., 2 50, Col. St. Mary's Bay church, 3 01, Col. Hillgrove, Digby Co., 2 87, Dea. James Strang, Port Clyde, Shelburne Co., 1 00, Samuel Simpson, Belmont, P. E. I., 5 00, Con. Fund, Hebron church, 18 05, Col. Middleton, Yar. Co., 77.

Before reported, 2,966 57. Total, \$3,063 92.

Table with 2 columns: Manitoba and Northwest Missions, and Before reported. Includes Collection, Hebron Church, \$5 43, Mrs. N. Holmes, Centreville, Digby County, 1 00, Mrs. B. Hinney, Forest Glen, Annapolis County, 2 00, Before reported, 155 35, 163 78.

ONLY THREE MONTHS

of the convention year now remain. Unless your Home Mission Board receives in that time \$5,600, or about \$600 more than it has received in the nine months now past, it will be obliged again to report a deficit. Brethren, how shall it be? Again, only \$163.78 of the \$1,000 we hoped to raise for the work in Manitoba and the Northwest, has been received. Only a few churches and individuals have done anything for this work. Where are the many? Have they no wish to have a share in the work of establishing the principles and practices of the New Testament in the great Northwest?

A. COOKEY, Treas. H. M. Board. Hebron, N. S., May 3.

California Correspondence.

We have just held our State Convention. It met with the First Baptist Church in this city, of which your correspondent is pastor, and was a large, harmonious, and wide-awake body. Its sessions were prefaced by "The Ministers' and Deacons' Conference." This organization has prepared for it several papers on important subjects, which are subjected to free criticism and discussion, and evoke a good degree of general interest. The Deacons on subjects of practical importance magnify their office and are frequently heard from. It is often good for the pews to talk back to the pulpit. It is an advantage sometimes "to see ourselves as others see us."

The first evening of the State Convention is given to Home Missions. The policy of the Board is to give a subsidy to a church or mission that by God's blessing may soon become self-supporting. Several churches every year recently have become self-supporting and with small aid from the church edifice fund have erected neat and commodious chapels. A superintendent of missions is employed, and in the case of the present incumbent, Rev. Mr. Latourette, most effective work has been performed. About \$4,000 was expended in Northern and Central California last year for Home Missions. A vigorous effort has begun in San Francisco to retrieve lost ground, and the hopes of success are encouraging. It is sad to remember that Baptists organized the first Sunday-school and church and built the first Protestant meeting house in that great city, and yet to-day are the weakest of the large evangelical bodies. The reason is a want of the things that make for peace.

The second evening of Convention is given to Education. The California college is under the direction of the Convention. The college is rapidly taking its place among the best schools of the State. It has three buildings already finished and paid for, and has a property worth about \$150,000. The president, Dr. Morse, is a man of good executive ability and will avoid rocks and shoals so disastrous to our work in the past. There were 100 students last year, among whom were several Japanese.

In the southern part of the State, we have Los Angeles University with a property of some \$100,000. It has over a hundred students and under President Rider has become a most useful career. In our Educational as well as our Home Mission work, there is now no jealousy

The spirit of harmony and good-will prevails in all our councils. The Historical Society had read before it by its President, Dr. Wheeler, an exhaustive paper on early Baptist history in this State. He presented the manuscript with many valuable documents to the society. These will be very valuable for the future historian.

The question of the establishment of a Theological Seminary for the Pacific coast was thoroughly discussed, and the need for such an institution was made very apparent. A committee to secure an act of incorporation was appointed. Already it is understood that Dr. Grey could be secured and that his chair would be endowed by a lady interested. Rev. Mr. Rug, pastor of Victoria, B. C., was present and spoke effectively in favor of the project. Rev. Robert Lennie, formerly of New Westminster, B. C., now pastor at Nevada City, was heard from. He is raising a semi-dead Baptist church in that city and doing a good work.

The First Baptist church of Sacramento which entertained the Convention, did one thing which greatly facilitated the work. Dinner and tea were served to all in the church supper room, thus saving much time, and allowing the ladies of the church to attend most of the meetings.

A few words in reference to our church work may not be out of place, as we have not trespassed much on your space heretofore. In the year and a half that I have been pastor, the church has received seventy persons into fellowship, three of whom are Chinese, and were baptized by me. Our church sustains a flourishing school among the Chinese, and we are winning a number of them to Jesus. We have had no special revival, but nearly every month have had baptism. During the past year our church, in conjunction with Calvary church, have built a new mission hall worth, with lot, about \$4,000. This we have opened, and a Sunday-school of some 150 scholars has been organized. This interest it is hoped will soon develop into another church.

In California, Baptists have not yet attained, but are pressing on more successfully than ever before. Every department of church work has greatly improved in the last two years. The denomination never before stood so well, and the indications are all hopeful. In the past, division and strife and bad men have been our bane, but the last two Convention meetings have been harmonious, and good men with love and zeal for Christ are now planning, attempting and realizing great things for this golden state.

I forgot to say that the women of this State, last year sent a missionary and his wife to Swatow, China, and have pledged and paid in advance his salary, and are now on the outlook for another, and think they have him in sight, who will go out for this autumn. The women are waking up missionary spirit in our churches, and God is blessing them. J. E. HOPKIN. Sacramento, April 25.

Concerning Your Native Village and Its Surroundings.

STAR STUDY.

OUR SOLAR SYSTEM. No. 2.

Nine principal individuals and nine only comprise the present known inhabitants of our solar system. These are the sun and eight planets. From the sun outward these planets stand thus in order: Mercury, Venus, Earth, Mars (called the inner group); Jupiter, Saturn, Uranus and Neptune (the outer group). I name them again, beginning from the Sun: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune. These all revolve around the Sun with periods of revolution, increasing as you go outward from the Sun. Let me give you their respective distances from the Sun, together with the periods of their revolution and you will have, at a glance, the total area of your native village, the space laid off to each of its principal citizens, the time it takes them to perform the circuit of their lots and also the speed with which they move. All these are, mark you, thoroughly well ascertained facts. You can tell just at what point these bodies are to-day, where they were a thousand years ago, and where they will be a thousand years hence; so regular their journeys, so beaten and beset with mile posts their well trodden rounds. Let me further mention that these bodies do not move in exact circles. Consequently, sometimes they come nearer to, sometimes go farther from the Sun. I give, therefore, their mean or average distances from that body. Starting out again from the centre you meet the most humble member of these groups at 35 millions of miles away from the Sun with a speed of 29 miles per second (I omit fractions in 87). Mercury performs one journey in 87 of our days, so near is he to the Sun, such velocity does he acquire by such nearness. Venus is 66 millions of miles from the Sun, goes consequently slower than Mercury, has on account of her distance to go very much further. So she is regulated to 21 miles per second and makes her complete revolution in 224 of earth's days. Next in order comes the citizen we know best. Earth is 92 millions of miles from Sun, whirls around it 18 miles per second,

performing a complete revolution in 365 days, travelling, therefore, in that time the respectable distance of 586,000,000 miles. Outwards again, at 141 millions of miles from the Sun, you cross the path of Mars; you find him speeding along at 15 miles per second, and making a complete round in 687 days. Now comes an enormous gap, for Jupiter swings round in his orbit 480 millions of miles from the Sun, travels more slowly (only 8 miles a second), gets around his entire path in eleven of our years. Saturn takes us 881 millions of miles towards the outside border of our system. He moves with a leisure befitting the length of his journey, 6 miles per second and 29 years to go once around. Up to March, 1771, Saturn, so far as human knowledge extended, held the outside post of our system. No other planet was known to exist beyond its orbit. That year and month, however, Sir William Herschel discovered the planet Uranus away 1771 millions of miles from the Sun. He is now a well known citizen, his circuit is clearly defined, his speed exactly computed. Eighty-four years he occupies in making one revolution around the Sun, going four miles per second. Here, until the present century, were fixed the outerpost bounds of your native village. Nothing was known beyond Uranus and the sweep of his circuit 1771 millions of miles from the Sun. But Uranus has habits of movement that puzzled the observer. Could there be beyond him still another planet? It seemed as if Uranus was feeling the attractive force of another body outside. Only thus could observers account for its orbit and rate of speed. It must be reckoned among the most glorious achievements of the present century that by the application of these known laws to the data of then recorded observations, astronomers came at length to be able to decide not only that another outside planet existed, but to state just where it could be found. Turn your telescope at last they said to such a point in the heavens and you must find it. So was the instrument directed, and so in the year 1846 burst upon the delighted gaze of astronomers the outermost member of our system, the planet Neptune. How far away from the Sun, think you? 2,775 millions of miles. Now, we have definite and clear knowledge of the outside limits of our system. The years since 1846 have developed no sign of any more distant member. Neptune occupies 164 years in making his circuit of the Sun. The length of that revolution you may easily reckon, taking 3 miles per second as the rate of speed. Having thus drawn the lines around the lot, so to speak, we know just what space we have to study. At 2,975 millions of miles outward from our central body the great outside sentinel Neptune perpetually keeps guard.

Only two of the planets, bear in mind, are between us and the Sun—Venus and Mercury. The other five living round outside of us. We can observe Venus and Mercury as they cross the Sun's face at their allotted seasons, but shall never see the transits of the other five. Our nearest neighbors are Venus and Mars, Venus being the nearer of the two.

Just here in these general observations, I give you the relative masses of these nine bodies, thus: suppose the Sun to be divided into a thousand million equal parts. Mercury only 200 of these parts and Mars only 339—Venus is more than four times as large as both of them. Still Venus, Mars and Mercury together are less than the earth. Again, all those four of the inner group are only about one-eighth the size of Uranus; and Neptune is larger than Uranus and the inner four put together. Saturn, again, is nearly three times as large as all those six combined, while Jupiter the giant planet is more than twice the combined mass of the other seven, but what is the mass of the whole of them compared with that of the Sun? Only one seven hundredths.

Take their diameters and adjust your thoughts according to them: Mercury, 2,992 miles; Mars, 4,211; Venus, 7,660; Earth, 7,918; Uranus, 31,700; Neptune, 34,500; Saturn, 70,500; Jupiter, 86,000; Sun, 860,000.

Note, again, the ample space occupied by each planet. Between Mercury and Venus lie 31 millions of miles, between Venus and Earth 36 millions, between Earth and Mars 49 millions, while in the outer group Jupiter moves 339 millions of miles beyond Mars, Saturn 401 beyond Jupiter, Uranus 800 beyond Saturn, and Neptune 1004 beyond Uranus. We need not apprehend collision of any of these bodies with one another. So generally have the town lots been laid off to these great patriarchs that there never need be any dispute as to boundary lines.

YOUNG.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CAMBRIDGE, N. S.—I baptized two at Cambridge on 14th of April. D. PRICE.

TRUCKEE.—This afternoon we entered the waters at East River for the fifth time. We expect that others will soon be prepared to follow the Lord in baptism. A. F. BROWN.

April 30. HOPKIN, Albert, N. B.—Our hearts have been made glad during several weeks past as we have welcomed one and another to our membership, until twelve in all have been added by baptism—and several others will, we believe, soon see their way clear to come out from the world and take a stand among the followers of Christ. J. F. K.

GERMAIN ST., ST. JOHN.—Pastor Gates expects a good interest in the German Street church. Three were baptized on Sunday.

UPPER AVYLESFORD.—We had the pleasure of baptizing here last Sabbath. Five followed their Lord in His ordinance and one was received by letter. Others will follow. Our hearts are greatly cheered. H. N. PARRY.

TRURO.—Four others owned allegiance to Christ in baptism last evening. It is expected that the work of church enlargement will begin immediately. Necessity is laid upon us. The Sunday-school has far out-grown its present accommodations and new-comers cannot obtain admittance. The church is desirous to this matter, and we believe the necessary outlay will be cheerfully met. J. E. G. April 29.

CLYDE RIVER, P. E. I.—We are glad to be able to report that God is reviving His work in our midst. There is more interest taken in our prayer-meetings and social meetings than there has been since the organization of our church, and yesterday, Sunday 21st, three young men in the prime of life followed their Lord and Saviour in baptism. May the blessed work still go on. Brethren, pray for us. WILLIAM SCOTT.

THE UNION BAPTIST MINISTERIAL CONFERENCE OF ST. JOHN.—Bro. Mellich reported a visit to Westport. He had the privilege of baptizing five. This is Bro. J. S. May's birthplace. He is doing a good work here at his own charge. Bro. M. is laboring on in his own church with hopefulness. On Sabbath evening three were received by letter and experience. Bro. Gates baptized three on Sabbath morning, and gave the hand of fellowship in the evening. Bro. Spencer spends Sunday mornings preaching on shipboard, the afternoon at the Marine Hospital, and the evening at the Sailors' Rest. Bro. Hartley had our conversions to report; but the church is abiding in loving fellowship. The attendance at the conference was small. The following are the officers for the current quarter: Bro. Parsons, chairman; Bro. Mellich, secretary.

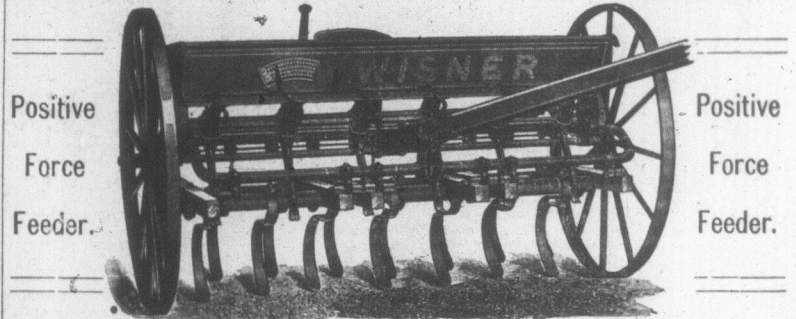
DORCHESTER.—Our new pastor, the Rev. L. M. Weeks, arrived here with his family on Tuesday, and is now at home in a nice cottage rented for him by the church. Last evening, notwithstanding the labor and fatigue of moving, Bro. Weeks attended the prayer meeting here, and met with a kind reception. We have had some difficulty about procuring a site for a mission house, but kind Providence has responded, and put into the heart of a gentleman, not a member of the church or congregation, but one who has been very kind to us heretofore, to offer us one of the nicest sites in the place, only a few steps from the church, for a nominal price, and will meet next Tuesday to make arrangements about the deed, and the plans for building, and hope that before winter we will have our pastor comfortably located in the house. COM.

ST. MARTIN'S.—The remains of the late Jacob Bradshaw were brought here for interment and deposited in the Bradshaw burial lot on Saturday, 27th ult. E. Hill, D. D., and the pastor of the St. Martin's church officiated, as usual, at the grave. The funeral sermon was preached by Dr. Hill on Lord's day evening, in the Baptist church, from Rev. 14: 13. After an excellent gospel discourse had been drawn from the text, the preacher made reference to the industrious and successful business life of the deceased, and to his munificent gifts to several of our denominational interests. A fact not generally known perhaps was brought out by the speaker, viz, that with the single exception of Senator McMaster, of Oregon, five millionaires called on the largest Baptist donor to religious institutions in the Dominion of Canada. His gifts in these particulars reaching in all to about \$70,000.

ST. GEORGE.—Having learned that the Baptist church at Peskegegan had not been visited by any preacher of the gospel since last July, and, looking in the year book found the church had a membership of twenty-one, I had a desire to visit them, and mentioned it to the St. George church, and they heartily concurred with me. So Tuesday, April 23, I started—travelled thirty miles, found five families and eleven members of the church in Peskegegan. I preached in the school house that night, and had a fellowship meeting at the close of the service, in which one young lady rose and said she was troubled about her soul and asked us to pray for her. Wednesday morning I started for Brown Ridge, five miles beyond, called on two families, and left word that I would preach there the next night; then travelled six miles further to Little Lake Settlement, where I preached that night in the school house. I found the Baptists here had organized themselves into a Free Baptist church, and have been preaching every month. This church has a membership of twenty-eight; however there are five in this settlement who are still loyal to the Baptist church. Thursday returned to Brown Ridge, found one member of the Peskegegan church and three members of other Baptist churches and three Free Baptists. Preached in the evening to twenty-two persons. Friday returned to Peskegegan, preached in the evening, and in the fellowship meeting the young lady that was anxious about her soul's salvation told us she had found the Saviour and wished to be baptized. The brethren received her for baptism, and Saturday morning we met at the water and I baptized our young sister into the Peskegegan church. The brethren and sisters resolved to start a prayer-meeting Sunday morning. I was treated very kindly by both Baptists and Free Baptists. Arrived at Elmer's Saturday evening, where I preached Sunday morning. Got home to St. George in time for evening services. C. E. PINKO. April 29.

WOLFEVILLE.—The Acadia Missionary Society held its monthly meetings. During the last two years these meetings have taken place on Sunday evenings. Essays on missionary subjects are read by students, and addresses given by professors, or by brethren from neighboring churches. At the last meeting, essays were read by H. D. DeWolfe, N. J. McNeil, and a map exercise given by A. J. Kempton. Rev. P. S. McGregor, of Hantsport, made an earnest address on behalf of missions. Last Lord's day, Rev. H. F. Avlans, of Yarmouth, preached in the village meeting-house in the morning, in college hall in the evening, and gave an address on temperance in the afternoon. On Monday evening he delivered his lecture on "Spurgeon," in Colby hall. These addresses were much enjoyed by those who heard them. For some time the need of a better supply of water has been felt by the village. The legislative action necessary to have this want supplied has been secured and, by a large majority vote, the act has been approved by the people. It is now expected that before very long Wolfeville will have good provision for extinguishing fires, as well as advantages in other respects. Of course the burden of taxation will be considerably increased. The best satisfaction is felt that Mr. W. V. Higgins is to become a foreign Missionary. Much is known of him here, and nothing but good.

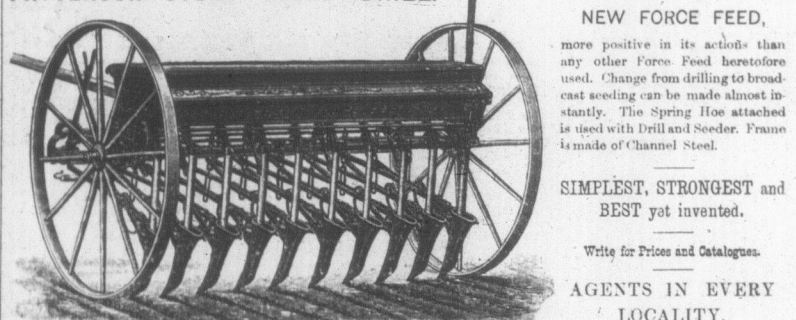
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PERSONAL. We offer congratulations to Bro. Thomas. May he and Mrs. Thomas be very happy and useful. Bro. L. M. Weeks having taken the pastorate of the church at Dorchester, wishes all correspondence addressed there. Rev. A. D. Powell has resigned the pastorate of the Plymouth and Manchester churches, to accept the call of the Baptist church of Stamford, Vermont. He leaves about May 20th, and takes charge of the church in Stamford, June 1st. Bro. Jos. Murray has taken charge of his old field at Falmouth. Springhill, is thus left without a pastor. It speaks well for both Falmouth and Bro. Murray, that, after their long acquaintance with each other in the past, they desire to renew the old relations of pastor and people.

NOTICE. The Western N. S. Association will meet, D. V., at Liverpool, on the 15th of June. We hope to have a large and enthusiastic meeting. All intending to come will please send name and address, stating how you will come (by steamer, coach, or private conveyance), to the undersigned before June 5th. S. H. CAIN, Pastor Liverpool Church.

The Anti-Tobacco Society, of St. John, offered a prize for the best essay on the evils of the use of tobacco. The essays then called forth are of a high character, packed full of facts and arguments. These have been published, and are to be had at the rate of \$1.00 per dozen, \$10 per hundred, or 15 cts each, by writing to R. A. H. Morrow, 59 Garden street, St. John, N. B.

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NOTICE. PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write or sample of CARPETS, OILCLOTHS, and LINOLEUMS. Note the Advantages: No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILTON CARPETS, with Borders in French Designs; BRUSSELS Carpets, with Borders at all prices, to match all shades of Parlor Furniture. BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any found in the trade. OILCLOTHS, LINOLEUMS, and CORK Carpets, direct from Kilsbally, Scotland, cut in one piece and any shape or order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address HAROLD GILBERT, THE NEW CARPET WAREHOUSE, 74 KING STREET, N. B.

NEW EVERY MORNING.

Every day is a fresh beginning,
Every morn is the morn made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which
night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad
days which never will be forgotten;
Theirfulness of sunshine or sorrowful
night.

Let them go, since we cannot re-live them,
Cannot undo and cannot atone;
God in his mercy, forgive them;
Only the new days are our own.
To-day is ours and to-day alone.

Here are the skies all brightened brightly,
Here is the spent earth all re-born,
Here are the tired limbs springing lightly
To face the sun and to share with the
morn.

In the charm of dew and the cool of
dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
In spite of sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin
again.

—Susan Coolidge.

THE HOME.

Making Ten Twenty.

It was a gem of a house, with a sweet
home-like air pervading every nook and
corner, far enough removed from the
great thoroughfare to avoid the glare
and dust of the city, but not too far to
be easily accessible.

A stately group of magnolias cast their
shadows and fragrance over the open
porch where Mrs. Andrews was
engaged in setting things to rights after
the house-warming of the night before.
Something else evidently occupied her
mind more than the baize ornament she
was dusting, for she paused, and
looking dreamily out, said, half aloud:
"What could he have meant? there he
comes now, I will ask him," and she
fluttered through the window down to
the entrance.

"What did you mean, doctor," she
said, after they had exchanged
greetings, "when you prayed last night
that we might use our talents for God's
glory?"

"What did the faithful servant do
with his Lord's talents?" was the
seemingly irrelevant reply.

"But you don't mean that a house is
a talent?"

"What is?" said the pastor.

"Why, something that we can serve
him with."

"And why not a house then?"

"Why, I don't know—but a house is
just to make a happy home."

"Exactly, but that home is to radiate
in all directions, the increase is like
that of other talents."

"But how?" she asked, while her eyes
shone.

"That I can't tell; you will find ways
enough if you look for them."

All day Mrs. Andrews went around
among her people, belonging with a
pre-occupied air. The books, the pictures,
the curiosities from far-away lands, all
seemed to say, "How are you going to
use us?"

Mrs. Andrews' business as a cotton-
broker and broker had taken him abroad,
and now, tired with wandering, they
had come back to their old home on the
Chickasaw Bluffs, as Memphis used to
be called, to settle down again to quiet
life.

"There is nothing like home, after all,
is there?" said he, as they sat on the
iron-stair veranda.

"No, indeed," she replied; "and I
hope nothing will ever come to make us
leave it again. But did you notice what
Dr. Martin said about our using the
house for God's glory?"

"Yes, I noticed it, but it passed out of
my mind."

"Well, he says a house is a talent,
and you must use it to multiply it; but
how can one do it?"

"You will find a way, I don't doubt,"
laughed he.

"I've been thinking," she said slowly,
"as God has given our own darlings a
happy home, perhaps he means us to
open it to someone else's darlings."

"Do you mean to adopt a child?" her
husband said.

"No, I was not thinking of that,"
said she, "the lame, the halt, etc.?"

"No," she answered; "that would be
a party merely. That might come in
though."

"I give it up then. I am no Odipus.
You must lead the fiddle."

"I can not quite sure I know myself,
but my idea was to take one evening in
the week, hunt out those who are in
need of home influences and have none,
and bring them into our home, and
make them feel that they belong some-
where. I don't want to be visionary, but
don't you think it might be done, as to
brighten some cheerless lives, and lighten
some sad hearts?"

"My dear," her husband answered, "I
should have thought such a place the
garden of Eden if it had been opened
to me when I came here, a forlorn and
homeless boy, with no soul to care
whether I lived or died. But that re-
minds me of a card put into my hands
I left the elevator."

He stepped into the hall, read the
note, then laughingly put it into his
wife's hands.

"Dear Andrews," it ran, "I wish you
would do something for Wright to-night.
I don't think there is much the matter
with him now, but he looks badly, and
will be ill if somebody don't look after
him. I can but feel as if we were re-
sponsible for the clerks, so take him in
hand if you can. I am off to New Orleans
in the morning."

"There, Nan, is something for you to
begin on. I'll send him out to-mor-
row."

The afternoon sun blazed on the pave,

ments as a young man came wearily
down the street.

"I don't believe I'll go in, after all," he
muttered. "What does she care about me,
and my head aches now," and he
turned back; but the idea of his steam-
ing, third-story room made him hesitate,
until the cool shadows and the tinkle of
the fountain drew him on.

The faint bell-pull was not answered,
and, really unable to stand, he dropped
on the sofa in the hall, and there Mrs.
Andrews found him asleep.

"Oh!" he exclaimed, starting up and
coloring furiously, "pardon me."

"It is I who must beg pardon for keep-
ing you waiting, but here is my apology,"
and she handed him a great branch of
Marchal Neil roses.

"Oh, how delicious!" he exclaimed,
inhaling the fragrance.

"How tired you must get in the hot
city," she said, noting his pallor—now
that the flush had faded—and his trem-
bling hands. "Can't you get a vacation
and go home to your mother?"

"I have no home, and no mother."

"My poor boy," was all the answer she
made; but her eyes, which filled with
tears, and the gentle clasp of her hand,
spoke more than words.

"Now, I am going to give you a curious
prescription, and send you off to take a
bath before tea—there is nothing so re-
freshing. Mr. Andrews always has one
when he comes from town."

Half an hour after, rested and refreshed,
Calvin Wright came out on the veranda
to find a tempting lunch of strawberries
and cream, in sparkling cut-glass dishes,
awaiting him, and he dropped into the
soft cushioned chair with a sigh of pleasure.
Ambrosial berries they were to him,
at least he told the boys that night that
he had been in paradise.

The dainty tea-table with its exquisite
napery, and its quaint, delicate old
china, was a revelation to the boy who
had known nothing but third-rate board-
ing house fare, to say nothing of the
white-robed figure at the head, and the
earnest-souled man who heaped his
plate with delicacies, and brought forth
his rich conversational powers to enter-
tain his guest with as much interest as
if he had been the highest in the land
instead of the youngest clerk in the eleva-
tor.

"Oh, well," thought the boy, "they
are rich, and have always had everything
they want; it is all luck anyway."

But in the long talk that came after
tea, Mr. Andrews told how he had come
to Memphis with a suit of butternut
jeans and one dollar in his pocket; how
he had steadily worked his way up
stayed on through the terrible years of
pestilence—and had the fever himself in
a hospital. "So you see it is not all
luck."

"Did I say that, sir?"

"No, you did not say it; but that is
what you young ones all think. It is
courage, determination, perseverance,
and above all, it is God's good hand
upon you—and that you can have for
the asking—that makes a man's success
in life."

"Thank you, sir," said the young man,
involuntarily holding out his hand. The
elder grasped it cordially, saying,
"God bless you, my boy, and give you
the true success which may not be
measured here."

"Good night," Mrs. Andrews said
Wright, as the clock gave a warning
stroke, "you will never know that this
evening has been to me. May I come
again?"

"Come whenever you can. Thursdays
are to be my reception days, and if you
have any tired, homesick, sad, or dis-
couraged friends, bring them with you.
We will find some way to help them."

It would take many pages to tell of
that summer, how many tired school-
girls, seamstresses, and school-teachers
as well as clerks, found a haven of rest
in the lone apartment of "Content," as
it was aptly named.

The pictures, the books, the grand piano,
the curios, all played their part.

The story is not all written yet; its
circles are still widening, and only eter-
nally will tell the whole.

"She is an angel," said the young man
but she is not only a consecrated ser-
vant, doing her Master's work, and using
to the best advantage that which her
Lord has committed to her trust. Are
there not others who have been blessed
with homes and lands who will go and
do likewise?—New York Observer.

THE FARM.

If a lamb secures plenty of milk he
is the happiest little fellow in the world,
and the man who does not forget his
care for a moment as he watches a dozen
strong vigorous lambs frisking down a
hillside, only to scamper up again, must
be cold-hearted indeed. If a lamb tucks
along behind the ewe with his back up
and head down he is certainly hungry,
and the reason must be discovered at
once. Possibly he has not been able to
start the milk, or there is not sufficient
quantity, or the ewe will not stand. In
the first case the ewe must be caught,
and the milk forced through the orifice
so the lamb can secure a supply. If the
quantity is small, the ewe must receive
special attention in the way of better
food with an allowance of bran and corn
and a little molasses. A run by herself
in the orchard for a few days usually makes
her lamb happy. Some young ewes are
so over-anxious about their lambs that
they will not give them time to fill them-
selves, but keep moving about. Such
should be placed in a small pen in the
shed, where everything is quiet, well fed
and watered, until the lamb is strong
enough to obtain readily its needed sup-
port. If a small opening is made into a
pen on the end of the shed the lambs
will run in away from the older sheep.
In this little room they can be fed meal
and bran and also salted, and will grow
rapidly under this extra attention. If a
ewe loses her lamb, remove the pelt and
place it on some other lamb (one of a
pair of twins), and if shut up together
the ewe will soon own it and raise it
finely.

SHORTHAND.

thoroughly taught by mail or person-
ally at the Institute. SITUATIONS
procured for competent pupils. STENO-
GRAPHERS furnished business men. TYPE-
WRITING instruction and practice on the
standard machines. Shorthand and Typewriting
taught by mail, by day, by week, by month,
by term, by year, by correspondence.
The above books are prepared for Dyeing
Silk, Wool, Cotton, Feathers, Hair Paper,
Basket Wood, Liquids, and all kinds of Fancy
Works.

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and Wholesale by the Firm.

BOVINE LIQUID FOOD.

The rapidly with which LIQUID FOOD is
absorbed by the stomach, by which organ it
is disposed of without requiring the aid of
the intestines, renders it peculiarly adaptable
to cases of Cholera Infantum, Diphtheria,
Scarlet and Typhoid Fever, and kindred
diseases, where it is most essential to sustain
the patient's strength through the crisis of
the disease.

It is retained by the weakest stomach, and
builds up the system with wonderful rapidity.

IN DIPHTHERIA.

GIBSON, N. B.
I have used your food with splendid results
in cases of great prostration following attacks
of Typhoid and other Fevers. I have now
undertaken one of the worst forms of
Diphtheria—a young woman who is taking
prescribed doses of BOVINE LIQUID FOOD.
I find it especially adapted to cases recovering
from fever, and wasting diseases generally.
GIBSON, N. B.
J. H. GIBSON, M. D.

BOVINE LIQUID FOOD.

retained by the most irritable stomachs.
It is the only nutriment that will permanently
cure.

Nervous Prostration and Debility.

Creates New Rich Blood faster than any
other preparation. It is daily saving life in
cases of Consumption, Typhoid and Relapsing
Fever, Diphtheria, Bright's Disease, Pneumonia,
and all diseases of children.

IN WASTING DISEASES.

YARMOUTH, N. S., Jan. 28, 1892.
Gentlemen—My experience with BOVINE
LIQUID FOOD as a nourishing stimulant for
convalescents has been so highly successful that
I find it especially adapted to cases recovering
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GIBSON, N. B.

ROSE INSECTS.

The insects most harmful to roses are
the green fly, red spider, rose hopper or
thrips, the rose bug and the black slug.
Now, the combating these insects in-
volves some little trouble, yet success
will attend all persistent efforts.

The green fly, the thrips and the black
slug can all be kept under by syringing
the plants with a solution of whale-oil
soap. One pound of soap is sufficient
for eight gallons of water. Throw the
water in a fine spray on the under as
well as the upper sides of the leaves. A
syringe with a bent nozzle is the best in-
strument with which to apply the liquid
to the lower sides of the leaves.

The red spider can be held in check
by syringing the leaves with clear water
in dry times, and by using every day.
If the rose bug, *Melolontha sub-
spinosa* makes its appearance, which is
not very often, it can be destroyed by
the insect exterminator.—*Vick's Maga-
zine.*

PLANTS IN TIN CANS.—Mot long since
we called on a farmer whose wife was pas-
sionately fond of flowers and had the
finest geraniums we ever saw outside of
a greenhouse. He had a hotbed in front of
her success she replied: "It is because I
grow my plants in tin cans, and in these
they do not dry up as they do in porous
pots; in the tins I only water twice or three
times a week, while in pots they must be
watered twice a day, and no plant will
thrive if undisturbed for the time."
—*American Agriculturist for May.*

**DO NOT OVERFEED THE YOUNG
CHICKS.**—It is very easy to over-feed
a brood of young chicks. This produces
various diseases—dysentery, which pre-
vents so many; paralysis, which pre-
vents the use of the limbs and causes
the chicks to flutter about helplessly and
perish; apoplexy, which causes them to
fall over and die suddenly, and others
which kill off fully one-half of them. A
chick, or a young turkey, or duck, re-
quires food a little and often; a table-
spoonful is enough for a dozen of them,
and the food should be given six times a
day.—*American Agriculturist for May.*

DRUNKENNESS.

The Independent says: Drunkenness is
a disease of the body as really as typhoid
fever or any other physical disease. No
man who is drunk is at the time in the
normal condition of health. His body is
overstimulated with intoxicating liquor.
His stomach, heart and brain feel the
effect. No one who has the habit of drink-
ing, so that he freely drinks intoxi-
cating liquors every day, is really a
healthy man. He has an inflamed
stomach, a disordered nervous system,
and imperfect digestion of his food, and
may have organic changes of the body.
He is a victim of a slow poison that is
constantly sapping the foundations of
health, and will ultimately destroy him
altogether, unless he habit be abandoned.
The direct effect is always upon his body,
and this is one of impaired or ruined
health, as really as if he should form a
habit of eating arsenic or swallowing
laudanum every day. Drunkenness is
not a disease which comes upon one
suddenly, and which he can avoid, but
avoid. It is a self-produced disease,
which it is in the power of man himself
to prevent and also to cure, by avoiding
its cause, and hence, it is a sin against
himself and against the God who made
him and holds him responsible for a
right use of his powers, both physical
and mental. No one has a right to do
anything the direct tendency of which is
to damage or destroy his body. The
temptation of drink incident to, and the
consequence of the habit of drinking, is
no excuse for drinking, but is an excuse
for any other crime which a drunken
man may commit. Both God and man
treat the drunkard as an offender, and
he is such. We may pity him when we
think of the power of his appetite over
him, operating through his diseased phys-
ical system; but we should never so
pity him as to condemn him, and do
our utmost to lead him to condemn him-
self and reform his life. The truth is
that a drunkard is a sinner as really as a
murderer, and he must repent and for-
sake this sin or he cannot enter the king-
dom of God. Drunkards do not go to
heaven any more than blasphemers.
They are enumerated in the list of those
who will not enter that kingdom. The
essential sinfulness of drunkenness is an
idea that must not be lost sight of in the
effort to reform drunkards.

**WHY YOU SHOULD USE
Scott's Emulsion
of Cod Liver Oil
HYPOPHOSPHITES.**

It is Palatable as Milk.
It is three times as efficacious as plain
Cod Liver Oil.
It is far superior to all other so-called
Emulsions.
It is a perfect Emulsion, does not sepa-
rate or change.
It is wonderful as a food producer.
It is the best remedy for Consumption,
Scrophula, Bronchitis, Wasting Dis-
eases, Chronic Coughs and Colds.

Sold by all Druggists, 50c. and \$1.00.

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month, one of our Grand Remedy for
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the other ailments of children.

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one of our Grand Remedy for Croup, Whooping
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For Simplicity of Use.
Beauty of Color, and
Large Amount of Goods each
will color.

These colors are supplied, viz.: Yellow,
Orange, Fuchsia (Pink), Maroon, Seal
Green, Dark Green, Light Blue, Navy Blue,
Sea Blue, Brown, Black, Garnet Magenta,
Slate, Plum, Drab, Purple, Violet, Maroon,
Old Gold, Cardinal, Red, Crimson.

The above Dyes are prepared for Dyeing
Silk, Wool, Cotton, Feathers, Hair Paper,
Basket Wood, Liquids, and all kinds of Fancy
Works.

Only 8 cts. a Package.

Sold by all first-class Druggists and Grocers
and Wholesale by the Firm.

WHAT THE LADIES SAY.

We the undersigned have used all kinds of
package dyes in our markets, and are satisfied
with the results. They are as simple as
cheese. We find that they will dye more
than the package than any other dye and give
a most beautiful color. These colors will not
fade like those from other dyes. The Excelsior
is so simple that a child can use them.

(Signed)
Mrs. L. Morse, Berwick, N. S.
Doyle, N. S.
Mrs. L. Morse, Berwick, N. S.
" Balm, Lawrence town, " "
" Bain, Pictou, " "
" B. W. Westcott, Weston, " "
" M. Brown, Annapolis, " "
" A. Weston, Charlottetown, " "
" H. Marshall, Westport, " "
" T. Mordant, St. John, P. E. I.
" T. Smith, Charlottetown, P. E. I.

DEARBORN & CO., St. John, N. B.

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new set. Ten of the volumes are from the
list of the National Temperance Society.
New and handsome stamp on back and side
of each volume.

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GERMAN BAKING POWDER.** In paper
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The \$500 offered last month will be divided
between the Two York Lakes, who first
correct answers before 15th March.

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We are offering a portion of our stock
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350 dozen Christy's London Soft Hats;
300 dozen Christy's London Soft Hats;
30 Cases New York Soft Hats;
50 Cases American Soft Hats;
100 Cases Domestic Soft Hats;
150 Cases Domestic Soft Hats;
1000 dozen French Straw Hats;
100 dozen Tweed and Linen Hats;
100 dozen Everitt and All Tweed Caps.

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THE MOST SUCCESSFUL REMEDY FOR SPAVIN
OF ALL KINDS. It is sold by all
Druggists. Read proof below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. STYDER,
BREWSTER, ILL., Nov. 28, 1888.

DEAR SIR: I have always purchased your Ken-
dall's Spavin Cure by the half dozen bottles, I
think I have purchased your quantity. I think I
have used it for some time. I have used it
on one of the best horses on earth. I have used it
on my stallions and on my mares. I have never
lost a horse to spavin.

Yours truly,
CHAR. A. STYDER,
Manager Troy Laundry Stable.

KENDALL'S SPAVIN CURE.

DEAR SIR: I desire to give you testimonial of my
good opinion of your Kendall's Spavin Cure. I have
used it for some time. I have used it on
one of the best horses on earth. I have used it
on my stallions and on my mares. I have never
lost a horse to spavin.

Yours truly,
H. H. GIBSON,
Manager Troy Laundry Stable.

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INTERCOLONIAL RAILWAY.

Winter Arrangement, '89.

ON AND AFTER MONDAY, NOVEMBER
20th, 1888, the Trains of this Railway will
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Trains will leave Saint John,
Day Express, 7:30
Accommodation, 8:00
Express for Sussex, 10:00
Express for Halifax, 10:30
A Sleeping Car will run daily on the 15:00
Train to Halifax.
On Tuesdays, Thursdays and Saturdays a
Sleeping Car for Montreal will be attached to
the Quebec Express, and on Monday, Wed-
nesdays and Fridays a Sleeping Car will be
attached to Montreal.

Trains will arrive at Saint John,
Express from Halifax and Quebec, 7:30
Express from Sussex, 8:00
Accommodation, 8:30
Day Express, 10:30

Trains will leave Halifax,
Day Express, 6:30
Truro Accommodation, 7:00
Express for Saint John and Quebec, 8:00
A Sleeping Car runs Daily on the 10:00 Train
to Saint John.

On Monday, Wednesday and Friday a Sleep-
ing Car for Montreal will be attached to the
Quebec Express, and on Tuesday, Thursday
and Saturday a Sleeping Car for Montreal
will be attached to the Halifax Express.

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Quebec Express, and on Tuesday, Thursday
and Saturday a Sleeping Car for Montreal
will be attached to the Halifax Express.

D. POTTINGER,
Chief Superintendent,
Railway Office, Montreal, N. B.,
November 20th, 1888.

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orial Day Songs and Hymns," (25 cts.)

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We manufacture these beautiful
Blinds in all the most fashionable
shades, and warrant them to be the
best made.

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the rush.

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On this great subject, including a PHILIPPE
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ENGLISH ALL-LINEN COLLARS in the
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General Agent for the
"NEW WILLIAMS" Sewing Machines.
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Machine Needles, Oil, and Parts, always
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Since

News Summary.

Salisbury has had six Scott Act cases in the last few weeks. A second total eclipse of the moon will be visible this year. It occurs during the night and early morning of July 22 and 23. The German steamer G. Brock, which arrived at Halifax Saturday, brought over 15,000 bags of beet root sugar from Hamburg. The Yarmouth street railway is to be run by electricity, and is to be in operation the coming summer, according to the Times of that place. Wollville voted on Wednesday to adopt the act to authorize the establishment of a water service. The act was carried by 56 majority. Last week a three-year-old son of Joseph Curry, jr., Cow Bay, C. B., was so badly burned by his clothing catching fire that he died in a few hours. During April there was forwarded from Montreal to United States ports 26,700 heavy ties and 919 cord pulp wood, at a total value of \$9,358. During the month of April the imports and exports at St. John were respectively, \$1,811,016 and \$1,386,940, against \$27,000 and \$49,000 last year. The assessed valuation of property in Antigonish, N. S., is \$1,286,185. The tax rate of taxation is \$1.08 per \$100, the school rate 30 cents per \$100. The Customs receipts at the Port of Truro for the month of April amounted to \$9,460.90 being an increase of \$1,923.49 over the corresponding month of last year. It is reported that a colony of Belgian fishermen will be established on the Gaspe coast, and that its members have between them a capital of \$600,000. There is great indignation in St. John over the action of the government against the Short Line. The Board of Trade passed a strong resolution protesting against the action. During the past season the Furze Line carried from Halifax to London 86,700 barrels of wool. There were also two shipments from Antigonish of about 9,000 barrels each. The American Steam Compressed Fish Co., of Halifax, with a capital of \$300,000, which has been taken up, expect to commence operations in a short time. They will employ about forty or fifty hands. The United counties of Leeds and Grandville voted on a petition to repeal the Scott Act last Thursday, with the result that a majority of 1,000 was secured for its repeal. Four years ago the act was adopted with a majority of 674. Duncan McLarty is about to build at the top of Brunswick street, Montreal, a house which is to eclipse every other private residence, and will cost \$500,000. Sir George Stephen's fine residence, it will be remembered, cost about \$250,000. A remarkable story comes from Cardiff, Wales. A collier named David Davies, of Treherbert, was a sufferer by a great explosion that occurred in 1880. For four years after he was confined to his bed. He then gradually got about, but remained deaf and dumb from the shock. A doctor advised him to try a slack somewhat similar to that which had caused his infirmity. A little while ago he placed himself near where six slots were to be fired in the Butte Pitt, and, strange to say, at the sixth shot his hearing returned to him. Still he was dumb, but on a subsequent Sunday Rev. E. Howlands, missionary to the deaf-mutes, said something to Davies which put him in a violent passion, and he involuntarily or instinctively made an attempt to express his anger. To his amazement the power of speech came back, and he now talks freely. He, however, says that speaking makes his throat sore and his tongue is made sore by his teeth. The United Kingdom, according to P. L. Simmonds, producer 2,200,000 tons of salt annually, the other countries of Europe about 3,000,000. North America rather over 1,000,000. Asia and Africa about another 1,000,000—making a total of 7,200,000 tons. Salt is very extensively used in the arts, and it is remarkable as being the only mineral voluntarily eaten by man. Its use with food is universal with all nations, the consumption per head in different countries being as follows: United States, 50 pounds; England, 40; France, 30; Italy, 20; Russia, 18; Belgium, 16; Austria, 16; Prussia, 14; Madras, 13; Bengal, 13; Spain, 12; Bombay, 10; Switzerland, 8. Valuable lives lost by thousands all over the country by kidney disease, could be saved by the use of Dr. Williams' Pink Pills for Pale People. Try it.

What a Mistake! One half of all the people in this country have been or are now afflicted with catarrh or bronchitis. No doubt many of them have tried every blood purifier they have seen, with the erroneous idea that catarrh is a constitutional disease of the blood. Why, a greater mistake was never made! Stop for a moment and ask any reputable physician what common catarrh is, or bronchitis (which is a catarrh in the bronchial tubes), and what causes it, and the answer can be only this: "It is an irritation or inflammation of the mucous membrane of the nose and throat, caused by neglected colds, damp, piercing, irritable winds, foreign matter in the air, which is poisonous to some persons and not to others; just as the bites of certain insects is a poisoned torture to some and has no untoward effects upon others." The reason for this is found in the different structure of the outer skin and its counterpart which lines all the inner organs of our bodies. Some people have chapped hands and chillsblains and others are never so afflicted because of the peculiar structure of the skin of different individuals. It is not blood purifiers you want, but good wholesome food, the plainer the better; then "keep your feet dry and warm, your head cool, and bowels open," and use an external application of Johnson's Anodyne Liniment (which you know) to allay the inflammation, cleanse the surface, heal the sores, and your catarrh will disappear like magic; and you can say never to return, because you may cure a severe cold and in three months catch another equally bad; so with catarrh and bronchitis troubles, exposure may bring it on again. We learned more about treating catarrh from the wrapper around a bottle of Johnson's Anodyne Liniment than we ever knew. Certainly this good old medicine deserves to be a "universal family remedy." It will cure you to send to L. S. Johnson & Co., Boston, Mass., for a pamphlet, free, just to learn how to use the liniment economically. A teaspoonful properly used will do more good than a half bottle as made from the formula of an old family physician.

From Such Unwelcome Visitors as Neuralgia, Sore Throat, or Diphtheria the surest protection and relief is SIMMONS' LINIMENT. Mrs. Robert Reid, of Frogmore, P. E. I., says: "Nothing relieves Neuralgia as readily as Simmons' Liniment. I have tested it thoroughly and am assured of its merits." Mrs. Elizabeth Paquette, St. Thomas, Quebec, says: "After suffering excruciating agony with Neuralgia for two sleepless nights, I found relief by inhaling and bathing the affected parts with Simmons' Liniment. Fifteen minutes after using every vestige of the pain had disappeared. There never was anything so effectual!" Special Announcement. We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. KENDALL CO., ENDSBURGH FALLS, Vt. This book is now recognized as standard authority upon all diseases of the horse, as its phenomenal sale attests, over four million copies having been sold in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of this opportunity of obtaining a valuable book. It is necessary that you mention this paper in sending for the "Treatise." This offer will remain open for only a short time. Jessie Benton Fremont, in the present series of personal story reminiscences in Wide Awake is recalling the pioneer adventures in which she and General Fremont were actors in the early mining days in California. The May number tells how once they were "besieged." Louise Imogen Guiney, herself an experienced pedestrian, has a lively article about "Walking" in the May Wide Awake. Prof. Boyesen's "Fagabond Tales" include some of his strongest and best stories. Of the seven included in the volume, the professor himself likes best "A Disastrous Partnership." LADIES—New York Domestic Paper Patterns are more dressy, better fitting, and more economical than any other kind. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Spring, 1889, styles.—W. H. BELL, 25 King street, St. John, N. B.

Deaths. SANDBOROUGH.—At Rio Janeiro, Feb. 23, of yellow fever, Capt. G. Ormsby Sander son, of Yarmouth, N. S. COLPITTS.—At Havelock, Kings Co., April 10th, Clarence Young, infant son of Mr. and Mrs. Chesley Colpitts, aged 7 months. MARSHALL.—Suddenly at Clarence, Annapolis Co., April 16, of pneumonia, Albert Marshall, Esq., aged 49. Mr. Marshall was a consistent member of the Baptist church. FOOTER.—At Clarence, Annapolis Co., N. S., April 21, of pneumonia, Mrs. Eleanor Edgett, aged 63; widow of the late Capt. David Edgett, of St. John. (St. John papers please copy.) FOOTER.—Bro. Archibald Foote departed this life on Tuesday last after a somewhat painful illness. He had begun his first year in college, and was a most devoted and promising young man. His experience all through his sickness was most triumphant. We shall miss him very much. ASH.—At her son's residence, Elmcraft, April 26, Mrs. Ash (widow) aged 80 years. Mrs. Ash was happily four years ago by the Rev. Mr. Trimble. Our deceased sister was a great sufferer, but was very trustful and restful. She was always cheerful, although suffering extreme pain. Her relatives and friends met at her home Sunday at 10 a. m., and from there to the cemetery, where we laid her away in hope of a glorious resurrection. Funeral sermon was preached by the Rev. C. E. Pines. MUNROE.—At Hampton, Annapolis Co., N. S., April 26, Susan Munroe, in the 82nd year of her age. The deceased left her testimony at the conference meeting a few days before her death. She, like her husband, the late Deacon Henry Munroe, of the Baptist church at New Germany, died in the full assurance of eternal life through faith in a crucified and risen Saviour. She leaves two sons to mourn the loss of an affectionate and Christian mother. Write: "Blessed are the dead which die in the Lord." STEEVES.—At Hillsboro, N. B., on the 23rd ult., Martha Steeves, in the 76th year of age. This dear sister died in strong faith in Christ. For more than a year the prayer of her afflicted husband, a desire to depart, and to be with Christ, which is far better." By her death God has taken from us one of our best members. Hers was a life of strong faith and of sweet Christian living. Her death was one grand triumph. "Blessed are the dead which die in the Lord!" Our sister left two sons and several daughters, and a host of friends to mourn their loss. O'NEILL.—At Salem, Kings Co., April 18, inflammation of the lungs, Hettie M., aged 39 years, beloved wife of Daniel O'Neill, Esq., and daughter of the late Nehemiah Keith, leaving three children, a sorrowing husband, five brothers and five sisters, besides a host of relatives and friends to mourn the irreplaceable loss of a God-fearing mother, a dutiful wife and an exemplary neighbor. Funeral on Sunday, the 21st, attended by a large concourse of people and conducted by pastor Rev. B. N. Hughes; text, 2 Corinthians 5: 20. Many good qualities of the deceased were referred to, especially that of her being reconciled to God. BLAKENY.—At West Jeddore, N. S., April 24, David N. Blakeny, in the 65th year of his age. Mr. Blakeny had a stroke of paralysis some years ago, which confined him to his home until death. During his last days his suffering was intense, but he bore it with true Christian resignation, "looking not at the things which are seen, but at the things which are not seen." He was a member of the West Jeddore Baptist church for 29 years, and was always found at the post of duty. He was honored and beloved by all who knew him. Our departed brother leaves a large circle of friends, a widow and nine children to mourn their loss. "Blessed are the dead that die in the Lord." CHRISTOPHER.—At Hopewell Cape, on the 27th ult., Mrs. John Christopher. On the night of the 24th she was aroused from her bed, when she was ill, by the sound of fire. She called her husband and family, and at the same time seized her own bed and bedding, fled from the flames (which had been, it is said, nearly all the house) into the cold night air. Thus the poor woman saved her bed, but lost her life. Her disease was agri-

Advertisement for JAMES PYLE'S PEARLINE SOAP. Includes an illustration of a woman washing clothes and text: 'Use Without Soap. Tablespoonful of Pearline to Pail of Water. And you have the best and quickest means of washing and cleaning. Directions for easy washing on every package. Why is Pearline so largely imitated? Why do these imitators invariably select names ending in -INE? Why are they compelled to peddle their goods from house to house—use deception, falsehood, offer prizes, claim that their powders are as good as Pearline, etc., etc? This is why: PEARLINE is the best—never fails—never varies—has no equal—and is as harmless as the purest imported castile soap. Sold everywhere. Millions now use it. Manufactured only by JAMES PYLE, New York.'

Advertisement for C. E. Burnham & Sons. Text: 'HAVE A COMPLETE STOCK OF PARLOR SUITES, BEDROOM SETS, RATTAN and REED CHAIRS. Jubilee Platform Rockers at \$4.50 each. MATTRESSES, SPRING BEDS, &c. Mail orders promptly attended to. 63 and 65 Charlotte St., ST. JOHN, N. B.'

Advertisement for DIRECTIONS for GRITZ. Text: 'PORRIDGE. Take one quart of boiling water add one and a half cup of Gritz, stir, and boil for 15 or 20 minutes. GRITZ MUFFINS OR GEMS. Dissolve 1 cake Yeast in cup of warm milk, add 1 tablespoonful salt, one quart lukewarm milk, 1 cup sugar, 1 tablespoonful butter, 2 eggs, half golden Eagle Flour, mix Macdonell's Gritz to make batter stiff enough to drop. Mix at night. Bake in muffin rings. Makes three dozen. GRITZ JELLY. Boil Macdonell's Gritz as directed for porridge, whilst Gritz are boiling dissolve a tablespoonful of gelatine favoring same to taste, vanilla or lemon, pour flavored gelatine into the boiled Gritz, pour the whole into a shape allowing the same to cool. Beat with Fruit or Milk and Sugar. ANTI-DYSEPTIC BREAD. 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff sponge, let stand until sponge is ready and begins to fall, add half pint lukewarm water or milk, salt to taste, 2 tablespoonfuls of brown sugar or molasses, 1 cup of Gritz to every one and one half cups of Golden Eagle Flour, until dough is proper consistency, cover well, let stand in warm place until light, then mould into pans, greasing top of dough, cover and let stand until light for the oven. Make small loaves. Bake in a slow oven. GRITZ PANCAKES. Mix one cupful of Golden Eagle Flour, two cups of Gritz Meal, and three cupfuls sour milk or buttermilk, and a small teaspoonful of baking soda. PRICE IN BAGS 30 CENTS. W. Frank Hatheway, 17 & 18 SOUTH WHARF. Jun 1

Advertisement for WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS. Text: 'Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix and The Glasgow and London Fire Insurance Companies. The Nova Scotia Sugar Refinery, and Reverse Copper Co. BOSTON MARINE BUILDING, Yarmouth, N. S.'

Advertisement for THE ST. JOHN BUSINESS COLLEGE. Text: 'DAY AND EVENING CLASSES WILL RE-OPEN after Christmas Holidays, on Wednesday, Jan. 2nd. In closing my 18th year of Business College experience in St. John, I wish to thank the people of the Maritime Provinces for their appreciation of my efforts to provide them with facilities for business training, surpassed by no similar institution; also to intimate that we are now more completely equipped than ever before, and that students in either of our departments—TELEGRAPHY, BOOK-KEEPING AND BUSINESS—may rely upon entire devotion to their interests. I. O. O. F. HALL. S. KERR, Principal.'

Advertisement for 'COTTAGE HEARTH' soap. Text: 'Free TO EVERY ONE! "COTTAGE HEARTH" For the purpose of making known to householders the merits of White Cross' Grandulated Soap, we take this means of bringing it to your attention. On receipt of fifteen of the circles containing the "White Cross" cut from the one lb. pack of "White Cross" Grandulated Soap, sent or mailed to our address, you will receive one year's subscription of the above magazine, or for ten crosses a six month's subscription. Ask your grocer to show you the magazine, and get a sample piece from him free of charge, and use it in your home cleaning. The St. Croix Soap Mfg Co., ST. STEPHEN, N. B.'

THE CHRISTIAN VOL. 1 The Newton has just closed under the w of receipts have the old pew r heard of a oas ing did not in And yet few of it. Why? among the M most determin the removal Toronto. Wh broken for an stopped by an tributed to dition that I —The o South number their own affia whites. They Indies, Mexico \$2,000,000 ann the Gospel. t the Forum. T "Our pastor is Now dear brot that "but" en So advice to should say, st "our pastor is that end it. of Monte Car victims in th score of suic world is now this business. however, who slaying those people are ca course. —T article in the pen of Princip The Standard of the gradu We read in a minister supp mark is mad well entertain complimen? ness is sarca political p One minister ports the be quoted as rep ment All th count for not the prohibiti —There O may be stimu righten and oing to beco make up of the all who have from God for a grand thing butors requir ends of dolli Why could a enough to do shall it not b —ADMISSI of London, E some reflect who do not v ignorant m tists can pla and the cust for their pnc unfit for argu no better of know that t not attende any more ev is also evid depends up must lose a from immen then to bold mand and baptism as that we may of saving ovuicence? —Proces statement of Reformed ch come pastor. denomination strict commi through bas tion on the he says "I which "in nence to cla comparison" it has engen is of uterly jeet of infam ment, so far sient. But baptism of all that is in sacred vov ture and ad eminently w as error in ordnances.

Table with 2 columns: Name and Amount. Includes entries for West Jeddore, New Canada, New Germany, Port Greenville, etc.

Table with 2 columns: Name and Amount. Includes entries for Birth, Marriages, and other events.

Advertisement for ROYAL BAKING POWDER. Text: 'ABSOLUTELY PURE. This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than any other kind, and its use insures economy and health. Sold only in cans. ROYAL BAKING POWDER CO. 108 WALL-ST. N. Y.'

Advertisement for FRESH SEEDS. Text: '18 SACKS SEEDS, from the celebrated seed-house of James Carter & Co., including TURNIPS, CABBAGES, CARROTS, RADISHES, PARSNIPS, SPINACH, LEEKS, &c. S. M. DIARMID, (Successor to John Chaloner), WHOLESALE AND RETAIL DRUGGIST, 40 KING STREET, ST. JOHN, N. B.'