

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

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THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JULY 27, 1887.

NO. 30.

SICK.—Bro. Hinson, the Moderator of the Eastern Association, was taken suddenly ill, on Sabbath evening, and had to leave for home on Monday's train, seriously indisposed. Special prayer was offered on his behalf. We are glad to learn that he has recovered, and expects to go to P. E. Island for a rest.

UNION.—As we noticed, some time since, there is a movement in progress to unite the Baptists and Free Will Baptists of the United States. Our Maine contemporary, *Zion's Advocate*, has taken the lead in the matter. In the last issue is a communication from a prominent F. W. Baptist minister in the West. It was first sent to the *Morning Star*, the F. W. Baptist paper of New England, and was refused. In this communication, this F. W. Baptist brother argues that if F. W. Baptists were at present in Baptist churches with their present beliefs, they would not think it necessary to form a new denomination. From this he concludes, that there can be no insuperable obstacle to union with the Baptists, and their separate existence should cease. Dr. Burrows, of *Zion's Advocate*, thinks the *Morning Star* the chief obstacle to union. We are sure this will not be true of the *Intelligencer*, in the movement for union in our provinces.

DEMINOMIATIONAL LITERATURE.—The following is the Report of the Central N. S. Association on Denominational Literature:

"Realizing as we do, in part at least, the mighty influence of a denominational newspaper, we would congratulate the Maritime Baptist Publishing Company on the success attending their efforts to supply the denomination with a first-class religious weekly, and while expressing our gratification in seeing the increasing circulation of the *Messenger* and *Visitor*, and the growing favor with which it is regarded, we venture the hope that it may receive a still wider and more practical endorsement until, if possible, it has a place in every Baptist home throughout these provinces."

If all our pastors and leading members will but assist us, the *Messenger* and *Visitor* can be placed in the most of our Baptist families. Help us all you can, brethren and sisters.

GAIN OR LOSS.—A fortnight ago, a communication appeared under the caption of "Gain or Loss." The subject referred to is a most important one. Our churches, and through them the work of the denomination, will be left in a crippled state, ending in decline, unless we have ministers to man our fields. In the past, when our students for the ministry went to Newton for theological instruction, a large part of them were lost to us. It was hoped that the affiliation of Maritime Baptists with McMaster Hall would save us partially, at least, from this loss. It is to be said, however, that our connection with McMaster Hall has been more nominal than real, up to the present. The graduates of Acadia who have sought a theological course, have, with one exception, gone to institutions in the U. S., the most of them to Newton. Of these, about the old proportion remain away. It is true that of those who have gone to McMaster, quite a number have not returned. There were special reasons, in one or two cases. At least five have come back to us. Others will be more likely to come in the future, than though they went to the U. S. They live in Ontario under similar conditions to those that exist among us, and they will not have tastes developed which would be a barrier to their return. There are not very many churches in the Upper Provinces, and the competition with our churches for men cannot be very sharp or last very long.

What we need to make the present connection with McMaster Hall effective, is to have a fund to pay the fares of the students to and fro. Could there be each year a fair proportion of the students of McMaster sent out among our churches during vacations, they would form attachments to fields, and have their minds turned to work among us, and would be held to our churches. The cost entailed upon us, in securing this arrangement, would not be a moiety of what would be necessary if we attempted theological instruction among ourselves, even upon a very small scale. This matter deserves serious consideration, as does the question how to get our churches to give their pastors a better salary.

WHO WILL DO LUKWISA?—A brother who is deeply interested in the denomination wrote, some time since, describing what a help it would be to all our interests could the *Messenger* and *Visitor* be placed in all the Baptist families of the Maritime Provinces. To this end he suggested that present subscribers each try to get one other to take the paper between this and Jan. '88. This is an excellent suggestion, and the little trouble it would entail on each would be one of the best investments of effort. This brother has already sent in several names. It is a fact that the denomination must depend for means for its great entry into upon those who become interested in its work through the influence

and stimulus received chiefly through our paper. This, of itself, should lead all who desire the extension of the Redeemer's kingdom through us, to help the circulation of the *Messenger* and *Visitor*. Who will help?

INCONSISTENT A JEWEL.—Canon Farrar recently presided at the annual meeting of a nonconformist college, and Dr. Perowne, Dean of Peterborough, the learned author of a most scholarly commentary on the Psalms, spoke at a platform missionary meeting of a Baptist association. As pointed out by Dr. Parker, in reference to the first of these cases, all this is inconsistent with the Episcopal idea about the true church and a valid ordination and ministry. But consistency with the belief that the Episcopal is the only church and their clergy the only legitimate ministry, is not a jewel, and such acts of fraternization may help to break down some arrogant assumptions.

DISCIPLE BELIEFS.—The following, which we clip from the *Religious Herald*, shows what Disciples avow as their belief, when they speak freely: "Baptism is synonymous with the new birth," says a writer in the *Christian Leader*, a Disciple paper of Cincinnati (see issue of June 14). An editorial in the same paper speaks of "baptism as one of the conditions of salvation," and urges that preachers should baptize those who ask for it as soon as possible, since to delay is to "endanger their eternal salvation." In early times, infant baptism was introduced, from a similar fear, based upon a similar reason. Baptism was thought necessary to salvation, and so the infant must be baptized, to insure his safety.

EXPLANATION.—We have received a note from a reliable gentleman that the most of the excursionists on the special Sunday train to the Eastern N. B. Association, came for the purpose of attending the religious services, and but few went picnicking. We are glad to hear this; but we are still sorry that the train was run; for, in these times, when the world is seeking to capture the Sabbath for its business and amusements, we cannot be too careful not to give any countenance to the secularization of this holy day.

"Mongrel Holiness."

Such was the term applied a few days ago by a scholarly and earnest Congregationalist minister to that "holiness" which is so loudly professed and so earnestly promoted by certain persons at the present time. The term seemed to me just and apt. This view was confirmed later by a conversation with one of the "perfect men." Last winter he received the "second blessing." "Inbred sin" was taken completely away. From that day he had been perfectly sinless. His heart was absolutely pure.

These pretensions were so amazing that I piled him with questions, until the following facts were learned. (1.) Although "inbred sin" had been taken away completely, it was liable to return. (2.) He had felt some condemnation once or twice since becoming perfect, but he had not sinned. (3.) It was his heart which was perfect, not his head. His head was liable to err in judgment. (4.) He was a member of one church, but attended another. He had not attended his own church, nor taken communion there, for a great while. He was therefore violating his covenant every week, and yet he had no sense of condemnation! Truly, he was right when he declared that his head was not perfect. He might have professed also that his conscience was not perfect.

If this man was a fair type of his class—and he was well read in the tracts, books and periodicals which teach this "mongrel holiness,"—what monstrous folly these teachings are. To what hypocrisy they are liable to lead. Observe the absurdity: A man of fallible judgment on all other matters, professing infallibility of judgment in matters relating to his heart! "The heart is deceitful above all things, and it is desperately wicked, who can know it?" The Lord declares that He can know it. And these "perfect men" stand up and boldly declare, "and we also."

James Brainerd Taylor is celebrated for the great piety to which he attained. He received a "second blessing," in response to earnest pleadings and sacrifices, and a third, and fourth. If ever a man was holy it was he. Now read this extract from his diary: "This morning did that for which I felt condemned. It was when off my guard, I read my story to the Lord, and trust He heard me. Learned anew the lesson, 'watch and pray, lest ye enter into temptation.' No one was injured by my sin. Lord, cleanse thou me from secret faults." Four days later we find him writing as follows: "Night before last I got away from God, by sinning against him. Alas! how aggravated my sin, after such overpowering visits of love! Surely I ought never more to have offended

him. Since then, but more particularly today, till noon, I felt wounded to the quick. Being enabled at noon, while reading a tract, to arraign myself more closely at the bar of conscience, I plead guilty—fall at the feet of Sovereign mercy, and God was abundantly gracious to a rebellious child. He restored my soul. He delivered me out of all my distresses." These extracts show how this holy and blessed man, who had been baptized again and again in the Holy Ghost, and was conscious of a most unusual and exalted degree of spiritual attainment, was accustomed to deal with himself. He was so near the glorious Light that every stain seemed black and terrible. In answer to his prayers God had given him wisdom liberally, so that, his conscience being enlightened, he was able to feel condemnation, and gave no pretty, harmless name to sin.

How this contrasts with the pretentious professions of some in our day. And much to their disadvantage. They need to charge their souls solemnly, as did he, "watch and pray, lest ye enter into temptation." Instead of inventing arguments to prove that their sins are not sins, they would do better, like him, to "arrange themselves more closely at the bar of conscience." Then they also might secure "overpowering visits of love," which would enrich them infinitely more than the tinsel joys of a pretentious self-righteousness.

O. C. S. WALLACE.
Lawrence, Mass.

Exhortation for Earnest Prayer:

We are often dazzled with the beauty of the sparkling brook that trickles down the mountain side, forgetful of the fountain in which it has its origin. So it is of times with the church of the living God. The eyes of Christians become dazzled by the splendor of the reports, which inform us of the large additions to the churches, of the many consecrated young men, who are coming forward to the noble work of bringing the world to Christ, and of the sudden opening of large portions of heathendom for mission work. They are forgetful of the source of this wonderful work. What is the result? The church is paralyzed in her efforts, her treasures are almost empty, and some of her members are becoming disheartened. Is there no remedy for this injustice? Ah! let us listen to the wise instruction of the Apostle. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Surely the Omnipotent one, who sent the brook coursing down the mountain's slope, is able to send his constraining love into the hearts of those whose sates are filled with gold, causing them to burst the locks, and exclaim, Here Lord is a thousand, "Thy will be done." What is it, these dollars to many men of our denomination? What is it for the Lord to move their hearts. Let us take hold of the powerful lever (prayer), which opens the windows of heaven, and wreeds until our Father supplieth all the needs of Zion. Herein lies the success of all the schemes of the church for the extension of Christ's kingdom. We may use as many agencies as we like, but unless we plead with God incessantly, we labor in vain. May God impress his people to pray as Jacob of old, is the prayer of
C. F. W.

Boston Items.

This "Hub" is a lively place. Everybody seems on the bounce, even our Provincial "slow-coaches" get energized and quickly learn the fashion. As in London, one sees life in great variety in this famed city. But the millionaire and artisan mingle together with much less distinction than in the old world, probably because the former was once the latter and has travelled the tollsome road from poverty to wealth, whilst in the old world the majority of the rich were born rich.

Lynn and other factory localities are largely made up of Province men and women, most of whom are industrious, and good christian workers. Whilst some take to the "deceptive cup" and fall to a sad level, not a few are leading christian and temperance workers, and refer to their dear old native home and friends in tender terms.

Rev. Dr. Lorimer is officiating for a few Sundays in Tremont Temple and attracts full houses even these hot days. His sermon on the "Birthright," on Sunday evening, as published in the *Boston Herald* of Monday, was a masterly production. The vast audience was held spell-bound, almost equal to a Spurgeon audience. He dares to say what he thinks and evidently thinks what he says. He dealt out hard blows to the Boston clothiers for importing from epidemic districts for a shade more profit and starving Boston laborers. "Shame! Shame!" bawled loud applause.
OUR VISITORS.
The business men deal but little with our Government or people on this subject, but

say our Nova Scotia men who fish out of American ports are the greatest grumblers. Sir Leonard Tilley, in his National Division speech, in Tremont Temple, said he "would be willing to let the National Division to settle the dispute." Neither party can afford to seriously quarrel over the matter, and will not, to say great extent. Our respecting interests are so identical and our people so intermingled that one almost seems at home here. We are in such close proximity, geographically and financially, that we cannot be far separated. It does one good to take a peep out of our shell.

Our religious folks, whose hearts are right, find plenty of "rescue work," and enjoy it.

W. J. G.

Dakota Correspondence.

It is now just four years and two weeks since your correspondent, for reasons that appeared more satisfactory at the time to himself, than to many of his loved and loving friends, left with painful regrets the scene of ten years of the most arduous and yet the most joyous labors of his ministry thus far.

A quiet but busy life has been his during those four years, and not without some cheering fruit of prayerful labor. During those years, the cause of the Master has made rapid progress in North Dakota. Two years previous to the date mentioned, the first Baptist churches were organized in North Dakota. That year, that is in 1883, the first Baptist Association was formed; and a year later the North Dakota Baptist Convention was formed; and the following year the second Baptist Association was formed.—"The Red River Valley Baptist Association."

We have now a well organized Missionary Convention; an efficient Minister's Union, meeting annually at the same place as the meeting of the Convention, and a day previous; a nucleus of a University, with the prospect of a liberal endowment, just now doing good work under the cognomen of "The Tower City Academy," two associations and about fifty churches; also two S. S. Conventions, one in connection with each of the associations, and at least forty or fifty Sunday schools. These, under God, have been established and matured to a very great extent through the careful management, indomitable energy, and shrewd directorship of our excellent General Missionary, Rev. G. W. Huntley.

Last week, the Red River Valley Association held its third annual meeting at St. Thomas, with the church of which Dr. J. Crawford is pastor; the old friend and co-laborer of the editor of the *Messenger* and *Visitor*. The weather was all that could be desired, the travelling was good, the attendance was fair for this new country, and there was a time of great enjoyment and profit spent. The S. S. Convention held its meetings the day previous, when the following topics were discussed: "Methods of Teaching," (for infant, intermediate and adult classes, respectively); "The Inspiration of the Bible"; "The Spirit of Missions in the Sabbath School"; "The Relation of the Teacher to the Pupil"; "The Service of Song in the Sabbath School"; "Best Methods of Securing Attendance at the Sabbath School"; and "The Question Box."

On Tuesday morning, July 6, after an hour spent in united prayer for Heaven's blessing, the associational sermon was preached by Pastor G. H. Davies, of Hamilton, from Col. 4:5. It was a discourse of great clearness, faithfulness, and force. We hope to have it put in some permanent form, whereby it can be circulated beyond the bounds of our own association. We may send you a copy of it for the columns of your excellent and wide-spread paper, for I feel assured you will deem it well worthy of a place among the valued sermons you publish.

The reports from the churches of our Association were generally cheering, but two or three told of great and gladdening blessings bestowed upon them, and many sheaves having been garnered during the year. One new church has been added to the Association, and several laborers have entered the field since our last annual meeting. There is still loud crying, from various parts of the field, for more laborers to be sent into the whitening harvest.

Our summer weather here has been all that the most exacting could wish for. Showers sufficiently heavy, but not too inundating, have followed each other during the season at short intervals, and warm days, with these, have promoted a luxuriant growth of grain of all sorts. The crops generally are simply magnificent; and whilst devastating storms have visited some parts of the Territory and done much damage, in some cases, to life and property, we have been to a great extent exempted from them. The grain is, much of it, well advanced. Some of it is just beginning to turn, as the old eastern farmer would say, when it begins to assume its golden hues. Our new railroad, which I mentioned in my last, is beginning to be hot, and soon

its iron steed will be scorching through our streets. Freight and fares will then be cheaper, and we may more reasonably look for our eastern friends to come and pay us a vacation visit, when they are afflicted with those oppressive "dog days" and nights, which we gratefully escape here. Say you come, brother, and spend a week or two in breathing this pure, buoyant, health-promoting atmosphere, that we have here so plentifully and so very free. We promise you a cozy corner in our Western cabin, and a "right glad welcome" should you come, "for the days of auld lang syne."
A. McD.

A Family Gathering.

On the 17th inst., one of the most remarkable gatherings occurred, which probably ever took place in the Dominion of Canada, at the home of Henry A. Bears, Murray River, P. E. Island. The mother, Mrs. Dorcas Bears, the eldest daughter of the late Abraham Whitman, of Canoe, N. S., now aged 87 years, still enjoying all her faculties and in good health, was favored with the gathering of all her family of thirteen children, who met for the first time to greet her as an unbroken family, except the father, who died some 14 years ago, aged 77 years. The first place where all met was in the "Temperance Hall" to engage in the worship of God together. When the 90th Psalm was read, and God's praises sang, the Rev. Mr. Punney preached from Gen. 7:1, "Come thou and all thy house into the Ark."

After service, the whole family repaired to the homestead and took tea together; seated with the mother at the head of the table, the first born on her right hand and the rest in order in which they were born, bringing the youngest on the mother's left. The evening was spent in social conversation and singing.

On Monday morning, an artist was secured and a picture of the family group was taken. The names and ages of the family are as follows:

The mother, Dorcas Bears, aged 87 years, 6 months; James W. Bears, 67 years, 8 months; Sarah A. Cook, 66 years, 3 months; Abraham W. Bears, 63 years, 9 months; Dorcas L. Grant, 64 years, 9 months; Isaac A. Bears, 59 years, 9 months; David A. Bears, 57 years, 3 months; Rebecca E. Cook, 55 years, 6 months; Hannah E. Cuddy, 54 years; John F. Bears, 51 years, 8 months; Henrietta J. Brehant, 48 years, 10 months; Henry A. Bears, 45 years, 6 months; George W. Bears, 43 years, 6 months, making a total of 826 years, 10 months.

The grandchildren now number 65 living and 28 dead; the great-grandchildren are 73 living and 4 dead. There were present also at the gathering, a brother and sister of our father's, whose united ages are 148 years.

After the completing of the pictures, the piece called "Thy Will be Done," was sung, and prayer offered, and the gathering broke up, perhaps, never all to meet again in this world.

July 18. ONE OF THE GROUP.
[Provincial and United States papers please copy.]

Acadia College.

DONATIONS TO THE MUSEUM OF ACADIA COLLEGE SINCE LAST ACKNOWLEDGMENT.

Dec. 9th.—Commission with large seal attached, dated 1827, appointing Commissioners of Dyke Lands for Horton. Capt. Geo. Johnson, Wolfville.

Dec. 15th.—Fern from the Sydney Coal Measures. A. White, Wolfville.

Dec. 20th.—Specimen of printing for the blind; copy of Ulester County Gazette of Jan. 4th, 1800, with obituary notice of Washington. Rev. G. E. Turf, Belfast, Me.

Dec. 30th.—Collection of articles from India. 1 mat, hand made, Kimidy; 2 Tongas or Axes from the Jeypore Agency; 1 Sword from Jeypore; 1 Bamboo Floor-mat; Wood of Palmyra Palm; Native Machine for extracting seed from cotton; Samples of Rook used for the Mission Buildings at Bimlipatam; Basket made at Aden from bark of roots; Chata or Telugue Hand-tray; Set of Modera Beads; Stick used by the Seenyassi or "Holy Man" of India; Eight Samples of Grain raised in the vicinity of Bimlipatam, viz: Ulasandaru, Guntalu, Pessalu, Teorilla, Chilla, Joulau (white and green), and Minnavulu. Rev. Rufus Sanford, India.

Jan. 10, '87.—Lignite—Magnette (pol: r) from West Gore, Hants Co. W. B. Wallace, Acadia College.

Jan. 20th.—Fungus growth, enclosing twig. Emery Bishop, Kentville.

Jan. 20th.—The Standard Winchester Measures of Kings Co., presented by the Municipality, consisting of four weights of 1, 2, 4, and 7 pounds each, six measures from 1 pint to a half bushel, and a pair of balances made in London, 1785, of alloyed copper.

Feb. 8th.—Natural History Specimens, consisting of the nest of a Chimney Swallow with 3 eggs, Snipe with 4 eggs, Yellow bird with 3 eggs, Bobolink with 6 eggs, Cow-bird with 3 eggs and Wood Swallow with 5 eggs. Aus en Kempton, Canada. March.—Specimen of Spruce Falp from New York State. Rev. Dr. Sawyer.

April.—Copper Coin from Hayti—Six Centimes, 1846. Louis Moreau, Horton Academy.

April 26.—Mummified Mouse found in an old partition. C. Y. Johnson, Wolfville. May 9th.—Foot and Lower Limb of Ostrich from the Cape of Good Hope; Mammoth Star-fish from Barbadoes. Capt. Gormley, Wolfville.

June 4th.—Rattlesnake Skin. I. H. Tiser, Horton Academy.

June 8th.—Cannon Ball (11 lbs.) relic of the French war; ploughed up at Jeddore, Halifax Co., May, 1855. L. A. Cooney, (Lic.) West Jeddore.

The donors will please accept the thanks of the College for these contributions.
A. E. COLDWELL,
Curator of Museum
Acadia College, July, 1887.

DONATIONS TO THE LIBRARY.

From June 1st, 1886, to June 1st, 1887.

Letters to N. S. Western Association for '82, '83 and '85. Rev. G. E. Day, D. D. Sessional Papers for 1886, Vol. XIX in Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, in all 13 vols. Statutes of Canada, 1886. Journals of the Senate, Geological Survey of Canada, 1885, Vol. 1. Census of the North West. Journals of the House of Commons. From the Dominion Government.

Regent's Report of the University of New York, 5 vols., 1880, 82, 83, 84 and 85. University of New York.

Transactions of the Royal Society of Canada for 1885. Royal Society.

Canadian Economics. Montreal Commission.

Journals of the House of Assembly N. S., 1885, '86. N. S. Government.

N. S. Blue Books for 1886—87. E. Andrews, M. P. P.

Complete Husbandry, London, 1759. Earnest Freeman, Acadia College.

Belcher's Almanacks, 1884, '85, '86. Ebenz. Coldwell.

Annals of Scientific Discovery, 1860, '61, '64. Ripley's Sacred Rhetoric, Diary of Amos Lawrence. Emerson's English Traits. Forster's Monuments of Assyria. Malcom's Theological Index. Barrett on the Languages. Adam's Historical Chart. S. Selden, Halifax.

A. E. COLDWELL,
Librarian.

June 9, 1887.

The LITTLE BOOT BLACK.—A hundred years ago there lived a little boy in Oxford, England, whose business it was to clean the boots of the students of the famous University there. He was poor, but bright and smart.

The lad, whose name was George, grew rapidly in favour with the students. His prompt and hearty way of doing things, his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surprised his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a brier," said another, "and pluck enough to make a hero."

"But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes—

"One step and then another."

until he became a man—a learned and eloquent man, who preached the Gospel to adjoining thousands. The little boot-black became the renowned pulpit orator, George Whitefield.—*Christian Neighbor.*

—Nothing in the world gives such a scope to discontent as idleness, no matter whether forced or voluntary. A man had better be darning stockings than doing nothing.—*T. Carlyle.*

—The devil is wily enough to know that churches, ministers, educational institutions, missionary societies, and kindred institutions, are not likely to do his cause any harm while there are so many who have been christened, and who do not perform substantial work for Christ. The salvation of sinners and the glory of the Saviour depends, under God, on the earnest, self-sacrificing efforts of those who feel that these objects are first in importance. Thank God! there are many who to-day are saying,

"All that I am, and all I have, Shall be forever thine; What'er my duty bids me give, My cheerful hands resign."

And may they be encouraged and greatly prospered in their work in the prayer of
Utile Dulci.

The Three Watches. DR. TALMAGE ON THE NIGHT LIFE OF A GREAT CITY.

Watchman, what of the night?—Is it not a night of sin and sorrow?—Is it not a night of sin and sorrow?—Is it not a night of sin and sorrow?

When night came down on Babylon, Nineveh and Jerusalem, they needed careful watching, otherwise the incendiary torch might have been thrust into the very heart of the metropolis.

It is to see a deeply suggestive and solemn thing to see a man standing guard by night. It thrilled through me, as at the gate of an arsenal in Charleston the question once arose me, "Who comes there?"

I never weary of looking upon the life of the city in the first watch. That is the hour when the stores are closing. The laboring men, having quitted the scaffolding and the shop, are on their way home.

Let us clear the street and give right of way to the besetted artisans and merchants. They have earned their bread, and are now on their way home to get it.

The outdoor air rings with laughter and with the moving and fro of thousands on the great promenade. The dancing eyes, with the foam of the long company's rife, resound past as you halt at the curb-stone.

But the clock strikes twelve, and the third watch has begun. The thunder of the city has rolled out of the air. The slightest sounds out the night with such distinctness as to attract your attention.

There are honest men passing up and down the street. Here is a city mission-ary who has been carrying a dark picture of soul to that poor family in that little room.

Ob, the third watch of the night! What a stupendous thought—a whole city at rest! Weary sinners resting for to-morrow's work.

In the third watch of the night gambling does its worst. What though the hours be slipping away, and though the wife be waiting in the cheerless home?

At these places merchant princes, diamond and jewelers, tired of making laws, take a respite in breaking them.

In Baden-Baden, when that city was the greatest of all gambling places on earth, it was no unusual thing the next morning, in the woods around about the city, to find the suspended bodies of suicides.

In the third watch of the night, also, drunkenness does its worst. The drinking will be respectable at eight o'clock in the evening, a little flushed at nine, talkative at ten.

I could give you the history in a minute of one of the best friends I ever had. Outside of my own family I never had a better friend.

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days of thy youth? But know thou, that for all these things God will bring you into judgment.

What is the beginning of this awful habit, so hateful to God and so detested by men? It had a beginning, and, like any other habit, might have been easily prevented.

It was perhaps a simple precaution, an unobtrusive exaggeration. It was a childhood, and was conserved as an ornament of smartness—childish, perhaps, but repeated and laughed at within its hearing.

The question is often asked: Is a man ever justified in telling a falsehood? We answer, unhesitatingly, He is not. It is never justifiable, and we may say we would do it, which latter may be true.

The habit of lying is a vain and foolish habit. It never benefits, but always injures. It is always detected. A man can tell the truth all day, and not become entangled.

The first gives you strength of manhood, and makes you conscious of good. The second degrades you in mind and heart, and depresses you in your own esteem.

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For the paying of the pastor's salary the envelope system was advised. Every Sunday morning, immediately preceding the sermon, there would be a collection.

The congregation was urged to remain in the Sunday-school and it was made plain in a few simple words that all the unconverted Sunday-school scholars, old and young, were expected to graduate into the church.

These people had no immediate effect—they set people to thinking about the church work, and it made them recognize their own personal responsibility.

During the week it was surprising how little gossip was in circulation and next Sunday there was an increased attendance at the morning service.

Mr. Lyman came out to his pasture to look after his sheep, he said, "I had and he told me I could come to meeting now without having a subscription paper poked under my nose."

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aggressive work. The ingathering of souls has gone on steadily and each week the church gives a banquet to its new members.

Christian work and Christian endeavors keep these bright, wide-awake, enterprising people alert to make the best of themselves and to do their best for others in God's way.

"Mother what shall we do? I've been to the warehouse again, and Mr. Bradford says me himself. He said he was very sorry, but that he had not a single order.

"Yes, we were dear—when we were without a Saviour. You forget how things used to be before we met? What a Friend we have in Jesus!"

"That is true, mother," replied Milly. "And, after all, we would rather bear what trouble He allows to come on us, than have any other lot without Him."

"I should like to have a bunch of envelopes," said Little Lee, a little girl of nine. "I will give you fifteen cents a week and I can pay five cents of that for the minister."

"I almost came out once before," he said, "but the money business put a stop to it. He said that now all those things are managed differently."

"I am your first recruit and I commend you as a special recruiting officer to fill up the ranks of the church and Sunday-school."

"I wish," said Mr. Bradford, "I could give better wages, but the competition is so keen, that I cannot get a higher price for my goods than my neighbors are willing to take."

"I have learned a precious lesson of trust, too, sir," she said. "You coming was like a miracle, and it certainly was an answer to our prayers."

"And it has taught me," said Mr. Bradford, "the truth of the words, 'The Lord is good.' Blessed is the man that trusteth in Him."

For Toilet Use. Ayer's Hair Vigor keeps the hair soft and pliant, imparts to it the lustre and freshness of youth, causes it to grow luxuriantly, eradicates Dandruff, cures all scalp diseases, and is the most cleanly of all hair preparations.

Ayer's Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success.

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FACTS.

I. Saint John has a more and more enjoyable summer than any other city in America. II. Fact I, combined with the elevated position and perfect ventilating facilities of the Saint John Business College, sponsors study during the warmest weather as agreeable as any other time of the year. III. This combination of favorable circumstances is enjoyed by no similar institution. IV. We give no summer vacation. V. Students can enter at any time. VI. We give a fuller course of study than any other business college. VII. Telegraphy is a prominent specialty. VIII. Book-keeping mailed to any address for 50 cents. Circulars mailed free. G. H. KERR, 94 Front St. Old Fellows Hall.

THE TEACHERS' REST

at this season is well earned, and should not be disturbed. It cannot, however, be arranged in a hasty way, to think and plan with.

MUSIC BOOKS

from the manufacturers supplied described in DITSON & CO'S Catalogue, it will be well to use in the next musical campaign.

Sunday School Teachers

will soon be able to examine our new and beautiful Sunday School Song Book, the Children's Hymns (25 cts.) by Abby, A. Manger, and the newly arranged and valued New Spiritual Songs, (25 cts.) by Tenney & Hoffman.

School Teachers

will be pleased to look at our new Royal Singer, (25 cts.) for Adult Singing Classes and High Schools. Also the Song Book (25 cts.) for High Schools (a great favorite); and the delightful Little Primary Song Book, (25 cts.) for Little Singers, 25 cts.

Music Teachers

"on the wing," are invited to slight and examine the superb stock of Instruction Notes for teaching purposes, at the store of OLIVER DITSON & Co., 448 & 451 Washington St., Boston.

SHERIFF'S SALE.

WILL be sold at Chubb's Corner, Prince William street, city of Saint John, on Saturday, the 23rd day of October next, between the hours of twelve of the clock, mid-day, and five of the clock in the afternoon.

All Cornelius McGourty's right, title and interest in and to that lot, piece or parcel of land in the City of Saint John, and distinguished on the plan of subdivision of the estate of the late William Wright, there situated as lot number one hundred and four, and bounded and described as follows:—Fronting on Wright Street, North-Eastern angle of lot number 102. Thence moving Easterly along the Southern side line of Wright Street thirty feet; thence Southerly, parallel with the Eastern side line of said lot number 102, One Hundred feet, more or less to the Northern side line of the Highway; thence Westerly, along the said Northern side line to the said Eastern side line of lot number 102; and thence Northerly along the said Eastern side line One Hundred and Twenty-five feet, more or less. With all buildings, fixtures, conveniences thereon. The same having been taken under execution issued out of the County Court, — C. L. Richards vs. Cornelius McGourty.

JAMES A. HARDING, Sheriff. St. John, N. S., 1st July, 1897.

ASSESSMENT SYSTEM.

The Mutual Relief Society of Nova Scotia.

Six Months of 1897 Have Expired. Three Calls have been made to meet death claims.

Over \$12,000.00 have been paid to Widows and Orphans of deceased Members.

ALL JUST CLAIMS PROMPTLY PAID.

YARMOUTH, JULY 24th, 1897. TO THE PRESIDENT AND DIRECTORS OF THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA: GENTLEMEN:—

Received this day from your Treasurer, T. B. Crosby, Esq., the sum of \$1000, being the amount payable to me as per certificate No. 20.

Though my late bereavement in the death of my husband is indeed a great loss, yet I assure you it is a satisfaction, in settling my affairs, to be dealt with so promptly and fairly.

MADGE A. ROBINS.

TO THE PRESIDENT AND DIRECTORS OF THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA: GENTLEMEN:—

I thank you for the prompt payment of my claim of \$1000, the amount of certificates issued by your Society, and held by my late husband, William E. Crosby.

I was somewhat prejudiced against Life Insurance Companies at the time when my husband applied for membership in your Society, but my sad experience has caused a change of feeling, and I heartily recommend your Society to those who are eligible for Life Insurance.

SUBAN TREFFY, A Home Company, had as the best, Cheaper than Any.

W. V. BROWN, Secretary. T. B. CROSBY, Treasurer.

WM. S. ROBBINS, General Agent for N. B. OFFICE:—11 Main Street, St. John.

GREAT SALE.

For one month we will sell our large stock of DOORS, SASHES & MOULDINGS, NEWEL POSTS, BALUSTERS, STAIR RAILS, WINDOW and DOOR FRAMES, As a Reduction of 10 PER CENT. FOR CASH.

A. CHRISTIE W. W. CO. 12 WATERLOO STREET.

Send for Price Lists and Pattern Sheets.

NEW GOODS!

In Gentlemen's Department: 27 King Street.

New Long Boards, Silk Handkerchiefs, Made up Scarfs, Handkerchiefs, French Braces, Socks, Corsets, Bags, Drawing Gowns, Gowns, Merino Shirts and Drawers.

ENGLISH ALL LINEN COLLARS in the latest style and the "Daddy" Garter, Pure Linen, and the "Daddy" Garter, Pure Linen, and the "Daddy" Garter, Pure Linen.

MANCHESTER, ROBERTSON, & ALLISON

Sabbath School.

BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter.

Lesson VI. August 7. Matt. 4: 17-25.

JESUS IN GALILEE.

GOLDEN TEXT.

The people which sat in darkness saw great light.—Matt. 4: 16.

I. JESUS BEGINS HIS PUBLIC PROCLAMATION OF KINGDOM. For 17. From that time. When Jesus resumed his residence in Galilee, immediately after the imprisonment of John, his forerunner, whose message he now repeats and enforces, Jesus began to preach. Jesus had been teaching for more than a year, but for the most part privately and individually. But his sermon at Nazareth at this time (Luke 4: 16-31), "appears to have inaugurated his entry upon his life-work as a preacher of righteousness." Repent. That is, "change your ways, beginning at the beginning of all right change, with a change of thought."

For the kingdom of heaven is at hand. He was about to establish, in a duly organized form, a heavenly community, a peculiar theocracy, within the pale of which he would confer peculiar and most heavenly privileges. None but heavenly persons would be citizens of the community. Citizenship in it would not be ended, but only consummated, by what is generally called death.

How was THIS A REASON FOR REPENTANCE? (1) The new kingdom furnished larger and stronger motives for repentance. (2) It gave more and greater helps to repentance. (3) It brought the assurance of forgiveness to those who repented. (4) It placed before men a definite occasion for repentance. (5) It awakened the conscience.

18. Peter and Andrew, and probably John, had accepted Jesus as the Messiah more than a year before (John 1: 35-42). But they did not receive a formal call at that time to leave all and follow Jesus permanently, and probably they "had returned to their former occupation as fishermen, till they were called expressly to become fishers of men." And Jesus walking by the sea of Galilee. The Jews were accustomed to call every considerable sheet of water a sea. The Sea of Galilee is "about thirteen miles long, and in its broadest part six miles wide. It is 553 feet below the surface of the Mediterranean and 165 feet deep. There is always a beach of more or less breadth along the edge of the water; and north of Tiberias, in the direction of Capernaum, this beach expands into a flat fertile plain about two or three miles broad. In this plain was situated Capernaum, where Jesus now was. Saw two brethren, Simon called Peter. Simon is a contraction for Simeon, a Hebrew word meaning hearing. Jesus in his first interview with him (John 1: 42) had named him Peter, or Cephas (in Greek), which means rock, or piece of rock (see chap. 16: 18). Cephas is the Hebrew form of the word, while Peter or Petros is the Greek form. Casting a net into the sea. A casting net, distinguished from the large hauling-net, is about 100 fathoms long, and they were fishermen. It was a humble but respectable occupation, and one well fitted to promote vigor of body. Christ does not call idle men to work in his vineyard.

19. And he saith unto them. The circumstances in which this call was made are related with much greater fulness by Luke (5: 1-11). Follow me. Come hither and attach yourself to me as my "following," my followers, my disciples. And I will make you fishers of men.

FISHERS OF MEN. 1. The fishers are Jesus and his disciples. This is the work of every disciple. 2. The sea is the evil world. 3. The Gospel, with all its attractions and means of gaining souls, is the net. 4. Eternal life in the soul, here and hereafter, is the shore. 5. Great skill, patient toil, watchfulness, and care are necessary.

20. And they straightway. Immediately, without delay. They recognized Jesus as the Messiah, as they had done more than a year before. The miracle of the great draught of fishes assured and confirmed their faith, so that they were now ready to follow Jesus without question. Left their nets and followed him. Their nets were the means of their living, perhaps all their property. By leaving them immediately, and following him, they gave every evidence of sincerity. They showed, what we should, that they were willing to forsake all for the sake of Jesus, and to follow him wherever he should lead them.

21. Other two brethren. These were partners of Peter and Andrew (Luke 5: 10), and probably John was the disciple not named, who accompanied Andrew in his first visit to Jesus on the latter's return from 40 days' temptation (John 1: 37-40). James. Probably the elder of the two brothers. James is the Greek form of the Hebrew Jacob. Zebedee (Jehovah's gift). Husband of Salome, the sister of Mary the mother of Jesus (John 19: 25). Hence the two brothers were cousins of Jesus.

Heading their nets. Broken by the great draught of fishes (Luke 5: 6).

22. They immediately left the ship (boat) and their father. Probably with his consent. The call of God is above all earthly demands (Matt. 19: 29).

II. FACTS OF PREACHING THE GOSPEL.—Ver. 25. And Jesus went about all Galilee. This was his first circuit or preaching tour in Galilee. Galilee was a thickly inhabited country of two or three millions of people.

FIRST FRUIT.—MORAL AND SPIRITUAL GOOD. Teaching in the synagogues. Synagogue means "a place of assembling together," and corresponds to "church" in our day. The liberty of preaching was not ordinarily granted to any who were not versed in the lore of the rabbinical schools; but it was accorded to prophets and others who were recognized as leaders of new sects or representatives of new opinions, in order that they might not be condemned unheard. Hence the permission granted to Christ, and subsequently to his Apostles, to speak in the synagogues. Preaching the gospel (Good news) or story, good news) of the Kingdom. It was the good news of God's fatherly love and care, of his forgiveness of sin; of knowledge of the way of life, of the power of the Holy Spirit, of new light breaking over all the earth, and not for the Jews alone. Every doctrine and promise and hope of the Gospel was good news.

SECOND FRUIT.—AN INTELLECTUAL AWAKENING always follows a spiritual awakening. New spiritual life kindles new intellectual life. The more Gospel, the more intellectual life in the community.

Third FRUIT.—PHYSICAL AND WORLDLY BENEFITS. Healing all manner of sickness. In the Greek, as in the English, "sickness" implies a less serious form of suffering than "disease," as the "torments" of the next verse imply, in their turn, something more acute.

24. And his fame. The report of what he was doing, his reputation. Went throughout all Syria. The same passes to the north and east, rather than to the south. Galilee is connected by trade and affinity with Damascus, rather than with Jerusalem. And they brought unto him. In consequence of what they had heard of his works of healing. Torments. Diseases attended with excruciating pain. And those which were possessed with devils. Demons. The difference between this and other diseases lay not so much in its symptoms as in its cause. There seems to have been certain moral and physical conditions in which demons obtained possession both of the body and of the mind, bringing disease upon the former, and insanity upon the latter. To the frequent objection, How comes it that similar possessions do not occur at the present day? it may be answered, How is it known that they do not occur even now? We cannot prove the negative. It cannot be said that in many cases of insanity and the like the mind was to be traced to the direct agency of demons. And those which were dumb. Epileptic. Paralysis.

Nox (1) These were most difficult cases of disease to heal. (2) No natural causes can possibly explain these manifestations of Christ's power. (3) His miracles, were characteristically unlike the acts of a necromancer. He never shrouded them in mystery; he cured in his own name (Matt. 8: 3), in open day, and before all the people (Mark 3: 2-5; 9: 25), by a word (Mark 3: 5), a touch (Matt. 9: 29), a command (John 5: 8). (4) The miracles were, both in manner and in matter, worthy of the Son of God.

THE OBJECT OF THESE MIRACLES (1) They are the natural accompaniments of a divine being. (2) Hence they were proofs of his divine being. (3) They were signs, not of power, but of charity, but of the love, tenderness, pity, which were the true marks or "notes" of the kingdom of heaven.

FOURTH FRUIT.—GREAT NUMBERS OF FOLLOWERS. 25. And there followed him great multitudes. So intense was the sympathy and intensely attractive, was the interest which his appearance, character and works excited. Decapolis (ten cities). A region in the north-eastern part of Palestine, on the east and south-east of the Sea of Galilee, and so called because it contained ten cities.

Harbor Lights. Supper was just ended in Mr. Sampson's house. It had been a pleasant meal. Baby had cried for cake; Lenny had upset his mug of milk, and had been sharply reproved by his father; the room did not wear a cheerful look, as seen by the one burner of the chandelier, and Mr. Sampson shined as he arose from the table.

"Why don't you have a fire in the grate, Jenny?" he asked, impatiently.

"I thought it best not to make a stir," Mrs. Sampson replied. "The room is comfortable when the kitchen door is open."

Mr. Sampson lit a cigar, and his remark, almost unheeded, "conomy," muttered between whiffs of smoke, was not heard by his wife. He went out into the dark hall, and the street door soon closed in a manner that indicated the ruffled temper of the master of the house.

The table was cleared, and the children gathered around with books and toys.

"Can't we have more light, mother?" asked Lilly. "The words are very small on this map."

Mrs. Sampson replied by turning the burner slightly, and soon after left the room with little Harry. Her evenings were seldom spent with the children. Harry must be coaxing to sleep, and the somewhat lengthy process usually produced drowsiness, to which she yielded. She had not slept long, however, when the unusual noise of the door awakened her. She heard Mary open the door, and recognized the voice that inquired for her.

"It is Uncle Otis! I wish Tom were at home," she said, as she hastily prepared to go to her visitor.

Meanwhile, Captain Otis had followed the girl through the hall, lighted only by a glimmer that came from the half-opened door in the rear. The children had stopped their noisy game at the sound of the bell, but failed to recognize their visitor, for Captain Otis had not been a frequent guest at the house of his niece. He had scarcely time to notice the disorderly appearance of the room, before Mrs. Sampson entered. Her cordial greeting, and the light from an additional burner of the chandelier, failed to remove the cheerlessness that oppressed him.

"Tom was not in, he was told; and it was not until the children had retired that he asked particularly for the father.

"What keeps Tom out so late? He surely can't have business at this hour," he said.

"He is at his club," replied Mrs. Sampson. "He is seldom at home in the evening."

"Tom at a club!" repeated Captain Otis. "Why does he go to a club?"

"I really can't say," replied Tom's wife. "He seems to enjoy it more than his home."

Captain Otis said no more, and another half-hour passed before his nephew's step was heard in the hall.

"I do wish you'd keep this hall lighted, Jenny," he called, as he stumbled over his visitor's valise, and "I shall break my neck here some night."

Captain Otis scarcely recognized the impatient voice, so unlike the cheerful tones he had once known; but there was no mistake in the cordial greeting of his nephew. He seemed to bring new life into the room, as he bustled about, reaching to order books and chairs that the children had left in confusion. He lit the fire in the grate, saying, half-apologetically, "We can't have a fire, Jenny; the evening is decidedly chilly."

"Breakers ahead!" muttered Captain Otis, as he was left alone in his room.

"Breakers ahead!" and discord among the officers!"

Captain Otis spent the morning in attending to the business that had brought him to the city, and saw little of the family until the evening. The large parlors were now empty, and a cheerful fire burned in the grate, but the company air of the rooms and of the well-furnished table seemed no less oppressive to the family than to his guest. It was not

until the second morning that he found opportunity for conversation with his niece, whose childhood had been passed in his family, and in whose welfare he had ever taken a deep interest. Tom had gone to his office; the children, after much confusion, had been made ready for school, when Mrs. Sampson, with a weary sigh, sank into her accustomed chair in the dining-room.

"Is the tide out, Jenny?" inquired Captain Otis.

"Yes," replied Mrs. Sampson. "The tide is going out, too."

"But the tide flows in again, and often brings treasures, you know," he asked.

"Not here; it brings only waves that threaten to overwhelm me. I do the best I can, Uncle; but Tom and the boys are getting quite beyond me."

"The ship fails to obey the helm, eh?"

"Yes, she is among breakers, Uncle; I don't know for what port we are making," replied Mrs. Sampson, using the phraseology familiar to her childhood.

"Jenny," said Captain Otis, "do you remember the ship that went ashore on the rocks in the harbor one night?"

"Yes, I remember; all on board were lost."

"Do you remember the cause of the wreck? You were too young, perhaps, to know; the harbor lights were neglected that night, and the ship mistook false lights for the true. Every harbor, every home, should keep its lights trimmed and burning, else every soul may be lost. Have you never lighted yours, or have they burned out?"

"Harbor lights?" questioned Mrs. Sampson.

"When I made for this port," continued her uncle, "there was little to guide me; the outer harbor was dark, and the inner one not much better. It pays to attend to these things, niece. A well-lighted home is a beacon that lights the path of many a wanderer, and sometimes draws him back when he is steering another way. Tom is making for another shore; the boys may follow in his wake."

"I see what you mean, Uncle," replied Mrs. Sampson. "You mean that the house was dark and cheerless?"

"Yes, and that the electric light, the light that dims all others, was not visible. It's the wife and mother that makes the home bright."

"But, Uncle, I can't possibly keep awake in the evening; I am so exhausted, I usually fall asleep with a heavy eye."

"And leave the children to spend the evening as they please, while Tom finds cheer elsewhere? You are making a mistake, niece; throw open your parlors every evening; keep the fire and the lights burning, and you'll be happier."

"But gas bills are so heavy, I do not see how we can afford it."

"You can not afford not to do it. Do one of your friends come in to spend an evening with you?"

"Not now," replied Jenny; "and it is a long time since I've been able to invite company."

"Tom is so fond of company, I'm not surprised that he goes to a club to find it. Keep your lights bright, and perhaps he will steer clear of the rocks, and make port again."

Mrs. Sampson was startled by her uncle's words.

When Tom came home, he was welcomed by a bright light in the hall, and a glimpse of the parlor showed him a merry group of children gathered around their mother in the cheerful room.

"Hain't Uncle Otis gone!" he inquired, in surprise.

"He went this morning," replied Mrs. Sampson.

"See what he left us!" cried the children, displaying games suited to the evening freshet.

The tea-bell called them to the dining-room.

"How festive we look to-night," remarked Mr. Sampson, noting the unusual light that was reflected from silver that seldom appeared upon the table.

"Harbor lights always have reflectors," thought Mrs. Sampson, as she glanced at the happy faces gathered around the board.

"Butter tasses better from a silver better-dish. Don't you think so, father?" asked "Janie."

"Yes, and tea from a silver teapot," he replied. "Better see them every day, Jenny; they won't wear out in our day."

The children interested their father in the new games until the evening was well spent. Mrs. Sampson, by keeping Harry up another hour, was able to return soon to the parlor, where she occupied herself with sewing, to prevent the usual drowsy feeling from overcoming her. The next evening, when Tom returned at a late hour from his club, he was surprised to find his wife and two older children awaiting him.

"What does this mean?" he asked. "What new leaf have you turned over?"

"I've only lighted my harbor lights," Tom replied Mrs. Sampson. "Uncle said our port was so dark that you and the boys were drifting towards another shore. Is it too late for you to change your course, dear Tom?"

"Please God, no!" replied Tom, energetically. "Uncle is right; we are in danger of making shipwreck. Keep the light bright, Jenny, and I'll steer straight for this port every time."—Selected.

People with thin heads of hair should use Hall's Vegetable Sulfur Hair Renewer to make the hair grow out thick, healthy and strong.

THAT OLD "BACH" AGAIN.—An old bachelor asserts that the best and quickest way to revive a lady when she falls in is to begin to take down her hair; if it ain't her own she will grab it in a jiffy. A better way to stop falling in is to procure hair of her own to use in Beard's Ointment.

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Why do they wear those Medals? Because they are the "Only" Upright "Diana" terms. Tunes done to order.

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Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JULY 27, 1887.

THE CONVENTION AGAIN.

Last week we referred to several matters which need attention in connection with the approaching Convention. Several others need to be mentioned. It is the habit of many of our churches to put off sending in their contributions to the Convention Fund until the last moment.

It will be seen by the report of the Central N. S. Association on the Grouping of the Churches, as published in the last Messenger and Visitor, that this Association has adopted the plan of local organizations to push on the work of the denomination.

Not wishing to be censorious, we believe that the fault is in both pastor and people, and that both pastor and people should arise and crush this evil in the sight of the Lord.

Perhaps there will be need to consider another question. The brethren in N. B. have the Seminary upon their hands. The Baptists of the Maritime Provinces have the Jubilee Thank Offering of \$50,000 for Acadia College to raise.

There will be need, as there ever is, of the presence and power of the Master of Assemblies, at our Convention gathering.

N. S. EASTERN ASSOCIATION.

The following was omitted from last week's report: 36 of the 45 churches of the Association reported. The letters show 321 baptisms, a total gain of 233, a total loss of 166, making a net loss of 233.

Care will need to be taken not to deal with absent church members in too summary a manner. Every effort should be made to find out their present residence, get them to take letters to the Baptist churches in the vicinity, or, if there be no Baptist church there, to report regularly to the home church and contribute to her funds.

On Monday afternoon a very dry communication was read in place of the usual stated circular letter. We hope to give it to our readers. The remainder of the afternoon was the reading of systematic benevolence

occupied the chief attention of the Association. We are glad that this matter, so vital to the welfare of our denomination, is brought into the regular business of this Association, and that a report is brought in from year to year.

Your committee beg to report: That we believe the Holy Scriptures teach systematic benevolence as clearly as they teach benevolence at all.

Here is system: (a). There is system as to who must give. "Every one of you"—not the rich give all and the poor none; nor, as is usually the case, the poor give most and the rich very little; but as the Holy Spirit says, in 2 Cor. 8:13, "By an equality, now at this time your abundance may be a supply for their want that their abundance may be a supply for your want: that there may be equality; for I mean not that other men be eased and you burdened."

(b). Here is system as to time: "First, day of, etc." It was not to be spasmodic at Association or special meetings; but there was a regularity in their giving.

(c). System as to how: "Lay by ye in store." They were not to wait for a special agent to come and work up their feelings. It was not to be feeling but principle. "Every man according as he purposed in his heart, etc." 2 Cor. 9:7.

(d). As to motive: "as God has prospered." They were not to give as others gave or as the church expected; give according to God's gifts in them. "ye know the grace of our, etc." 2 Cor. 9:8.

(e). System as to how much: "as God, etc." This "as" implies a proportion: In what proportion? The people of God of old, the Jews, were required to give him a tenth of their increase. Well, we ask, shall a Christian be meaner than a Jew? Paul seems to intimate that we are to practice the same, 1 Cor. 9:13, "Do ye not know, etc."

But, notwithstanding, this plain Scripture teaching, we find a majority of our churches, with little or no system.

We believe that churches which do this part of God's work well are blessed above others. "Bring ye all the tithes, etc." is a text with a big promise, and it ought not to be spiritualized.

Not wishing to be censorious, we believe that the fault is in both pastor and people, and that both pastor and people should arise and crush this evil in the sight of the Lord.

That the pastors begin, with all the sanctified vim they can command, to teach the people just what God does say on this point. Many Christians do not know how much is said about money in connection with the gospel. Many good people feel toward a pastor who says much about money as the highland Scotch felt toward Dr. Chalmers, when he proved by the multiplication table how many men it would take to run a church: "He was a smart man; but, very, very worldly." This comes from gross ignorance of God's word.

As a consequence, many pastors are very delicate on this point. But how can we rid our souls, if we are silent on this part of the gospel? We should preach it and back up our preaching by our example.

The churches must co-operate with their pastors. (a) By abolishing all other methods of this work; such as, appeals, fairs, etc., all of which it would be easy to show are detrimental to the cause of true benevolence. (b) By a strict course of action with reference to this text: "As ye abound in, etc." 1 Cor. 8:7. Nobody should be received into the fellowship of our churches until examined on this point, and any one in fellowship who can and will not give to the support of God's cause, should be promptly dealt with as a disorderly brother, not walking according to the Apostle's doctrine.

Your committee do not feel it would be wise for it to lay down a plan for the individual churches; but would heartily commend the Convention Scheme, for denominational benevolence.

Dr. Day gave an address in the interests of the Convention Fund, in which he pressed the need of keeping up the contribution to this fund as the first duty.

Bro. L. M. Weeks insisted upon the need of ministers setting an example in devoting at least one-tenth of their income to the Lord. Ministers are not in a position to press this duty upon their people until they do their own.

Bro. Cohoon admitted it required considerable courage in a minister to appeal to his people for money, but it should be done. He showed how he had dealt with his people and the success which resulted. The matter of giving was at the foundation of all our work. The reason why our young men go and stay away, is because our churches do not encourage them to return.

Bro. R. Tingley spoke of his experience since he adopted the principle of giving at least one tenth. He believed that the tenths would do more for us, when the one tenth was devoted to God, than the whole would otherwise. The Lord had prospered him financially, and he believed it was God's blessing on this principle.

Bro. M. Gross gave his experience also. He was embarrassed in circumstances, when he began devoting one-tenth to the Lord. From that day till now he had never wanted for money, and had been relieved of much care.

Bro. J. T. Horsman, as a layman, desired to reverse the usual order and preach to the ministers. These were most at fault for the small giving of their people. Ministers often tell the people about giving, but do not teach them—give them information.

Dr. Sawyer thought we spend much time at our Associations to get up steam and as soon as we go home it evaporates. We want systems to afford a channel in which our warm feelings may find practical expression. If there is to be system there must be a few to take up the burden of working the system. We cannot give to the Lord. All we have is his, and we are only his stewards, to administer his property. The thought of the great unused power of the denomination is overwhelming. We must have leadership, both of ministers and laymen, if this power is to be used.

This discussion was one of the most profitable of the Association, and will, we believe, make a lasting impression on many hearts.

The evening platform meeting in the interests of education was fairly well attended.

Dr. Sawyer was the first speaker. He represented an old institution. The growth of the denomination since the founding of Acadia college had been great. The church is the most exalted organization on earth. Its object is to uphold God's cause and uphold his truth. Each church has it in its power to uplift the community where it is, and permeate them with its principles. How is the church to be prepared for this mission? It must be by the cultivation of the gifts her Head has placed within her. Our weakness and shame is that so many church members think they have nothing to do after their own salvation but to pursue their worldly and selfish aims. There is need of the development of the gifts of the church to provide leadership for the faith, ministers and workers. This requires institutions of learning. If there be need of education, we cannot leave the world to provide it. What higher privileges than to be able to send our children where they can be taught under strong Christian influences. The brethren would be surprised at the warmth of the religious life of the students at Acadia. For your own sake, for the sake of the church and of our Lord, think these things through to their right conclusions.

Dr. Hopper was probably interested in the matter of education. Our educational work, especially of Acadia college, reflects more honor on the Baptists of these lower provinces than anything else. He was profoundly convinced of the need of our raising the \$50,000 jubilee offering. He was also deeply interested in the Seminary of N. B. He gave a sketch of the history of the Seminary. Jos. Grandall was the first president of the N. B. Education Society. We were the first in N. B. to open a school free from ecclesiastical ties. The past history of the Seminary taught us to have faith in God and go forward. The main building, at St. Martins, which is now ready for the roof, was described. It will be the best academic building in the Dominion. He believed the \$24,000 of stock subscribed was good. We need this Seminary to complete our common school system. When the child goes from the common school to be a Christian academy to which to go. We need it for the sake of Acadia college. We gather them into the Seminary and pass them on to Acadia. We need the Seminary for the sake of our denomination. If we do not have an institution of our own our children will go to those of others and will be alienated from us in sympathy.

Bro. Cohoon described our three institutions at Wolfville. These three institutions belong to the denomination in the Maritime Provinces. They are controlled by our Convention directly and altogether. The \$50,000 asked for a jubilee fund, is to be an extra. Fifty years ago there was but one educational institution in the provinces, and this was closed against all who could not subscribe to the thirty-nine articles. We had no educated men. But God provided us with them by converting a number of this class in Halifax. He showed the hand of God in the founding of Acadia, in the struggle for a charter, in the erection of the building, in giving us Dr. Cramp in place of Prof. Chipman, when he sank beneath the Basin of Minas, in the help at other times of great trial, in the saving power which has continued to visit the college year after year through all her history. We should make up this thank-offering also because of what Acadia has done for the denomination, in the consecration of the best talent of our people that have been received there,—ministers, missionaries and prominent laymen. To raise this thank-offering is more than a matter of mere sentiment. We need it. The college is run more cheaply than any institution on the continent; but still the income of the college does not meet the present expenditure, while there is absolute demand for enlarged advantages, which will make it necessary to have a larger income.

These addresses were heard with great attention, and seemed to make a deep impression.

On Tuesday some attention was given to the grouping of the churches in the Association. A resolution was adopted, committing the Association to the principle of grouping. This is a matter of great importance. If our churches are all to have pastoral care, we must have them grouped.

The report on Sabbath schools with some routine business occupied the rest of the session. This report was an excellent

one. Brethren Swaffield, Weeks, Corey, Drs. Sawyer, Day, and Bro. Cohoon participated in the discussion. The attendance, however, was small, it being impossible to keep delegates to the close of the Association. The old plan of requiring children to commit Scripture to memory was recommended. The children should be taught to give, and when they grow up, they will be liberal. All should be Sabbath school scholars and workers.

The Association adjourned to meet with the Moncton church the third Saturday in July of '88.

GROUPING THE CHURCHES.

The following is the preamble and resolution passed at the Eastern N. B. Association on the important matter of the grouping of the churches. We ask for it the special attention of our pastors and churches. Very much depends upon how the suggestions of this resolution are carried out. If churches refuse to unite with others to form a field of labor for a single pastor, or if pastors break up groups by accepting calls to single churches in them, the grouping which is so evidently for the general good of the churches, will be effectually hindered. We are sure serious consideration will prevent any obstacle of this kind being thrown in the way of this movement to advance the work. This is the resolution:

"Whereas, It is necessary for the continued existence and growth of our weak churches that they should be regularly supplied with pastoral watch-care and instruction, and

"Whereas, Such pastoral oversight cannot be provided without these churches being grouped in convenient pastorate, and

"Therefore Resolved, That this Association urge upon its churches, and ministers to co-operate with one another and with the Home Mission Board in effecting and maintaining a convenient system of grouping."

A BARRIER TO CHRISTIAN UNION.

In the Presbyterian Review for July, Prof. C. A. Briggs discusses the "Barriers to Christian Union." Among these is the demand for uniformity of worship. Under this head he refers to the Baptist position and says:

"The greatest difficulty remains in the celebration of the sacraments. Many of the Baptist churches hold that immersion is the only mode of baptism. This implies that all who have not been baptized by immersion are not members of the visible Church, and that therefore there are other visible churches than these Baptist churches. The doctrine of close communion is a necessary consequence of this doctrine, for on one can rightly partake of the Lord's Supper who has not been baptized. We apprehend that our Baptist brethren do not realize how intolerant this position really is. It is more intolerant than the doctrine that refuses to recognize the validity of the ordination of the ministry of non-Episcopal churches, for this doctrine only denies the ministry of these churches, while it recognizes their baptism as valid, and that they and their people are members of the visible Church of Christ. But the Baptist doctrine with one blow destroys the ministry and the church-right of all the people of other Christian churches by refusing to recognize the validity of their baptism. . . . We would suggest that if Baptists could affirm from their point of view that the baptism celebrated in other Christian churches is valid as to its essence, owing to the application of water in the name of the blessed Trinity, though irregular in form, the barriers would be removed. Other churches recognize baptism by immersion as valid, and the ceremony might, by common consent, be left to the conscientious preference of congregations, or even individuals."

On this, we remark: 1. We are glad to see that Prof. Briggs admits that close communion is the necessary logical outcome of holding immersion only to be baptism. The adoption of open communion, while holding that immersion only is valid baptism, would, in his view, but make Baptists inconsistent, while it would not lessen the obstacles to Christian union.

2. He also declares that church membership and visible churches and all ministerial and church-rights depend upon valid baptism. How strange it is that Pedobaptist scholars, believing that baptism conditions so much, should be willing to substitute for the baptism of the New Testament what they admit the word baptize never meant, and what they admit the apostolic church never practiced.

3. Those who abide by just what Christ commanded in baptism are not responsible for dissemination, but those who have substituted something in its stead. We are sure our Lord does not want those who follow his exact instructions to take liberties with his commands in order to accommodate those who are compelled to admit they have departed from his directions. Will our Pedobaptist brethren never entertain the idea that it will be easier for them to adopt immersion, which they admit to be scriptural baptism, than for us to his against our consciences, and admit as baptism what, according to the scholarship of the world (and the plain teaching of the New Testament, is not what the word baptize signifies?

4. We are not alarmed at the accusation of intolerance. The truth is the most intolerant thing under heaven. The reason is that it is like its author, who never tolerates error. While we admit the

right of every man to form his own opinions, and to have the utmost liberty to hold and propagate them, providing they do not infringe upon the rights of others, we hold that those who are convinced certain views are erroneous, can be nothing else but intolerant of them. The tolerance demanded asks us to accept these views as of equal practical worth with our own, which we do not believe. We cannot be tolerant of them and not be false to ourselves, to conscience and to God.

5. Our Lord was regarded as very intolerant while on earth, and so were the apostles. He did not tolerate the commandments of men, or the traditions of the elders, but poured out upon them his indignation. Paul was not tolerant of the Judaizing teaching. We are in good company when we are intolerant of error.

6. We need to keep in mind two things that Prof. Briggs seems to have overlooked. First, to have the truth as to baptism is worth something. Second, to have and hold the truth as to baptism is required of us by God, and binds our consciences. He assumes that uniformity in the sacraments constitutes a barrier to Christian union. Is this so? Did our Lord command anything more than a single act in this rite which ever signifies the same thing? If not, then does not God desire uniformity in the sacraments? If so, then those who depart from what was originally the uniform practice are responsible for the barrier to unity, and should take it away at once by returning to the one baptism.

7. But even though we gave up immersion as the only baptism, there would still remain the most formidable barrier to the union of Baptists and Pedobaptists. We could never suffer the constitution of a New Testament church to be broken down, and all, both bad and good, to be received into the fold through infant baptism. The church of Christ for those who have life from Christ is our most precious principle, which we will not yield, while we have breath to protest against its violation.

THE WEEK.

The Crimes Bill has passed through the House of Commons, and has become law. Balfour has made a trip to Ireland and has had a conference with many of the Irish notables from various parts of the country with a view to the best way to put the law in force. The Land Bill is under discussion in the Commons, after having been passed through the Lords. The Conservatives are at the mercy of the Unionists, and have been compelled to modify the Bill to meet their views. This has been felt to be a humiliation by many of that party. It is either to submit to the dictation of the Unionists or resign. The bye-elections still show an extraordinary turning of the public sentiment towards Gladstone's policy. The poorer voters are not pleased at the proposal to reimburse the Irish landlords out of their earnings. The Conservative papers are urging upon the Unionist's leaders the duty of accepting seats in the cabinet, which means the virtual amalgamation of the two parties. It seems pretty evident that there will be no Unionist party after the next election. The question is whether the Unionists will consent to share the fortunes of the Conservatives or be dissolved, part going to the Conservatives, with Hartington at their head, part returning to their old party. If any hold out for separate existence, it is probable that they will be left high and dry. Perhaps Chamberlain's prospects are as dark as those of any, as he would not be able to take a place with Conservatives, while he will not again be trusted by the Liberals.

At last the Afghan boundary question is said to be settled. There has been a compromise. Judging from the past, Russia will accept the concession made to her, and will then find means to reopen the question of her concessions to Great Britain.

The French chambers have passed the mobilization bill by a large majority. The German government have entered a complaint of the way Germans are ill-treated in France. The feeling between the countries does not grow better, but worse. The Germans are very active in military matters about Metz.

The election of Ferdinand to the throne of Bulgaria still hangs fire. Russia will not give her assent. There are evidences that Russian emissaries are at work stirring up a party.

The heat has been terrible in parts of the United States, during the past week. Hundreds have been smitten down with sun stroke. In some states the drouth has destroyed the crops over large areas. But the drouth has been succeeded by a general deluge of rain. In Great Britain there is the same complaint.

The report of crops in New Brunswick shows that they are all above the average. In Nova Scotia, in sections where the land is light, especially along the Atlantic sea-board, the hay crop is light. The fruit crop promises well, as does the yield of potatoes. On the whole, the outlook is good.

There is a rumor that Stanley has been slain, but it is discredited by the authorities in England.

QUESTIONS.

I wish to ask "Layman" does the term, "born of water," appear in medical literature, either ancient or modern, to denote the natural birth. Or would Nicodemus be more likely to suppose Christ to be speaking of the natural birth in John 3: 5,

when he says, "born of water," than the readers of the New Testament are to take that meaning from it to-day?

Answer.—This question was mislaid, but we insert it now. The whole exegesis of "Novus" and "Layman" turns upon the answer. Our own opinion is that "born of water" never had this significance, and that this is fatal to this exegesis.

Is it not consistent with Baptist doctrine and practice for a Baptist church to appoint a delegation of its members to visit adjacent districts (where part of its members live) to receive candidates for baptism and church membership, when the parties in said district wish church so to do? Would it not also be right to hold a conference in districts away from church building when it is felt that it is more convenient for parties wishing to join church, and as convenient for church.

Answer.—Under these circumstances, yes, in each case. Where there is any question pending, however, upon which there is sectional feeling, it would be better to have church meetings at the centre, where there could be the fullest representation.

Three Weeks at St. Martins.

Finding much work of a pastoral character to be done here, in consequence of the age of the venerable Dr. Bill, the former pastor, and the large gathering, in connection with the Rev. Chubbuck's services here last summer, I spent the first two weeks in the homes of the people by day, ending each day with a meeting in some section of the field. The results have been most satisfactory in the increase of the Lord's day congregations at the centre, and the general quickening of the religious life of the people.

The efforts of this week thus far (Thursday, p. m.) have been concentrated on Fairview, a beautiful farming settlement of twenty-five families, about five miles from the centre. The results have been glorious. God has wonderfully honored his own word. I held three meetings with the people the first day, (the first being a funeral service). On the second evening more than twenty rose for prayer, and each evening adds to the number. I think there is not one home in which there is not one or more anxious or rejoicing souls. The people are a mixture of Methodist, Episcopalians and Baptists, but all come to the meetings, men, women and children, and all seem to be blessed. There are but three Baptist members in the settlement, but I trust they will soon have company.

I have preached three times at Salmon River, a lumbering village about six miles from here, where, in two large mills, they cut between ten millions and fourteen millions of lumber per annum, employing, of course, a large number of men. God is moving upon the people there also. I go there to-night, and I hope to have good news to report. I earnestly solicit the prayers of the reader that the dancing houses of these communities may all become houses of prayer.

D. G. MACDONALD.

St. Martins, July 21.

P. S.—Friday morning. Had a season of refreshing at Salmon River last night. All seem to be impressed, and eight or ten asked for prayer. More anon. D. G. M.

W. B. M. D.

Cavendish, per M McNeil.....\$15 00
Hopewell Hill, per M C Hamilton..... 4 00
Jacktown, per M E March..... 9 00
St John (Leinster St) to constitute
Mrs A W Masters life member 25 00
Windor, per Mrs John Nalder..... 25 00
Weymouth, per Mrs C Hankinson..... 6 00
Cumberland Bay, per A M Haux
berst..... 31 00
Upper Economy and Portauque, per
Mrs S Fallon..... 14 74
Honorville, per Mrs Thos Holmes..... 2 50
Ohio, per Mrs Parker..... 1 10
Yarouch (First church) per A C
Robbins..... 25
Halifax (First church) per M R Sel-
den..... 20 65
Chester, per Mrs J F Kempton..... 8 20
Market, per Mrs M C Carmic..... 6 00
Margaree, per Lydia Burton..... 7 40
" Mission Band for W B M
U, per H Friesz..... 3 60
O-borne, per Mrs D Drieman..... 7 95
" Mission Band for W B M U..... 3 20
Port Greville, per Mrs L Harfield..... 3 25
Riverside, per Mrs H E Leach..... 2 25
Cambridge, per Mrs W Piesse..... 9 71
Fredericton, E J Phillips..... 20 00
Torbrook, per Mrs Wm Brown..... 16 00
Lawrencetown and Valley West, per
L C Wheelock..... 16 25
S. J. MANNING.

Received for Acadia College.

ENDOWMENT.
Estate late H M Parker, per Rev
S B Kempton.....\$ 25 00
Sale of the "Armstrong Dyke"..... 100 00

INTEREST.
Estate late H M Parker, per Rev
S B Kempton..... 5 50
Wm Cummings, per Rev S B
Kempton..... 66 00
J M Lyman, per Rev D A Steele..... 2 40

CONVENTION FUND.
Per Rev G E Day, D D, \$100, 200,
100, 250, 100..... 750 00

SPECIAL TO CURRENT EXPENSES.
E C Johnston, per Rev S B Kempton..... 20 00
Jas and C E Coombs, per Rev S B
Kempton..... 4 90

INDEBTEDNESS FUND.
(Omission) Joseph Marks, per Dr
Day..... 3 00
(Omission) John March, per Rev
E N Ferry..... 25 00
Rev D A Steele, Rev H E Leach, 25 00
" X Z CHURCH, St MARTIN,
Wolfville, 20th June.

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ELGIN, A
Missionary
N. B. Assn.



ROYAL BAKING POWDER Absolutely Pure.

Intercolonial Railway.

77. SUMMER ARRANGEMENT. '87.

ON AND AFTER MONDAY, JUNE 13, 1887.

Table with columns for Day Express, Through Accommodation, Express from Halifax and Quebec, and Day Express. Lists train routes and times between Montreal, Quebec, and Halifax.

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Richardson's New Method for the Pianoforte.

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News Summary.

DOMINION.

The following clipping, from the Baptist Courier, of Greenville, S. C. will be read with interest by a goodly number.

The chair of chemistry and physics in Furman University, made vacant by the resignation of Prof. B. M. Parks, was filled last week by the Board of Trustees in the election of Mr. W. F. Watson, a native of New Brunswick, who graduates this month at Colby University, Waterville, Me.

Liquor fines totalling \$6,570 have been imposed in the Montreal Police Court since Jan. 1 up to date.

A Catholic priest Rev. Father Dumas, died at Campbellton last week, from hemorrhage of the stomach, induced by efforts at arriving in from the effects of the upsetting of his canoe while fishing.

At Montreal, July 22, whilst two men were engaged in assisting to pull down the walls of the St. Lawrence sugar refinery, a large iron pillar, up which they had climbed, gave away, and precipitated them into the ruins, a distance of 70 feet.

On the 19th inst., about a dozen English boys sailed for St. John from Liverpool; on the 2nd of August 20 girls, and on the 16th August 12 boys will also sail for St. John.

A special number of the St. John Saturday Gazette, double its usual size, will be issued on Friday, 29th. It will be a most interesting number, and should be read by every body.

One hundred and fifty thousand dollars was paid to the fishermen, of the lower provinces, this year as fishing bounties.

Charles W. Clements, shipping master at Yarmouth, died on Monday evening last at the Massachusetts General Hospital, Boston, whilst he had gone to receive medical treatment. He had been in ill health for some time. Mr. C. was one of the oldest shipmasters of Yarmouth, having for many years commanded vessels chiefly in the West India trade.

An excursion train was run over the Elgin Branch on Sunday, bringing a few to the Association and a large number who went to Gordon Falls on a fishing and picnicking occasion. This is an open violation of the Sabbath that should be discontinued.

What is claimed to be the biggest salmon ever caught in the St. John is now on exhibition at Mr. Wilmut Gauin's store. It was netted the night before last by Wm. McKee, about six miles above town. It is a monster and turns the scales at 38 lbs.

It now transpires that the railroad accident at St. Thomas, Ont., recorded last week, was caused by two train employes being too drunk to attend to their duties. Many of the injured as well as the relations of those killed in the collision will bring suits against the Grand Trunk railroad company.

A bear attacked Mr. John B. Crowe, of DeBer, the other day, and was in a fair way getting the best of the fight when assistance arrived.

Since the opening of the prosecution in September last, Scott Act fines to the amount of \$350 have been paid, and five persons have been imprisoned. Ten places where liquor was sold have also been closed up, and several saloon keepers found it necessary to get out of town with more than ordinary despatch. It would seem that the Scott Act is being enforced to some extent at least.

Disastrous forest fires have been ravaging Cape Breton. A tract of at least one hundred square miles of country, between Sydney and Cow Bay, has been completely devastated. It is said to be the worst fire known in the island.

Annual competition of the N. S. Rifle Association at Bedford Range Aug. 2nd.

Channery Sears, of Midgie, West. county, fell off a wagon load of lumber, on Saturday and was killed, the wheels passing over him.

The executive committee of the Kings Co., N. S., S. S. association has decided to hold the next annual convention in Wolfville in September.

Friday's Sun: Yesterday morning Samuel Wilmut, who is in charge of the fish breeding department of Canada in this city, Mr. Wilmut will go up the St. John River this week for the purpose of examining the lakes, etc., with a view of introducing into the lakes and rivers of New Brunswick some of the western fish, including the white fish and the salmon trout. It is in the region of the gorge, and to ascertain whether our inland waters are adapted for these fresh water fish, and if so to introduce them. Mr. Wilmut will visit the various lakes in Kings, Queens and Sanbury counties. It is also intended to stock the rivers of the province, which have been almost denuded of these fish. Mr. Wilmut has visited the Restigouche, where he has secured 400 salmon spawned in reservoirs. These fish were caught by the net fishermen, from whom they were purchased by

the government. In October the spawn will be taken from the reservoirs and placed in the river, and the salmon set at liberty without any injury. In this way the parent fish will be preserved and the eggs placed in the river.

Some St. John capitalists have organized a company to be called the Canadian Atlantic Steamship Company, and New York capitalists are to be enlisted, to make the enterprise a success. The company has tendered for the Atlantic mail service, under the proposed contract with the Dominion Government, making St. John and Halifax the terminal points in winter, and it is stated that this tender is the only one covering both of these ports. The Allan and Dominion lines will have to look out for their laurels.

The catch of mackerel at Bouris, P. E. Island, is extraordinary. They were never known to be so plentiful there before. One man with a small seine took 100 lbs. the first dip, and some hand fishermen are reported to have caught 5,000 at a trip, making 1,000 for each man, on the hook and line. The fish are all inside the limit, and American vessels are anxiously waiting outside, but dare not approach, as the cutters are on hand for protection.

Extensive forest fires have been raging at Harbor Grace, Newfoundland, destroying valuable timber lands and the head-quarters building of the Placencia railway. Carelessness is the cause and Parliament will investigate.

There have been severe snow storms in the Swiss Alps. Six tourists, including three sons of the director of Zurich College, have been lost on the Jungfrau. Several were seen on the mountain, but their efforts were unsuccessful. The missing tourists were all Swiss. They were all trying to make the ascent of the Jungfrau without guides.

A report from West Africa, states that Henry M. Stanley, the African explorer, has been shot dead by natives with whom his expedition had been fighting, in order to obtain supplies. The report lacks confirmation, and is discredited in London.

A dispatch from Cairo, July 21, says a report has been received that a tribe, friendly to Egypt, attacked the Mahdists under Osman Digma, near Kassala, and that 1,200 men were killed.

Twenty-five deaths from cholera, occurred in Catania during the past twenty-four hours, says a dispatch from Rome, on the 21st. The people remain struck dumb. Robbers are pillaging the houses, whose owners have fled to escape the scourge.

M. Delessepe presided at meeting of the shareholders of the Panama Canal, at Paris on Thursday. Dom Pedro, Emperor of Brazil, was present. The annual report showed a decrease in the former canal since the canal would be finished in 1889, but expressed hope that connection between the Atlantic and Pacific would then exist across the Isthmus of Panama, and that the works would be completed soon afterwards.

Dr. Tourjee, Director of the New England Conservatory of Music, who has been absent from his post for the first time in about twenty years, on account of protracted illness, is still at Block Island, where he is residing regarding his strength. He expects to be so fully restored by September, to resume his duties at the opening of the Fall Term. To relieve himself and Mrs. Tourjee from many details in the care of the Institution, he has called in his assistant, Rev. Charles Cotton Kimball, D. D., of Benning, Vt., and Mrs. Kimball—the former as Superintendent of the Home, and the latter as Preceptress. Dr. Kimball is a graduate of Beloit College, and has had twenty years of successful experience as pastor and educator. Mrs. Kimball brings to the work a wide acquaintance with the needs of young people, and a happy faculty in dealing with them. Their coming promises to be a great help in continuing the admirable administration of the Conservatory Home.

The cotton crop which is now maturing in the south, promises to be the largest ever raised in the United States. It is now estimated that it may reach 7,500,000 bales, or half a million bales in excess of any previous year.

The city of Syracuse, New Mexico, is governed by a city council of women.

Out of twenty-five analyses of milk made in Brooklyn, N. Y., the other day, only one proved to be pure.

One of the most disastrous storms ever known in West Virginia swept over the counties of Wirt and Wood last Wednesday night, doing a large amount of damage to property and injuring a number of people. Many buildings were demolished at Elizabeth and the crops and orchards in the vicinity were to a large extent ruined.

By the burning of the storage warehouse in New York the other day, at least seventy-five pianos were destroyed, together with 500 trunks of valuables, fine paintings, jewelry and silversware.

The Illinois Club of Chicago has the largest table ever made from a single plank. It is fifteen feet long and six wide, and was cut from a California red-wood tree.

The bill taxing wine rooms \$10,000 passed the Georgia house Wednesday. It is thought that the senate will also pass it. This is prohibition under the guise of tax.

If you wish to restore the bloom to your wasted cheek, and so improve your health that plumpness and strength will succeed remedial and healthy purgation, try Ayer's Sarsaparilla. This remedy will benefit you more surely and speedily than any other.

Sir John B. Thurston, governor of the Fiji Islands, arrived in Chicago on Wednesday, on his way to England. He says there are about 120 islands comprising his charge, and at present the population of the islands is about 120,000 natives and 3,000 Europeans. The principal products of the islands are coconuts and tea, and lately English planters have succeeded in raising a good quality of coffee and cotton. Owing to the humanizing teachings of his predecessor, Sir Arthur Hill Gordon, cannibalism has become obsolete and today there are not few manufacturing enterprises to be found on any of these islands. Some years ago it was found to be exceedingly difficult to induce the lazy and careless Polynesian natives to work on the plantations, and the government finally concluded to send to the islands in uterine

Coolies from India, and at present there were about 8,000 of these laborers, whose services are let by the government agents on specific contracts.

Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala. says: 'I used Scott's Emulsion on a child eight months old; he gained four pounds in a month.' Put up in 50c. and \$1 size.

Conventions Funds Received.

Table listing funds received from various locations: Newcastle, Northumberland, Rev J E Fillmore, Hopewell, Jacksonville church, F. M., Edward Anderson, Sackville, Harvey list, Rev E C Corey and wife, Bayfield church, N. B., Rockport, N. B., Alma, N. B., Caledonia, N. B., Hillsborough 4th, Dorchester, Hillsborough 2nd, Midgie, Sackville, Salisbury 1st, Elgin 1st, Elgin 3rd, Pictoucadie, Covevale 1st, Butternut Ridge, Canaan church, F. M., J H Fowler, Mrs Geo Churchill, India.

July 23. G. E. DAY.

Western Shore. Mrs. John Bradshaw, Chester, Amos Hulbey, Hubbard's Cove, Mrs. Chandler, Fox Point, Mr. Bugelow, Farnboro.

Union Baptist Seminary. Contributions received in response to special "Appeal".

Table listing contributions to the Union Baptist Seminary: Rev. J. Jewett, L. St. Stephen, W. H. Jenkins, Lic. N. S., W. A. Gallant, W. S. Porter, N. S., 2nd St. Baptist, Rev. J. H. Tupper, Minnie Hicks, Hartford, Conn., U. S., A. R. Emmerson, Stephen Knowlton, N. S., Amos M. Gauson, Isaac Gaudin, Thomas Davison, Dimock Davis.

G. O. GATES, for Com. Will not all our churches and friends now quickly respond to the urgent appeal. Keep us reporting, brethren and sisters. G. O. G.

FROM THE SUNDAY-SCHOOLS. Previously Acknowledged, Foodstock S. S., Lower Kingsclear, Second St. Martin's, Portland S. S. (instalment).

Denominational Meetings for 1887. CONVENTION OF THE MARITIME PROVINCES. B. H. Eaton, M. A., Q. C., President; Rev. E. M. Keirstead, Secretary; at Charlotte town, P. E. I., on Saturday following August 18th, at 10 a. m.

N. S. AFRICAN.—Rev. A. W. Jordan, Moderator; P. E. McKerron, Clerk; meets at Halifax on the first Saturday in Sept'r.

N. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River on the second Friday in September, at 10 a. m.

The Learned Societies. Through their members have testified to the great efficacy of Putnam's Painless Corn Extractor. It provokes no line of demarcation, securing alike the good will of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Putnam's Corn Extractor.

If you want NICE BUNS use Woodill's German Baking Powder.

DO NOT Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear.

Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearline.

JAMES PYLE, New York. Sold Everywhere.

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

BARGAINS AT McNALLY'S. Carpets and Curtains at Reduced Prices.

Great Clearance Sale of Men's Hats and Furnishing Goods; 10c. Amos Cream and Glassware, imported just in time to save the advance on duties, will be sold at old prices. Toronto Silver Plate Co.'s New Goods at low prices, several other kinds of New Furnishings, all kinds, prices low; a fine stock of Furniture Coverings, Gilding, Gold, and Silver also, House Furnishings, Dry Goods very cheap.

J. & G. McNALLY, FREDERICTON, July 25, 1887.

Harold Gilbert's NEW CARPET STORE.

Why this is the best place in the Maritime Provinces to buy CARPETS & HOUSE FURNISHING GOODS.

- 1. The Stock is all New, imported this Spring.
2. Bought from the best known makers.
3. Replete with all the novelties, affording opportunities for selection not to be obtained elsewhere.
4. Comprises Goods in all qualities, from the Cheapest to the Best.
5. Everything marked at lowest living profits, no discounts.
6. The most wonderful values ever shown.

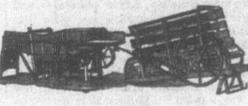
Don't forget the address, HAROLD GILBERT, - 54 KING STREET,

If you reside out of town, send for samples. Make your selections early and have your Carpets made and ready to lay at short notice.

STOCK. BRUSSELS AND TAPESTRY CARPETS WITH BORDERS.

VELVET, THREE-PLY, WOOL, UNION, and DUTCH CARPETS, OILCLOTHS, LINOLEUMS, MATS, RUGS, MATTINGS, KENSINGTON SQUARES, FELT SQUARES, CURTAINS, CORNIC POLES, ETC., ETC., ETC.

HAROLD GILBERT. 54 King Street, - Saint John, N. B.



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Matchless Machines.

That we have for sale, and their cost.

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Knowledge of the best machines, is Power.

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MARTINEE Congregational U. S. provinces has been strong in our statistics will show, however:

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