

Messenger and Visitor.

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NO 9

—NOTE.—It is not man who possesses conscience, so much as conscience that possesses man," says Dornier. As we search our consciences, we find that conscience is over us and not we over conscience. While she acts within us she seems to be separate from us. She does not quail before us; but we before her. When we wish most to sleep, she often lifts up her voice most loudly. She ever asserts herself as beyond our control, while she asserts equally her right to control us. She makes us feel our dependence upon her and not her dependence upon us.

—THE RIGHT WAY.—The recently published life of Rev. John Mark, a Scotch minister, says: "He preached a Christ for every sinner out of hell, and a hell for every sinner out of Christ." Is not this what all of us should preach? While we joyously insist on the first, let us not neglect to declare the last.

—VITAL STATISTICS OF ENGLAND AND WALES.—The Registrar General's Report for these countries for 1886 shows 1,000,000 births and 500,000 deaths. Were it not for emigration there would have been an increase of half a million to the population. The whole population was 27,870,586. There were 290,000 marriages. The average age of the grown was 28, that of the brides 26. People do not marry so young as they did years ago. One tenth were unable to sign their names to the register, and had to affix their mark. The death rate is lower in England and Wales than in any of the continental nations save the Norwegians and the Danes. It was 19 per thousand, while in Germany it was 26.2, in Italy 28.3, and in Austria 29.2. There was a decline in illegitimate births, which average less than 1 to 50. The balance of the sexes continue. In the preceding 10 years there were 1,038 females born to 1,000 males; in 1886 there were 1,039 females to 1,000 males.

—PERVERSION OF TAUNTS.—It will be remembered that Mr. Holloway—the proprietor of the pills and ointment of that name—gave about \$5,000,000 to found a college for women at Egham. In the founders deed it was expressly specified that it should be unconfessional. He was especially solicitous to keep it from becoming a Church of England school. It is found, however, that this body is quietly assuming control of the whole magnificent institution. It was left to the Charity Commissioners to appoint the twelve governors. They appointed twelve Episcopalian, with the Archbishop of Canterbury at the head. One of the provisions of the foundation deed was set aside in order to put an Episcopal lady in the Principality, and divinity has the first place in its curriculum, contrary to the wish of the founder. The Freeman draws from this the inference that the large endowments held by the Church of England in days were probably obtained, in the remote past, in many instances, by like or even greater perversions of right and justice corresponding to the greater rudeness of those ages, and thinks the time for restitution is hastening on.

—TAUNTS.—One of the great dangers in a country where there is a protective tariff is in the people being left at the mercy of great monopolies. The people of the United States are beginning to feel the exactions due to their protective tariff very sensibly. The manufacturers and producers in certain lines have united together in what is called a "trust." All the manufacturers are united in one great company with a common management. They control the market and can therefore put what price they please on the article, up to the point where foreign competition comes in. For instance, in the United States there is the sugar trust, with a capital of \$60,000,000. How prices have been raised by these monopolies can be seen from the following, from the New York Times: Castor oil has been advanced from 40c. to \$1.24 per gallon; school slates 17 1/2 per cent.; Lined Oil from 38 to 56 cents; steel rails from \$29 to \$40 per ton; steel and iron beams over 300 per cent.; oil cloths 55 per cent., and so on. We are beginning to feel the pressure of monopolies in Canada. Sugar is very much above its natural price and the producers are reaping exorbitant profits from the extra price we have to pay. What the end of this will be it is hard to say. Capitalists are on the move to combine and secure the control of all the great commodities, etc., which people must have. In the United States, because of the need of a smaller rather than a larger revenue, the protection behind which monopolies gather, may have to give way. If it should not, and all the chief necessities of life are put up to make the richer of the rich greater at the expense of the poorer, it will not be a wonder if there be a socialist up-burst some day.

—HOW IT WORKS.—The wild Indians of the West are under prohibitory laws, while Washington, the seat of the government of the United States and its centre of civilization,

is under saloon laws. The deaths from violence among 200,000 of the former, last year, was but one-eighth of those among the 200,000 Washingtonians while the arrests for disorder were one-quarter less. What a commentary this, upon the comparative merits of saloons versus prohibition!

—WHY IS IT?—Dr. Richard Fuller, of sacred memory, often remarked: "The Baptists have truth on their side, but not works." Also that this remark should apply to any of our people, but we fear it does! But may not the fact that Baptists have so serene a confidence that they have the truth, be a reason, in some instances, why they don't have the "works." They believe that God must see to it that his truth prevails; as they feel assured they have the truth, they therefore have no doubt but that they will carry them forward with it, and they are willing he should do so. Those who have less confidence in the truth of the Bible, feeling more shut in to their own efforts, beset themselves more. But Baptists who thus make God's regard for his truth an excuse for sloth are using the devil's logic—no, the devil has not so good a thing as logic—his sophistry.

—COMPLAINING OF THE CHURCH.—What pastor has not been troubled, while visiting among the members of his flock, to hear grievous charges made against their church? The most usual complaints are that the members of the church are not as friendly as they should be, and the social religious services are wanting in interest and warmth. It may be there is all too much truth in these charges. But it will almost invariably be found that they are made by brethren and sisters who are the least noted for making friendly advances, and who are not very much accustomed to attend social religious services, much less to attend to their warmth and interest by participation. They have assumed the attitude of guests in the church rather than members. They therefore expect the other members to make them feel at home and do all the work while they sit idly by. They speak of "your" church and "their" church, and not of our church. It is probable one reason for this attitude is that they were not got into harness at the beginning of their church life. They have never taken in the idea that they are under as much obligation to their fellow-members and the services of the church as their fellow members are to them and the church, and that it is for them to help remedy any wrong there may be, and not to spend their time in idle complaints of those who are under no greater responsibility than they themselves to the church and her interests. The great thing to be done to cure them of this complaining spirit, is to get them to recognize their equal obligation with the rest of the church. They will commonly find, when they begin to show friendliness as well as sit up to receive it, that there is a deep current of kindly feeling all around them, of which they did not dream. So also when they attempt to add to the interest of the social services for others, they will be surprised to find how much more interesting they become to themselves. In a word, no member of a church is in a position to complain of the church unless he himself is trying to remedy the trouble of which he complains. In most cases, when he begins to do this, the ground of complaint will disappear, or he will sympathize with the workers rather than blame them.

—A GRAND MOVEMENT.—As our readers are quite generally aware, there is a National Prohibition Party in the United States. Of course it is bitterly opposed by the partisans among the Republicans and Democrats. They accuse the leaders of this party of dividing the prohibition vote; but it is retorted, with stunning effect, that the vote of prohibitionists cannot be more divided than when cast, in about even measure, for the old opposing parties, and that the new party is the only way to unite the vote. The *Voice* is the organ of this party, and it is hard to imagine how it could be more wide awake and vigorous. The spirit of the prohibition party can be seen in a few facts. Not long since, a fund was started to send the *Voice* to every minister in the United States. Over \$21,000 have been subscribed, and the other \$15,000 necessary will doubtless be raised. A little time ago a firm of wholesale grocers in Minneapolis offered \$15,000 in prizes for canvassing for the *Voice*, and now another firm offer to the people of a whole county to supplement their 50 cents by an equal sum so that they can secure it for a year, while another great firm has sent a circular to 20,000 connected with their trade, endorsing the *Voice* and offering to refund their money to all who subscribe and are dissatisfied. It is a party which has a great moral force behind it, which the old parties have long ceased to have. The ministers are being converted to the prohibition party in great numbers, and the enlarged circulation of the *Voice* will help on the movement in proportion.

Toronto Correspondence.

The MESSENGER AND VISITOR, with its able editorials and various information concerning Baptists and their work down by the sea, is a very welcome weekly visitor in the reading room of McMaster Hall. It is read with interest not only by Maritime students, but by others as well. We are all especially interested in your missionary and educational work, and rejoice in whatever progress is made in either. There are graduates of Acadia here who, did they possess the means, would very gladly make Bro. Coburn's jubilee appeal a success. Their hope is that those who have the means will make a response worthy of themselves and the cause. They could not make a more profitable investment, nor connect their names with a larger good to coming generations. We hear that there are now about 120 students in the College, and that the Academy and Seminary are correspondingly full. For all these young people to go forth with cultivated minds and hearts into their parental homes and churches and communities, and in or continuous, ever-widening stream—for we expect the attendance to increase from year to year—what a power for good, by the blessing of God, they may become! Maritime Baptists plainly understand that one of the best ways of multiplying their power and making their future glorious, is to give due attention to the work of the higher Christian education. It stands vitally related to every other Christian enterprise, and its success largely assures that of every other.

I take for granted that our interest in your denominational work is fully reciprocated by yours in ours; and, with your permission, I will send you an occasional letter, telling you something about Baptists and their work in Ontario and Quebec in general, and in Toronto in particular, and now and then advertising possibly to other topics.

In educational matters the question of deepest interest just now is the location of the Arts Department of McMaster University, that is, whether the location shall be Woodstock or Toronto. A special convention for the settlement of the question is to meet in Guelph on the 27th of March. In the meantime its discussion is largely monopolizing the columns of the *Canadian Baptist*, and the several writers are expressing their sentiments in true Baptist fashion. It is pretty hard at this juncture to say which of the two sites is favored by the majority, and which will be ultimately chosen. All the churches east of Toronto as far as Montreal will probably vote for Toronto, and many of those west of Toronto. But there are nearly twice as many Baptists west of Toronto as there are east, so that Woodstock might spare quite a number of them and still have a majority left of the whole. It is hoped, however, that the question will not be settled by a bare majority either way, but that when the time comes to vote, the convention will be prepared to vote unanimously. To my own mind the arguments in favor of Toronto for location preponderate entirely over those for Woodstock, and I incline to the opinion that the ultimate decision will be Toronto. If there had never been a school at Woodstock, and the Baptist people of Ontario and Quebec, with nearly a million dollars in their possession with which to found a university, were called upon in the first instance to decide upon a location, they would doubtless choose Toronto. And it seems to me they should approach the settlement of this question altogether free from local prejudices, and ask themselves, which location, all things taken into consideration, is the best location now, and which will be regarded the best in all time to come.

Aside from the matter of economy, which will be best secured by having the Arts Department of the new university on the same campus with the Theological, Toronto possesses advantages and attractions which can never be claimed by Woodstock. I have no doubt that if the Arts Department were located at Woodstock, many Baptist students would pass it by, and take their Arts course in Toronto University.

Our work in McMaster Hall is proceeding very pleasantly and prosperously. The students are altogether a fine lot of young men, and valuable service may be expected of them in the future. Of the whole number only five are from the Maritime Provinces. Of these, two—Mr. Hutchinson and Mr. Boggs—are graduates of Acadia, and they are well sustaining the honors of their alma mater. If Acadia has any more such men to send, we shall be glad to receive them. Bro. D. G. McDonald has recently joined us from New Brunswick, and is being very busy. He is engaged to supply the pulpit of the Parkdale church, at the west end of the city, till the first of May, when the pastor-elect, Dr. Hooper, of Kingston, will relieve him. Bro. McDonald has recently received a unanimous call from the newly organized Ypres church at Toronto,

to become their pastor and enter upon his duties on the first of May; but I have not yet learned whether he will accept or not.

Several of the churches in Ontario are enjoying a season of revival. Between five and six hundred were added to the Toronto churches during the last associational year. A number of missions have been planted in the city and its suburbs, and they are being vigorously worked by the Toronto churches; but of these and other matters I will write at another time. D. M. WELTON.

An Account of Meetings Conducted in Lawrence, Mass.—by Rev. Geo. F. Pentecost, D. D.

Sixteen of the evangelical churches of Lawrence united in union meetings, which began the first day of January. They were conducted by Rev. Geo. F. Pentecost, D. D., assisted by the singers, Geo. C. Stephens and Mrs. Stebbins. The meetings, after the first week, were held in the Essex Hall, a building that had been used for roller skating, when that amusement was popular, but more recently had been changed into a people's theatre. This building was selected because it was large, easy of access by horse cars and centrally located. On Sabbath, Dr. Pentecost addressed Christians, at 9 a. m. The usual church services were held in the various houses of worship, at 10.30 a. m. At 3 p. m. there was preaching in the rink, with an overflow meeting in the neighboring church. At 7 p. m. a meeting for men only was held in the rink, the evangelist choosing subjects of the weightier kind, and arguing for the reasonableness of Christianity, the manliness of it and its supreme value for this world and that which is to come. While this meeting was holding, union services, addressed by local pastors, were conducted in two of the larger churches. During the week, except on Saturday and Monday afternoons, meetings were held at the rink, at 3 p. m. and 7.30 p. m. In the afternoon the time was devoted to Bible readings, lectures on Bible study and addresses on Christian duties, privileges, etc. In the evening sermons were delivered upon the fundamental doctrines of salvation. Dr. Pentecost was in the habit of speaking from three-quarters of an hour to an hour and a half. In the six weeks of this mission he spoke about seventy times. The length of these sermons and addresses was such as to make the seventy equal in quantity to at least one hundred sermons of ordinary length. In the matter of quality it is difficult to institute comparisons. Dr. Pentecost is a man of learning and ability. His study of the scriptures has been wonderfully painstaking. He is as much at home in Deuteronomy as in John, and grapples with a prophecy as willingly as with a narrative in Genesis or Kings. For illustrations he goes from the beginning of the Bible to its end. His illustrative quotations are not hap-hazard applications of texts, without regard to their meaning in the passages from which they are taken, but a careful use of such citations as he believes, after investigation, to be appropriate to the subject in hand. In theology he is a conservative. His confidence in the authority, sufficiency and universal adaptability to human needs of the scriptures is complete. None could listen to his sermons without feeling deeper respect for the Bible, and larger appreciation of its gracious records and revelations. He is fearless in attacking popular evils, as well as in proclaiming the less lovely doctrines of the Word. But in these attacks his manner is not harsh, however severe his language. His spirit is more like that of John the beloved than of John the Baptist.

Dr. Pentecost is by nature and training a teacher. He is utterly unlike the ordinary revivalist—to his praise be it said. He is a man of prayer. He believes in the endowment of the Holy Spirit. He has confidence in the power of the truth, and is fully persuaded that the Word of the Lord, if sent forth in faithfulness and hope, will not return void. The chief burden of his heart seems to be to have that Word heard and fairly and earnestly considered by all men. There were prophets of old who were chiefly anxious to proclaim faithfully what God had bidden them speak; the effect of their words they left with God. Dr. Pentecost is such a prophet. We see upon him if he preach about the gospel: whether or not his eyes shall see multitudes flocking into the Kingdom, as he preaches, is a matter which he leaves with God. His heart is glad if they come; his confidence in the ultimate harvest as a result of the seed-sowing is not shaken if they delay.

The steadfastness with which he avoids inflammatory methods would be a sore trial to those Christians who, having been born in a whirlwind, are entirely happy only amidst the fire and thunder of an emotional tempest. He treats men and women as rational creatures; believes that, if they are to be born again, they must make an intelligent choice of Jesus Christ as their Lord and Saviour; is convinced that this choice is a matter of the head as well as the heart; sees no reason

why judgment must be drowned in emotion in order that faith may come into existence. His preaching is not wanting in tenderness, but the chief appeal is to the intellect and the conscience. Christian workers catch the spirit and imitate the methods of their leader. As a consequence, in the meetings conducted by this evangelist, unbelievers are not seized by the buttonhole and dragged forward to the penitents' bench, nor are they teased into performing acts for which they have not been prepared by the Holy Spirit. It follows that nearly all who profess conversion give good evidence that they have intelligently chosen Christ not for a night and a day, but for time and eternity.

About two or three hundred reported themselves as converts while these meetings were in session. This is a small number, when it is considered that audiences of five to fifteen hundred were addressed twice a day for six weeks. If the usual revivalistic methods had been employed, and as few converts had appeared, the work might have been pronounced a failure. But not so. The work of ingathering had just begun with power when the meetings closed. From the first no effort had been made to crowd all the shy fish into the net. Something was left for the churches to do. They had been strengthened by powerful preaching. Their standard of morality and duty had been raised. The Christian people of the city were sent forth to be evangelists, for the reclamation of the wandering, and the strengthening of their own faith. This work they are doing, and in all the churches converts are multiplying. The impulse to work along this line is not a presby or an ecstasy; it is the intelligent recognition by mind and conscience, of a lofty duty and a glorious privilege. The interest is not a spasmodic strength; it is not a flash but a flame.

If the methods of Dr. Pentecost shall set a new fashion in the field of evangelistic labor the churches of Christendom will have occasion for devout thanksgiving. Too many evangelists are abroad in the world who fail to temper zeal with discretion. They talk much of hell and of deathbeds, but present only the merest crumbs of doctrine. They rouse a great blaze of excitement, but fail to feed it with enduring fuel. They mean well, but they act ill. They have a delightful time as they go up and down counting converts by the hundred; but trouble and we are in the hearts of the pastors who have the care of these converts, for the Ananias and the Sapphiras, the Samaritan Simons and the Demas are out of all proportion to the Lydias, the Dorcases, the Timothys and the Lukes. This evil will be remedied when evangelists aim to be teachers of the truth first of all, and revivalists afterward. Then, wherever they go, churches will be built up not in numbers only, but in faith also; knowledge and righteousness will flourish not less than a zeal for converts; and honor will be given to God by servants who are as dutiful in the warm months as in the cold, and who, at all seasons, and in all years equally, are "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as (they) know that (their) labor is not in vain in the Lord." O. S. WALLACE.

The Christian Life.

1. The Christian life is life in Christ. He is our very life. "Not I, but Christ liveth in me," and to the close we are dependent on him for everything, and do all things through Christ that strengthen us.

2. Christian life is life in the Spirit. The Spirit seals it, sustains it, and is the substance of it. We "live in the Spirit," and "walk in the Spirit." All our graces are "the fruit of the Spirit." We are illuminated by the Spirit, "strengthened" by the Spirit, and "filled" with the Spirit, and we are warned against grieving and quenching this blessed friend.

3. Christian life is resurrection life. The believer is regarded as a man who has died with Christ for his old sins and sinful nature, and is no longer his former self. His life is not a modification or improvement of the old life, but a new nature imparted directly from the heart of Christ, and as free from all former sin as Christ is now free; as fully accepted in the beloved as the beloved God himself; as truly the child of God as Jesus is; with aspiration as high and heavenly as his high and heavenly origin; "risen with Christ," "quickened together with Christ in heavenly places," called to "know the power of his resurrection, and the fellowship of his sufferings."

4. Christian life is a life of separation from the world and sin. "It has crucified the flesh with its affections and lusts." It can say, "the world is crucified unto me, and I unto the world." It must "seek the things that are above," and "purify the members that are on the earth." It must "put off the old man with his deeds," and be "converted" in heaven, remembering ever that they who said earthily

things are "enemies of the cross of Christ."

5. Christian life is a life of conflict "against the flesh," which "lusteth against the Spirit;" conflict with principles and powers—the rulers of the darkness of this world—wicked spirits in heavenly places; and the nearer we get to the gates of triumph, the thicker grow the opposing hosts, and the more trying the ordeal of temptation; but the panoply is sufficient, and the victory sure.

6. Christian life is one of practical holiness. Nothing is more emphasized in the epistles of Paul than the common virtues of life, the ordinary relationships, the petty moralities, the domestic and social obligations, which a spiritual life ought to be superior at least to the necessity of being so pointedly reminded of; but the blessed teacher knows that these are the most trustful testimonies of our religion before the world. As the greatest minds are always the most perfect masters of details, so the truest chronometer will be as exact in measuring seconds as hours, so the holiest saint will ever be the most faithful father, husband, wife, child, servant, or neighbor.

7. Finally, the true Christian life is a life not only of working and suffering, but of waiting and hoping for the coming of Christ, and the glory of the resurrection—looking for the blessed hope and the glorious appearing of the great God, our Saviour Jesus Christ, "pressing toward the mark for the high calling of God in Christ."—*Christian at Work.*

This, That, and The Other.

—The Baptists in Liberia number 31 churches, 23 ministers, and nearly 3,800 members. They are said to be flourishing.

—A great many good men have missed the top of the ladder, by attempting too many rounds at the first jump.—*See and Leather Reporter.*

—Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spell it, desperate.

—"I wish I could mind G. I. as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to 'mud' and I don't."

—Dr. A. H. Strong finely expresses the infinite greatness and glory of God: "The universe is but a drop of dew upon the fringe of His garment."

—The English Baptist Mission in Shanghai Province, China, district of Tsin Chan Fu, has fifty-five self-supporting churches, ministered to by native pastors and teachers.

—The last season of the gambling bank at Monaco was remarkably prosperous for the shareholders. The other side is told by the statement that there were seventy-six suicides.

—The evolution hypothesis has no weightier or more determined opponent than the eminent Prof. Winchow of Germany. At a congress of scientists lately held at Wiesbaden he pronounced the theory "fundamentally false, unscientific and impossible."

—The Archbishop of Canterbury receives a salary of \$70,000 a year. His grace of York nearly \$50,000.

—That Sunday-school that is run independent of the church, for God's sake out its head off—and so arrange your Sunday-school work that it shall be a part of the church work.—*A. F. Baker.*

—In the half century of the reign of Queen Victoria, the average duration of life in England has increased from thirty years to forty-nine.

—It is good for us to think no grace or blessing is truly ours, till we are aware that God has blessed some one else with it through us.—*Rev. Phillips Brooks.*

—The strength of the church lies not in the oratory of the pulpit, but in the oratory of the closet.—*Spurgeon.*

—Joseph Cook made a prayer suited to the times, and craving deliverance from a great present peril, when he uttered in Tremont Temple some time ago the significant words—"God saves from teaching any thing as divine truth that shall cause men to delay repentance."

—The population of Utah is 200,000, of whom 145,000 are Mormons. The assessed value of the property is over \$35,000,000, or \$175 per capita. The Gentile population are one third of the taxable wealth, or over \$300 per capita. The church has an income of \$140,000 annually.

—At the recent Baptist Congress Dr. H. I. Wayland had an occasion to expound a theory which many people seem to have—"The theory that it costs nothing to publish a paper, that the editor's front yard is strewn with gratis and useless, and that readers, lured with bread and meat, will buy regularly, and that the clothes of the editor and his family will be made of this theory but not been proved by the facts."—*Editorial.*

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CHRIST ENTERING JERUSALEM.

GOLDEN TEXT. "Blessed be he that cometh in the name of the Lord." - Ps. 118: 26.

I. THE TRIUMPHANT PROCESSION OF THE SAVIOUR OF FAITH. And when they drew nigh unto Jerusalem: from Bethany, the Sunday morning after the sabbath at Bethany.

II. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

III. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

IV. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

V. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

VI. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

VII. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

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IX. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

X. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

XI. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

XII. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

XIII. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

XIV. TRIUMPH OVER EVIL DOERS. The action described in these verses did not take place till the next day.

of the temple. For their convenience, therefore, money changers were wanted.

13. It is written. The words of which our Lord quotes are a free combination of two prophetic utterances.

14. And the blind and the lame came to him in the temple; and he healed them: a more delightful scene, and doubtless far more congenial to the Saviour's heart.

15. And when the chief priests: the heads of the twenty-four courses of the priesthood, including perhaps the high priest Annas, and the high priest Caiaphas, president of the Sanhedrin.

16. Hearst thou what these say? I temporarily hinting that only children call him the Messiah.

17. And when the chief priests: the heads of the twenty-four courses of the priesthood, including perhaps the high priest Annas, and the high priest Caiaphas, president of the Sanhedrin.

18. And when the chief priests: the heads of the twenty-four courses of the priesthood, including perhaps the high priest Annas, and the high priest Caiaphas, president of the Sanhedrin.

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27. And when the chief priests: the heads of the twenty-four courses of the priesthood, including perhaps the high priest Annas, and the high priest Caiaphas, president of the Sanhedrin.

social, nor to visit everybody. Go visit him and see what he needs, and then see that it is furnished.

28. And when the chief priests: the heads of the twenty-four courses of the priesthood, including perhaps the high priest Annas, and the high priest Caiaphas, president of the Sanhedrin.

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the design was frustrated by the vigilance of the defender. Again the red men made a furious assault both on the fort and the camp, but again they were received with a volley which was very deadly.

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Messenger and Visitor.

WEDNESDAY, FEBRUARY 29, 1888.

THE PARISH CHURCHES.

In the Report on the State of the Denomination for last year, notice was called to the fact that 174 of our churches in the Maritime Provinces reported no baptisms for the year, 106 reported none for two years, and 70 had none for three years. It must be remembered that there have had very few additions for a long time. The most of these churches are on mission fields, where the membership is small and scattered, but many of them are on the seacoast, where it is our privilege to hope for enlarged growth.

But it must not be forgotten that a proportion of these churches are composed of true-hearted men and women as are to be found, while in almost, if not all, there are some of the expelled of the earth. They mourn over the absence of the saving power; but they have become discouraged. The obstacles are many and varied, and the long time which has expired since they have had a blessing, has destroyed their courage and lessened their faith. The want of a pastoral hand, in many cases, leaves them to be scattered. They have little confidence in any effort they may put forth. Perhaps too much reliance is put upon steady lay help, and too little upon steady labor as a church, as the social religious services and the Sabbath school are sustained. Whatever the reason or whatever the state, they need our sympathy and prayers. If we had it in our power to call together the brethren and sisters for a day of special prayer, we should call for a day of prayer for our weak and discouraged churches.

But what can be done? The most of these churches are on mission fields, or what must become mission fields if help reach them. Our readers scarcely need to be assured that our Home Mission Board, led by its sagacious, large-hearted secretary, have these fields in mind. With a treasury overdrawn so largely their hands are pretty well tied. There is also the scarcity of men to send. The general missionaries of the Board are helping these churches here and there; but what are these among so many? What, then, can be done?

If our churches will but respond to Bro. Coburn's urgent appeals made in last week's paper, and to Dr. Day's on behalf of Convention Feb. 4, and give the Home Mission Board the funds needed, much can be accomplished which otherwise cannot be attempted. If the stronger churches will but allow their pastors to go and do some missionary work among the scattered sheep in the wilderness, glorious things might be accomplished. If the talented laymen in churches conveniently situated would but go forth two by two, or in greater numbers, there is no telling what honor God would put upon their work. We have several cases now in mind where such labor has been attended with great good. Finally, the brethren and sisters in these churches have no right to feel themselves helpless. They have the common privilege of all believers to lay hold on God's power. Christians are too liable to fall back upon the plea of helplessness and attempt nothing. Even though no outside help come, let the members of the church come together and offer up prayer and praise, and the Lord will not diminish the offering. Even where many are too cold and worldly to come together for prayer, if those who still have an errand to the throne of grace will begin to meet together and pray and work with fervor and earnestness, there will be gradual improvement, and the blessing will not long tarry.

In view of the great need, will not some of our pastors ask their churches to let them go and do some of this work? Will

not some of the stronger churches offer to let their pastors go? Would not the Lord bless these churches more, as they thus opened their ear to the cry of the needy and the perishing, than though they held their pastors to themselves? Will not some of the more gifted laymen take up some of this work? Shall this year repeat the record of the past, and churches continue to die a lingering death? All can help by offering up prayer and giving to help on the work.

Among the helpful agencies the organizations recommended by Convention must not be forgotten. If these are worked vigorously, there will be great gain. It is one of the favorable signs of the times that they are looking after the weak churches in some sections. Let the work go on in all.

Several letters have reached us from sections in Nova Scotia, speaking of the activity of missionaries of the Seventh Day Adventists. They are doing their best to flood various districts with their tracts and literature, and to unsettle the faith of the people. [They doubtless believe they have the truth and wish to enlighten the less favored. They are, therefore, not to be censured, so far as they use legitimate means. On the other hand, from an acquaintance with their beliefs and past history, we believe their agitation fitted to do great injury, and must utter a note of warning.

Associated with the beliefs already mentioned are others which have already had a run among the people in certain sections of our provinces, and have about run themselves out, after having torn and scattered churches that were once quite strong. We refer to the materialism which denies the immortality of the soul, which holds there is no existence apart from the body, that both sinner and saint sleep in the grave between death and the resurrection, and that the wicked are raised to be judged and then are annihilated. It is possible that little is said about anything but the observance of the seventh day of the week instead of the first, for worship, at the beginning; it is necessary, therefore, that the whole system be understood. We do not think it is too much to say, also, that the great object of this people is to gain adherents to their views rather than save the perishing. Their chief work is among those who already profess to be saved, and their prevailing spirit is one of controversy. Thus far in their career they have, however, met with little success. They are one of the smallest bodies in America. Dr. Dorchester, in his statistics of the religious denominations of America, does not give them separate mention. They have been repeatedly torn with internal dissensions. Recently one of their strongest men has left them, and we read in the Year Book of the Michigan Baptists that two of their ministers have united with our denomination there, during the last year.

All this, however, does not make it unnecessary to refer to their doctrine. We shall give a brief statement of the facts in reference to the Sabbath question, so that our people may not be at the mercy of error.

In the Commons in England, Labouchere sought to force the government to state whether there had been correspondence between Great Britain and Italy of such a nature as to bind the former to interfere were the latter attacked by France. He charged Salisbury with hatred of France and jealousy of Russia. Ferguson, under foreign secretary, assured the house there was no secret arrangement with any foreign power; but refused to lay confidential correspondence before the house. Gladstone expressed himself satisfied, and administered an indirect rebuke to Labouchere, who withdrew his motion. After some other amendments had been moved to the address in reply and lost, the address was carried.

The procedure rules have also been adopted. Gladstone and Parnell are trying to expedite business and restrain the obstructive bent of many of their followers. It is supposed they wish the local government bills for Scotland and Wales to come on as soon as possible, seeing that this will afford the great test of party strength. The Liberals have had their first check since the last election. In Devonshire, in Yorkshire, where a Gladstonian was returned at last election by a slight majority, a Unionist was chosen last week. This has revived the drooping courage of the Unionists.

It is reported from Berlin that Prince Bismarck has obtained from Count Schouvaloff, the Russian Ambassador there, a definite declaration of the Czar's demands with reference to Bulgaria. No secret is made of the exact character of the proposals or of the official opinion that they will be summarily rejected. The Czar asks a substantial recognition of the right of Russia to control Bulgaria and Romenia. Prince Ferdinand and the Sobjranje are to be wiped out, and a Russian commissioner, with a Turkish colleague, is to reorganize the government and the army and to control the election for a new Sobjranje. Russia further claims the right to occupy the principality until the Czar deems it proper to withdraw his troops. It is reported that Prince Bismarck has advised Count Schouvaloff to urge the Russian government to refrain from officially presenting these demands to Austria, on the ground that they would certainly meet with peremptory rejection without discussion.

The event of chief interest to Canadians is the publication of the new fisheries treaty. It is to the following effect: A commission is to be appointed to mark out carefully the limits of the territorial waters of Canada and Newfoundland, the commission to be appointed by the two governments. Three marine miles shall be measured seaward from low water mark. The line will be drawn from headland to headland where any bay does not exceed ten miles, and with such bays and headlands as American vessels shall not fish. The following bays are closed to American fishermen: Chaleurs, Miramichi, Egmont, Fortunate, Barrington, Cadabonco and St. Peter's, Picoisette, St. Mary's and a part of Hamilton. The Strait of Canso shall be free to American vessels. United States fishermen shall conform to harbor regulations in Canada. They need not report, enter or clear when entering harbors for shelter or repairs—except when remaining in port longer than 24 hours. United States fishing vessels entering our ports under stress of weather may be used, repaired or sell their fish subject to customs regulations. They may also make all needed repairs and replenish outfits as ship crews, and purchase provisions on their return voyage. Our fishermen shall have on the United States coast the same privileges accorded to their brethren by the United States. Unlawful fishing may be punished by loss of the boat or vessel, and cargo. For preparing to fish in our waters a similar penalty may be inflicted. For minor transgressions of the law the penalties shall not exceed \$5 per ton of any boat or vessel.

Whenever the United States remove duties of fish and the products of fish, their fishermen shall have free access to all our waters and also the privilege of buying bait, and all supplies, and the privilege of shipping crews. As the treaty comes into operation next session by the United States Senate, the Parliament of Canada and the legislature of Newfoundland, our commissioners proposed as a *modus vivendi* for two years that United States fishing vessels pay a fee of \$1.50 per ton for the privilege of entering our ports and buying bait, seines, lines and other supplies, and also of transiting fish and shipping crews. If the United States government remove the duty off fish the license shall be issued free.

The Conservative press of Canada and Democratic of the United States generally favor the treaty. The Liberal press of Canada generally say Canada has lost all and the Republic of the United States that their country has lost everything. This is according to the usual tactics of party politics. The Republicans in the United States, with a presidential election on hand, could scarcely be expected to admit that the Democrats had secured a satisfactory treaty. The Senate is Republican, and it is feared, will not give assent to the treaty, although backed by a strong recommendation from the President. The representatives from the New England fishing constituencies are generally unfriendly to the treaty, seeming to have expected that Canada would have been compelled to give up everything. So far as we can judge from reports of the independent press in Canada and the United States, it is regarded as a fair arrangement of the long standing difficulties and there is satisfaction that the occasion of so much irritation will be removed.

The parliament at Ottawa assembled on the 23rd. The speech from the throne forebodes little of importance for the session. Amendments are to be suggested to the Railway, Election, Franchise and other acts.

The Nova Scotia Legislature assembled on the same day. In the speech from the throne, reference is made to the activity in mining, to the prospect of the completion of the Western Counties Railway, by the federal government, to the approaching completion of Middleton and Lunenburg Railway and that between Macdon and Joggins Shore. Negotiations are in progress respecting several other lines. The system of agricultural education is to be extended. Several new measures are promised. The question which will probably cause most debate is the agreement of the Quebec Convention, which is to be brought before the House.

A brother wishes to know whether the ministers who from age are disqualified from receiving help from the Annuity Fund will receive from the Aid Fund an equivalent. Also, whether an arrangement may not be made by which, through an increased annual fee, they may receive from the Annuity Fund.

Dr. Saunders, to whom the questions were submitted, gives the following reply: In reply to "N. E." respecting ministerial relief, let me say: The M. R. and Aid Board will give to ministers and their families all that the fund will bear. The same is true of the Annuity Fund. We hope the maximum amount fixed for the

latter will be paid. The other fund has been given according to the necessities of each case, so far as the Board could judge. It will be necessary for individuals and churches to co-operate with the Aid Board in helping the needy. The Amherst church has set a noble example in this matter. They took a collection of about \$38 last autumn for our worthy brother, Father Thompson, of Parboro. There are doubtless other brethren in similar circumstances. Will the churches who know them, please give them the help for which they have a righteous claim. The Annuity Fund is intended to put an end to this state of things; but it cannot be done in a day. E. M. SAUNDERS, Treasurer.

It has cost me a great struggle to turn aside for the work of increasing the Annuity Fund and ask that it be held in abeyance for the work of assisting to raise at least \$50,000 for Acadia's Jubilee. 'God will not permit the first to suffer while we turn aside to help on the second. The cold winter is giving place to bright spring. Baptists should now look to the hills whence come their help, and make special prayers and special efforts to lift Acadia College above weakness and want. Those who have already given, may feel called upon to more than double their contributions; others will take the matter into serious consideration. Bro. Coburn has raised by subscriptions and pledges in the neighborhood of \$11,000. Remember there is the sum of forty thousand still to come. Fifty thousand, clear of all expense, is the least that should be thought of. I now ask the friends of Acadia College to read the following letters,—one from the able and devoted pastor of the old church at Canard, and the other from the eminent and highly esteemed president of Newton Theological School. These are only samples of testimonies which might be gathered to an unlimited extent. Shall Acadia live only at a poor dying rate? E. M. SAUNDERS.

I have always felt, that all I am, as a man and a minister of the gospel, I owe, apart from Him of whom are all things—to my parents and to Acadia College. To these two agencies, humbly speaking, I am under the greatest possible obligations for whatever fitness I have obtained for the duties of life. My mother taught me to reverence good men. A faithful minister of the gospel was regarded by her as an ideal man; and I longed to be a minister. But in our home the office was regarded as sacred as the Ark of the Testimony. However, my mother encouraged and helped me, and was the human means of getting me to go to Acadia College. Of the benefit I received there I scarcely know how to speak. In every way I was benefited. By the studies I pursued—all of them—none were useless, though some of them seemed dry and unedifying at the time. By these studies I was introduced into an entirely new world. I had not a thought of how many things there were to learn, until I went to Acadia College. I did not conceive how ignorant I was until I there discovered how much more others knew than I had ever even heard of. Then, by contact with the students, I learned much. I fancied myself in a miniature world. I soon found that I had ample opportunity for the study of human life and character, under circumstances very advantageous to myself. But better than this, I came into close intimacy with a large number of young men filled with noble aims, and animated by high and holy resolves. To live and work and talk and pray with these for years, was to me a pleasure as also an unexpressed gain. Even now, after the lapse of a quarter of a century, since I parted company with my college chums, I find myself moved to tears, as I think of the real nobility of spirit and the manly conduct of the men I associated with at college. All were not alike, any more than all men are alike in the world, but there was a large number of the true nobility of whom the memory is precious. But I think that I was benefited most of all by my acquaintance with the men—the instructors—I met at Acadia. I remember telling my parents, on my return home, after I had graduated, that though I had spent four years at Wolfville, and at considerable pecuniary cost, I felt myself amply repaid for all, in the acquaintance I had formed with Dr. Cramp and his staff of teachers. I felt that the influence of these men upon my character and life and my eternal future, was to me above estimate. My opinion in regard to that matter is still the same. I would not have missed an intimate acquaintance with Dr. Cramp, and Crawley, and Sawyer, and the professors whom I have met at Acadia, for any compensation I can now think of. Life has had new meanings ever since I went to Acadia. These men have brought to me new meanings to my mind. I know that I am altogether a different man, from what I could have possibly been, but for Acadia College. In consecration to God's service, in comfort to myself in my studies and in my public work, in my family life, and in my usefulness to my fellow men, if, in any respect I am useful, I am continually indebted to the instruction I received and the influence under which I came at Acadia College. The Apostle Paul mentions it as a fact that ought to settle forever the question of his own orthodoxy as a Jew, until he found Christ; that he

was "brought up at the feet of Gamaliel." For Gamaliel was the living embodiment of Jewish law, and it was naturally enough supposed that a young man, who sat under his instruction and saw his life, would imbibe his spirit and follow his example. Dr. Cramp was the embodiment of manly honor and virtue, of Christian principle and of faithful service to God and to His church. To witness his life, to come into contact with his work and spirit, and with the men he gathered about him, was one of the highest privileges afforded to the young men of our denomination, whatever line of life they intended to follow.

I will only add, that though all the men of other days are not now at Acadia, the spirit that dwelt there of old, is there still. The men go and come, but the same spirit seems to abide upon those who toil on for God and for the souls of men. The college was established for the churches. It has existed to bless the churches. It has enriched them to a degree beyond estimate. While the churches have given money and men to the college it has given back devoted pastors, ripe scholars, and a loving service to the churches. Men of wealth establish a bank and there deposit their money, but the bank gives them a large percentage in cash, in return, and also, it gives them an influential standing in the commercial world. So much are our churches benefited by Acadia, that her welfare ought to be their first thought, not their only care. As a farmer gains from the money put into the soil, in seed and manure, so will the churches gain from the expenditure of thought and care and means upon Acadia College. Let all the members of our churches pray for the institution that has already so blessed them and theirs in the Lord. S. B. KEMPTON.

NEWTON CENTRE, Feb. 20, 1888. Your letter has just come to hand, and I am glad to know that an effort is to be made to increase the endowment of Acadia College. It has been a good college, doing honest and highly creditable work during the half century of its existence. A considerable number of its graduates, or students, have been under my care in the Seminary, and they have taken a good rank beside the graduates of our New England colleges. I look back upon the history of most of them with pride and thankfulness. They have proved themselves to be able and true men. A college which has sent out such scholars and workers deserves to be vigorously supported and to grow. I am sure the Baptists of the Maritime Provinces have reason to be loyal and liberal to Acadia.

And allow me to say still further, that I believe in the wisdom of sustaining colleges under our own supervision for the education of our children. They ought not to be thrust into colleges, at the age of 18 or 20, where there is no religious life, or where that life is moulded by those who do not teach the whole truth. The trial is too severe. The danger of their being misled is too great. It is not wise to give our strength to the building up of other denominations, when one we love is in need of that strength. I have, therefore, never doubted the call of God upon the Baptists to found and support Acadia; and I earnestly wish you Godspeed in the effort to strengthen your honored college. Very cordially yours, ALVAN HOVEY.

P. S.—Kings County, N. S., and Annapolis will now be called upon to stand by Acadia as they have done in the past. E. M. SAUNDERS.

Correction. I am sure you will allow me to correct a statement in your last issue regarding the Methodist doctrine of holiness. You say "the Methodists are having trouble," etc., and refer to Rev. Mr. Burns in the West, and several errors into which he and others have fallen on the subject. You add, "It is difficult to discriminate between the Methodist doctrine and such errors, and that these are liable to grow out of said doctrine." I would like to be allowed to say that the doctrine taught by Mr. Burns and his school is not at all the Methodist doctrine of holiness. Also would suggest that the author of the paragraph, the substance of which I have given, read Rev. J. P. Wesley's "Plain Account of Christian Perfection," and his sermons on "Sin in Believers," and "Repentance of Believers."

Knowing your wish is to put the truth on all matters before your readers, and thanking you for the insertion of this. W. LAWSON. [We are glad to publish the above. We have a knowledge of Mr. Wesley's views. The principle which underlies it, others carry out in reference to other graces. If it is possible to be perfect in love, why not in all else which constitutes the comprehensive term holiness or sanctification? Still, we must hold that the believer who thinks himself perfect in love is more liable to fall into the delusion that he is altogether perfect; than those who do not think the selves perfect in this ring of graces. We are thankful, however, that Methodists are more and more inclined to repudiate such pretensions as those made in the paragraph we quoted from Zion's Herald.]

Baptist Book Room has now in stock, a very large assortment of Convention Exercises: Easter, Floral, Anniversary, Children's day, Missions, Bible subjects, &c., and 6c. for a sample.

I have been for the past week or two aiding Rev. W. H. Richan, in compliance with his request, on his large and important field. We were hindered in our efforts by adverse weather. Still, some gracious services were held at Pubnico East, Wood's Harbor west and east, and Barrington, and although we were unable to chronicle occasions, it is hoped much good was done, and the results will ultimately appear. It gives me pleasure to say that Bro. R. is living in the affections and confidence of his people, among whom he has devotedly labored for about twenty years. We had the pleasure of witnessing considerable awakening at Wood's Harbor west and at Barrington. I left Bro. R. to carry on the work at Barrington. Our meeting the last night was very hopeful. He will for the present hold union services in conjunction with Rev. Mr. Sidel, of the F. C. Baptist church in Barrington.

I returned yesterday from a visit of about a week to the Shelburne field. I found the converts, gathered into the churches on that field during my visit last year, generally holding on their way, and becoming useful members. Was pleased to hear favorable reports respecting the labors of Bro. Raymond during his last season, and hopes are cherished by the people that he may return to them in the coming spring. We were greeted by a large audience in the town, and were gratified to witness the improvements that had been, during the past summer, put on this chaste and comfortable meeting house. It pained my heart greatly, however, to find the pleasant home of my esteemed friend, Des. Wm. Grovenstein, into which I was welcomed last year, broken up. In September last Mrs. G. was suddenly stricken down by death. She was a pious and intelligent woman, and an active worker in the church. She was unusually gifted as a singer, and a successful teacher in the Sabbath school, and, consequently, her death has been a sad bereavement. I was also sorry to hear that Des. G. a few weeks ago fell from a building on which he was at work, in the United States, and received very serious, if not fatal injuries. May the Lord graciously sustain our brother and his motherless children in their severe trials.

On my way hither I spent a few days at Hebron at the request of your worthy secretary of home mission. There, too, we had good meetings, but were hindered by stormy weather. Bro. Coburn is doing arduously as a pastor in addition to his various duties as secretary of our H. M. S. In many respects his church is a model one. I was pleased with the financial arrangement for raising funds for church purposes, including the pastor's salary. It is purely voluntary. After the sermon on the Lord's-day morning the pastor announced, "We will continue to worship God by tithing up the collection," see 1 Cor. 16: 2; \$19 were then placed on the plate. The pastor then announced that a special collection would be taken in the evening for home missions, in view of the few days aid I had given. The evening proved to be very stormy, and few gathered; but the few handed him \$10.

I also spent a few days at Argyle, where 15 years ago I witnessed wonderful displays of God's power to save; but there, again, we had terrific weather, and there I received a severe cold that impaired my voice, making it necessary to suspend work.

I plan, if spared, on my return to begin at the head of Argyle, and render what help I may be able, to advance the interest of the church there. I hope ere long to be permitted to report more hopefully. ISA. WALLACE, Pubnico East, Yarmouth Co., Feb. 15.

Acadia College Jubilee Fund. 100,000 SHARES OF 50 CENTS. PAYMENTS. since last report: J. H. R. Roy, Clarence, for eight shares; R. v. A. E. Ingram, Pennfield, N. B., for 20; Levi Ocker, Chester Basin, 10; R. v. W. Camp, Hillsboro, N. B., 10; E. C. Simpson, Tacket, 20; Mrs. J. H. Harff, do, 10; Rev. B. N. Noble, Lickport, 100; D. A. Wm. Gridley, Yarmouth, 20; R. v. I. Wall-co, Grandville Ferry, 20; J. A. Instalment, 50; T. S. Rogers, Amherst, 10; Mrs. W. D. M. Duggall, Whyocoomung, C. B., 3; Booth Griffin, Canard, 10; Master Harold T. Eaton, Centreville, Kings Co., 2; Master Truman H. Eaton, do, 1; B. H. Toomas, Sukville, N. B., 5 279 Before reported, 3,615 Total, 3,894 shares. A. Coburn, Sec'y Justice Com. Hebron, Feb. 19—

Money Wanted! A glance at the figures given in my list of acknowledgments this week, will be sufficient to convince the most indifferent that active measures are necessary to replenish the Treasury of the Foreign Mission Board. If the churches will only send forward their subscriptions to the Convention Fund as God has prospered them, the Financial Agent will be in position to relieve our wants at once, and save the expense of a special agent to canvass for this fund. Sunday-school Mission Bands, and individuals who have pledged themselves to support native helpers or children, should not delay in sending in their contributions; either to Rev. Dr. Yarmouth, N. S., or to the subscriber.

J. MARSH, Treas. F. M. Board. St. John, N. B., Feb. 27, '88

A few items given may not be united and may be monthly missions. Saummersdale, B. congregations large Sunday evening. more helpful. St. Andrew's F. during the past work of the quarter. Campbellton reports a fair amount letter, during that wisdom may be. Rockport, N. B. twenty-four baptisms still continuing. more than they at beginning of the has not been an amount promised field another year studies.

River John reports a fair amount united and an ing. Second St. Marg has seen tokens of field. Straying of careless have been. Margaree. The revival and on looked for. Newcastle, N. B. has increased its Fund from \$7,150. This is due to the beneficence, and May all our churches of Mac matter of giving. St. Francis, P. victory for the tre. Four have been have professed ones is open to our brethren.

New Glasgow is and are much more. Rev. A. B. reports two converts truth is working. General Mission work with the Mac Lunenburg Mission. General Mission East Pubnico, P. the beginning of the. The missionaries for the amount; looking as anxious come in.

The balance on this quarter was made me say. Hebron, Feb. 24

preached in the church on Sabbath large congregation. a short time at meeting house and where he intends revival meetings. He plans to pray for his without a pastor us, and our credit to the Alward, and the worshipping here. With a membership it seems a pity to permit and energetic the Holy Spirit, and there has been successful, and we preach to us next if your valuable heads of any the call they will do as they will be welcomed.

CLEMENTYALL—A precious season. Clementyall, Ont. baptised three children into church-blessings down to the number for the first such sweet season. And what will it be. FAREWELL, HAT. ing good times at were baptised on 19th. May the me a shower.

CARLEW, Carl that friends would and what I have to this county a few edge of the church I came to this by the unseen hand at a time with a sister in the month and the power of Great over-began it. We had two meetings God's abundantly be for prayers. It is people are not very been enabled, as we were; but we true want when they we have learned that his people, who for his words he is well as in the last worship. The Lord mightily in our midst happy to convert to divine ordinance. others who have a this is a p. but we try Many more are truly deeply tried and Sabbath spent a few Sabbath administrator. B. return to make arrangements as soon as possible and

Religious NEWS FROM HAVLOCK, N. B. preached in the church on Sabbath large congregation. a short time at meeting house and where he intends revival meetings. He plans to pray for his without a pastor us, and our credit to the Alward, and the worshipping here. With a membership it seems a pity to permit and energetic the Holy Spirit, and there has been successful, and we preach to us next if your valuable heads of any the call they will do as they will be welcomed.

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NEWS AND NOTES

A few items gleaned from the last reports may not be interesting to your readers, and may be useful to those who hold monthly missionary meetings.

Summerside, P. E. I. The pastor reports congregations large. House crowded every Sunday evening. The outlook becoming more hopeful.

St. Andrew's, F. I. D. N. B. Ten baptized during the quarter, showing that the good work of the past quarter still continues.

Campbellton, N. B. Pastor Vincent reports six baptized and six received by letter, during the quarter. Desires prayer that wisdom may be given to walk right.

Rockport, N. B. Bro. Thomas reports twenty-four baptized and the work of grace still continuing. The field has made up more than they supposed they could at the beginning of the year, so that the Board has not been called upon for the full amount promised. Bro. T. remains on the field another year before resigning his studies.

River John Field. Pastor Davison reports a fair amount of prosperity. People united and an ingathering looked for.

Second St. Margaret's Bay. Bro. McLeod has seen tokens of good since coming to the field. Straying ones have returned and the carlines have been awakened.

Margate. The church has been much revived and one baptized; others are looked for.

Newcastle, N. B. This church has increased its giving for Convention Fund from \$7, in 1887, to \$87 14, in 1887. This is due to the increase of the grace of benevolence, and not to increase of ability. May this honorable record be maintained.

May all our mission churches, like the churches of Macedonia, do nobly in the matter of giving.

St. Francis. Pastor Henderson reports victory for the truth, during the quarter. Four have been baptized and seven others have professed conversion. A large door is open to our brother, but there are some enemies.

New Glasgow is moving forward steadily and are much encouraged.

Rev. A. B. Allen, French Missionary, reports two conversions on his field. The truth is working its way.

General Missionary McGregor is now at work with the Maccan church. Will go to Lunenburg county after leaving this.

General Missionary Wallace is now at East Pubnico. Prospects very hopeful at the beginning of the week.

The missionaries are looking anxiously for the amount now due them, and we are looking as anxiously for the money to come in.

The balance on hand at the beginning of this quarter was \$2,09, not \$209, as you made me say. A. CONROY, Hebrew, Feb. 24. Gen. Sec'y.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HATELOCK, N. B.—Rev. J. W. S. Young preached in the vestry of the new Baptist church on Sabbath morning, Feb. 19, to a large congregation. He has been laboring for a short time at North River (Sherman meeting house) and has returned thither with the intention of carrying on a series of revival meetings. He calls on all Christians to pray for him. We are at present without a pastor to go in and out before us, and our meeting house, which is a credit to the contractor, Mr. Abram Alward, and the Baptist denomination worshipping here, is nearly completed. With a membership of over four hundred it seems a pity that some faithful, competent and energetic minister, filled with the Holy Spirit, does not pass this way. There has been some feeble efforts made to get a minister but they have proved unsuccessful, and we are without a minister to preach to us next Sabbath. I hope that if your valuable paper could fall in the hands of any that would like to give us a call they will do so, and I am sure that they will be welcome.

CHURCH MEMBERS.

CLEMENTVILLE.—On Feb. 11 we enjoyed a precious season of our conference in this town. On Sabbath morning we baptized three noble converts and received five into church-fellowship. About ninety are down to the Lord's Supper, and quite a number for the first time. Thank God for such sweet seasons in his church below! And what will it be above?

FARMERSVILLE, HALIFAX.—They are having a good time at the Tabernacle. Two were baptized on the 12th and one on the 19th. May the merry drops soon become a shower.

CARLETON, CAROLINA CO.—I suppose that friends would like to know where I am and what I have been doing. I came to this country a few weeks ago and visited some of the churches, and about two weeks ago I came to this place—directed, I trust, by the unseen hand of God. I met for the first time with a few of the brothers and sisters in the monthly conference meeting, and the power of God rested on us and the great work began right there. O. Sabbath we had two meetings, and in the evening God abundantly blessed us, and many rose for prayer. It being a new settlement the people are not very wealthy, and have not been enabled, as yet, to build a place of worship; but we trust the time is not far distant when they shall have one. But we have learned that the Lord can move who he pleases, where there is no altar; and for his worship in the dwelling of a poor man as well as in the large and costly place of worship. The Lord has been working mightily in our midst. Last Sabbath three happy converts followed Christ in his divine ordinance. There are a number of others who have not decided yet to take this step, but we trust to see them ere long. Many more are rising for prayer, and are deeply troubled as to their souls. Bro. Shaw spent a few days with us, and on Sabbath administered the ordinance of baptism. Bro. Shaw had some this morning to make arrangements so as to return as soon as possible and help us. We do not

feel like giving up yet, for God is carrying on his own work. Pray for us, that we may not incur the charge of being idle. We are, for there is a large field up through a country already white and to harvest. Feb. 14 G. O. C. CHAIRS.

MARINE'S TEMPLE, NEW YORK.—We came from a sweet season at the Baptist City Mission, New York, last Bro. Avery is putting new life into the work at the old Marine's Temple. It says: "Good news from the old Temple—a new revival—large congregations—the house beautified—some wonderful conversions. Not in the spirit of boasting but of thanksgiving do we send out these words of cheer from the old Temple. For years we have been simply holding on to the old, now we are moving on. The Lord has led to this a man peculiarly adapted to its need. Rev. J. F. Avery, formerly of Halifax, Nova Scotia, began his work in October. He soon began to prove his fitness for the place. His large sympathy, and clear and forcible way of presenting truth, are a power which is being felt far and wide. The congregations are increasing rapidly. All phases of the work are assuming a new activity. It is safe to say, that not for many years has the outlook been so full of promise. Some most remarkable conversions have occurred during the last few weeks. In view of these hopeful indications the audience room has been thoroughly renovated and beautified. New and handsome cushions and carpets have taken the place of the old ones. An electric light will soon swing at the portals. The pastor's wife is a most valuable assistant. In company with Miss Collins, one of the helpers who is rendering voluntary service, Mrs. Avery visits the lodging houses to visit the inmates to the services. They have succeeded in adding forty men to the congregation in a single evening by this means. Come down some Sunday evening and see and hear for yourself. We are very glad to have these good tidings to record. May an ever increasing blessing attend our dear brother's work among the neglected of New York.

HOPWELL, ALBERT, N. B.—Bro. Kempton has been holding some special services. Some have found the Saviour, and the outlook is cheering.

LOWER AYLESBURY, N. S.—No doubt but many of the readers of the MESSENGER AND VISITOR, as well as old friends of Rev. E. Howe, will be glad to learn of the steady growth of this church since Pastor Howe came with us. Truly his earnest labors have been wonderfully blessed. Last Sabbath five were willing converts, and the Master in the ordinance of baptism, making eighteen this winter, and forty-four since he came with us in May, 1886; and, 22 have been added by letter, making 66; and still the work is going on. We expect baptism again soon. The meetings in every section are well attended, and very interesting. Last Saturday 75 took part in the conference, and eighty-four came to the communion on Sunday in one section of the church. Truly this is the Lord's work. There is no undue excitement or fiery zeal, yet there is room for a large ingathering, and as pastor Howe is working to ether in harmony, and as we hope and pray that his life may be long and sweet with us, we may expect that this church will yet become one of the most flourishing churches in the Province. Why not, brethren? help us with our prayers.

G. T. W.

ST. JOHN BAPTIST MISSION WORK.—Since the first of the year we have been endeavoring with all our power to press forward in the Sabbath school work, and preach the gospel as it is in Christ to those who float into our meetings at both ends of the field; as we have, not without the manifest token of God's blessing and favor. Our Sabbath schools are growing in number and interest. At Marsh Bridge there were a number of children who wanted to go to Sunday school but were destitute of clothing. Germain St. Sabbath school gave a free will offering concert for the children at Marsh Bridge, at which an immense quantity of clothing was contributed, besides \$1700 in cash. Besides this, Linster and Brussels St. churches gave considerable in the clothing line, the most of which has been distributed to those whom we best judged were in need. We now have the children in the school telling them of Jesus and his love. We have organized a sewing band, and purpose continuing this work. Since January 1st two have been baptized. Two others profess conversion and are going to obey their Master. We are now holding special services at Portage Bridge. Five have professed conversion, and a number of others have expressed their desire to serve the Lord. Add still the work goes on steadily and sure. Pray for us.

J. H. KING

DIORY, N. S.—A large number of the friends of our Pastor, Rev. J. S. Brown, met at his residence last evening, where a very pleasant time was enjoyed, leaving our pastor on the sunny-side of upwards of \$40 in cash and its equivalent.

GERMAIN ST.—Pastor Gates informs us that a blessed season of refreshing from the Lord is being enjoyed by the Germain St. church. One after another is attending to the call of the Master and coming into the life of faith in Christ. Five were baptized on last Lord's day and more are expected to soon follow in a public confession of the faith.

WOLFVILLE.—Work goes steadily on in the schools here. We look forward with interest to the day of prayer for our institution, and hope it may be the beginning of a blessed religious quickening. Teachers are heavily taxed with the work imposed by the large numbers in attendance. But there are many earnest Christians whose prayers and labors, if honored with divine approval, should result in much good. We have had several lessons and some discussions of moral issues, which have awakened much interest. Mrs. Harvey and Mrs. Baxter, members of the W. C. T. U. of the United States, have been well received as speakers on temperance. An attempt has been made to organize the moral forces of the community, so as to influence the sources of evil every where found. A branch of the N. S. Society for the Prevention of Intemperance has been formed, with Rev. Dr. Sawyer as president. While there may seem to be few or demanding direct interference of such a society, it is a fact that children are sometimes abused, and in any event, the fact that the people are ready to detect and punish unnatural and inhuman treatment of the helpless will be a restraint upon those who hearts are hardened. The N. S. Fruit Growers' Association held its annual meeting here. The sessions were considered profitable, and the society is growing in popular favor. It is becoming apparent that the practical skill of the people is essential to temporal prosperity.

Among those who addressed the society were Prof. Cornell, of Acadia College; Rev. J. H. Newell, of the school; Dr. T. W. S. Connel; W. D. Dimock and Prof. Smith, of Truro; Prof. Lawson, of Halifax; Mr. C. R. H. Starr, of Port William, secretary of the association. The discussion of the location of the model farm becomes lively and interesting. It is felt that Kings County is the place for it; as this locality has every advantage presented by other sections, and is in addition most favorably situated for fruit culture, which is becoming so important an industry. No doubt if the farmers and leading citizens would take the subject in hand, strong influence could be exerted to secure the boon. Will they move in the matter, or will they remain asleep until the farm has been located elsewhere, and then complain and try to blame somebody for the results of their own indifference?

BELMONT, COL. CO.—Bro. Martell baptised seven at Belmont, on the 12th.

MAUGERVILLE, FEB. 22.—The preaching of the Gospel, in Kings County, has been very highly appreciated by the congregations of the Baptist churches at Maugerville and Lakeville Corner, where he has been preaching the last two weeks. Mr. Thomas will receive a call from these churches, and they are to be congratulated if they succeed in securing the ministrations of such a clear and able expounder of the truth. G. O. A. TRADWELL.

CHEROKEE, YARMOUTH.—Rev. I. E. Bill Jr., is laboring with success with the people—meetings very interesting. Will baptise ten willing converts on Sunday next. A large number will follow in a near future we hope. Wm. CORNING, Feb. 24th.

PERSONALS. Bro. P. R. Foster's people at St. Marys Bay gave him a house and heart warming on the 13th. Purse and ladder were gradually replenished, not as a part of salary but as an expression of Christian regard. Bro. Foster desires for them God's best blessing.

Bro. A. E. Ingram was visited by a surgical party from Beaver Harbor on the 15th. After spending a social evening and partaking of a repast brought with them, they presented their pastor with \$16.00. This act of kindness has greatly cheered Bro. Ingram.

Bro. I. R. Skinner has accepted a call to the pastorate of the Lower Sissiwacke church, and expects to begin his labors there in March. May an abundant blessing attend our brother on his new field. It is to be hoped that the River Hebert and associate churches will soon find a pastor.

Mrs. White and myself wish to thank the friends of Jacksonville church and congregation, one section of our field, for a very kind and generous contribution of \$42.50. This amount, with many tangible proofs of kindness shown us, tend to unite pastor and people in the bonds of a Christian friendship, which grow stronger as the months go by. G. R. WHITE.

Dr. Edward Judson in his effort to build a church as a memorial of his devoted father, Addison Judson, has been greatly encouraged by an offer of John D. B. McKelvey, Esq., to give \$40,000, provided \$200,000 are raised in money or in good subscriptions within six months. There are about \$50,000 on hand, and \$110,000 needs to be obtained to secure this magnificent work. All the members of Baptist churches and Sunday schools is meeting with good success. A memorial to the pioneer American Baptist missionary should receive sympathy and aid from the Baptists of the whole continent.

NOTICE. QUARTERLY MEETING.—The next regular Quarterly Meeting of the Southern Association will be held with the Carolina Baptist Church. The meetings will begin on Tuesday, March 6, at 3 p. m. Our Quarterly Meetings this year have been seasonally refreshing from on high, and we trust that this coming one will prove no exception. Brethren of the churches of this Association, send up to Carolina a strong delegation, commencing Friday, 15th, at 7 p. m. T. A. BLACKDAR, Kewick Ridge, Feb. 27. Sec. Treas.

YORK AND STURBEY.—The churches of York and Sturbevy counties will please take notice that their next quarterly meeting will be held with the Carolina Baptist Church, commencing Friday, 15th, at 7 p. m. T. A. BLACKDAR, Kewick Ridge, Feb. 27. Sec. Treas.

WEDDINGS. HARDING—WRITE.—At the residence of the bride, by the Rev. W. J. Stewart, on the 22nd inst., Capt. William H. Harding, of Portland, N. B., to Louise A. White, of the same place.

SLIPP-KELLY.—At the residence of Dr. Henry Kelly, Kingsville, Feb. 15th, by the Rev. B. N. Hunt, Mr. Edgar Slipp, to Miss Alberta Kelley, all of Kingsville, Y. C.

GOODICK-McCLURE.—At the residence of the bride's father, on the 14th Feb., by Rev. E. Wallace, A. M., Capt. Oliver Winslow Goodick, of Sand Point, and Miss Annie Jane McClure, of Jordan Bay, both of Sturbevy Co., N. S.

PRICE-CARTY.—At Bear River, N. S., Feb. 22, by Rev. J. L. M. Young, James A. Price and Miss Fannie A. Carty.

DEATHS. HESKOCK.—At Carletonville, parish of Andover, on Sunday, 19th Feb., Amy J. aged nine years and seven months, daughter of H. K. HESKOCK.

HOLMES.—At Josephville, C. B., on the 19th inst., Joseph Holmes, near, of consumption, aged 68 years. Mr. Holmes was a member of the Baptist church, and united with the Mira Baptist Church under the ministry of the late Father McQuillan. His last days of pain were filled with trust in the promises of God, and he died willing to be free from the bondage of sin, and a sinful body, and longing to be with Christ his substitute and savior.

STEPHENS.—Joseph Stephens, of Tanook, Lunenburg Co., after a short period of sickness, died of consumption, aged 25 years, leaving a wife and one child with many friends to mourn their loss. Baptized by Rev. Dr. Saunders in 1855, he died the death of a righteous; joyful in hope of a glorious resurrection.

TAYLOR.—Des. Lewis Taylor died at his home near Rothesay, Kings Co., N. B., on the 17th inst., in his 55th year. His ser-

mons was short and painful, but faith was in the front and triumphant. He requested that his funeral services be held in the words "It is well." His loss is deeply felt in the church and community as well as by his own family. A sermon from the above words was preached to a large and attentive audience by the writer.

W. J. STEWART

SAVAGE.—At St. Francis Plantation, Kings County, on the 11th inst., Mr. James Savage, aged 30 years, only remaining son of Mr. Martin Savage, a poor man highly esteemed by his many acquaintances. The writer formed his acquaintance about six months ago, and well remembered the heart-felt hospitality he manifested to the new missionary, and his interest in the cause of God by sending a subscription paper with a liberal sum, for the support of the Gospel. About a month ago, while quite active in body, he paid his subscription, giving as a reason: "I don't know what may be the place of the next meeting, but I will go to the religion, he told me he would the Sabbath when about eight years old and expressed his sorrow for not living a better life. As his end drew nearer his faith grew stronger, and he peacefully fell asleep in Jesus. We died together on Lord's day, Feb. 5, and on the next morning he was buried. He leaves a father, mother and three sisters, two of whom are in Washington Territory, to mourn their loss. May the God of all grace give comfort in this affliction. C. H.

LONG.—At Cambridgeport, Mass., Feb. 2nd, Caroline A., beloved wife of J. J. H. Long, aged 50 years, a husband and four children to mourn. Experienced divine grace in 1855, under the labors of Rev. Christopher Lookner, and joined the Methodist church at Nictaux Falls, Annapolis Co. Her remains were laid to rest in C. W. Westwood's cemetery, Feb. 5, and had preached on the occasion to a large circle of mourners, from Gen. 35: 16.

COM. CHURCH.—At New Canada, Lunenburg Co., N. S., on Wednesday evening, Jan. 4th, Christians, the beloved wife of Bro. E. C. Crouse, fell asleep in Jesus, aged 60 years. Sister C. was a good woman. While in years she gave herself to the Lord, both heart and hand, and her life was a walk with God. In her death the church of Christ has suffered loss. Also a large circle of relatives and friends mourn their loss.

POSTER.—At Ohio, Yarmouth, on Feb. 11th, of consumption, Frank G., youngest son of Capt. Charles Poster, aged 21 years. Frank was led to accept Jesus as his Saviour in the Spring of '84, in a revival under the labors of Rev. A. E. Ingram. He never wavered nor looked back. In his life and words there was no uncertainty—it was wisdom for Christ. He had spent one year at Wolfville and hoped to return again last Fall to go on with his studies, but God had otherwise planned. He was much respected and loved by all who knew him, and the friends have the deepest sympathy of all in their great sorrow. H. P. F.

READER.—Bro. John Beag, of Prince Albert, N. S., departed this life on Jan. 21st, after a painful illness. He bore all his sufferings with remarkable Christian fortitude, considering the many ties of love friendship with which his earthly career had become entwined. A wife and eight children are left to mourn their loss. (Indeed, the whole community is stricken with grief.) A pillar of the Baptist church, he never shrank from duty where the Lord had sent him; and thus the messenger found him, manifested in his Master's uniform. He loved the worship of the Lord's house, and through all experience of light and shade he knew how to stand loyal to his Saviour and the church he loved, and greatly missed as the church gather to adore their Redeemer. May the Lord in his great love and mercy bless and comfort the stricken one who were very dear and dear to him, and raise up another to take his place.

BENEDICT.—Capt. William Benedict, of Prince Albert, N. S., went to his heavenly home on Feb. 2nd, aged about 29 years. He united with the Baptist church in this place three years ago, was baptized by the Rev. J. W. S. Young, and although a suffering man, we believe he was enabled by the grace of God at all times to say: "Through every rough and stormy gale; My anchor holds within the vale."

He leaves a wife and a large circle of friends and relatives to mourn their loss. O' a large family of brothers and sisters, only one is left to mourn.

WOOD.—At her daughter's home at Westboro, Me., U. S., Jan. 30th, of hemorrhage of the bowels, in the 81st year of her age, Susanah, wife of the late Deacon Thos. Wood, of Charlottetown, P. E. I. Deceased was born in Scotland and emigrated to P. E. I. when but a child. She spent all her life with the exception of the last ten years, which was spent at Charlottetown, at Alexandria, Lot 49. More than 50 years ago she joined the Alexandria Baptist church, of which she was a consistent member till removing to Ch. Town, where she and her husband joined the church there; was baptized by the late Benjamin Scott. Her life was one of fidelity to the cause of Christ. At her home the first Baptist preachers of the Province ever found a hearty welcome and helping hand. In October last she came to Westboro to visit her only surviving daughter, wife of T. Barboe; while here she was taken ill, and after 10 days of severe suffering, borne without complaint, and with unwavering faith and firm trust in her Saviour, she passed quietly to the "Home of the blest." Among her last words to her daughter were those, "I am going home to be with Jesus." The power of Christ to save shone out clearly in her last moments. She leaves five sons and one daughter to mourn their loss. Her remains were conveyed to her old home, Alexandria, and buried by the side of her late lamented husband, on the 10th inst. by the grandfather of Professor R. V. Jones.

DUNN.—At French Village, Halifax Co., Feb. 16th, the wife of Mr. John Driscoll, in the 33rd year of her age. The Lord comfort the mourning ones.

GANOW.—At Wickham, C. C., on the 13th of Feb., Deacon John Ganow, aged 84 years. Also, on the 17th of Feb., the wife of John Ganow, aged 80 years. Both died of pneumonia after a short illness. Their married life had extended over six years. Having no children, each had long dreamed being left alone after the other's departure; but, through the mercy of God, in their death they were not divided.

They were members of Brussels street church, in St. John; but since 1863 they belonged to the church in Belyes's Cove,

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NOTICE. PARTIES who intend to furnish Private Houses or Hotels this spring, should not fail to write for Samples of CARPETS, OILCLOTHS and LINOLEUMS. NO EXPENSE! THE LOWEST PRICES QUOTED! THE NEWEST DESIGNS TO SELECT FROM! WILTON Carpets, with Borders in French designs. BRUSSELS Carpets, with Borders, at all prices, to match all shades of Felt or Fur tone. BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any other in the trade. OILCLOTHS, LINOLEUMS and COOK Carpets, direct from Kilmory, St. John, cut in one piece and any shape to order. Fine Parlor and Drawing Room Furnishings, upholstered to match the colors and designs of Carpets, satisfactorily guaranteed. Address: THE NEW CARPET WORKHOUSE, HAROLD GILBERT, 93 GERMAIN STREET, ST. JOHN, N. B.

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IN BLACK AND GOLD. A STORY OF TWIN DRAGONS. BY JULIA MCNAIR WRIGHT. CHAPTER XVII.—Continued.

He had crossed the Mississippi and was traveling along in the northern tier of the Missouri counties... "You'll come back? You won't let anyone find me!"

"On the place does very well. I've seen many more of the light, the chimney gives it good ventilation... "You'll come back? You won't let anyone find me!"

But what have you kept up on?

"No, I got me any good brandy... "It always is," said Whim, quoting Jones... "You're a man of a different sort, aren't you?"

"I'll do you very well. I'll bring in some leaves and branches and pile them in the corner... "You'll come back? You won't let anyone find me!"

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

Stood by His Flag.

A dozen rough but brave soldiers were playing cards one night in the camp... "What on earth is that?" suddenly exclaimed the ringleader...

"I'll do you very well. I'll bring in some leaves and branches and pile them in the corner... "You'll come back? You won't let anyone find me!"

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

Golden Medical Discovery.

It promptly cleanses the blood, which is the fountain of health... "I'll do you very well. I'll bring in some leaves and branches and pile them in the corner..."

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

NOTICE OF SALE.

To the Executors or Administrators of the late William Wall, and to all other persons who may claim to be interested in the estate of the said late William Wall...

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

February 29.

God knows... If we could speak our minds... We could interpret all our thoughts...

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

"The doctor sat down to arrange medicine from his case... "You'll come back? You won't let anyone find me!"

THE HOME.
 "God knows the Best"
 If we could push apart the sides of life
 And stand within, and all God's working
 We could interpret all this doubt and strife
 And for each mystery find a ready key
 But not to-day. Then be content, and heart
 God's plans, like lilies, pure and white
 unfold.
 We must not tear the tender leaves apart;
 Time will reveal the oysters of gold.
 And if through patient toil, we reach the
 land
 Where tired feet, with sandals loosed,
 may rest;
 When we shall clearly know and under-
 stand,
 I think that we will say: "God knows
 the best."
 —Evangelical Churchman.

The Every-Day Life.
 It is our every-day life that decides what
 kind of Christians we are. We cannot
 form a proper estimate of Christian char-
 acter by seeing our friends now and then,
 or passing a day or two in their society
 at intervals.
 We generally throw into the society
 of our friends upon pleasant occasions.
 We meet them upon life's holidays of
 festivity, and in the usual routine of daily
 duties.
 We greet them upon social occasions, when
 they are prepared to meet with pleas-
 ure and smiles. It is easy then to
 smile and speak kindly. It is easy to
 wear a cheerful look when the burden and
 task are put away from them, and when
 free from the influences that oppress and
 fret the body and soul.

Divine grace is not always required upon
 occasions like this to win the good opinion
 and approval of others. There is often
 enough natural goodness about human
 beings to bring to the surface of their lives
 those genial graces which charm other
 eyes, and win the respect and confidence
 of those with whom they come in contact.
 Not so, however, with the every-day life.
 Divine grace alone can sustain the soul
 when the burden is heavy, and care and
 trial meet us at every step. There is not
 enough moral strength in the heart of
 humanity to sustain it when the body is
 weary, and the soul weak as it is ready
 to let fall the burden. When trial, dis-
 couragement and disaster all combine to
 render the life-path dreary, then the
 blessed faith in Christ alone can hold those
 unpassionate influences in check, and still
 the troubled waters. With the "abiding
 Comforter" in the soul, it is as easy to
 strong and appear cheerful in adverse
 circumstances, as for the worldling to be
 happy in the hours of peace and prosperity.

It is our every-day life that builds up
 our Christian character. It is our over-
 coming the daily annoyances of life, we
 grow in grace, and it soon becomes a
 pleasant task to do, bear, and suffer. The
 service of Christ is one that grows lighter
 and more pleasant as the years go by. It
 never galls or inflicts needless wounds
 upon those who are engaged in it.
 It is our every-day life that has the
 lasting influence over the world. It is this
 that tests the value of religion, and proves to
 others that it is pure gold, and not a mere
 profession. It weighs and measures the
 golden treasure in a way which proves its
 great worth, and the sceptic himself stands
 confounded and silenced.
 A holy every-day life is the constant
 practice of the divine principle which
 saves, lifts up, and elevates the human
 soul. —Presbyterian Observer.

Don't Talk About Your Troubles.
 Sitting by my window the other day, I
 saw a little fellow who was running on the
 sidewalk, stub his toe, and fall with a
 great thump. It must have hurt him
 severely, and I expected to hear a tremen-
 dous outcry. Instead of that, he got upon
 his feet as soon as possible, rubbed his
 head, looked around, and then came on
 as if nothing had happened. He looked
 at me, and not discovering any one
 to whom he could explain his misad-
 venture, he went on.
 Whereupon I fell into a brown study
 upon the folly of giving voice to every little
 discomfort. The habit certainly develops
 our selfishness. The common human
 infirmity is for each to make himself the
 center of the universe, and to look upon
 every event as of more or less consequence
 in exact proportion as it affects his interests.
 It glances over the newspaper account of
 the flood that swept a village away, and
 drowned twenty-five people, giving it
 scarcely a second thought; but he speaks
 again and again of the fishhook that carried
 off a rod or so of his fence and did deadly
 damage. He talks it over on every
 other occasion with all its tiresome details,
 because, forsooth! it touched his sacred
 possessions. He can dispose of the calamity
 under which another may be writhing,
 with some old trappings of piety, and he
 fancies that he has settled the matter
 handsomely; but let some disagreeable
 thing be said of him! you'll not hear the
 last of it for one while! And the worst of
 it, like the story of the three black crows,
 the grievance grows with every repetition,
 till, if you take him literally, you are
 obliged to regard him as the most cruelly
 injured individual upon the planet.
 Since this is an infirmity of the race to
 which we belong, it is only common
 prudence for us to guard against it. If it
 makes us selfish to demand sympathy in
 every little trouble, let us see to it that we
 avoid speaking of our trials.

It is a thing about discomforts we give
 them proportionately more attention and
 by so much we increase their power in
 annoy us. If we have something to take
 our thoughts, a hot dusty day on a railway
 train will pass by without seriously incom-
 moding us; but let us give our time to
 fanning and fretting, constantly comment-
 ing upon the heat and dust, and the
 tedium of the stops, and we get all the
 discomfort possible out of the trip.
 If one complains to an experienced
 teacher, and in a year's time she under-
 stands her business thoroughly. At the
 end of two years she had no more fears of
 the future. She was enjoying an income
 ample for the support of her family, and
 had invested in a horse and wagon, several
 cows, and had made fifty dollars. Her
 improved wonderfully, too. She was no
 longer pale and weary-looking. And she
 had a great source of comfort in the fact
 that her husband, ashamed of his many
 failures, and anxious to show that he pos-
 sessed at least the willingness to support

his morning headaches will be forgotten
 one night. —J. F. Willing, in Chris-
 tian Witness.

THE FARM.
 —On a par with other statements recent-
 ly made in Paris is that of M. Pierre Del-
 court that most of the butter sold in Paris
 is largely composed of fatty river cream
 which has been collected at the mouths of
 the great drains that bring the sewage of
 the city down to the Seine. M. Delcourt
 deliberately states that there are specula-
 tive and energetic persons who follow the
 butter tasters on their rounds in the central
 market, and carefully collect the butter
 that has been tested after it has left the
 mouths of the officials. This refuse is sold
 to the perambulating or stationary frei-
 potato vendors, to the alfresco makers of
 pancakes and fritters, to the simmers of
 fried fish, and to poor people who look for
 cheapness and quantity before they regard
 the quality. He also points out that
 everything used in Paris as food is boldly
 and unashingly adulterated. Bread has
 been made with old worm-eaten sea-biscuits
 and damaged flour, and it has in this way
 caused an epidemic of typhoid fever more
 than once. Green ham, looking in the
 market like a ham and fresh, have been
 made out of old vegetables, which have been
 steeped in water, caused to swell, and then
 colored by chemical means. New green
 peas have been manufactured out of old
 gray ones colored with verdigris. Wines
 made of grapes, and the necessity of being
 ignored, and the very corks which are
 put into the bottles of popular vintages,
 both real and sham, have been picked up
 out of the river. —English Mechanic.

Hang up these Aphorisms.
 Farm animals are hurt more by medicine
 than by the lack of it. When an animal
 needs medicine, it needs a competent
 physician.
 Pure water and a variety of wholesome
 food regularly given, with comfortable
 shelter and kind treatment, are the best
 preventive of disease.
 A mortgage on the home makes the fire-
 side gloomy, for it shuts out the sunshine of
 prosperity and cheerfulness.
 Some men look at the sky only to fore-
 cast the weather, see more beauty in a
 dollar than in a bed of flowers, and will
 hear the crow in the cornfield quicker than
 the lark in the air.
 Better is it to have one pair of trousers
 with money in the pockets, than two pairs
 with empty pockets.
 The horse knows all that the colt learns,
 and boy tending the colt are not teaching
 him what it should know.
 System worked ten hours a day and was
 done. Hag-hazard got up at four in the
 morning, hurried all day, and was doing
 the chores at half-past nine at night.
 Job had much patience; yet it was
 fortunate for him that he did not join
 forces with a neighbor who kept breach
 stock.
 The area who fills his icehouse provides
 himself with a conservator of health, and
 a servant of pleasure.
 What is said about keeping animals
 warm during the winter, does not apply to
 manure. It is like a mother who is asked
 to keep her child warm in the winter.
 The man too poor to buy the American
 Agriculturist, or to buy his wife a calico
 dress without grumbling, is rich enough to
 afford the lightning-rod peddler and
 sildike grinder, and fine pickings. —Ameri-
 can Agriculturist for September.

Sylvia's Golden Farm.
 Yes, said Mrs. Sylvia Bentley to her
 son, Mrs. Joseph, I am going into business.
 That settles you, I am glad, but you don't
 know how many hours I lay awake at
 night wondering in what way I could invest
 my money so it would yield a sufficient
 income to support us all. I made up my
 mind that the first principle of money-
 making in business is to provide something
 people must have, at no matter what price,
 and that would be the market all the
 year round. The only thing I could think
 of was eggs. People will have yaddings,
 cake, custards and omelets whether eggs
 are fifteen or forty cents a dozen. So I
 have bought a little farm, and am going
 into the poultry business with all possible
 speed.
 "Sylvia! what a venture!"
 "Nothing venture, nothing harm, you
 know, Aunt Mary. I had to do something.
 It is a very small farm—only seven acres
 —and the house is not at all pretentious."
 With a faint smile, "but there is a good
 deal of fruit on the place, and we can raise
 all our own vegetables. Earnest and the
 children can attend to the garden while I
 devote myself to my poultry. It will cost
 us only half as much to live in the country
 as to live here. In fact, I am lighter of
 heart than for a long, long time. I have
 one thousand dollars cash for the place, so
 I have enough left to take care of us until
 our business begins to pay. You mustn't
 discourage me by a single word, Aunt
 Mary, for I am full of hope."
 "Discourage you? I restrained Mrs. Jes-
 sep, as she rose impatiently, and threw
 her arms about Sylvia's slender figure. "I
 would not do so for the world. I think
 you are a brave, noble woman, my dear,
 and something tells me you will succeed in
 your undertaking."
 There were many who did not share Mrs.
 Jessep's opinion, and who thought Sylvia's
 investment was to the last degree; but
 Aunt Mary proved a true prophet. Sylvia's
 whole heart was in her work, and she was
 not easily discouraged or cast down. She
 did not attempt any fancy breed of poultry,
 but bought common fowls, fed them well,
 watched over them religiously, and studied
 faithfully a standard work on poultry-
 raising. The result was that her business
 began to pay almost immediately. It was
 in the beginning of February that she bought
 the farm, and she started with two hundred
 fowls, for which she paid fifty dollars. In
 March and April she sold a large number
 of eggs. After that time she used all the
 collected for setting purposes, and raised
 nearly four hundred chickens during the
 summer and early fall. There were losses
 of course, and occasionally she was mis-
 taken, but she had made fifty dollars. In
 October she had made a hundred and
 twenty dollars, and she was a well-to-do
 woman. She had a horse and wagon, and
 was no longer pale and weary-looking. And
 she had a great source of comfort in the fact
 that her husband, ashamed of his many
 failures, and anxious to show that he pos-
 sessed at least the willingness to support

his family, devoted himself to the garden
 and orchard so zealously that they soon
 began to repay his care, and added muci-
 tum to the family income.
 "In fact, Aunt Mary," said Sylvia, one
 day, when Mrs. Jessep drove out to see
 her, and they were talking over some im-
 provements to be made to the house, "I
 have much to be thankful for, and am
 very happy. There never was an invest-
 ment that turned out better for all concern-
 ed than mine."
 "Because there never was a truer, better
 woman at the helm of any domestic ship
 than Sylvia Bentley," said Aunt Mary, as
 she kissed her. "That's the secret of your
 success, my dear."

TEMPERANCE.
 —An Irishman had a correct appreciation
 of the fitness of things, who, having applied
 for a license to sell liquor, and being re-
 quired to prove a good moral character,
 and as a qualification, said: "I'll honor, I don't see a necessity
 of a good moral character to sell whiskey."

Tobacco Drunkards.
 Florence McCarthy has addressed a
 letter, of which the following is an extract,
 to Mr. Sam. S. Hall: "You cannot be ig-
 norant of what a colossal social evil tobacco
 is; but let me refresh your memory with
 the following table of the way the Ameri-
 can people are spending their money. This
 is the way they spend every year for the
 following commodities:
 Whiskey.....\$900,000,000
 Tobacco.....600,000,000
 Bread.....505,000,000
 Meat.....303,000,000
 Iron and steel.....290,000,000
 Woolen goods.....237,000,000
 Saved lumber.....233,000,000
 Cotton goods.....210,000,000
 Boots and shoes.....196,000,000
 Sugar and molasses.....155,000,000
 Public education.....85,000,000
 Christian missions.....5,500,000

Tobacco speaks for itself. The waste
 of treasure on tobacco is the least alarming
 feature of the tobacco evil. It is a narcotic
 poison of fearful energy. It is poisonous
 to the brain and nervous system, it enfee-
 bles the senses and hardens the heart. It
 maintains a very close relation to the
 whiskey habit. Almost every drunkard uses
 tobacco, and no one ever heard of a whiskey
 shop that didn't sell tobacco, too. It is a
 well-known fact that people who are
 addicted to tobacco never stop
 drinking whiskey unless they also quit
 the use of tobacco. But, bad as tobacco is
 in itself, the aversion of tobaccoists has
 made it worse still. They pour the gutters
 for cigars, stumps, and having ground them
 up with poisonous drugs and deadly nerve
 and stimulant poisons, they make them into
 cigarettes. These are the dirty bits of
 damnation which are seen in the mouth of
 nearly every child in Chicago. Most of
 them will have ruined their nervous
 systems before they are eighteen years old.
 But one of the most un-Christian features
 of the tobacco habit is its extraordinary
 selfishness. Most vice expenders
 on those who practice them; but the
 tobacco user is a nuisance to every one
 who is not like himself. He defiles the
 house, the street car and every house to
 which he goes. He pollutes the very ground
 on which he stands, and he is a nuisance
 very all which they have to breathe. He
 not only walks in front of clean people on
 the street for blocks and compels them to
 inhale a blasted stench, but goes home and
 blows it into the face of his pure wife
 and children three, four, and six times
 a day, and nights, and he is a nuisance
 and disgusts every clean person
 around him is nothing to him. He is
 gratified, and that makes it all right.
 —Chicago Journal.

Give Me Back My Husband.
 Not many years since, a young married
 couple, from the fair, "fast anchored"
 "I," sought our shores with the most
 sanguine anticipations of prosperity and hap-
 piness. They had begun to realize more
 than they had seen in the visions of hope
 when, in an evil hour the husband was
 tempted "to look upon the wine when it
 is red, and to taste of it," when it gives
 its color in the cup. The charmer fasten-
 ed round his victim all the serpent spells
 of his sorcery, and he fell, and as a
 step of his degradation from the man to
 the brute, and downward, a heart string
 broke in the bosom of his companion.
 Finally, with the last spark of hope
 flickering on the altar of her heart, she
 thrashed her way into one of those sham-
 bleous masquerades, a masquerade, as
 beasts of the field would allow. She
 pressed her way through the bacchanalian
 crowd who were reveling there in their
 own ruts. With her bosom full of that
 "that perilsous stuff that preys upon the
 heart," she stood before the plunderer of
 her husband's destiny, and to realize more
 than they had seen in the visions of hope
 when, in an evil hour the husband was
 tempted "to look upon the wine when it
 is red, and to taste of it," when it gives
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sealed by an authority stronger and more
 reliable than the Pope's. He confound-
 ed! Way, the whole artillery of civil
 power was ready to open in his defence
 and support. Thus stilled by the
 of the law, he had nothing to fear from
 the enemies of his faith. He had the
 image and supererogation of Caesar on his
 credentials, and unto Caesar he appealed;
 and unto Caesar, his victim appealed,
 and appealed in vain.—Ez.

ADVICE TO MOTHERS.—Are you distressed at
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 ately. Depend upon it, mothers; there is no
 mistake about it. It cures Dysentery and
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 cure for Nervous Debility, and all Nervous
 complaints, after having tested his wonderful
 curative powers in thousands of cases, has
 decided to make it known to his suffering
 fellow-men. Actuated by this motive and a
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 He is now a healthy man, and has written
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 and address may be obtained on application.
 "Night Sweats, Nausea at the Stomach,
 and will break up a hard cold in twenty-four
 hours. Write for a copy of this paper, 145
 Street, Philadelphia, naming this paper."
 64-1.

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 years. —D. W. MORSE, Brockton, Mass.

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