

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,  
VOLUME XI.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 19, 1888.

NO. 38.

11.04  
42 91  
604.71  
485-  
595.00  
24.95  
919.95

**BROTHER AND SISTER CHURCHILL'S BEHAVIOUR.**—A letter just received from Bro. Churchill informs us that their boy was a victim to small-pox. A coolie they had befriended and whom they had done some work about their house had been stopping when the dread disease was had, and had his clothes full of the infection. Bro. Churchill was ill about the time when he would take the disease, and he feared it was the small-pox, but he recovered again without an attack. It is believed that all danger is passed. Brother and Sister Churchill find their home very quiet and sad now that George's voice and footsteps are no longer heard. May they be lovingly sustained and preserved.

**VERY FORBEARING.**—The Presbyterian Witness remarks on Dr. Dowling's case and some of his statements: "It is impossible that the Baptist denomination should permanently remain in a position so unchristian as 'close communion.'" At the Table of the Lord all true disciples should be cordially welcome, and all should be in peace and comfort of the Holy Ghost rejoice together. How unlike a true and noble body like the Baptists to introduce dubious ritualistic questions to separate God's saints! However, all have their imperfections and weaknesses; and it is certain that we Presbyterians are not without our share! It is a small thing that we should be patient and forbearing in discussing the conduct of our erring brethren.

This is all very well, but we have it on undoubted authority that the brother who penned this paragraph is a close communionist in the precise sense in which we mean that he would not receive anyone to the Lord's Table unless, in his estimation, baptized. How can he term that error in us and use it as a reproach, while he and his denomination hold as truth and right, peace and comprehension. The need of patience and forbearance is not all on his side. Would he kindly give the scripture which proves that for Baptists to refuse to receive the unbaptized to the Lord's Table is an error but that for the editor of the Witness and the Presbyterian body to refuse to receive the unbaptized to the Lord's Table is according to truth?

**SUGGESTIVE.**—An exchange says: "One thousand one hundred and fifty-five young men have professed conversion in the Young Men's Christian Associations of Illinois during the past nine months. Of this number 216 have united with the various churches. That is to say, one-fifth of those who professed conversion in the Young Men's Christian Associations of this state have united with churches. The remainder, over eight hundred strong, go to swell the numbers of the unattached. Probably in other states and provinces it is about the same. There is great significance in these figures. It shows that the greater part of the results of the work of the Y. M. C. A. does not help the churches. The most of the converts ignore the organization God has stamped with his seal, and go to increase the great army of what some have called church tramps. The indifference and want of conviction in reference to the truth of God which is thus revealed, is most distressing. While all most rejoice at the conversion of souls; yet it is permitted to have a deep regret that there is not associated with the conversion the edification which would build up the strongest Christian character, a character most loyal to truth and to the institutions of Christ."

**PRESBYTERIANS OF THE UNITED STATES.**—The statistics of the Presbyterians of the United States have just been published. From these we learn there are 6,534 churches, 732,071 communicants, 18,799 adult baptisms, 23,869 infant baptisms, 793,443 Sabbath-school members. The gain in membership during the year has been 26,364. The growth of the body is not rapid, but is very steady. The increase of communicants for the last six years has been 121,376. Their benevolent contributions continue to increase rapidly. This year there was given to Home Missions \$944,605, to Foreign Missions \$743,496, for all purposes, for support of pastors and for the work at home and abroad \$12,917,783, an increase of \$1,719,171 over last year. These statistics reveal substantial progress all along the line.

**PROFIT AND LOSS.**—The great English brewing firm of Guinness, Son & Co. made a very profit of a few dollars short of \$4,000,000 on last year's operations. This is all the profit there is in the business. What want and wretchedness and demoralization a business in liquor so great as to secure such an enormous profit must represent in well-nigh fearful to contemplate. How men who grow rich on the misery of thousands can crush out conscience so as to sleep quietly in their beds, we cannot imagine.

when the former in the presence of the latter, who had not spoken a word, used the most insulting and profane language, concerning the object of his indecent abuse, to whom he soon said directly, "You are a liar and a dirty dog, and I have half a mind to give you a licking now." This profanity and vulgarity was called forth by the appearance in *Our Day*, a monthly publication by Mr. Cook, of the evidence that Mr. Ingersoll headed a petition to Congress for the repeal of certain clauses in the postal laws, which interfere with the transmission of infamous publications and instruments of vice. Mr. Cook was undisturbed by the threat of personal violence.

**REPEAL OF EVIL REPORTS.**—As we have not the denial referred to in the following, we gladly publish the facts as therein stated by a reliable correspondent in N. E. Marquette: On June 15th and June 22nd last, there appeared in the columns of the *Island Reporter*, then published at Baddeck, C. B., now at Sydney, articles stating that one I. G. McPherson, formerly of Cape Breton (Margaret), had been arrested in Lewiston, Maine, for having been implicated in the great Bennett robbery case, which took place at Plymouth, near Bangor, when something like \$50,000 changed hands. The paper referred to went so far as to give minute particulars of his arrest. The report went far and wide to the detriment of McPherson's character, who is respectably connected and has numerous friends here. Upon inquiry, the same has turned out to be a mere lie, the information having been furnished to the editor of the *Reporter* by some designing villain. Upon request, the editor of the *Reporter* has righteously and justly denied in their columns the report.

**METHODIST MISSIONS.**—The following is the general statement of the mission work of the Methodists of Canada: In the domestic missions there are 397 mission fields with 407 missionaries, 48,459 members; Indian missions, 45; total paid agents, 91; members, 4,437; French missions, Montreal conference, 3; total paid agents, 12; members, 243; Chinese mission, British Columbia conference, 1; paid agents, 4; members, 26; Japan missions, 10; total paid agents, 555; members, 46,442; total income, \$219,480.

**PATRICK AND LUDICROUS.**—Mr. Frank Hall, a Royal Academician has recently died. He was famous as a portrait painter. The following incidents relative to two of his most eminent sitters—Gladstone and Bright—are slightly judicious as well as pathetic:

Of course, during the many hours' sittings which posing for a portrait involves, plenty of opportunity occurs for conversation, and of such opportunities it was Mr. Hall's wont to avail himself to the utmost, not only for the sake of obtaining greater insight into the characters of his sitters, but also to a view of self-improvement, as well as from a desire to show any approach to boredom in the sittings, which were necessarily reduced in the face. One of these I think I may, without charge of indiscretion, recount as he told it to me. When he was painting the portrait of Mr. Bright he incidentally mentioned that he was about to perform the same operation on Mr. Gladstone. "It must be a very painful thing for you, Mr. Bright," he has said, "that after all these years you should have found cause to sever your connection?" "Indeed it is," responded Mr. Bright, with a sigh. "To think that after we have trodden the same path together, shoulder to shoulder, and side by side, we should be forced apart in the evening of our lives! And by what? By a bogey that has risen within him and is beckoning him away from duty and sense—by a Frankenstein. Do you know, Mr. Hall, I seriously fear that my dear old friend's mind has really become unbalanced!" "When he was at Hawarden, the subject of the artist's portrait of Mr. Bright dropped up. "Ah!" said Mr. Gladstone, with much interest, "and how did you find him?" "Fairly well," he spoke very affectionately of you, Mr. Gladstone." "Did he, indeed?" replied the sifter, mournfully. "Did he, indeed? That was a cruel blow—what after a lifetime of mutual esteem and of good work undertaken and carried through together we should be divided on so clear a question! Tell me, Mr. Hall, and here his mouth stretched, for he was evidently struggling with great emotion—"tell me, did you notice anything in the manner of my old friend which would lead you to believe that his reason was becoming unbalanced?"

—Is one of Bishop McTear's Beacon-laureate sermons he says: "I was once in a furniture shop. Lying on the floor I saw several pieces of timber. Speaking to the foreman of the establishment, I said: 'Why do you not use this. It is of fine grain and looks very beautiful.' The foreman said: 'Yes, we have plenty of that, but we cannot use it. It is too soft to be polished.' Young men, if you are too soft to be polished, God will put some of it on you." Yet the softest are often the most vain, supercilious, and pretensions.

—If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles, by the mere power of attraction! The unthankful heart like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessing; only the iron in God's sand is gold.—*Otlet Wendell Holmes.*

**Contentment.**  
BY THE LATE REV. SAMUEL ELDER.  
The sky is clouded still,  
The light is wan and cold,  
The mist wreathes round the hill  
Like ghostly shrouds are rolled;  
My soul the earth's dark hues hath caught,  
Wrapped in the gloom of sombre thought.

Mysterious sympathy,  
Through which the spirit clings  
By many a viewless tie,  
To earth's material things;  
Reflecting like the faithful glass,  
External changes as they pass.

So must the spirit be  
While in this coil of clay,  
Till He who made shall free  
And bid it spring away.  
In glad divorce from cumbering earth  
To live a life of heavenly birth.

I would not antedate  
The time by God decreed,  
From this terrestrial state  
Impatient to be freed;  
But look to my celestial home  
Calmly, till he shall bid me come.

Nor shall my heart complain  
That He hath formed me so,  
To thrill with joy or pain  
With every ebb and flow  
Of that mysterious atmosphere,  
That ever floats around me here.

I bless Him for each day  
On which the sun is seen,  
For every golden ray  
That glads me with its sheen,  
For the sweet winds whose power doth cheer  
Ere I am conscious they are near.

Nor shall I cease to praise  
When heaven's blue cope is filled  
With clouds that quench his blaze,  
And the sad heart is chilled.  
The strong winds obey His will,  
Peace, O my spirit, and be still.

Correspondence from the Alps.  
(We are permitted to publish the following letter from Dr. T. E. Rand to Dr. S. T. Rand. Our readers will peruse it with a double interest.—Ed.)

VAL DE CHAMOIX,  
August 14, 1888.  
My dear Dr. Rand,  
I have not infrequently thought of you during the summer, and it occurs to me that you might enjoy a word from me. Hence I write this morning, glad to be in the shade and away from the dazzling glare of the sun blindingly reflected from the snowy peaks of the Mt. Blanc range, which rear themselves directly over this beautiful vale. Of course one thinks of Coleridge's hymn in connection with this place, and although one of his biographers says he was never here, I find it very hard to credit the statement, after reading the poem on the spot. One thing seems clear, he could not have more artistically seized upon the great features of the scene, nor given voice more grandly to the emotions stirred in one by this stupendous presence. I don't know whether people read Coleridge nowadays, but he has always had a word for me in certain moods,—more of what he suggests than fully utters.

I think I wrote you from Woodstock, Ont., intimating that my health was a matter of some anxiety, and that I might be obliged to hold up for a time. The Board of Governors gave me leave of absence for a year, but matters in connection with our work in Toronto are not such a condition as to permit me to remain away. We (wife and I) left Woodstock two months ago yesterday for England. After resting for a time by the sea and in the hills of North Wales, we spent ten days in London, amidst its vast throngs and smoke—seeing some very interesting and instructive sights. Among them Dore's great pictures as never be forgotten. Christ's Entry into Jerusalem, Christ leaving the Praetorium, and other of his pictures, to which a whole gallery is given. You would have enjoyed them exceedingly, and I doubt not you would have had suggested many graphic and truly dramatic representations of Scripture events and scenes. I shall never forget the outlines of the scenes in your sermon on Peter's delivery from prison. From London we came over to Antwerp, where we had some rare sights (rare for us) of the work of the Flemish masters, especially Rubens. His descent from the Cross, and Raising of the Cross, are truly magnificent and full of dramatic power. They made a very deep impression on us. Of course we here enjoyed a sight of the old Cathedral and of the works of art everywhere to be seen. During our visit one afternoon—a week day of course, for I do not visit Roman Catholic churches on Lord's day—we saw the threatened of the virgin (quite unexpected to me); it occurs every afternoon, I think. The purest paganism, and so revolting to my spirit that I left the church in the midst of the service, feeling that I was guilty in being present at what seemed to

me an anti-Christian service. We visited Brussels, and of course, Waterloo; then Cologne, where we saw the great Gothic Cathedral with its two towers and spires piercing the blue sky 560 feet; one of the most beautiful buildings in sculptured tracery and beautiful figures I ever beheld, sitting as light and airy as if it were carved in snow, instead of massive sandstone—a poem in stone, surely. We ever such loving patience and artistic devotion wrought in stone! We sailed up the historic Rhine from Cologne to Mayence, a day of delights. From Mayence we crossed to Heidelberg, thence to Basle, and on by beautiful valleys to Lucerne. Here we found ourselves in the presence, for the first time, of the great Alps with their snowy heads and shoulders in the July sun. The sight filled us with new emotions. Emma said, "It seems like looking up into heaven," and so it did. The scene was so far removed from human affairs, and filled with such skyward light. From Lucerne to Interlaken is one panorama of interest to those who love bold scenery, and the way to Berne is very delightful. The latter city, the capital of the Swiss Confederation, is quaint and full of noticeable things. We came on from there to Lausanne and along the eastern half of the northern shore of Lake Geneva. Here came over me with a rush all my early recollections of Byron's "Childe Harold, Canto III," and it seemed to me as if I was revisiting scenes of my youth. I could not resist the impulse for a row on the lake, and as we rowed in the evening twilight, in the still, clear air, I felt how well worthy the scene was of all Byron's word-painting.

Of course, we did not forget the name of Madame Feller, the founder of the G. and A. Ligne Mission, Quebec. We stayed two days at Lausanne and a day at Chillon, and visited the Castle and the spacious dungeon of Bonivard, with its "seven Gothic pillars." Read Byron's "Prisoner of Chillon." Mrs. Rand made an accurate water color sketch of the Castle. Thence we came to Martigny by rail up the Rhine Valley, and by coo-p 23 miles over mountains and the rough, great gorges in eight hours to Chamoux,—the last hour or two of the ride giving us splendid views of Mt. Blanc. We reached here Friday evening last (this is Tuesday morning). We leave here Thursday morning for Geneva by diligenc, and on to Paris by rail, and to London, &c., and hope to sail for Montreal on Sept. 6. You will be glad to know that Mrs. Rand is well, and that I feel some of my old energy coming back to me. I am much refreshed.

I suppose by the time you receive this, the friends will have held their Jubilee at Wolfville. I earnestly hope they may have abundant cause to rejoice, and that the manifest presence of the Master may be with them all.

THEODORE H. RAND.

Religious Joy.

The well known writer Geo. W. Cable contributes the following to the S. S. Times: True religion is of right the happiest, gladdest thing in the world. It does not merely permit us to be glad. It offers such an opportunity, occasion, and reason for gladness, and turns everything into such a constant source of gladness, as nothing else on earth does or can do. It bids us "rejoice and be exceedingly glad," not to fret a gloom attending it as we wipe and sweeten medicines, but because it removes the cause of gloom from all things, and gives us power to turn the heaviest visitations themselves into blessings. Many other things bring delight, but we are sure to find their streams more or less mixed with things distasteful. They who reject religion, and we in so far as we misconstrue it, close or obstruct the only path to the pure headwaters of joy.

And true religion always was the gladdest thing in the world. It is the very recipe for giving everything a permanent gladness. Man has not always given it a glad key-note, but that was always man's fault, not religion's necessity; and "Blessed is"—and always was and will be—"the people that know the joyful sound" of true religion, and key their lives and worship to that note. Religion is not joyous, hilarious, pleasant to the senses; but it is the only influence permanently effective to make us independent of such conditions, and blessed in them and without them. Israel's religion was a silver trumpet call to glad rejoicing. We may go a step farther. Religion never can command half effectiveness until it is "good tidings of great joy" to all people. Depend upon it, our religion is not quite religion until it is clothed in a shining robe of gladness. It is only potent in degree as it becomes itself a gladness in us. All through the books of Moses we hear the perpetual overtones of an elevenfold commandment, thus shall not o'clock religion in the garments of heaviness. "And ye shall"—not the mere praise, the command—"rejoice before the Lord your God." "And thou shalt be altogether joyful." In other words,

we are not merely to give ourselves good ground for joy, and let joy spring as it will, but we are to sow joy in that ground, and cultivate and harvest it. We are to strive to make, and feel, and show, every part and aspect of our religion delightful.

And yet again, we are not to rejoice in religion merely as something foreign to this world and life which we have exchanged this world and life for, but as something entering into and informing, illuminating, interpreting, and glorifying this world, this earth, this life. We are to make it a part of religion to enjoy life and nature in all her beauty and bounty. In the very same breath that confesses us strangers and pilgrims, we are to show that by religion we are qualified to enjoy our human existence, and the material gifts of God here below, as none without it can.

What gives religion this vast advantage? First, it is the joy of contrition. Every child that has ever repented, and confessed a fault to a loving parent, knows what that is. Next, it is the joy of atonement; that is, of reconciliation to God and harmony with his purposes and plans. Then, it is the joy of loving and being loved by God. And again, it is the joy of seeing and feeling everything, whether it seemeth for the present joyous or grievous work, and making it work in us the perfecting of that image of God, which true religion makes our supreme desire. And, lastly, it is the joy of God's personal presence with us, and personal and entire care over us; or, rather this is the last,—the taking of all our joys to God, and God into all our joys.

All these things one easily finds abundantly set forth and made operative in the great feasts of the Mosaic ritual. All rejoicings were attended by confession of sin and appeal to mercy, and all confession of sin and appeal to mercy were attended by rejoicings in the divine bounty, care, guidance and salvation. Even the day of atonement, the one only day of the year appointed for fasting and affliction, lay close bound between the feasts of trumpets and the feast of tabernacles, making their chief joy the joy of salvation.

God Is Never Deaf.

BY REV. THEODORE L. CUTLER, D. D.  
To those of us whose hearing has been impaired by any physical cause, there are numberless vexations and losses and privations caused by deafness. Over one of the inlets into the mind there is inscribed "No thoroughfare." What a comfort it is to know that our Heavenly Father is never deaf! His hand is never shortened, that it can not save; neither is his ear heavy, that it cannot hear. Human ears wear out by old age, or they grow deaf by disease; worse still, they are enclosed by indifference or hard-hearted unkindness. The most benevolent people sometimes get impatient under oft-repeated appeals for assistance. Beggary wears out its welcome. But who has ever tired out the infinite Love by oft-knocking at his door, or by his frequent importunities? The oftener we come, the oftener we may. God loveth to be inquired of. It is we who too often give up praying, but God never gives up listening.

I do not believe that the covenant keeping God ever leaves a sincere prayer, breathed to him in faith, unnoticed or entirely unanswered. The answer may be long delayed. For example, a godly mother may pray without ceasing for the salvation of a beloved child. Long years after her lips are sealed in death, the concurring grace of the Spirit may reach that son, and the prayer recorded in God's book of remembrance may be answered. The martyr Stephen prayed for his bigoted persecutors. Among them was that young man Saul, on whose wonderful future that day's scene had a wonderful influence. Perhaps one of the joys of heaven will be the discovery of answers to our petitions which we laid at the throne of grace during our life-time.

God is a supreme Sovereign upon his great white throne. We are responsible free agents down here on his footstool. As a sovereign, he commands us to pray, to continue in it, to pray without ceasing. It is our privilege and duty to pray; it is God's right to bestow just such answers as his all-wise love may deem to be best for us. Faith is that child-like temper of the soul, which submits implicitly to everything which God orders, but never submits to what we can better. If we yield to discouragements which we ought to battle against, or if we submit to the absence of spiritual blessings without wrestling for them, then are we but worthless clods, who deserve to suffer the worst that can befall us. In spite of discouragements we must never grow faint in prayer. Genuine faith, coupled with obedience, creates such a condition of things, that it may become wise for our Heavenly Father to grant what would otherwise be denied.

2 Sometimes God hears and answers our petitions in a way that is quite unlooked for. God sends us something

different from what we expected, and something far better. A man prays that he may be unified in spirit. God takes him at his word, and puts him in a blistering furnace of affliction. The sufferer finds that in that furnace his dross has been purged off, his faith has been strengthened, and his love quickened, and he is ready to cry out, "O God, thou hast tried me, and I came forth as gold." This brother's petition was answered according to its intention, and not according to the letter of the request. We do not always recognize the answers to our prayers when they come. Be sure of one thing, and that is that God is never too deaf to us, or never too busy to attend to us. Paul besought God three times over, to deliver him from that "thorn in the flesh." All in good time the answer came: "My grace is sufficient for you." God did not take away the affliction; he gave him grace to triumph over it.

3. Then, too, we must remember that some of God's promises require time to mature. We get impatient and fail to murmur. Things do not turn out as we had hoped for, and we are tempted to think that God has turned a deaf ear to us, or forgotten us. Too often we raise an ado like the weepers and wailers in the house of Jarrus. Unbelief begins to wring its hands, and cry, "It is all over." When Jesus came to that turbulent house of the ruler, he calmly spoke the omnipotent word, "Maiden, arise!" I often think that this story of Christ's restoration of the dead damsel was given us (among other truths) to teach Christians how to behave in times of trouble. Instead of sitting down in blank despair, or instead of letting our unbelief rear and tear its hair, we should call straightway for the Master. Nor should we worry if he does not come at our first call, or if he does not bring just what we expected, or consent to let us dictate. Mary and Martha tried that, and the patient Jesus taught them a lesson which will avail for us when we are in dark hours of sorrow. "When I see you there, that if thou wouldst believe, thou shouldst see the glory of God!"

The bell rope of prayer reaches up to the ear that is never heavy. Let us pull it with a strong hand, and with a patient, submissive spirit. When we have pulled it, let us wait till the answer comes. If we do not wait, we shall never fall to receive what God knows to be the very best thing for us. "Father, not as I will, but as thou wilt."—*New York Evangelist.*

This, That and The Other.

"If you can't keep awake," said a patron to one of his hearers, "when you feel drowsy, why don't you take a pinch of snuff?" "I think," was the shrewd reply, "the snuff should be put into the sermon."

The treasurer of the American Road states that the receipts for the eleven months of the fiscal year amount to \$473,575, against \$397,562 for the same period of the previous year. The result is regarded as a vindication of the position of the Board on the subject of Future Probation.

—Rev. T. W. Jenky forcefully says: "Gabriel never knew the worth of his harp and crown, till he saw at what immense cost the lost harp and crown of a sinner were ransomed among the scenes of Gethsemane and Calvary."

—One Sunday night, at a colored prayer-meeting, after a wayward brother had confessed his shortcomings, a voice was heard from a back corner, saying, "Put de lamp out, put de lamp out." "What for put de lamp out?" asked the leader of the meeting. "Oos de viles' sinner done return," was the quick reply.

—The late Dean Burgoon, of Chichester Cathedral, was a man of great energy and much wit of an unobscured sort. He hated evolution and contended against it on all occasions. It was he who cried in a sermon: "O, ye man of science, give us back my ancestors in the garden of Eden, and you may keep yours in the Zoological Gardens."

—Nothing could be more absurd than the idea that the discussion of denominational tenets is unfavorable to Christian union. In order to secure unity there must be oneness of belief, and such agreement can be brought about only through discussion.—*Christian Inquirer.*

—A Chinese Christian recently asked Arch-deacon Maule how many clergymen there were in England. Being desired to guess he said: "It's a little country, perhaps fifteen hundred," and being told that there were twenty-three thousand, said in astonishment: "Twenty-three thousand! Then you can spare one thousand for China."

—The Southern Presbyterian church reports for 1888: 1,129 ministers, 2,770 churches, and 156,249 communicants, indicating a net increase of 13 ministers, 44 churches, and 5,861 communicants. The total of benevolent contributions is \$1,463,475, the largest in the history of the church.

Closing Jubilee Address.

This is a grand occasion. For over a day we have been hearing of the men who have made our college of the achievements of the past which have given her present distinguished place.

And now the end is at hand. We are about to step across the line dividing two great eras of the life of our college. With hallowed memories and associations flooding up to us from the past, we are about to start on our way toward the century of Acadia.

Who can resist the uprising of an irrepressible sadness, as we stand between the past and the future. Of all the brave hearted, leading spirits in the founding of Acadia, only two or three remain, like the scattered leaves on the Autumn trees after all the rest have fallen.

But Acadia has a grand claim upon us because of what she has done. We can but glance at the work she has accomplished. The sacrifice and struggle required to found and support her have given us a deep, warm place in the heart of our denomination, and have aroused a widespread sympathy in the higher education elsewhere.

But you expect me to speak, to night, on the claims of Acadia upon us. I am sure it is with no little gladness that I attempt to present this most important, but so very practical topic, upon your attention, after the address from the Mrs. who has preceded me.

In our generation, as it passes off the stage, comes to the next, as its most sacred trust, all it has begun to do or has accomplished. It remains with its successors, who are to be preserved in the fullness of their power to bless the world, whether its great blessings of power and its influence are to maintain their growth toward their grand ideals, or whether its rich fruitage be wasted and lost, and its promise and possibility null and void.

For this generation, standing as it does at the climax of the ages, to prove receptive to such a trust as this, is to show a heritage from the long dream past to grow proud under our hands, for us to allow the ever broadening flow of its riches of blessing to be absorbed in the barren desert of our selfishness, or to be poured instead of sending it onward to the ages to come, to commit a crime against all history, against the grand and heroic dead, against the providence and grace of God, and against the generations yet to be.

Let us illustrate: Think of these old Greeks who, rather than test themselves to quit themselves like men, were willing that their country should sink in ruin into the fetters of bondage. What a crime they committed against the heroes of Thermopylae and those who fell at Marathon, by whose daring and blood the professed crown of liberty had been won.

Think of our denomination without the added mental force Acadia has given us, people, to back up and press on the principles we hold dear. Think of our body without the men she has developed for its noblest trusts and power as instructors, doctors, lawyers, judges, and may we not add, politicians. Think of what would have been, had the brightest of our youth gone here and there to institutions where no vital religious influence was exerted, where no careful moral watch-care was exercised, where no high aim helped to kindle up an ardor of devotion to lead to concentration of heart and life to good and God.

embodied in her. For her toiled a Chipman and a Cramp among the dead; for her she toiling and have toiled the Cramps, a Sawyer and other tried and true among the living. There have also been associated with her work the most blessed displays of divine power, the most marked overruling of divine providence.

There is now thrown upon us the responsibility, there is given to us the high privilege, to do this work into the future along the line of its growing beginning and advancing power. For us to allow Acadia to grow weak, to permit her prestige to want, to suffer her grand possibilities to be unrealized, would be a thought to make us blush with shame.

But Acadia has a grand claim upon us because of what she has done. We can but glance at the work she has accomplished. The sacrifice and struggle required to found and support her have given us a deep, warm place in the heart of our denomination, and have aroused a widespread sympathy in the higher education elsewhere.

But you expect me to speak, to night, on the claims of Acadia upon us. I am sure it is with no little gladness that I attempt to present this most important, but so very practical topic, upon your attention, after the address from the Mrs. who has preceded me.

In our generation, as it passes off the stage, comes to the next, as its most sacred trust, all it has begun to do or has accomplished. It remains with its successors, who are to be preserved in the fullness of their power to bless the world, whether its great blessings of power and its influence are to maintain their growth toward their grand ideals, or whether its rich fruitage be wasted and lost, and its promise and possibility null and void.

For this generation, standing as it does at the climax of the ages, to prove receptive to such a trust as this, is to show a heritage from the long dream past to grow proud under our hands, for us to allow the ever broadening flow of its riches of blessing to be absorbed in the barren desert of our selfishness, or to be poured instead of sending it onward to the ages to come, to commit a crime against all history, against the grand and heroic dead, against the providence and grace of God, and against the generations yet to be.

Let us illustrate: Think of these old Greeks who, rather than test themselves to quit themselves like men, were willing that their country should sink in ruin into the fetters of bondage. What a crime they committed against the heroes of Thermopylae and those who fell at Marathon, by whose daring and blood the professed crown of liberty had been won.

these forces as they have multiplied themselves a thousand times in other lives, and for her she toiling and have toiled the Cramps, a Sawyer and other tried and true among the living. There have also been associated with her work the most blessed displays of divine power, the most marked overruling of divine providence.

There is now thrown upon us the responsibility, there is given to us the high privilege, to do this work into the future along the line of its growing beginning and advancing power. For us to allow Acadia to grow weak, to permit her prestige to want, to suffer her grand possibilities to be unrealized, would be a thought to make us blush with shame.

But Acadia has a grand claim upon us because of what she has done. We can but glance at the work she has accomplished. The sacrifice and struggle required to found and support her have given us a deep, warm place in the heart of our denomination, and have aroused a widespread sympathy in the higher education elsewhere.

But you expect me to speak, to night, on the claims of Acadia upon us. I am sure it is with no little gladness that I attempt to present this most important, but so very practical topic, upon your attention, after the address from the Mrs. who has preceded me.

In our generation, as it passes off the stage, comes to the next, as its most sacred trust, all it has begun to do or has accomplished. It remains with its successors, who are to be preserved in the fullness of their power to bless the world, whether its great blessings of power and its influence are to maintain their growth toward their grand ideals, or whether its rich fruitage be wasted and lost, and its promise and possibility null and void.

For this generation, standing as it does at the climax of the ages, to prove receptive to such a trust as this, is to show a heritage from the long dream past to grow proud under our hands, for us to allow the ever broadening flow of its riches of blessing to be absorbed in the barren desert of our selfishness, or to be poured instead of sending it onward to the ages to come, to commit a crime against all history, against the grand and heroic dead, against the providence and grace of God, and against the generations yet to be.

Let us illustrate: Think of these old Greeks who, rather than test themselves to quit themselves like men, were willing that their country should sink in ruin into the fetters of bondage. What a crime they committed against the heroes of Thermopylae and those who fell at Marathon, by whose daring and blood the professed crown of liberty had been won.

have a place to which to send our most promising youth, where their morals will be only by the life of a live presence by noble motives and lifted to high aims, that we spend our money in this way. Through her pass those who are to give the tone to the religious life of our churches, and determine chiefly whether they are to be pure earnest and prepared to do the most for God and men.

Finally, we owe it to Acadia to give her as much material as possible upon which to rest her work. Her work is to develop mental power and direct it aright, by developing the spiritual force by which alone it can be assured for the highest purposes.

But you expect me to speak, to night, on the claims of Acadia upon us. I am sure it is with no little gladness that I attempt to present this most important, but so very practical topic, upon your attention, after the address from the Mrs. who has preceded me.

In our generation, as it passes off the stage, comes to the next, as its most sacred trust, all it has begun to do or has accomplished. It remains with its successors, who are to be preserved in the fullness of their power to bless the world, whether its great blessings of power and its influence are to maintain their growth toward their grand ideals, or whether its rich fruitage be wasted and lost, and its promise and possibility null and void.

For this generation, standing as it does at the climax of the ages, to prove receptive to such a trust as this, is to show a heritage from the long dream past to grow proud under our hands, for us to allow the ever broadening flow of its riches of blessing to be absorbed in the barren desert of our selfishness, or to be poured instead of sending it onward to the ages to come, to commit a crime against all history, against the grand and heroic dead, against the providence and grace of God, and against the generations yet to be.

Let us illustrate: Think of these old Greeks who, rather than test themselves to quit themselves like men, were willing that their country should sink in ruin into the fetters of bondage. What a crime they committed against the heroes of Thermopylae and those who fell at Marathon, by whose daring and blood the professed crown of liberty had been won.

Let us illustrate: Think of these old Greeks who, rather than test themselves to quit themselves like men, were willing that their country should sink in ruin into the fetters of bondage. What a crime they committed against the heroes of Thermopylae and those who fell at Marathon, by whose daring and blood the professed crown of liberty had been won.

"Members One of Another."

BY MRS. A. H. BRONSON.

"The family who have bought and moved into the 'Stonehenge' are Baptists, my dear," said Pastor Simmons to his wife, a delicate looking little lady, just now lying down for a brief rest, while he held the sick baby.

"Indeed?" answered Mrs. Simmons; perhaps, shall you call them on them, George?" "I don't know, I am sure, what I shall do; we need help so badly, I feel as if I ought to make every effort to secure it."

"If they were poor, you would not hesitate, I suppose," said his wife gently. "There is no such thing as the poor in these things? They are all equally Christ's; if his all, and perhaps the rich need special attention even more than the poor."

"A mistake not often made I fancy," said Mr. Simmons, smiling, as he arose and placed the now sleeping child in its cradle. "There, dear, you can just touch the rocker with your foot. I do hope you will rest a little while, I wish you were going with me. I'm sure I don't know who will be at meeting to do anything or play the organ; everybody seems to be gone or going. I'll be back as soon as possible and take baby again. Good bye, and once more Bessie was left to her lonely, little, wife."

"How tired and discouraged he does seem," was her first thought, and then as she moved the cradle back and forth, a great longing took possession of her soul to help and comfort him.

"Oh, if this new family would but join with our little struggling church," started only a year before in the suburbs of the city, "it might give new life to everything." "But very likely they are attached to some church already, or would not it think of settling down and identifying themselves with the class of people who make up our church?"

"And baby must wake up and cry, not the strong energetic cry of the early months of his brief life, but a wailing, a wailing, a wailing, rather than laugh, then, but the weak, plaintive wail which told weakness near unto death, unless relief influences come soon."

"So she lifted herself up and took him in her arms, and tried to soothe him, but without success. I once upon a time got on so long as he walked the floor and tried to sing as he tried to hear her, but her voice broke and failed utterly, and for a few moments both cried together, the mother as weak as and unreasoning as the child."

"Dear," he said, as he took the little one and laid it in the cradle again, "I have good news for you. They were all at meeting, the new family, and all, six of them, brought letters to join our church." "Yes," said Mrs. Simmons, could say, "Yes, six. It is a case of household baptism: Mr. and Mrs. M. on Mr. Mason's mother, a most lovely old lady, a son and two daughters. The young man, he is just graduated from college, played the organ, and the two young girls have such sweet voices. So we did not lack for converts."

"How strange that they should join us so soon," said Mrs. S. "It did not appear so to them, evidently," said Mr. Simmons, tenderly patting the baby's wasted arm. "The young man, he is just graduated from college, played the organ, and the two young girls have such sweet voices. So we did not lack for converts."

"I waded," he said, "that my family should have the advantage of the Christian culture which comes alone from the opportunity for work in Christ's church, and the change to give help in ways most needed." "And Bessie," went on the weary pastor, in a happy, excited tone, "Mrs. Mason inquired for you, and asked leave to come in to-morrow and see the sick baby, and she said perhaps a short drive would be good for both. I think, dear, our hardest task is over."

"Our cottage must be opened at once," said the lady. "That baby must be out down the shore without delay, and the poor young mother looks ready to drop. Our pastor, too, must have a vacation. Can't you send a supply for next Sabbath?" "We will all take hold and help and let them have a rest."

"There is a machine in the Bank of England which receives over-ripe, as a mill receives grain, for the purpose of determining whether they are of full weight. As they pass through, the machinery by measuring laws throw all that is light to one side and all that is of full weight to another. That process is a silent but solemn parable to me. I afford the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mixtures or partialities in which the light may stand; the only hope lies in being of standard-weight.—Aristot."

Every Household

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat. "After an extensive practice of nearly one-third of a century, Ayer's Cherry Pectoral is my cure for recent colds and coughs. I prescribe it, and believe it to be the very best expectorant now offered to the people."—Dr. John C. Lewis, Druggist, West Bridgewater, Pa.

"Some years ago Ayer's Cherry Pectoral cured me of asthma after the best medical skill had failed to give me relief. A few weeks since, being again a little troubled with the disease, I was promptly Relieved By the same remedy. I gladly offer this testimony for the benefit of all similarly afflicted."—F. H. Hasler, Editor Argus, Table Rock, Neb.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it also, invaluable in cases of whooping cough."—Ann Lovejoy, 1251 Washington street, Boston, Mass.

Ayer's Cherry Pectoral has proved remarkably effective in croup and is invaluable as a family medicine.—D. M. Bryant, Chicopee Falls, Mass.

THE NEW BRUNSWICK Real Estate BUILDING ASSOCIATION. AUTHORIZED CAPITAL, \$50,000. Organized for the purpose of buying, selling, improving and renting Real Estate, and negotiating Loans upon Lands and other securities.

Golden Medical Discovery. Thoroughly cleanses the blood, which is the fountain of health. It is a powerful purifier of the blood, and a powerful tonic. It is a powerful tonic, and a powerful purifier of the blood.

Poudre Almande a Boulanger DE WOODILL. Pain, des Biscuits, des Bonbons, des Galettes et des Patisseries. BIEN PLUS LEGERS, PLUS DOUX ET PLUS SAINS QUE PAR AUTRE PROCEDURE.

BEST ON EARTH SPRING SOAP. THE GREAT SELF WASHER TRY IT.

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

**Shorthand**  
Special Offer.  
Open for One Month Only.  
FOR \$2.50 I will send 12 Lessons in Pitman's Shorthand and the necessary Text Books to enable anyone of ordinary intelligence to master this useful art. Address—  
**J. HARRY PEPPER.**  
Conductor, Shorthand Dept.,  
St. John Business College  
and Shorthand Institute,  
ST. JOHN, N. B.

**HERBERT W. MOORE**  
Barrister-at-Law,  
SOLICITOR IN EQUITY, CONVEYANCY  
ETC., ETC.  
OFFICES:  
ROOM NO 10 FROST'S BUILDING, FAIR  
WILLIAM ST., ST. JOHN, N. B.  
42-3



**WALTHAM WATCHES.**  
THE member being the only authorized agent of the WALTHAM WATCH CO. in this city, can sell ALL GRADES AND ENTIRE at the lowest possible prices.  
CLOCKS, WATCHES, JEWELRY  
ETC., ETC.  
OF THE BEST MAKERS. For sale at as low prices as at any establishment in the City.  
New Goods Received Monthly.  
New Style Reversible watches in Stock  
D. O. L. WARLOCK.

**THOMAS L. HAY**  
DEALER IN  
Hides and Calf Skins,  
AND SHEEP SKINS.  
FRESHNESS—IN STOREY STREET.  
Where Hides, and Skins of all kinds will be bought and sold.  
Residence—41 Paddock Street,  
SAINT JOHN, N. B.

**J. E. COWAN.**  
Commission Merchant,  
INDIAN TOWN,  
ST. JOHN, N. B.



**"BELL" ORGANS**  
Unapproached for  
Tone and Quality.  
CATALOGUES FREE.  
**BELL & CO.,** Guelph, Ont.

An Article Required in Every Home  
A Most An-  
**NIGHT COMMODE**  
an indispensable article for the bed-chamber. Securely packed for shipment. Securely packed for shipment on application to  
**J. & J. B. HOWE.**  
Furniture Manufacturers  
Market Building, GERMANTOWN  
ST. JOHN, N. B. 8-17

**Dissolution of Partnership.**  
THE partnership heretofore existing between Arthur P. Tippet and W. F. Burditt under the name and style of TIPPET, BURDITT & CO., has been dissolved by mutual consent. Mr. A. P. Tippet assumes all liabilities in connection with the Farm Machinery Branch and will collect all accounts due same. Mr. W. F. Burditt assumes all liabilities in connection with the Farm Machinery Branch, and will collect the accounts due same.  
ARTHUR P. TIPPET.  
W. F. BURDITT.

Referring to the above notice I beg to announce that the business of Manufacturers' Agents and Commission Merchants will be continued under the name and style of Arthur P. Tippet & Co., of the old stand, 3 and 4 North West, and would respectfully solicit for the new firm the liberal patronage accorded to Tippet, Burditt & Co.  
ARTHUR P. TIPPET.  
Referring to the above notice I beg to announce that the Farm Machinery business will continue to be carried on under the name and style of W. F. Burditt & Co., with office and warehouse at 10 St. Germain St., and agents throughout the Maritime Provinces, for the sale of the fullest and best assortment of Farm Machinery. W. F. BURDITT.

**FARM FOR SALE.**  
THAT VALUABLE FARM containing 200 Acres, situate at  
**CANAAN RIVER,**  
Queens Co., and known as the 'TAYLOR' Farm.  
**TERMS EASY.**  
For particulars apply to  
**J. FRED. SEELY,**  
161 London House, St. John, N. B.

**SABBATH SCHOOL.**  
Bible Lessons.  
Studies in the Old Testament.  
THIRD QUARTER.  
Lesson XIV. Sept. 30. Review.  
**GOLDEN TEXT.**  
"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."—Deut. 8: 2.  
Time—From May, A. D. 1491, to March, A. D. 1491, forty years.  
Place—Araba, the mountains of Sinai, the wilderness of the Sinai peninsula, centring around Kadesh Barnea, southerly to the eastern arm of the Red Sea, thence northerly beyond the Dead Sea to the valley of Jordan near its mouth.  
Persons—Moses is the leading character; then come Aaron, Miriam, Joshua, Caleb.  
Events—The leading event is the 40 years' wandering and discipline in the wilderness, including the entering into covenant with God; the golden calf; Moses 40 days in the Mount; the ceremonial law; the building of the tabernacle; the destruction of Nadab and Abihu; the sending of the spies; the sin of Moses at Meribah; and the miracle of water from the rock; the fiery serpents; the prophecy of Balaam; the conquest of Canaan east of the Jordan; the death of Aaron on Mt. Hor, and of Moses on Mt. Nebo.  
The Bible—At the beginning of the quarter the divine Revelation could have contained only Genesis, and the first 20 chapters of Exodus. At the close the Israelite Bible consisted of the Pentateuch, the first five books of our Bible.  
SUBJECT: THE ANCIENT PILGRIM'S PROGRESS from the bondage of Egypt to the promised land.—from the state of worldliness to heaven.  
1. The Exodus symbolizes conversion.  
2. Moses was a type of Christ.  
3. The pillar of cloud and fire, the guidance of the Holy Spirit and the Word of God (Lesson III, IX).  
4. The manna, the daily spiritual food.  
5. Assenting to the book of the covenant, consecrating to God and a public profession of religion (Lesson I).  
6. Generous giving for the tabernacle, a revival of religion and of gifts to missions, to the building of churches, and God's work on earth (Lesson IV).  
7. The tabernacle, the church and its religious worship (Lesson V).  
8. The sacrifices and feasts, the institutions of religion and great religious meetings (Lessons VI, VII, VIII).  
9. Falling into slavery (Lesson II), the worship of the people (Lesson XI), the sin of Moses (Lesson X), the falling and restoration of God's people.  
10. Water from the rock, the living springs from Christ and his Word (Lesson XII).  
11. The forty years in the wilderness, the long and varied experiences of the Christian—joys and sorrows, trials, difficulties, victories, helpings which are his heavenly home.  
12. Reports from the promised land (Lesson X), and visions of its blessedness (Lesson XIII), the higher experiences of the Christian, and the promises and descriptions of heaven.  
13. The end of the journey of life (Lesson XIII).

**A Suggestion from Dennis.**  
When Dennis mentioned the matter for the first time I was almost indignant. We were sitting by the fire on one evening—he had been reading the paper, and I was almost dozing over a dull book—when he looked up quite suddenly and said, "I have been thinking, Clara, that you and I should begin giving systematically."  
"Giving systematically to what?" I asked, in genuine surprise, and endeavoring to look wide-awake and interested.  
"Why, to the church and missions and so on," exclaimed Dennis.  
"Give what?" I asked again, setting my lips a trifle firmer and making it just as hard for poor Dennis as I could.  
"Money, of course," he answered. "You know what I mean, dear. Suppose we keep a tithe-box! At present we really give nothing worth speaking of. We mean to, but when Sunday comes there is no small change in the house, or we neglect to take it. Then we have not felt able to pay for sittings in church, and it is beginning to seem easier to stay away than to ask the ushers for seats every time. If we had the tithe money, things would be very different with us, I imagine."  
"Whatever are you thinking of, Dennis?" said I, "to talk so soberly of giving when you know we have not nearly enough to live on as it is? It is more of a problem every day, with our income, to make an end to."  
"To be sure, on-tenth of it is small enough to be ridiculous, and we would not care to have any one like how small, but we could never do without it, that is certain."  
I looked meaningfully around the plain little room, with its modest, lonely-looking furniture, and resumed Dennis of the rest which was obvious and the many things we had needed. I even quoted Scripture to the effect that if any provide not for his own he is worse than an infidel, and being fairly started, soon talked both him and myself into a very dissatisfied frame of mind. It all ended in Dennis saying, "Oh, well, no doubt, as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something."  
The matter was not again referred to between us, but it came again and again to my mind. It seemed quite out of my power to forget it, for I was conscious that the responsibility of the final decision being mine, the guilt, if guilt there were, was mine, too. But Dennis did not have his salary raised, and expenses increased rather than lessened, room rents as I would. It was still true that there was frequently no money for the Sunday collection, regular or special, and we attended service less and less frequently feeling sure our acquaintances remarked our having no sittings in our own church.  
In this state of affairs a serious illness came to me, and, as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl whom we had become interested in, as a child, in the orphan's home. I knew she had experience in attending the sick, and rather unwillingly consented. It proved to be a capable, well-trained girl, and made

herself very necessary to me from the first day. She had a peculiarly gentle and pleasing voice, and I loved to hear it so well that, during my convalescence, I kept her talking on one pretext or other most of the time. In this spirit, I asked her rather languidly one day what she kept in a little pasteboard box I had several times noticed in her hands.  
"This is my tithe-box," said Maggie, turning her honest blue eyes full on me. "I was just counting the money over to see how much I have for the missions next Sunday."  
"Why, child," said I, "come here and sit by me. I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"  
The girl was rather surprised at my rebuke, but she answered simply, "Yes, ma'am. I am very sorry it is so little, I can't say, but I have only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."  
I winced under Maggie's ingenious argument—such a decided inversion of mind—but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the home, who had taught her, as a little child, that she had a Father in heaven ready to be more to her than the father and mother she had lost. "She told us," said Maggie, "that when Jesus left the world, after his resurrection, he put the missionary work he had been doing for three years and for that matter, all his life, the matron said—in our hands, 'do for him, and he said plainly that every one of us who love him shall do it by what we do of the work he loved. If we can not preach or teach, or give up all our time to him here, or over the seas, we can at least give a part of our money to him. She liked us to give a tenth, because that was God's own plan for the people he loved; and so must be the division of one's money which pleases him best. 'It is his right,' the dear matron said one day, 'to have a tenth of our all, and after that, if we spare more, we call it a gift.' She gave us all a tithe box, and the very first money I earned, all my own, I put a tenth in it. Since then I always have a little to give to the Lord's work, though it grieves me that it is often only a few cents, when hundreds of dollars are sent for the same work. But I remember saying that it was wicked to fret even about that; we must pray the more for his blessing on the little."  
"But how do you manage to live, Maggie? Do you have anything left for yourself?"  
"O, yes, I earn money by working in different ways, and helping the sick ladies like you, and what is left after I count out the tenth seems to go so far in bringing what I need that I always have enough."  
"So our matron thought that every one should give a tenth to the Lord, Maggie?"  
"Yes, ma'am," was the quiet answer. "She did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every day living, it is really all to make us good and happy. We are so glad when we once begin to give in that way, and the more we give, the more we are blessed of him with the one he accepts, so it is lifted above being ordinary money and does us far more good."  
My mind was busy with these sweet words long after Maggie had left me, and the question came, if she can give out of her pitiful poverty, what is my share? Yes, I saw clearly now. I had been all in the wrong, and a stumbling block to my husband. So, in the evening, as we sat cozily by the fire again, both happy in my returning strength, I said to Dennis, "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul, as well as to my body, and showed him a little box on which was written "tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.  
"The Lord's hand is in this, Clara," he said at last. "We will pledge a tithe of all God ever gives us over this little box, won't we?"  
The first bit of money went inside the little box that very night, and a new content came into both our hearts. Any day has an added pleasure when Dennis and I sit side by side to count out the tithes and put it safely away. There is no more trouble about money for church and money for missions. We soon found that we could afford a modest, but not fret about matters no more. "O, Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved!"—Marie James.

"IN UNION IS STRENGTH"  
Particularly is this the case in the union or combination of the vegetable oils which blended together compose SIMSON'S LINIMENT  
Its penetrating powers in cases of Rheumatism, Lame back, Neuralgia, Sore throat &c. have been thoroughly proved. Mr. James Avery, Mallorytown, Leeds Co., Ontario, writes "Shortly after your agent was here last winter, my son unfortunately strained the muscles of his back, and not paying attention to it at once caught cold which settled there. He was laid up for about a week and suffered considerably. I saw an advertisement gave your Simson's Liniment a trial and it brought him round in twenty-four hours. I heartily recommend it." Sold everywhere for 25c.  
BROWN BROTHERS & CO., Chemists, Halifax, N. S.

**MAGNETISM.**  
THE MARVELLOUS POWER OF DR. J. GOR DON BENNET'S ELECTRO-MAGNETIC BELTS, and also the MAGNETIZED IRON PROTECTOR or DIGESTER, are another proof of what wonders are now being done by ELECTRO-MAGNETISM.  
The Digestor is worn alternately with the belt, and in case of paralysis these are used together. Anyone suffering from indigestion can eat a good supper and get up fresh and hungry in the morning, by wearing the BELT during the day and the DIGESTOR at night.  
Price \$5 each. For sale by  
**PARKER BROS.**  
MARKET SQUARE, SAINT JOHN, N. B.

**ST. LAWRENCE CANALS.**  
Notice to Contractors.  
SEALED TENDERS, addressed to the ST. LAWRENCE CANALS, will be received at this office until the arrival of 1 o'clock eastern and western time on Tuesday, the 22nd day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Gaspé Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal, and the deepening and widening of the summit level of the canal; construction of bridges.  
A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 15th day of September next, at this office for all the works, and for the respective works at the following mentioned places:—  
For the works at Gaspé, at the Lock-keeper's House, Gaspé. For deepening the summit level of the Cornwall Canal, at Dickson's Landing; and for the new locks, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20, at the Town of Cornwall. The tender for the Cornwall Canal works, and a bank deposit receipt for the sum of \$1,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.  
The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.  
By Order,  
A. F. BRADLEY,  
Department of Railways and Canals, and Secretary,  
Ottawa, 8th August, 1898. 24-38

**NEW GOODS!**  
in Gentlemen's Department  
27 King Street,  
New Long Scarfs, Silk Handkerchiefs, Made up Scarfs, Pocket Squares, French Braces, Big Scarfs, Cornice Bags, Drawing Gowns, Slips, Marting Skirts and Drawers.  
ENGLISH ALL LINDEN CIGARETTES in the latest styles and in "DORIC" (Paper, Turn Down), and "THE EYE" (Paper, Standing), CIGARETTES.  
**MANCHESTER, ROBERTSON, & ALLISON**  
A Weekly Average of

**CITY OF LONDON FIRE INSURANCE CO**  
OF LONDON, ENG.  
Capital - \$10,000,000  
H. CHUBB & CO. General Agents.  
Losses adjusted and paid without reference to England.

**USE MYLES' PRIZE Fruit Syrups.**  
BOOK  
-AND-  
**JOB PRINTING**  
every description  
(EXCORTED)

**NEATLY, PROMPTLY, CHEAPLY!**  
At This Office.

**32,430**  
COPIES OF THE  
**MESSENGER AND VISITOR**  
WERE ISSUED  
DURING  
**AUGUST**  
IT WILL PAY,  
To Advertise in the  
**MESSENGER AND VISITOR**  
AS IT HAS A CIRCULATION  
larger than any TWO religious weeklies  
PUBLISHED IN THE MARITIME PROVINCES.  
A TRIAL ORDER is solicited.  
Write for RATES to  
Publisher "MESSENGER AND VISITOR,"  
ST. JOHN, N. B.

Messenger and Visitor.

50 CENTS PER ANNUM; WHEN PAID WITHIN THREE DAYS \$1.00.

All communications respecting advertising should be addressed to E. A. FOWLER, publisher, 105 John St. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 50 cents.

All other communications and all subscriptions to be sent to REV. G. GOODPASTER, 105 John St. B.

Messenger and Visitor.

WEDNESDAY, SEPTEMBER 19, 1888.

EASTERN ASSOCIATION OF N. S.

This Association met at Canoe on Sept. 8th. To the many who had not had the privilege of visiting this interesting spot, it was a great pleasure. The trip from Port Malgrave down through the Strait was a charming one. The rugged shores on either hand, dotted here and there with homesteads, were in less rough, better pastured, where it was less rough, better pastured, where it was less rough, better pastured...

On the way the steamer "R. Mounk" called at Arichat. This was once a place of no little importance. It owned a very large amount of shipping. It is not so prosperous at present. There are but few Protestant residents. L. Le Madame, upon which it is located, was once quite famous. In the early times, before the settlement of the country, the French fishermen used to make their summer rendezvous, and then sail away home with their freightage to the old land. The run across the mouth of the Strait from Arichat to Canoe was a little rocky pilot, showing what it might be when a south-eastern storm was rolling the great Atlantic billows into the narrow channel.

The Association, on Saturday morning, was preceded by a very interesting social religious service. The number of delegates was not large; several of the pastors had not returned from the Convention and Jubilee. Although so far east, there were only two or three delegates from Cape Breton. The Association organized for its work by the appointment of the following officers:

Table with 2 columns: Name and Position. Moderators: Bro. C. C. Burgess, Bro. T. B. Layton. Ass't Clerks: Bro. J. R. Cr. ad., Bro. J. E. Goucheur. Treasurer: Bro. J. McG. Cunningham. Total baptized: 142. Total increase: 261. Total decrease: 28.

This is not a good showing. May the Lord help, so that the record next year may be better. It was the pleasing privilege of the Association to receive four new churches: Gabarus, France, Little Hope, and Port Greenville. There was also a church formed at Moser's River last autumn, from which no report was received. The first two are on new ground, as well as that not reporting. This is especially cheering.

The first order of business for the afternoon was the reading of the Circular Letter. The writer was Bro. C. C. Burgess, the subject, "Some Hindrances to Successful Work." It was earnest and straightforward, and will appear in the MESSENGER AND VISITOR.

The report on Denominational Literature was then presented by Bro. J. Murray. The MESSENGER AND VISITOR and Book Room and Tract Society were warmly commended, and the deeper principles underlying the question were well touched.

Bro. Steele brought up a question as to the injurious tendency of a certain kind of non-denominational literature. Bro. Murray explained that the leaving out of explicit teaching as to our denominational tenets was fitted to make weak characters and lessen loyalty to truth.

It was suggested that the Sabbath School should be organically connected with the church. This called for Bro. Steele, who deprecated independent societies in the church, and suggested that they all might be male committees of the church. Bro. Murray referred to the clause of the report emphasizing the importance of piety teachers. It would be better to have fewer and larger classes, with earnest, pious teachers, than a greater number of smaller classes, making it necessary to have some teachers less devoted.

The report on temperance, presented by Bro. Dykeman, was a vigorous and radical one. It recommended that the practice of drinking be made a ground of discipline in our churches, and that Christians should unite and secure total prohibition. It also spoke out strongly on tobacco using and selling. This last point was taken up first, and some very plain words were spoken by Bro. McGregor and others, on the fearful waste of money on tobacco, while the Lord's cause is suffering for the want of financial support.

subject. We not only need a Book Room to have this distinctive literature to supply, but there is need of colporteurs, to carry it abroad and distribute it, and to help men to Christ and right views. As for the MESSENGER AND VISITOR, he is surprised the editor is here alive. He speaks out in a trenchant way on denominational doctrines, and he often puts communications in the waste basket, which is a dangerous thing to do.

Several other brethren spoke a few words. Bro. T. B. Layton urged very earnestly that the Association co-operate with the Book Room in the support of a colporteur. A committee had been appointed last year to confer with the Book Room, but had not done anything. Another committee was appointed, and it is to be hoped this important matter will receive earnest attention.

The evening was devoted to education. It was a meeting of very great interest. The report prepared by Bro. Goucher referred to the Jubilee celebration as affording high hopes of future success for Acadia, and spoke of the grand work she and her associate institutions have done, and the still grander work they promise to do in the future. Kindly reference was also made to the Seminary in St. Martins, and to McMaster Hall. The speakers were brethren J. E. Goucheur, Dr. Saunders, C. Goodspeed and D. A. Steele. We are sure that the impression made was deep, and will be lasting for good.

The Sabbath opened in a pouring rain and continued to drizzle. Nevertheless, the attendance was large at the new church home of the Canoe Baptist Church. The morning service was one of dedication. The new and beautiful sanctuary, which is nearing completion, was formally opened for the worship of God. Bro. Steele preached the dedication sermon. It was not our privilege to hear it; but it was, doubtless, worthy of his reputation as a preacher. The afternoon was occupied in a Sunday School service. It lasted for nearly three hours; but the children seemed to keep their interest to the close. Dr. Saunders preached to an overflowing audience, in the evening. The power of God was present.

On Monday morning, the Association met to hear the association sermon from Bro. Murray, of Oxford. It was a trenchant, soul-stirring one. It will appear in the MESSENGER AND VISITOR in due time.

The next business was the reception of reports from the chairmen of the groups of churches in the association. Bro. Goucher reported that quite a number of churches had been visited in the autumn and spring. The churches received the delegations not only kindly but warmly. Brethren had told him that the effects of these visits had told upon the churches all the year. Bro. Burgess and Steele also reported progress. The following is the grouping of the churches adopted for this year. It is to be hoped that the brethren whose names are appended to the groups as chairmen, will note the fact and attend to the responsible duty entrusted to them:

- 1st Section: Margaree and Mabou. Rev. F. A. Kidson, chairman. 2nd Section: North Sydney, Sydney, Little Grace Bay, Mira Bay, Grand Mira, Cow Bay, Gabarus and Fourches. Rev. J. W. Bancroft, chairman. 3rd Section: Antigonish, Tracadie, Port Hawksbury and Goshen. Pastor of Antigonish, chairman. 4th Section: Canoe, Geyoboro, Manchester, Crowe Harbor, White Head, C. Le Harbor and New Harbor. Rev. H. B. Smith, chairman. 5th Section: Isaac's Harbor, Port Hill-ford, St. Mary's Mt., St. Mary's 2nd, Seal Harbor, Little Hope, Moser's River. Rev. T. Bishop, chairman. 6th Section: River John and New Annapolis. Rev. F. D. Davidson, chairman. 7th Section: Pictou county, except River John. Rev. T. A. Dykeman, chairman. 8th Section: The churches in Colchester county. Rev. J. E. Goucheur, chairman. 9th Section: The churches in Cumberland county. Rev. D. A. Steele, chairman.

At the conclusion of the grouping of churches, the first business of the afternoon was the reception of the report on Sabbath Schools. It referred to the importance of the work and recommended that the Sabbath schools get their supplies from the Book Room.

It was suggested that the Sabbath School should be organically connected with the church. This called for Bro. Steele, who deprecated independent societies in the church, and suggested that they all might be male committees of the church. Bro. Murray referred to the clause of the report emphasizing the importance of piety teachers. It would be better to have fewer and larger classes, with earnest, pious teachers, than a greater number of smaller classes, making it necessary to have some teachers less devoted.

The report on temperance, presented by Bro. Dykeman, was a vigorous and radical one. It recommended that the practice of drinking be made a ground of discipline in our churches, and that Christians should unite and secure total prohibition. It also spoke out strongly on tobacco using and selling. This last point was taken up first, and some very plain words were spoken by Bro. McGregor and others, on the fearful waste of money on tobacco, while the Lord's cause is suffering for the want of financial support.

Bro. Steele said that we had certain truths to uphold which, if we do not, no one else will. These are not only baptism, but what is involved in our stand on this

to be attained in the shortest time. He did not think the Third Party would secure this. Bro. Goucher thought the Third Party should not be created at all, but should be studied attentively. Both of the great political parties were swayed by the rum power. The Third Party did not probably suppose they could carry the Dominion; but they could secure such proportions as to hold the balance of power, and then they could secure a prohibition plank in the platform of one of the old parties. If they had another election in Colchester, he would vote for a sterling Third Party candidate. Bro. McGregor and Party had been convinced, within the last few months, that a Third Party is indispensable if we wish to secure prohibition. Brethren Goodspeed and Dykeman believed neither party would be in a position to enforce prohibition, if merely forced to adopt a prohibition plank in its platform. Temperance men must be prepared to fight the matter through, arouse the Christian sentiment of the Dominion and gain a majority. Thus we shall not only secure prohibition, but we shall have it enforced. Bro. L. Johnson announced himself as a Third Party man. Bro. Murray was confirmed in Third Party views by speeches by Sir Chas. Tupper and the Minister of Finance. There were those who were willing to support this party if it would give prohibition at once. The old parties had been a generation promising prohibition; give the Third Party one-third the time. Bro. Munro had been brought to Third Party views by thought and prayer.

The discussion was an earnest and vigorous one. It was a pity the attendance was so small. The prevailing sentiment was strongly in favor of the Third Party movement. At the opening of the evening session the following very serious and important resolution was adopted. It will explain itself. We commend its suggestion to the attention of pastors and people:

Whereas, our record for the past year, as shown by the letters to this Association, reveals a condition of spiritual barrenness alarming to contemplate, and calling for deep humiliation and great searching of heart before God, Therefore resolved, That this body recommend to the churches within its bounds a day of special fasting and prayer, that God will graciously restore to his people the joy of salvation, and uphold them by his free Spirit, so that they may teach transgressors his ways, and that sinners, in large numbers, may be converted unto him; and that the body further recommend the churches to observe — in October for this purpose.

The platform missionary meeting was then begun. The report bespoke the special sympathy of our people for the Foreign Mission Board in this time of special trouble. Two suggestions were made in reference to Home Missions. The first was that some of our best men be secured for this work, and that their work should be supplemented by colporteurs.

Bro. Steele referred to the early history of the Canoe church, as it was the outgrowth of home missionary work, and had been the early home of Miss Norris. He referred very touchingly to Bro. and Sister Churchill, as, in their loneliness, they were compelled to make the coffee for their darling boy, and go through with the funeral service with aching hearts. He referred also to the number of missionaries who had gone forth from the churches of the Eastern Association, and plead for the earnest, spiritual life which should constitute to reveal itself in a similar consecration on the part of many others.

Bro. Stearns thought the promises of God to save the heathen did not relieve man from responsibility; because God intends to do his work through us. We should act intelligently. This means that in the matter of giving there should be system, in the family as well as in the church generally. The power of the gospel to reach the most degraded is illustrated by the history of Christianity in Sierra Leone. Bro. Ryan (Methodist) expressed his appreciation of the services rendered him and his people by the ministers of the Association.

Dr. Saunders made a plea for the Baptist Ministers' Annuity and the Jubilee Funds. Bro. Goucher: This is a wonderful age; but one of the most wonderful facts is that the whole world is open to the gospel, and that the Christian world is rising up to give it them. Civilization will not meet the needs of the perishing; there is no substitute for the gospel. The world is dying for it. If there were no hereafter, men could do without either civilization or the gospel. But the deepest instincts of our nature point to a future life, and the word of God makes this sure. There are hundreds of millions who are following their blind passions and impulses. How can they be lifted up? The gospel must do it. The great problem of the church is, "How can we reach these millions with the gospel?" But we must not forget that men at home need the gospel. The two keywords of the gospel are "Come" and "Go." Come and get salvation, then go and carry that salvation to others. Let us who have obeyed the command to come, hear the command to go. Then, when all have heard this command and obeyed it, the lost at home and abroad will be reached. There must be organization, and stronger churches help the weaker interests, and Christian laymen go out to adjacent districts and tell the people of Christ. Churches are waking up to this work. All must do this, and then the destinies of those who are waking up to this work will be supplied. Then some of those who do this work will be led on to devote themselves to the work of

the ministry. Let pastors and influential brethren take hold of this work of organized effort. Bro. McGregor wished to give its own importance to each department of our work. He feared that home missions had been somewhat neglected. The home mission work is at the foundation of success in all our work. If he could have the brethren go to some of the small churches where he had been as a general missionary, they would be filled with longing to come to their help. He referred to his experience and the yearning of the people for the gospel on some of these weak fields, and touched all hearts. There is encouragement in this work. As he had gone through the land, he felt he had a great host of praying members; we have a noble band of self-sacrificing ministers; faithful work has been done by the student missionaries; we are better organized; best of all, God is interested in this work. Out in the lonely places, he felt that God and the Spirit and Jesus were looking down upon him in his toil. Let us look to the God of the harvest for more laborers. He had hope that there were laborers to be raised up by God here in Canoe.

This meeting was one of the best of the association. The next session of the association is to be held in New Glasgow on the second Friday in September. Bro. J. W. Bancroft is to be the preacher and Bro. Goucher is to write the circular letter. The hospitality of the friends in Canoe was unbounded. They have made a great struggle to complete their new home. It will cost well on to \$6000. About half of this sum has already been raised, and they are paying off the balance by weekly offerings. They are themselves surprised at the amount they can raise, in this the scriptural way. When their house is completed, it will be one of the best outside of the city. It will seat three hundred and fifty. Bro. Smith, their pastor, is working steadily and successfully. May great blessing attend his labors.

CONSIDER A SUGGESTION. One of our most experienced pastors has it in mind to introduce into his church a plan by which members can watch over and help each other. As young converts are baptized into his fellowship, it is his intention to put them under the care of the more experienced members, who will be expected to keep informed of their spiritual condition and report to the pastor, as well as use every endeavor, by kindness and helpfulness, to make them strong Christians and active workers.

We see in this simple plan the germs of great possibilities. Why should it not be extended further, and the more active and devoted workers have some of the less spiritual of those already in the church committed to their care? We are sure but that it would be helpful to some of those who have become a little careless, if they had some one still more indifferently committed to them. It would help them to a sense of responsibility which would have a quickening effect upon all their inner life.

How much help this plan, if put into general operation, would afford our pastors. They cannot have that intimate acquaintance with the state and needs of a large membership as would enable them best to adapt means to meet the need. Neither can a pastor himself attend to all these, in addition to his other duties. But members could have a kindly and Christian care over a few of their fellow members, and the pastor's services could be called in when most needed. As well might a physician in charge of a large sanitarium be expected to do without assistants, as a pastor in his church. He is rather a director-general.

In the next place, how it would help the brethren and sisters who undertake this work of watch care! How it would draw out their hearts in a warm, earnest, and loving interest! How it would hallow all their lives as it would draw off their thoughts from themselves and centre them upon others! How it would deepen the whole inner life as they were made constantly sensible of their high responsibility and privilege as they watched over the souls of others! How it would make them more prayerful and trustful as they brought those whose cases were pressing upon their hearts before God in lowly and importunate supplication! How it would help them to a high and noble Christian service as they felt they must, by their example, lead the way for these younger and more hesitating feet!

Finally, how it would help those on whose behalf this watch care was exercised! How many to-day are "away on the mountains wild and bare," because the earnestness for their good ceased as soon as they took the vow of church membership upon them! How many inexperienced feet slip or are led astray because no hand is held out to guide them! How many weak and halting ones stumble and fall because no arm is thrown around them in loving and strong support! How many young and tender Christian lives are dwarfed and made ungainly and weak because they are left to form wrong habits in the first days of the new life, to go on to bind them in stronger and more enfeebling fetters as the years go by! How many have their hearts made indifferently, if not almost bitter, toward the church of which they are members because they seem to be left with little sympathy and less help in the throes of the struggle with sin and temptation! If this plan of systematic and loving over-

sight and watch-care were adopted, it would cure all this. It would send the strength of the strong to help the weakness of the weak, while it made the strong all the stronger. It would bind the church together in a unity caused by love's magnetic and attractive power. It would encourage the weak in their conflicts, guide the wavering in their unsteady steps, and would flow out in many broad channels of helpfulness to the dying world of sin and guilt without. The helped would soon gather strength and courage to become helpers, and, beginning with helpfulness to one another, it would end in all seeking to help the perishing to the cross of Christ.

As in all that is good, care would have to be taken in the working of a plan like this. All should be made to feel that the watch-care on their behalf was not to keep them babes, but to make them men and women in Christ. The aim should be to develop strength by setting them to such work as would test their strength as fast as it is gained, and so make it greater, and not to merely shield them in their weakness and keep them in feebleness. The great object should be to strengthen them with a view to outward service, rather than to idle them for the sake of its own comfort. The former will make men strong and self-reliant, the latter weak and self-indulgent.

But a little care can avoid all dangers, and the plan is fitted to be of great service. Will not our pastors consider the suggestions outlined above, if, in thought of worth, as we are sure they will be seen to be, quietly but firmly adopted and pressed them?

THE WEEK.

The Times and the Parallels are quietly preparing for their struggle in the courts. The Parallels have compelled the Times to file the particulars of its charges, as is required in ordinary cases of the kind, so that they may have time to prepare their defence; also to produce the original letters upon which its charges were based, and to make affidavit on all matters concerning them. On the other hand, the Times has obtained summonses to compel the Parallels to make similar affidavits to documents in their possession. The trial, which opened on Monday, promises to be the most exciting and fatal which has taken place in the British courts for a very long time.

News of a dreadful state of anarchy comes from Morocco. Bloody outrages of the most appalling character have been perpetrated by the Emperor Muley Hassan. To avenge the death of his cousin, Prince Muley, who, with his escort, was ambushed and slain by rebels, he has let loose the imperial troops upon the now wretched and helpless insurgents, with full license to murder, torture and outrage to the extent of their savage desires. The details are too revolting to print. It is reported, however, that the Emperor has gone so far in his inhuman revenge that he is now surrounded by hostile tribes who may serve him as he has served their allies.

A writer in the London Telegraph, who has lately returned from a tour of several thousand miles through Russia, tells a most harrowing story of the people in various provinces, reaching to absolute famine and starvation, and owing entirely to the exactions of the tax collectors. The farming population are absolutely unable to pay the exorbitant taxes, even when they sell all the products of their labor. The curious thing about this famine is that it comes when wheat is plenty and prices low. But the taxes must first be paid, and wheat or barley must be sold at ruinously low prices to pay taxes, and nothing is left to live on. The knout collects the taxes. This writer says that this is true of various sections of the country. Indeed, official reports confirm these statements. General Koslovich, the Governor of Saratoff, after having paid a visit to the various districts of the enormous territory under his care, lately published a manifesto, in which he gives vent to his astonishment and regret at the hopeless ruin in which the people are plunged. In this famous circular, which the Moscow Gazette calls a masked appeal to the spirit of Constitutionalism, the governor says, among other things, that "to allow the affairs of the tax-paying population to remain in such a state of disorder is tantamount to killing the hen that laid the golden egg." The Russian Gazette, of Moscow, describes, in very sombre colors, the frightful state of indebtedness into which the peasants of the Government of Samara have drifted.

"They have been receiving loans from merchants, petty traders, priests, monasteries, gendarmes, district elders, and district secretaries, of all of whom they are in constant dread, as they belong to that numerous category of officials 'who are able to destroy both the body and the soul.'" There is a corner in cotton in New York. To checkmate this conspiracy to force up the price, the cotton mule of England will be run on short time. If this continues, there will be great destitution in the North of England. It seems too bad that a few unscrupulous capitalists can thus have it in their power to bring want and misery upon thousands in order to gratify their greed of unrighteous gain.

Brazil is said to realize how far she is outstripped in progress by the great republic of the Rio de la Platte. She looks with envy at the gigantic railroad schemes, the new cities rising as by magic, the tides of immigration, the vast mining interests, the wonderful development of Argentina, in contrast with the tardy, conservative policy which as an empire handicaps her in the

race. The southern provinces are especially discontented. The opinion is freely expressed that the present form of government will not long survive Dom Pedro. A portion at least of the empire will split off and set up for itself, under a republican ruler. The map of South America may, ere long, have to be revised.

The relations between the United States and China are a good deal strained. The senate added some new and more stringent provisions to those of the treaty with China. This great Asiatic power hesitated to ratify them. Whereupon, a resolution to exclude all Chinese from the United States was passed, after members had well pulled the pig tail of the heathen Chinese. Of course, like the metaphorical wringing of the British lion's tail, it is largely for electioneering purposes, but it is said to see a great nation rickety the relations between two great peoples to make a little political capital. It is a more serious matter now to arouse the wrath of China than it was some time since. She has a strong navy now, one powerful enough to put the American sea board largely at its mercy. China is said to be assiduously drilling her myriads of soldiers, in prospect of the time of need.

The two presidential candidates have published their letters of acceptance of their nomination. The tariff is the great issue. Cleveland argues for a tariff for revenue purposes only; Harrison for one on the protective principle. Both equally disclaim free trade. So far as state elections have been heard from, the Republicans have led in Maine and gained in Vermont. It is to be remarked, however, that there are local issues in state elections which make their result an unsafe criterion of what the vote will be on the national issue of the presidency.

On Historic Ground.

BY REV. J. CLARK, OF NITDAUX.

Other memories linger around this region, besides those already mentioned. The poet Cowper lived for over two years in Huntingdon, with the Rev. W. Uwins, rector of St. Mary's. The house is still standing, a long red brick building abutting on the sidewalk of High Street. It is now used in part as a young gentleman's private school, and in part as private dwellings. At the back of the house is a pear tree, planted by the poet's hands. Many a year has been appropriated without the owner's knowledge or approbation; for boys will be boys the world over and the centuries through. Let us hope that the youngsters were not afterwards troubled with anything more than an uneasy conscience, for it is more than doubtful whether they always stopped to ascertain whether the fruit was fully ripe.

In several of the rooms there is a large amount of ancient tapestry, which even now, affords great variety of interest to the spectator as he gazes on the various personages and scenes depicted. It was discovered years ago, as well as a valuable oil painting, when the walls were being renovated. These works of art and skill had been brought by fugitives whose work has long since been done, and had probably been saved over for preservation in the times of the civil war in England. The owner has been offered three hundred pounds for the tapestry, but it is doubtful whether it will ever be removed from its present position until the silent influence of time shall crumble it into dust. Many a bit of work we do may be unnoticed and appreciated for a while, but sooner or later its worth will be discovered, and receive its meed of praise.

In St. Mary's church, the spot is still pointed out where the poet sat Sabbath after Sabbath and listened to the gospel he loved, and afterwards sang about, so well. Leading out of the town are the quiet walks the poet used to traverse. The "slow winding Ouse," runs under the same old bridge that he used to cross. This river comes along from Bedford, where it washes the same bridge, on which stood the prison wherein John Bunyan spent twelve years because he would not promise to give up preaching the gospel. Passing on, it touches St. Ives, where Oliver Cromwell lived upon his farm, and goes on to Lynn, made memorable by the story of Eugene Aram, described in vivid verse by Thomas Hood, and still more fully in prose by Lord Lytton. Close by, the river empties itself into the Wash, where King John lost his baggage, and just escaped with his life. Cowper tells us that he was chided because he did not employ his genius and his pen on themes more popular than those of evangelical religion. His reply was that neither money nor popularity should tempt him away from the simple yet sublime teachings of the New Testament. There was no "down grade" about him who sang the "Fountain filled with blood, drawn from Immanuel's veins." Whoever loves to drink of the "well of English words" as well as the streams of life that flow for the healing of sin-sick souls, should turn to his classic pages, both of prose and verse.

At Buckden, some three miles out of town, the celebrated evangelist preacher and hymn writer, John Newton, was ordained to the work of the ministry. At Yelling, a mile or two further off, lived and labored Henry Vane, who was the author of a work that did good service in its day—"The Whole Duty of Man." In Hartford churchyard there is an epitaph composed by a sorrowing husband over the loss of his wife. It does more

honor to his wife than the rules of Livy. "She was too good for me, and I too good for her." In another opinion, is a quality grave:

"My sledge was My bellows, My fire is My vice is My coal is My nails are My fire dried My soul and My soul and

about the last of this world, let orably to merit placed over the

The day was Jubilee day—a fall of history—yet how much done that so far being done, lack of time, cinating history of these Marriages the husband Who stands redden and loving posterity benefited should quickly

A body commencing about on again into projected with such a course has a experience sun and so-called send her for path secure from and proof again One point of that Miss L. loved pastor of to have formed you remember, accompanied a previous, and returning in the others. This life have thus kind providence if the sudden man and the fatal day send thank God for the life of that

Passing along that the living received the they are oceans. Time for this. But rise above the or dispraise? about their who sang, "I mailed in good intent! I scored songs, and what fall, what make done?"

To Rev. A. W. Acadia Honored and signed, member of college, desirable manner for yourself continued loyalty college, of which identify, take this to the with this token. [At this point to Dr. Sawyer three rousing Sawyer.]

Although we and have with whirl of life lessons we formed, or the around as due we recall I vantage we by personal please.) As upon us and demands upon the trust and satisfy them, faleness to the to us, you an intellectual or ment which develop the Permit us you have so the minds and the student is not failed to you and you have in the former in the latter of your form is a true son warm and de

We congregate of the college and we feel it is owing in a self-sufficient managed her you also on





\$85 SOLID GOLD WATCH FREE!

The watch is made of solid gold... \$85 SOLID GOLD WATCH FREE!

VOICE CULTURE.

MISS JENNIE D. HITCHENS, Pupl of Mr. L. F. MORRILL, of Boston, Mass.

The undersigned, desirous of forming a limited partnership under the laws of the Province of New Brunswick...

City and County of Saint John to wit: It is remembered that on this twenty-first day of March...

1887.—APRIL.—1887. OUR NEW SPRING GOODS

WHOLESALE TRADE.

MESSES. DANIEL & BOYD desire to bring to the notice of their customers...

DANIEL & BOYD.

SAULT Ste. MARIE CANAL.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, are invited to tender for the work...

McShane Bell Foundry.

MEENEY & COMPANY.

BUCKEY BELL FOUNDRY.

THE HOME.

When the work day hours are closing And the evening twilight falls, How the homes throughout the city...

THE FARM.

LET THE HOES GLEAN.—It is very true, as stated in some of the papers, that with the modern harvesting machinery...

THE HOME.

"Mrs. Dennis, I know I'm dreadfully in your way, coming this time in the morning, but I was getting into a bad humor at home...

THE HOME.

"My dear Julia," said Mrs. Dennis, "you must let me give you my mother's recipe for cheerfulness..."

TEMPERANCE.

Those who traffic in intoxicating drinks would like to persuade us that they are so innocent, that instead of being regarded as the jailhouse of modern times...

A Danger.

The danger of false tenderness in the training of children was finely illustrated at one time in the following manner...

ping, and spread its large wings of exorcising beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was awakened...

system by which they are filling their coffers with gold and silver is at this moment doing what it has always been doing—waging a direct and constant warfare against every useful trade and occupation in the kingdom...

It is bad enough to spoil iron, wood, leather, cotton, silk, stone, or any other material, which has no feeling, intelligence, affection, soul, or responsibility...

—A Chinaman named Confucius has died in England on a visit from his native land. He claims to be a direct descendant in the seventy-second generation of the famous Confucius who gave China a religion.

ADVISE TO MOTORERS.—Are you disturbed at night and woken by your child's sick child suffering and crying with pain of Cutting Teeth? No need to be alarmed...

Consumption Surely Cured. To the Editor—Please inform your readers that I have a positive remedy for the most distressing disease...

THE HOME. When the work day hours are closing And the evening twilight falls, How the homes throughout the city...

THE FARM. LET THE HOES GLEAN.—It is very true, as stated in some of the papers, that with the modern harvesting machinery...

THE HOME. "Mrs. Dennis, I know I'm dreadfully in your way, coming this time in the morning, but I was getting into a bad humor at home...

THE HOME. "My dear Julia," said Mrs. Dennis, "you must let me give you my mother's recipe for cheerfulness..."

TEMPERANCE. Those who traffic in intoxicating drinks would like to persuade us that they are so innocent, that instead of being regarded as the jailhouse of modern times...

A Danger. The danger of false tenderness in the training of children was finely illustrated at one time in the following manner...

Parsons' Pills. The circular affixed each box explains the symptoms. Also how to cure a great variety of ailments.

Make New Rich Blood! PLEASE TAKE NOTICE!!

BUDS AND BLOSSOMS. IN BUDS AND BLOSSOMS AND FRIENDLY GREETINGS.

LADIES! OUR WATERPROOF CLOAKS are the Finest manufactured.

AMERICAN RUBBER Store, 65 Charlotte Street, St. John, N. B.

Mill Supplies. RUBBER AND LEATHER BELTING, OILS, DISSTON'S SAWS, EMERY REQUIRED IN MILLS.

ELECTRIC BELT FREE. To introduce in each locality to those who will give away in each locality...

STOP BITTERS. Cure All Diseases of the Stomach, Bowels, Blood, Liver, Kidney, Urinary Organs, Nervousness, Sleeplessness, Female Complaints, DRUNKENNESS.

