Messenger and Visitor.

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VOL. I — SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 23, 1885. — NO. 38.

—NOTICE—At a meeting of the Directors of the Maritime Baptist Publishing Company, held at Amherst, N.S., Aug. 22nd, it was unanimously resolved to offer the MESSENGER AND VISITOR to new subscribers from the date of their subscriptions to the end of the year 1886, for $2.00, if paid before the end of the year.

It was also resolved to give the paper to all old subscribers at and from the beginning of the new year at the rate of $1.50 per year, if paid within 30 days from the beginning of the year, and to new subscribers at the same rate, from the date of subscription, if paid within 30 days from the date of subscription. If not so paid, the price in all cases will be $2.00 per year.

—ALL OUR READERS will be glad to hear the good news from Wolfville. It is confidently expected that this will be the most prosperous year in the history of our Institutions there. The attendance at the Academy and Seminary, and the prospect for an increase of students later, and for the attendance at the College, were never better.

—THE AGRICULTURAL LABORERS of England must, many of them, be in a state of great ignorance when they know so little of what has recently been done for them, as the following incidents seem to show:

A clergyman from the Midlands describes the benighted condition of his flock. One man uttered "a short, loud guffaw" on being told he had a vote. Two cobblers smilingly said that the parson was a man who must have his little joke. In another village one of the young ladies of the parish distributed some handbills, being notices of a political meeting. A man who received one went to the parson. "Be I obliged to go to this 'ere meeting, sir?" Clergyman: "No, certainly not, if you do not like." The laborer scratched his head, and said: "Because, sir, Miss have served I with a summons."

—HOW OFTEN do we hear the remark, when one is called upon to do some form of service for the Master, "I will engage in it if Mr. or Mrs. —— does also." What a low sense of individual responsibility is revealed in all such statements! Does our Saviour excuse us from duty because others are neglectful? He trod the wine-press alone for us, and it is the least we can do to serve Him, even though we have no one to aid us. Our Saviour wants each of us to care for His will only, and not have our action determined by that of others. And yet, how much of many lives is governed by other considerations than the wish of our Lord. How few who will serve the Saviour and seek to save the lost, all the same, whether there be many or few to help them. We all need a greater sense of individual responsibility, a greater regard for what our Lord requires, and for that alone.

—WHAT MIGHT be done were all our church members to give one-tenth of their income, is seen in the amount contributed by the Mormons. They enforce the tithing system, and less than 175,000 of them contributed, last year, $3,000,000 for missions. Neither does this system make them poor, as the amount of the tithes demonstrates. Why cannot our people do this much, at least, for Jesus' sake? Some have adopted this rule, and are blessed in it—why should not all? On a similar scale, the Baptists of America would give about $42,000,000 for missions each year, and our Maritime Baptists over $680,000, or over 42 times the amount at present given.

—ONE OF THE "OLD-TIME" PREACHERS used to say that "you might as well talk of an honest thief, or a truthful liar, as of a *lazy Christian*." It does seem strange that one who has been saved by the blood of Christ, and who believes in the merits of heaven and hell, can be slothful during the little time he has to rescue the perishing who are on all sides. Reader, are you an earnest worker for Christ and men, or are you a sluggard in the face of the cross of Christ, of death, and of eternity?

—BRO. D. G. MCDONALD has published a leaflet on baptism. It condenses much argument into a small space, and puts the case in a most convincing way. It is well fitted to assist candid enquirers, and will be helpful to all.

—HOW MUCH MORE pleasure we should enjoy did we but have a supreme regard for the will of God. No man can be truly happy who governs his life and who has his feelings ruled by what men may think. If we but try and do right, we always know what our Heavenly Father thinks of us, and there is never any danger of misunderstanding. When at the mercy of public opinion, we are never sure of satisfaction, for it changes with little reason, and we are seldom certain what it really is. It is this sole regard for the approbation of God which has been the secret of the most part of all the moral heroism of the past, and no man is strong until he gets in the habit of looking up to God, and seeking in His smile the recompense for the frowns of men. Let us get up a little higher this year in regard for the divine approbation, and get some more of the strength and joy it gives.

—MR. ETHELRIDGE, F. R. S., of the British Museum, London, a first-class working scientist with one of the finest opportunities for study to be found in the world, gave the following testimony, recently, on the evolution theory of Darwin:—

'In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. *There is no such thing as a fossil man.* Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views.'"

—THE FOLLOWING correspondence in the *Halifax Herald* explains itself.

EXPLANATION GIVEN.

To the Editor of the Herald:

SIR,—The following communication appeared in a recent issue of your valuable paper:

"A late issue of the Christian Messenger and Visitor, of St. John, N. B., contains the following remarkable statement, as part of an editorial answer to a question concerning the relation existing between the Baptist churches and the B. and F. Bible society. 'It seems to us a little hard that Baptists, who have more converts on the foreign field than all their Pedobaptist brethren together, etc.,—the rest of the sentence it is not necessary to quote. Here is a claim that the Baptist denomination is doing more, and more successful mission work in the foreign field, than all other evangelical churches combined. There would be a ludicrous side to this boasting were it not so far from the merest semblance of truth, and had it not been found in the editorial columns of a religious weekly. Certainly this extraordinary assertion cannot have been published in ignorance, nor dare it be hinted that there was intention to deceive.

Will the editor rise and explain, or will he kindly correct the error and be more modest in the future. JOS. G. ANGWIN.

Liverpool, N. S., Aug. 25th.

We are happy to explain. We had in mind the American missions, when making the statement to which exception has been taken. According to tabulated statement in the Missionary Review of July and August, there are 117,841 communicants in the mission churches of the various branches of the American Baptists, while there are 151,491 in the mission churches of all the other denominations combined. It must be remembered, however, that none are received into Baptist churches but those who not only renounce heathenism and give mental assent to the truth of christianity; but who also give evidence of regeneration. According to the published statement of a returned Methodist missionary, the practice is very general among our Pedobaptist brethren to reckon all as church members who accept christianity as true, whether converted or not. Bearing in mind the greater strictness of Baptist missionaries and mission churches in the reception of members, there can be little doubt but that there are more real converts in our American Baptist mission churches than in those of all the other denominations combined. We do not speak of this boastfully. We rejoice in the work done in the mission field by all denominations, and desire to see it blessed and enlarged an hundredfold. Perhaps this explanation will satisfy Mr. Angwin.

EDITOR MESSENGER AND VISITOR.

St. John, Sept. 11th.

—THE FOLLOWING, from Mulhall's Statistical Dictionary, will surprise many. The murders to every 10,000,000 of population is as follows in eleven of the greatest nations: England, 237; Belgium, 240; France, 265; Scandinavia, 266; Germany, 279; Ireland, 294; Austria, 310; Russia, 323; Italy, 504; Spain, 533; United States, 820. It thus appears that murder is nearly four times as frequent in the United States as in England, and much more frequent than among the dirk-using Italians, and the revengeful and fiery Spaniards. Neither can we attribute this pre-eminence in crime to the foreign element in the United States. Statistics show that in cultured Massachusetts the proportion of criminals among the native population has more than doubled in the last thirty years. The *Christian at Work* attributes this dark showing to the spread of infidel doctrines, of cheap sentimental literature, the decadence of family training, and the ease with which divorces can be had. These are, no doubt, among the chief reasons; but we believe another is the ease with which justice can be defrauded and capital punishment evaded. The Christians of America need to redouble their diligence and stand firmly for the religion which helps make men's consciences a terror to criminality.

—The MESSENGER AND VISITOR one year and four months for $2!

The Consolation of Doing Good.

BY MRS. S. M. READ.

The sad countenance of Mrs. G. was ever expressing the thought, "Never grief like my grief." Sorrowful and dispirited, she had come back to her childhood's home with one child, a bright little boy of six years. Ten years before, she went from that home the happy bride of one well calculated to appreciate with her the social, literary, and religious privileges of a home in the suburbs of a large city. Her expectations were great, and she was not disappointed. Her husband was kind and considerate. She ever found it safe to follow his loving and wise advice. His strong arm was always ready to give her needful support. They were happy in each other and especially happy in what they considered the crowning glory of their home, the children that came, four in all, a blessed heritage from the Lord.

Surely the passing shadows of sorrow were light and brief during those years—scarcely deep enough to make the lift pictures seem real—when, suddenly, the angel of death came, and the husband and three of the children were not. Mrs. G., blinded by her great sorrow, failed, for a time, to see a loving father's hand in her affliction. Her thoughts were filled with her own loss. She considered not that her loss might be gain to the dear ones who were now beyond the reach of life's evils. All the efforts of her friends to comfort her seemed in vain. Even her little Harry's winning ways failed to bring a cheerful smile upon his mother's face. There would sometimes seem to be an effort towards it, but it would fade away into a still more despondent look.

One afternoon the family were all to be absent. Mrs. G. declined an invitation to accompany them, but consented to their taking Harry. She looked forward to this time, as a season when she could give way to her grief and "have a good cry," with no one to try to reason with her, or say, "Why do ye so?" She was in the habit of indulging herself in this way when alone.

She saw them drive away, and was just about to close the door when she saw old Mrs. B. approaching, with tottering steps. Her first impulse was to close the door and go to her room; for how could she give up leaving this afternoon to herself? Her better nature, however, prevailed. Pity rose in her heart as she saw how difficult it was for the aged and feeble woman to make this short, but, to her, hard journey. As she stumbled up the steps, Mrs. G. took her hand, and thus prevented her from falling. Mrs. B. was the sister of a farmer, whose house was just across the way. Her brother had brought her to his home, on account of her age and poor health, and because she had no nearer friends to administer to her wants; and she was kindly cared for. She was partially paralyzed but her sickness had not at all affected her mind. She was a cheerful and happy Christian, notwithstanding her bodily infirmities.

"I saw your folks all going away and I thought I would come over and keep you company this afternoon," said Mrs. B.

Mrs. G. seated her visitor in an easy chair, and placed a hassock for her feet; then, excusing herself for a few moments, she went to her own room. On her table lay a little piece of poetry with the words, "From mother," written on the margin. She took it up and read: "*Trust in the Lord and do good.*"

"When thy spirit groweth heavy
With a burden ill to bear,
When thy heart is overshadowed
With a weary weight of care.

"When the world seems vain and worthless
And its pleasures pass away,
When there seemeth none to love thee
And thine early hopes decay.

"When the Present all is darkened
With the errors of the Past,
And the sky which spans the Future
Thick with clouds is overcast,

"Yield thou not to sad repinings—
There is work for thee to do;
Thou shalt find in earnest labor
Light and consolation too.

"Not the labor that pursueth
Ever selfish ends alone—
Make another heart beat lighter,
And less heavy grows thine own.

"To the sick and dying bedside
Sympathy and solace bear;
Shrink not from the humblest service
Which can carry comfort there.

"Seek the poor and unbefriended
With a will to aid and bless;
Sharing gifts which God bestoweth
Will not make him thine own the less.

"Yes, the poor are always with us,
Thus in holy writ we read;
And for those who love the Saviour,
Always there are lambs to feed.

"Not alone the good intention,
Not alone the gentle thought
Will suffice thee—deeds of kindness
Must with patient zeal be wrought.

'Oh! there is a charm in effort
Evil spirits to dispel,
And the cloud of care dispereth
In the light of doing well.

"Rich in works of love and duty,
Life attains a newer worth,
And the hope of heaven unfoldeth
O'er the faded hopes of earth."

Mrs. G. was prepared now to return to her visitor, and to say, "I am happy to see you. I am glad you came."

As she sat with Mrs. B. that afternoon she listened to the story of her life; of her home in a distant sea-port town, and of her sailor husband, who was promoted until he became captain of "as good a ship as one would ever wish to see." Then came an account of the storm in which Captain B.'s ship was wrecked, and all on board perished, among them her two eldest boys, who had sailed with their father.

"But," said she, "I had hope of them all that they were prepared to go. That hope sustained me wonderfully. There were others whose sorrows were far greater than mine, for they had no hope for themselves or for the friends they lost."

She told of another son lost at sea, and how consumption had robbed her of her only daughter. Then she had only her youngest child left. For him she lived and toiled, but, alas! he took to bad ways, and, under the influence of liquor, committed a crime for which he was sentenced to a long imprisonment.

"He will never come out while I live," she said. "'Tis living trouble that is real trouble. It is that which makes our hearts bleed. But the Lord has been with me in all my afflictions, and I feel sure he will go with me the few more steps I have to take."

Mrs. G.'s thoughts were turned away from her own griefs, and she seemed at once to be lifted to a higher plane of existence. When Mrs. B. left she accompanied her, and, seeing her safely seated in her easy chair, she kissed her tenderly and said, "Your call will be a lasting blessing to me." Then she hastened home and prepared herself to give a cheerful welcome to the dear ones who would soon return. She set the table and prepared tea, although she knew it was not expected of her. She busied herself in many little ways in making the rooms and the table look attractive.

They came at last. She opened the door, and will never forget the bright smile that lighted up the face of her little boy as he looked at her. As she stooped to kiss him he threw his arms around her neck, saying, "Oh, mamma, I am so glad you have found your happy face; and I think papa and sisters and brother, up in heaven, will be glad, too. We all love you so." Mrs. G. no longer repines. She finds that there is a work for her to do; and in doing it she finds consolation.

Still River, Mass.

Professional Honor.

A protest has often been made against styling the Christian ministry a profession. It is very true that it is not a mere profession. There are some ideas connected with professional life, as regarded, for example, in the professions of law and medicine, which are not applicable to the ministry of the gospel. The sacred calling is something higher than a profession or occupation. But while it is proper to insist on the distinction of the ministry from any other profession it is useless to deny that is a profession, or that some of the essential characteristics which distinguish professional from other occupations are and should be characteristics of ministerial service. The late Dr. William Lamson recognized this application of the term when he made the "professional enthusiasm" of Rufus Choate for example for ministers to emulate. The address of Professor Johnson to the graduating class of Crozer Theological Seminary at its late anniversary, was on "Professional Honor," and its suggestions were highly appropriate to the occasion. We cannot better occupy a little space than by an extract:

"It is not the part of ministerial honor to despise doctrine. Doctrine pervades preaching; and without settled beliefs, you must either avoid important themes or rashly declare what you have not duly considered. Professional propriety thus solves one of a young minister's perplexities. His mind ferments. He thinks he has adopted a heresy, and that personal honor bids him to disclose his situation. If personal honor requires this, professional honor forbids it. It is unprofessional to announce doubtful doctrines which for the moment you imagine that you believe. You must not be a quack. You ought not to try experiments on the congregation entrusted to your care. Just as professional honor exacts courage for established truth, it demands of you caution while groping toward the truth. You are to know, not to guess. Wait awhile. Lay the problem aside; and when you take it up again, you may find it half solved. In any case, your professional obligation is to know before you speak. Personal honor and professional honor unite in this demand.

"Now, as you are not an artist whose business is to produce a thing, so it is unprofessional for you to regard your sermon as a work of art, inviting admiration or criticism. The temptation is great; but what I confess for myself I might safely call on all my ministering brethren here present to testify to: that whenever such a consideration is admitted to our thoughts, whether under praise or blame, we instinctively feel it to be a violation of professional propriety, and unworthy of our holy calling.

"Again, as your motive is benevolence, it is unprofessional for you to indulge in chit chat about your parishioners. You are bound to regard them with charity, and not needlessly listen to disparagement of their character. If you do, a barrier will at once arise between you, of which they will promptly become aware. Loving regard is not ignorance, but insight, and quick to feel the faults it deplores. Even if charitable at cost of being deceived your sympathetic bearing gives you great power for good. I need not say how wholly unprofessional are envy and jealously towards other ministers. A just sense of honor will forbid you to speak, or even to think, evil of your brethren."

What the professor intimates that he "need not say," it ought not to be necessary for him or any one to say. But the needlessness of saying it, some will think, arises not from want of occasion, but from the almost self-evident character of the remark, "How wholly unprofessional are envy jealousy of other ministers. A just sense of honor will forbid you to speak, or even to think, evil of your brethren." Is the standard of propriety held as high in this respect as it should be? Is it not a too frequent character of the conversation of ministers that they indulge in disparaging references to their brethren, or in that kind of faint praise which has a suspicion of irony in it? Yet all would agree that it is censurable "in the abstract," however they may thoughtlessly indulge it. It was well to remember and to remind the young theologues, however briefly, of this law in the code of honor by which the ministry are bound, even though there were no higher considerations which should lift Christian ministers above the need of appealing to the common law of professional conduct. To fail in the matter indicated is to fall below the level of other professions—to do by their brethren what a self-respecting lawyer or physician would not stoop to do.—*Ex.*

Receiving Money.

It is, of course, a difficult question to answer, How shall money be provided for all the wants of the church? There is so much that needs doing, and the doing of it involves spending money. But in the long run we believe that even men of the world will give more money in response to an appeal to their higher motives than when the appeal is addressed to their selfishness. The immediate returns from an entertainment of some kind may be greater than from direct appeals for money. Often, however, the apparent gain is a real loss. The profits of a festival or a fair are not seldom less than the cost of the articles contributed, to say nothing of the labor and time wasted upon it. But even when there is some actual profit, on a strict business reckoning, the people have been educated in the wrong direction; they have been taught to give to please themselves, not to sacrifice self for Christ's sake. They are no more ready to give to the next deserving object than before; less ready, in fact, for they have been taught to expect some *quid pro quo*. It is an abuse of the word to call it "giving," when one gets a return in goods or enjoyment for every dollar that is parted with. And yet that is the only kind of giving that multitudes of church members are ever known to do. The money they "give" for the support of worship pays for their pew; and to get them to "give" to any missionary or benevolent enterprise they must be fished for with a hook baited with a concert, or a plate of ice-cream. "But, his I say, he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." That is the Pauline idea of giving. How nearly do we approach it?—*Examiner.*

Faithful.

An unknown and obscure engine driver on the Grand Trunk Railway has given the world an instance of how men can be "faithful unto death" still. On the old Welland Canal, near Meriton, Ont., there is a railway draw bridge. A few days ago an express train was approaching this bridge when the engine driver saw that the draw was open. He whistled for breaks in time for all to have been well, but the air breaks did not work and the ordinary breaks were not sufficient to stop the train. On she went, right into the yawning gulf. Several train hands jumped and saved their lives, but the engine driver stuck to his post.

After hours of work among the debris of the wrecked train, when the rescuing party had got out the passengers, most of whom escaped serious injury, they got to the remains of the engine. There they found the driver crushed, mutilated and dead. But his hands still grasped the lever, with which he had been striving to reverse the engine. So embedded was he in the debris that both feet had to be cut off to get his body clear. Few people knew him before, but the name of engineer Cox, of London, Ont., will be remembered among the employes of the Grand Trunk Railway as that of a hero who nobly died at his post.

Will They Give It to the Lord?

Two brethren of our acquaintance told us the other day that they had been led to give up the luxury of cigars, out of conviction that their work with the Sunday school boys and young men was hindered by the use of this indulgence. They did it for Christ's sake, and for the sake of their influence over boys who were hiding behind them for a justification of their own habits. This is well. We asked them, incidentally, how much money they would save by this denial. One said at least three dollars a week, that is, something more than $150 per annum. The other said not less than $100 per annum. We only speak of this from its economic point of view. Of course we shall expect to see the benevolent contributions of these brethren increased by a sum equal to the amount saved by the cutting away of this unnecessary indulgence. How plethoric our church treasuries would be if all the brethren throughout the land would cease to burn this costly incense to the flesh, and put an amount equal to the annual cost of their cigars to the service of God. But while we are glad to pass these testimonies on, let it not be understood that the smokers are sinners in the matter of costly indulgence, above all others. There are scores of other "provisions for the flesh," which are equally costly, which might be laid aside and the cost of them put into the treasury of the Lord's house. It is surprising how easily we pay out dollars by the day or week for the comfort or gratification of the flesh, and at the same time find it hard to give small amounts, at more infrequent intervals, for the spread of the gospel. We cannot help thinking of these things when we observe the meagre gifts of some Christian men, and know of the large cigar bills which these same brethren incur, without hesitation or grudging. "Think on these things."—*Words and Weapons.*

Two Brave Boys.

Two young boys, sons of a clergyman, living in Cincinnati, O., went, not long ago, with their father to visit the Soldiers' Home in Dayton. After a while the clergyman left his sons in charge of an officer, who was to show them the sights. Presently the soldier began:

"Now that the old man has"—

"We do not know any old man," interrupted the elder of the boys.

"Now that the old gentleman"—said the soldier.

"We do not know any old gentleman," once more interrupted the boy; "he is our father."

A little while afterward the soldier began to swear. The younger brother looked up into his face, and said:

"Please don't use such words."

"Why not?"

"Because we do not like to hear them; we are church folks."

"Oh!" said the soldier, as he gave a whistle.

But he did not swear any more, and he guided those boys around the grounds as respectfully and attentively as if they had been the sons of Queen Victoria.

Some time ago, I read in one of our papers an account of a boy who, seeing some men in danger of drowning, went out in a skiff to rescue them. As soon as he reached them, they seized his boat and scrambled into it, so that it capsized. Two of them were drowned, but the others saved themselves by holding on to the upturned boat.

The brave boy swam to a tree, climbed into it, and was obliged to remain there six long hours before he was rescued.

He was justly entitled to the name the paper gave him—"a young hero"—but my two boys, who dared to rebuke irreverence, and who would not permit even a soldier to profane God's name in their presence, were even braver than he. Do you not think so, boys? And would you have done just as they did under similar circumstances?

—How many old subscribers will send us in a new name this week?

THE TIMES.

A New Sermon by Pastor C. H. Spurgeon.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."—II Tim. 2:19.

This morning, with deep solemnity of soul I approach this text, and pray that the Spirit of God may bless it to us all. I see it in three things: the first, perhaps, is rather in the context; it is the lamentable overthrow of which the apostle has been speaking. He says that these two men, Hymenæus and Philetus, overthrew the faith of some. Secondly, we shall survey the abiding foundation—"the foundation of God standeth sure;" and then, thirdly, the instructive inscription upon the foundation-stone, "The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

I. First, let us think for a little of *the lamentable overthrow* which the apostle so much deplored. The apostle observed with sorrow

A GENERAL COLDNESS.

It was in some respect coldness toward himself, but in reality it was a turning away from the simplicity of the doctrine of salvation by grace through faith. He says in the 15th verse of the previous chapter: "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes," two men, I suppose, of whom he had hoped better things; perhaps persons who had professed a warm attachment to his person. Their departure was the unkindest cut of all. A great want of spiritual life and zeal for the truth is our trial to-day. Laodicea is not the only church that is neither cold nor hot. I am at this moment unwillingly compelled to believe that a very serious blight is upon many of our churches. From a wide correspondence I gather that a wintry chill is just now upon the church; possibly it is not to such an extent as in certain terrible periods, but still to a very saddening degree. There is not that firmness in the faith, that holiness of life, and that enthusiasm for the cross of Christ that one would wish to see. I view the immediate prospect with serious anxiety.

Furthermore, the apostle saw with much alarm that teachers were erring. He names two especially, Hymenæus and Philetus, and he mentions the doctrine that they taught—not needlessly explaining it, but merely giving a hint at it. They taught, among other things, that the resurrection was past already. I suppose they had fallen into the manner of certain in our day, who spiritualize or rationalize everything. They say, "This is mythical. This death of Christ is to be understood as the triumph of self-sacrifice. This resurrection of Christ means the revival of forgotten principles." Thus they hold an atonement which is no atonement, and a resurrection which is no resurrection. They appear to accept the great historical fact, and yet they reduce it to fiction. This is the subtlety of the old serpent.

TRAITOROUS PREACHERS.

Somehow or other these men manage to extract from the Gospel an attractive philosophy; but it is not the Gospel which God intended to be preached. They seek rather the wisdom of man's thought than the revelation of God's thought. You need not that I go into particulars, for all around us men are dealing craftily with the truth of God, adulterating it, and in heart denying it. These are by no means persons to be trifled with; many of them are keen, acute and thoughtful; and it is the great peril of the church at this moment that she numbers such among her teachers. These can stab under the shield. We care not for the besiegers without, but we are distressed because of the traitors within. God grant that this thing may go no further, but may His people become alarmed by the growing decline of the church, and resolve to be rid of this destructive influence, which eats as doth a canker.

In Paul's day many professors were apostatizing from the faith because of the evil leaders. Sheep are such creatures to follow something that, when they do not follow the shepherd, they display great readiness to follow one another. When Hymenæus and Philetus taught a highly intellectual doctrine, ever so many people, who fancied themselves to be cultured, must needs be of their mind. Hymenæus had discovered a method of being abreast of the times, so that the Christian teacher could figure in the heathen academy and be complimented for his liberal views. These "cultured" teachers looked down with contempt upon those uncouth fishermen who were so unlearned and ignorant as to believe that the teaching of Jesus meant what it said; for they themselves gave the Gospel a more rational meaning. They thought themselves profound and eclectic, men who could see the soul of things, and therefore they rejected the simplicity of the cross, and put in its place the theories of the philosophers. They took away the foundation facts under the pretence of building higher, and thus the faith of many was overthrown.

Paul also deplored that

UNGODLINESS INCREASED.

He says that the profane and vain babblings of his time increased unto more ungodliness. Oh, brethren and sisters, it is godliness that we want—the living of the soul with God, and in God, and to God. We need a holy fear of God, a sacred sense of God, a true delight in God. We want less of man and more of God. Less of mere creed-repeating, and more of vital faith in God; less following of men, and more following of God in Christ Jesus. More of union with God, living in God, and likeness to God. Oh, that He would work this in us! The world grows dark with accursed lust, and the Christian Church grows more conformed to the ungodly world. Persecutions unto death have ceased; it is easy and respectable to bear the Christian name, and hence the separation from the world, which is the glory of Christians, becomes less and less apparent. My heart is sore wounded with the sight of some who will come into God's house and undertake God's service during the Sabbath day, and yet during the week they are unjust, oppressive, graceless, and greedy—not servants of God, but servants of self and sin. By unholy professors the cross is dishonored, the Holy Spirit is grieved, and Christ is put to an open shame. All this vexed the heart of the apostle in his day, and it is our cross and burden at this hour. "Lord have mercy upon us! Christ have mercy upon us!"

II. Now let us turn to the subject which supplied Paul with consolation. He speaks of

THE ABIDING FOUNDATION:

"Nevertheless the foundation of God standeth sure." It is a joy to quit the ever moving flood for the firm, substantial rock, it is bliss to feel that there is something under your foot, something substantial, abiding, sure. Nevertheless the foundation of God standeth sure.

What is this foundation which standeth sure? Those who have interpreted the passage have given many meanings to it, but I believe that all those meanings are really one. For the sake of clearness I would give three answers to the inquiry: the foundation is, secretly, the purpose of God; doctrinally, the truth of God; effectively, the church of God; in all, the system of God whereby He glorifies His grace. The foundation is the divine purpose. Though men prove fickle, false, and wicked, and the church is thereby sorely grieved, "nevertheless" God's purpose is carried out; the covenant of grace is fulfilled, and the glory of God is revealed.

The apostle also meant the divine truth, which is the foundation of the Gospel. He had been speaking about certain truths which were spirited away by those two unworthies. Hymenæus and Philetus, and he says, "Nevertheless the foundation of God standeth sure." Interpreters have thought that Paul points at the doctrine of the resurrection. No doubt he does; but he includes every other doctrine which is a foundation truth of the Gospel of Jesus Christ. Yonder is a man who has proved that Jesus is not truly God. Let him prove what he likes, since Jesus is God for all that. Another man has disproved the substitutionary atonement of Christ; let him disprove it if he pleases, for it is just as true. Rhetoric and logic can do wonders in appearance, but they can do nothing in reality. Brethren, the Gospel is none the worse for all the opposition which has surrounded it, though it has been as fierce as devouring flame. Only the additions of men have been burnt out of it. Everything that can be consumed ought to be consumed, and only that which cannot be burned is really God's eternal truth.

But, further, I think Paul meant here not only the purpose of God, and the truth of God, but God's divine work in the world in the salvation of His own. You look upon the church and lament that so many have turned aside; that so many others are very poor specimens of Christians; that so many more are sadly questionable; and that a certain company are evidently false. Well, it is very sad; but yet there is a remnant according to the election of grace: "The foundation of God standeth sure."

III. Now we are, in the third place, as we may be helped of the Holy Spirit, to look at this foundation and observe

THE INSTRUCTIVE INSCRIPTION.

The custom of putting inscriptions upon foundation-stones is ancient and general. In the days of the Pharaohs, *the royal cartouche* was impressed upon each brick that was placed in buildings raised by royal authority. The structure was thus known to have been erected by a certain Pharaoh. Here we have the royal cartouche, or seal, of the King of kings set upon the foundation of the great palace of the church. The House of Wisdom bears upon its forefront and foundation the seal of the Lord. The Jews were wont to write texts of Scripture upon the door-posts of their houses; in this also we have an illustration of our text.

The Lord has set upon His purpose, His Gospel, His truth, the double mark described in the text—the divine election and the divine sanctification. The seal is placed to declare that it belongs to the Lord alone, and to set it apart for His personal habitation.

If I might use another illustration, I can suppose that when the stones for the temple were quarried in the mountains, each one received a special mark from Solomon's seal, marking it as a temple stone, and perhaps denoting its place in the sacred edifice. This would be like the first inscription, "The Lord knoweth them that are His." But the stone would not long lie in the quarry, it would be taken away from its fellows, after being marked for removal. Here is

THE TRANSPORT MARK

in the second inscription: "Let every one that nameth the name of Christ depart from iniquity." The first seal marked it for the Lord, the second secured its removal from the common stones around it. First comes election, and sanctification follows. I want every professing Christian to have that double mark, and so to be Christ's man, known of all to be such by coming out from the unclean, and being separated unto the Lord.

The text teaches us that the Lord discriminates: "The Lord knoweth them that are His." Some who bear His name are not His, and he knows them not. He will say of them at the last, "I never knew you." They are supposed to be His, they suppose themselves to be His, they are taken into His Church as His, they continue throughout a long life nominally His; but they are discovered at the last. There is another and severer test than that of ministers, and elders, and church votes; the Lord discovers the secret things of the heart. He is not deceived, God is not mocked.

"The Lord knoweth them that are His" signifies that He is familiar with them, and communes with them. They that are really the Lord's property are also the Lord's company; He has intercourse with them. They know Him, and He knows them. He makes Himself known to them, and they make themselves known to Him. Oh, brothers, do you know God Himself? Does God know you? Will He ever say, "I never knew you"? When I have been cast down I have said unto the Lord, "Lord, Thou canst not say Thou dost not know me, for I have knocked at Thy door by the hour together; I have burdened Thee with my needs, and haunted Thee with my groanings. I have been Thy daily beggar, receiving large alms at Thy hands." It is a blessed thing to be sure that we are not unknown in heaven. At least we have the fellowship of asking and receiving, if no more.

The second seal is, "Let every one that nameth the name of Christ depart from iniquity." Observe how the practical always goes with the doctrinal in Holy Scripture. Those whom free grace chooses free grace cleanses. We are not chosen because we are holy, but chosen to be holy; and being chosen, the purpose is no dead letter, but we are made to seek after holiness. Note that the word is universal as to the persons of believers: "Let every one that nameth the name of the Lord depart from iniquity." This is

A SWEEPING PRECEPT

as to the thing to be avoided; let him "depart from iniquity"—not from this or that crime or folly, but from iniquity itself, from everything that is evil, from everything that is unrighteous or unholy. Oh, ye Christian people, be holy, for Christ is holy. Do not pollute that holy name wherewith ye are named. Oh, ye people of God, if you are indeed the Lord's, let no sin dwell with you. Do not say, "It is a constitutional sin." You are born again, what have you to do with the old constitution but to mortify it? Do not say, "Oh, but others do it." What have you to do with others?—to their own master they stand or fall. Depart from iniquity on your own account, even as Israel departed out of Egypt. Let your family life, your personal life, your business life be as holy as Christ, your Lord, would have it to be.

Brethren, I conclude with a brief but earnest appeal. Let us seek after the highest degree of holiness. Let us not be satisfied with being nominal Christians; let us aim at the greatest measure of godliness. Let us plunge into the stream of grace, immersing ourselves wholly into the life of God. How many professors appear to know nothing of the real force and energy of the Spirit of God in subduing sin and creating holiness! Theirs is a shallow life. Alas, how much they lose! They come under the obligations of the house of God, but they do not know the infinite privileges of that house. It is for the truly spiritual that God reserves the choicest of His dainties. Be

HALF A CHRISTIAN,

and you shall have enough religion to make you miserable; be wholly a Christian, and your joy shall be full. Walk with God in the light as he is in the light, and you shall have fellowship with Him, such as shall make earth akin to heaven. Take a little light and a little darkness, and attempt to make a mixture of them; seek to join the church and the world, and you shall have neither the pleasure of the world nor the comforts of the Spirit. It is a pity for a man to miss joys which an angel might covet!

What an injury such professors are to the church! Each one pulls his fellow up or drags them down. Every man in the church is either a help or a hindrance. No Christian man can live to himself. He may attempt to confine himself within his own ribs, and button up his coat, and fancy that what he does is to himself alone, and that his tongue and his heart are his own; but it is not so. An aroma steals forth from every man's life, and it is either like the spikenard of the alabaster box, or like the reeking of a dung-hill. God help us to remember our influence upon others.

SOLID METAL.

Think also how much the world is injured by Christians who are not Christians! Oh, friends, we want nowadays a sterling Christianity. We cannot do with German silver now; we must have the real metal. I was about to say I would sooner you had no religion, and made no pretence to having any, than to have the imitation of it. Sin is real to-day. We have heard enough of how sinners will go. Oh, for a Church of God that shall shake itself loose from the world! If we had but once such a church, there were hope for our age. God send it!

Last of all, how is Christ shamed and dishonored when we are not holy, but worldly, covetous, proud, and unloving! Oh, sirs, it seems to me that since the foundation of God was laid in agony and bloody sweat, and since God Himself became incarnate that He might lay the foundation of holiness in the world, we ought to take heed how and what we build thereon. We must come to it, for "other foundation can no man lay"; but it behoves us to come very solemnly to it, and to know what we mean by building thereon. True godliness is not to say, "I believe," but to believe; not to talk of repentance, but to repent; it is not to speak of regeneration, but to be born again; it is not to talk about consecration, but really to live to God; it is not to speak about the Holy Ghost, but to have Him dwelling in you. Be it ours to have truth in the inward parts and grace in the core of the heart. Oh, may God bring us to this! We ask it for our Lord Jesus Christ's sake. Amen!

Why Rev. Theophilus Hybrow did not Resign.

BY A MAINE MINISTER.

"It's of no use," said Rev. Theophilus Hybrow, as he sat in his study on Friday morning, with his half-finished sermon lying before him. "It's of no use. I must seek another and more congenial field. My people are kind and good in their way, but they do not appreciate me. Some other man who has not my literary tastes and intellectual ability will be contented and useful here, and I, no doubt, can find a more cultured and thoughtful community, where my best efforts will not be thrown away.

"Yes," he continued, "on Sunday I will read my letter of resignation, and on Monday I will write to my friend James, and ask him to put an item in the paper."

That night, after they had retired, Mr. Hybrow communicated his purpose to his wife.

"Now, Theophilus, I would not be too hasty in this matter," she said. "Have you made it a subject of earnest prayer?"

"Yes, I have prayed about it, and thought about it, and I can't stand it any longer. Let somebody else come here who can be satisfied to give this unsophisticated people the simple diet they require. My efforts are not appreciated.

"But, perhaps, Theophilus"—and his wife hesitated as if unwilling to go on—"perhaps the people have not been altogether to blame. You know I would rather hear you preach than anybody, but it has seemed to me sometimes when I have been listening to you, that if you would let the vexed question alone and preach the simple gospel, the good tidings of great joy, tell the old story of Jesus and his love, you might do more good. Of course you want to do all the good you can, Theo, dear."

"Oh, nonsense! It's a minister's duty to make the most of himself. He must bring the people up to his intellectual level, not degrade himself to their ignorance. Really I have too much respect for myself to get up on Sunday and indulge in pious platitudes to please anybody."

Mrs. Hybrow perceived that it would be as well not to say any more just then. Instead, therefore, of replying to this last remark of her husband's, she began to stroke his hair in a peculiar way of hers that seldom failed to have a soothing effect, and soon he fell asleep, and in his sleep he dreamed.

It was the Sabbath morning, a bright and beautiful morning, and the last bell was ringing for church. So taking up his hat and hymn-book, and a notice that had been sent in the night before, he stepped across the street to his study in the basement.

What was his surprise upon opening the study door to find a stranger standing in the room. For a moment Mr. Hybrow was inclined to be indignant at the intrusion. But only for a moment.

A second look, and indignation gave place to awe. There was an indescribable something about the stranger that left no room for doubt as to his identity. It was the Saviour, the Christ himself in mortal form. He was dressed in the ordinary garb of a man. Upon his face there was an expression of mingled gentleness and severity. And his eyes—they seemed to look the Rev. Theophilus Hybrow through and through.

"Be not surprised to find Me here," the Vision said. "Never a Sabbath morning has failed to find me here. Have you quite forgotten my promise to be with you always, even to the end of the world?"

"Nor am I here by your permission. For all that I see is mine. These books, this furniture, yonder pulpit, all are mine. And you are mine. I am the King. You are but my messenger and mouth-piece. I am here to-day to listen to the message."

"To listen to the message!" Theophilus began to tremble. What if the King's message had been tampered with by the messenger! And what if the King should interrupt, and in the presence of all the people, and in thunder tones, rebuke him for his meddlesome audacity.

The bell had now ceased to toll, the organ was about to begin to play and it was time to go upon the platform.

From the force of habit, he stepped toward the looking-glass that hung upon the wall of his study, when he saw, or rather felt, the penetrating eye of his guest fixed, first upon him, and then upon the floor where he stood; and looking down, he noticed, what had before escaped his observation, that the carpet in front of the glass was worn quite smooth. Theophilus felt the hot blood crimsoning his cheeks as he turned hastily away, and entered the door leading to the pulpit.

After the doxology by choir and congregation, and the Lord's prayer by pastor and people, and the opening hymn, came the Scripture lesson. Theophilus had selected the fifth chapter of Second Corinthians, because it contained the text for the day. But now as he read he wondered why he should ever have taken that text for that sermon. He could not see that it had anything to do with scientific discoveries, either past or future. And when he came to the words, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God," he thought it could not be that he had ever read the words before. They seemed in that Presence to be invested with such a new and strange solemnity and power.

Then came the "long prayer." On this particular occasion it was not very long. Never before had the Rev. Hybrow made such blundering work.

"I must be careful what I say, to day," he thought, as he tried to pray, "for there is not a word in my tongue; but lo, O Lord, thou knowest it altogether." And yet, have I not professed always to believe this? Have I been all these years praying to others, or to myself, and not to my King?"

And so, amid frequent pauses, and much embarrassment, and in a trembling tone, the prayer struggled on to its close.

Was time new for the sermon. Theophilus had dreaded to have the time come. He wished he had exchanged with a neighboring minister, as he had planned to do. He wished that he had brought some other sermon than the particular one he had prepared, and of which, he remembered, he had been so proud. Somehow it did not seem to him like a message from the King. He could not remember that there were in it any beseeching words for unreconciled sinners.

Scarcely lifting his eyes from his manuscript, turning the pages rapidly, omitting a paragraph here and there when he could, he hurried on to the end. Only once he stopped, when he heard behind him a deep sigh, as of pain, and looking back saw the stranger with a grieved expression upon his face, looking down upon his hands. And Theophilus perceived then, for the first time, that they had been pierced with nails, and that the palms were quite bloody. And he remembered how he had solemnly vowed to preach nothing save Jesus Christ and him crucified. And he shuddered, and had almost forgotten himself; and in the presence of the people cried aloud, "God, be merciful unto me a sinner!"

After the closing prayer, he was about to give out the hymn, as usual, when he heard a voice behind him say, in a tone so loud that it seemed as if all the people must hear, "Read the letter thou hast prepared!"

The letter of resignation! He had forgotten all about it. How could he read it? He wished that he had taken good advice, and not been so hasty. He thought of Pilate's wife, and her disregarded warning. Oh, if only he might take back all that he had said, and have space given him to profit by what he had now learned, and begin anew as a humble, faithful ambassador of Christ, and herald of the cross! He wept as he thought how proud he had been, and how unfaithful.

No wonder his people had found fault. No wonder, their hungry souls unfed, they had left him and gone elsewhere.

But the voice said "Read," and he did not dare to disobey. So he drew the paper from his book, and was about to begin, when a dimness came over his vision. He grew weak and faint, his knees trembled, and he staggered in his place. He seemed to see his people rising and reaching their hands toward him to keep him free from falling, and then he awoke.

His wife was speaking to him. "You have had a troubled dream, Theophilus," she said.

"Thank God, Mary," he exclaimed, with a deep sigh of relief. "Thank God, the Sabbath has not yet come. It is not too late. That paltry sermon is still in my drawer, and I shall never preach it."

"Why, what do you mean?"

"I mean," he replied, solemnly, that I have been in the presence of the King. My God the Saviour has been here. I have seen him, and I have seen myself. You know I never had great faith in visions, but I have had a vision to-night that I trust I shall not forget."

And then he told her all.

The next morning Mr. Hybrow put into his study stove the sermon on "Progress and several others of his "best efforts." When the Sabbath came he went into his pulpit and and taking for his text: "Thus saith the Lord," he told the people with tears in his eyes how guilty he had been; that he had been too proud to preach Jesus Christ and him crucified; and then he told them of his promise and purpose for the future, that henceforth he would endeavor to be a faithful ambassador of the Great King.

Every afternoon of the following week found the pastor out among his hitherto neglected flock. How surprised and glad they were to see him!

"What ails our minister?" said one old farmer. "Has he got the second blessin' that I heard 'em tell about last summer?"

Theophilus smiled when he heard of the remark. He had got a blessing that he was sure of.

On Saturday night about three months after this—a three months of precious revival—Mr. Hybrow said to his wife: "Mary, my dear do you remember what I said not not long ago about this people—that they did not appreciate me—I was too intellectual for them? So foolish was I and ignorant! It's rather humbling to acknowledge, but the fact about the matter was, I did not appreciate them."

Rev. Theophilus Hybrow has not yet resigned.—*Congregationalist.*

Secret Faults.

This may not mean so much faults concealed from others as those which are hidden from ourselves, Do you think this impossible?

Long ago a friend made the startling suggestion that men are usually ignorant of their greatest faults. Said my friend; "I did not make the discovery myself, but it was suggested by a minister, a man of much experience in life and in the world. It set me to thinking, and what I at first denied I afterwards concluded must be true."

In the first place, if we really saw a thing to be our greatest fault, if we had any true desire for improvement, the first impulse would be to correct that fault, and then it would cease to be the greatest. For our own sakes, we do not go on wilfully indulging what we know to be a fault or a blemish in our character, and one which others must recognize; our desire to stand well in their esteem is too strong for that.

Then we may mistake in our estimate of our own characters, and so remain ignorant. For instance, what others regard as obstinacy may appear to us but proper firmness, or perhaps fixed principles. Men do not always know themselves.

I have seen an avaricious man who called himself, and who really thought he was liberal and benevolent. He had generous impulses and was always going to do something at some future time. The only trouble was that he had so many schemes for gain, so many present uses for his money, that his generous plans were always in the future and receding. He loved benevolence, but he loved gain better. Nothing could have surprised him more than to be told he was not a liberal man. He was, and is, ignorant of his greatest fault.

I know a woman who is uncharitable and severe; she speaks out just what she thinks, and so says a great many hard things. Yet she does not mean to be harsh and hard; she considers it only commendable frankness, and would be surprised and led to an indignant denial if she were told that she disregarded the law of love. She does not mean to do so; she has kindness in her heart, but her severe judgment is stronger than love.

I know a person who is thoroughly selfish, and yet is exceeding kind to his own family or friends, and he thinks he does a great deal for others. But, indeed, he never puts himself out of his way, and what he does is done for those who are his own—his second self. He would be astonished if you accused him of selfishness. Said my friend: "Tell me my greatest fault, and see if I do not know it." "No; you would not believe it, and would only be disturbed; you could gain nothing, and I should not stand as well with you."

That is a hard case, if we are not only ignorant of our faults, but will not bear to be told of them. Then the help lies in this—there is One "who searcheth the heart." If we are truly desirous to be better, let us search and try our ways, and turn unto the Lord. Let us honestly pray, "Cleanse thou me from secret faults."

Not Bothered About Souls.

"Tom, you're the sort of Christian I like." The speaker was a young man of no religious profession. His companion was a church member in good and regular standing. "You're the sort of Christian I like. You never seem to bother yourself about a fellow's soul." The words were lightly spoken, but they pierced like an arrow. If we had listened at Tom's chamber door that night, we would have heard something like this: "O God, forgive me that I have seemed indifferent to the welfare of my friends! Help me to trouble myself more and more about them! Make me hungry and thirsty for the salvation of those about me! Give me a passion for souls." Kind reader, are you one of the members of Christ's church who are not bothered about souls? You have unconverted friends. You profess to believe in the Bible. It declares that all who reject Christ shall be cast forth into the outer darkness, where their worm dieth not, and their fire is not quenched. Yet you utter no warning, stretch forth no helping hand! One of two things must be true. Either (1) your profession of love toward your friend is mere pretence; or (2) your profession of faith in the declarations of Scripture is a serious error. May the Lord help us to believe in the great verities! If there is a hell, how should we pray and strive to deliver our friends from the danger of going there! If there is a heaven, how should we stretch out both hands to help them thither! But if heaven is nothing better than a dream, and hell a hoax, then, in "not bothering ourselves about souls" we are doing the correct and logical thing. Read Ezekiel iii: 15-21.—*Interior.*

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J. W. MORRY, Buffalo, Oct. 1. 1881.

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June 20, 1885. 26-tf

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BIBLE LESSONS.

FROM PELOUBETS SELECT NOTES

Fourth Quarter.

Lesson I.—Oct. 4. 2 Kings 6: 8-23.

ELISHA AT DOTHAN.

GOLDEN TEXT.

Fear not: for they that be with us are more than they that be with them.—2 Kings 6: 16.

I. THE WAR WITH SYRIA.—Ver. 8. 8. *Then the king of Syria.* Benhadad II. (*son, or worshipper of Hadad,* probably the sun). He was king of Damascus and the smaller Syrian states around it. *Warred against Israel.* The war between the kingdom of Israel and the kingdom of Syria had been closed by the battle of Ramoth-Gilead (1 Kings 22: 3) and the death of Ahab (1 Kings 22: 35). The war now recommenced. The first operations, however, were not conducted by large armies. The raids were made on a large scale, and under the direction of the king of Syria himself. Their object was plunder, and, if possible, to obtain possession by stratagem of the person of the king of Israel.

II. THE SYRIANS DEFEATED BY THE AID OF THE PROPHET ELISHA.—Ver. 8. *Shall be my camp.* The word here rendered camp seems to contain an idea of an ambuscade, which the story also requires.

9. *And the man of God.* Elisha; so called because he was God's special servant and messenger, through whom God revealed his will. *Send unto the king of Israel.* The prophet was at Dothan (ver. 13), and the king seems to have been moving from place to place, as the defence of the country required.

10. *The king of Israel sent to the place ....and saved himself there.* No one has ever regretted that he followed the divine advice of the man of God; on the contrary, many have thus been saved from ruin.

11. *Therefore the heart of the king of Syria was sore* (greatly) *troubled.* He was angry because his schemes were defeated, and perplexed to account for it. *Which of us is for the king of Israel?* As the plans for ambuscade were laid in the council of officers under obligation of secrecy, the king naturally thought that one of his officers must have betrayed his plans to the enemy.

12. *And one of his servants said.* This is supposed by some to have been Naaman, the healed leper. *Elisha...telleth ...the words that thou speakest in thy bed-chamber.* Literally; "*in the secret place of thy bed-chamber.*" That is to say, "in the greatest possible secrecy."

III. THE ATTACK ON ELISHA AT DOTHAN.—Ver. 13. *Go and spy where he is, that I may send and fetch him.* If the prophet were in the keeping of the king of Syria, he would be unable to communicate with the king of Israel, and then the ambuscade might succeed.

14. *And a great host.* Benhadad sends out an entire army against one, but finds out the truth of the words in Ps. 33: 18. *They came by night.* So as to take the city by surprise.

15. *Was risen early.* Something unusual on the part of the servant is implied in these words. In one way or another Elisha's servant was alarmed, and he consequently rose earlier than usual to reconnoitre. *And his servant said unto him, Alas, my master! how shall we do?* This was a new servant, who had only been with him since Gehazi's dismissal, and consequently had little or no experience of his master's powers.

IV. ELISHA'S DEFENDER'S.—Ver. 16. *And he answered, Fear not.* He comforts him in two ways: (1) by his own faith and experience; (2) by a vision of those who defended him. *They that be with us are more than they that be with them.* The prophet speaks not of a casual event, but of something continued and always true in the providence of God.

17. *Lord, I pray thee, open his eyes.* The opening of the eyes signifies elevation into an ecstatic state, in which the soul sees things which the bodily eye can never see. *Behold, the mountain was full of horses and chariots of fire.* The fiery horses and chariots were symbols of the protecting powers of heaven, which surrounded the prophet.

The miracle is not in the scene disclosed, but in the supernatural opening of the eye to behold it.

V. ELISHA'S VICTORY OVER THE SYRIANS.—Ver. 18-23. 18. *And when they* (the Syrian army) *came down* (from the surrounding hill on which they were encamped) *to him.* To Elisha, to capture him, which was their object in coming to Dothan. *Elisha prayed unto the Lord.* Jehovah was to learn once more to recognise the faithfulness and might of Jehovah, and to be convinced that there was a prophet in Israel (chap. 5: 8), from the fact that these dangerous enemies were delivered into his hands without a blow. On the other hand, Benhadad and the Syrians were to learn that they could not accomplish anything, with all their cunning plots, against the "prophet that is in Israel" (ver. 12), and much less, against him whose servant and witness this prophet was. *And he smote them with blindness.* The blindness was a mental bewilderment which disabled them from recognizing Elisha, or understanding where they were or what they were about, and put them wholly in the prophet's power.

19. *And Elisha said unto them, This is not the way, neither is this the city.* The whole matter depends upon what the question was to which Elisha's words were a reply. If they asked, Where shall we find Elisha? the prophet, though he stood before them, could truly answer, Not this way, and not this city; for he intended to let them see him only at Samaria. They were deceived, indeed, by these words, but the law of truth does not require a man to correct the false conceptions of his enemies. Elisha led these hosts to Samaria. There their eyes were opened, and there they found the man they were seeking.

21. *Shall I smite them?* The king seemed to know no better or other way of treating enemies except to kill them.

22. *Thou shalt not smite them.* Jehoram is forbidden to smite these captives, since the special object of the miracle was to make the Syrians aware that it was in vain to attempt anything against the prophet, and that the God of the Jews was the one true and mighty God, and unless they had returned and told their countrymen what had happened, this object would have been defeated. *Wouldest thou smite,* etc.? If thou dost not even put to death those whom thou hast captured with bow and spear, how canst thou slay these. *Set bread and water before them.* Heap coals of fire on their heads; slay their enmity by sparing them. Only when he had them in his power could he do this effectually; otherwise it would have been attributed to fear.

23. *He prepared great provision for them.* "He entertained them," *i. e.,* "at a great feast." *So the bands of Syria came no more.* In consequence either of the miracle, or of the kind treatment which Elisha had recommended.

Led by a Kind Word.

Mr. Kennedy stood in the parlor with an open letter in his hand. The rest of the family were gathered round to listen to it, for it was a letter of great importance.

But a few weeks before, Mr. Kennedy's only brother had died in California. The letter was from his lawyer, saying that he left his only child, Donald, to his uncle's care. Plenty of money Donald would have and in that respect would be no burden; but his father desired that he should grow up under the influence of a Christian home.

"Oh, papa," cried Agnes, her sweet face lighting; "you will have him come, of course! It will be so nice to have a cousin!"

"That depends on the sort of boy he turns out to be," said Herbert, the oldest son.

"Hope he'll be a jolly boy!" chimed Errol, the younger brother.

"Say, papa, what will you do?" asked earnest Agnes, her eyes fixed on her father.

Mr. Kennedy looked down on the little group with a smile.

"I think mamma and myself will hold a consultation the first thing," he said. "Run away now, all of you, and we will let you know in due time."

"We'll go and finish our game of croquet, then," said obedient Agnes. "Come on, boys!" Away she darted, through the long window, followed by her two brothers. The boys were usually willing to follow bright-eyed Agnes' lead, and she was very sure not to lead them into wrong.

Mrs. Kennedy looked after them doubtfully, and said to her husband, with a sigh, "Will it do, Graham, do you think?"

"Honestly, I don't know," said Mr. Kennedy. "It certainly is a very important step to take. Since his wife's death, you know brother Donald has always lived at hotels, and in the city, county or at the seaside, just as the fancy took him. Young Donald has been brought up in a hap-hazard sort of way, with only servants to take care of him, and I dare say he will be pretty unruly."

"Then his influence over our children will be a bad one," said Mrs. Kennedy, soberly. "But, Graham, on the other hand, their's over him might be redeeming."

"Aggie, I am sorry! I'll go back and won't do so any more."

Agnes waited a few moments, until he could control himself, and then she said:

"That's right, Donnie. Come, let us go now."

And presently, subdued and penitent, she led him back to join the family circle at supper.

No allusion was made to his fault that night, except, in the evening prayer at the hour of family worship, Mr. Kennedy sent up a fervent petition, which Donald knew was meant for him.

The next day, his uncle restored his money and talked very kindly with him; and Donald listened respectfully, and promised amendment.

He did try hard from that time. The good in him was slow in its development, and sometimes he gave way to terrible fits of passion and sullen obstinacy. But he was always sorry afterwards; and the gentle power of kind words won him more and more day by day, until now they can see plainly that Donald has a noble nature, and, under right training, he will be sure to develop into true and earnest manhood.

—*Mattie Dyer Britts.*

An Alarming Disease Afflicting a Numerous Class.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted: Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky, mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pains in the side and back? Is there a fulness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or a coughing of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonizing disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon Road, London, E.C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

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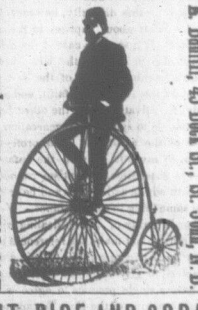

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Take notice that there will be sold by public Auction at Chubb's Corner, so called, corner of Prince William and Princess Streets, in the City of Saint John in the City and County of Saint John and Province of New Brunswick, on, **SATURDAY, the twenty-sixth day of September next,** at the hour of twelve of the clock, noon:—

"All that lot, piece or parcel of land, situate, lying and being in the said City of "Saint John, having a front of sixty feet upon "Sidney Street in the said City and running "back containing the same breadth eighty "feet, bounded as follows, that is to say:—"Commencing at a point on the east side line "of Sidney Street distant sixty feet from the "Corner of Sidney and Orange Street, and "from thence running eastwardly along the "south line of premises conveyed to Joseph "Lordly by the said John Kerr and Hannah "his wife eighty feet, thence southwardly "along the west side line of lot number seven "hundred and five, sixty feet, thence west-"wardly in a line parallel to the north side "line of Orange Street eighty feet, and from "thence northwardly along the east side line "of Sidney Street to the place of beginning, "together with all and singular the rights, "liberties, privileges and improvements hereto "over to the same lot belonging or in any "wise appertaining and the reversion "and reversions, remainder and remain-"ders, rents, issues and profits there-"of, also all the estate right, title, "interest property claim and demand what-"soever of them the said James Kirk, Stephen "Wiggins and Hannah Kerr, and of each and "of every of them, both at Law and in Equity, "of, in, to or out of all and singular the premises and every part thereof. To have and to "hold all and singular the premises hereby "granted with the appurtenances unto the "said John Anderson, his heirs and assigns, "to the only proper use, benefit, and behoof of "the said John Anderson, his heirs and assigns "forever, saving and reserving unto the said "James Kirk and Stephen Wiggins and Han-"nah Kerr, their and each of their heirs and "assigns, a right of way for cows and every "of them, and the tenants and occupiers of "the adjoining premises conveyed to Joseph "Lordly from the said John Kerr and Hannah "his wife by indenture, bearing date the "twenty-ninth day of April instant, and for "their and each of their Agents and servants "from time to time and at all times forever "hereafter, at their respective will and pleas-"ure for all purposes, to go, return, pass and "repass with horses, carts, wagons and other "carriages and cattle in, through, along, over, "and upon that part of the premises hereto-"before bargained and sold, next adjoin-"ing upon lot number seven hundred and "five, and being ten feet in breadth from "east to west and extending from north to "south sixty feet across the said premises "hereinbefore bargained and sold, continu-"ing the same breadth, with the buildings and "improvements thereon."

The above sale will be made under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twelfth day of August in the year of Our Lord One thousand, Eight hundred and seventy-eight, and made between John Anderson, of the City of Saint John in the City and County of Saint John and Province of New Brunswick, Gentleman, (since deceased) and Mary Ann his wife of the one part, and Charlotte Ruddock, of the Town of Portland in the City and County of Saint John, wife of Andrew L. Ruddock of the other part, and recorded in the office of the Registrar of Deeds in and for the City and County of Saint John in book O No. 7 of Records, pages 336, 337, 338 and 339, the 14th day of August, A. D., 1878, reference being thereunto had will more fully and at large appear, default having been made in the payment of the principal moneys and interest secured thereby.

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All other communications and all subscriptions to be sent to Rev. C. Goodspeed, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, SEPT. 23, 1885.

LUTHERAN TEACHING ON BAPTISM.

The following is from a pamphlet entitled, A Service for the Festival of Christmas, arranged by Rev. F. W. Weiskotten, pastor of St. James' Church, Philadelphia. Its teachings on baptism seem to be accepted by the Lutherans of Nova Scotia, among whom it is circulated as a standard work. It doubtless expresses the belief of the Lutherans of America, generally. How much better this is than the teaching before the Reformation it is hard to see. There is but little place for Luther's grand doctrine of justification by faith alone, after this teaching is received.

THE APPLICATION OF SALVATION.

Pastor.—How old was Jesus when he was circumcised?

Children.—Eight days old.

P.—Was circumcision necessary?

C.—It was.

P.—What did God say concerning the child that was not circumcised when eight days old?

C.—He said: "That soul shall be cut off from his people; he hath broken my covenant." Gen. 17:14.

P.—What Sacrament have we now in the place of circumcision?

C.—The Sacrament of Holy Baptism.

P.—What promise concerning Baptism did God give in the Old Testament?

C.—He said: "Then will I sprinkle clean water upon you, and ye shall be clean. And I will put My Spirit within you." (Ezekiel xxxvi.)

P.—Is Baptism necessary now?

C.—It is.

P.—What does the dear Saviour say of it?

C.—He says: "Verily, verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John iii: 5.)

P.—What did the Apostle Peter, at the end of his first sermon, say to the people about Baptism?

C.—"Repent and be Baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children." (Acts ii: 38, 39.)

P.—What did Ananias say to Saul?

C.—"Arise, and be Baptized, and wash away thy sins." (Acts xxii: 16.)

P.—What does the Apostle Paul write of it?

C.—"As many of you as have been Baptized have put on Christ. (Gal. iii: 27.) If any man be in Christ he is a new creature. (2 Cor. v: 17.)

He also calls Baptism "The washing of regeneration, and renewing of the Holy Ghost." (Titus iii.)

P.—What does St. Peter say of it in his first Epistle?

C.—He says: "Baptism doth also now save us."

P.—What gifts or benefits, then, does Baptism confer?

C.—It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe this, as the word and promise of God declare.

All Sing—

It wipes away our sinful stains,
And fadeless beauty tenders,
Delivers us from Satan's chains,
Though chief among offenders;
Vile rebels sons of God Most High
And heirs of glory in the sky,
Joint-heirs with Jesus renders.

P.—With what were you Baptized?

C.—With water and the Spirit. (John iii: 5, etc.)

P.—In whose name were you Baptized?

C.—In the name of the Father, and of the Son, and of the Holy Ghost.

P.—What took place with you at your Baptism?

C.—I was born again, God gave me the Holy Ghost, made me his own child, and as heir of the Kingdom of Heaven. (See Scripture passages above.)

All sing—

Begotten at the Font was I
By God the Spirit's power,
A gentle lamb from Satan snatched
In childhood's helpless hour.

P.—How do you know this?

C.—I know it because God tells me so in His Word, and I believe what He says. (Mark xvi: 16.)

P.—What has the true Christian Church confessed for more than 1500 years in the Nicene Creed?

C.—"I acknowledge one Baptism for the remission of sins."

P.—What do you owe the Lord on account of your Baptism?

C.—I owe Him all honor, service, obedience and love.

All sing—

Baptized into Thy Name,
We all have Christ put on;
O may Thy love our hearts inflame,
The course of truth to run.

It is scarcely necessary to make any remark on the many perversions of Scripture this document contains. It is noticeable that there is no attempt made to give Scripture proof of the statement that baptism takes the place of circumcision. To accept this doctrine, however, without Scriptural authority, is better than to make the passage, "Then will I sprinkle clean water upon you, and ye shall be clean," etc., refer to baptism.

It is noticeable that baptism is not a symbolical or significant ordinance at all, in the estimation of this writer. It is effective, and nothing else. But can it be anything else in the case of the infant? No one believes that infants are regenerated before baptism; neither do they make a profession of faith in it. Baptism, then, cannot symbolize any work of grace in them. The only meaning such passages as those given above can have in the case of infants, is the one given by the writer. We have always held that the only ground for infant baptism which has an appearance of Scripturalness, is in the idea that baptism saves. The passages referring to this ordinance declare either that it symbolizes regeneration, or salvation, or that it effects this great work. There is no third explanation possible. As in case of the infant, this great work is not yet accomplished, and so cannot be symbolized by baptism, baptism must effect salvation to have a semblance of Scripture foundation.

The truth is, that infant baptism had its origin in the doctrine of baptismal regeneration, which made it an effective rather than a symbolical ordinance. Now the Pedobaptist bodies who have given up the pernicious doctrine which gave it birth, are clinging to the practice, when they cannot hold to the interpretation of the passages referring to it, which alone can give it any claim to Scripture authority.

There is this difficulty, however, in any case. What about baptism in the case of adults? If it saves in case of the infant, it must also in case of the adult, and this contradicts the teaching of the New Testament on the necessity of faith, and of faith only, for salvation. On the other hand, if baptism is to symbolize regeneration in the case of the adult, and be a profession of faith, so must it be with the infant, and this is impossible. Baptism cannot take in both adults and infants and be or signify the same thing in each instance. We must either be guilty of double dealing with the Scriptures, and make the references to baptism have two meanings, to suit a double practice, or give up infant baptism in order to have a single practice to agree with the single teaching of the New Testament.

THE POLITICAL SITUATION IN GREAT BRITAIN.

Since the resignation of the Gladstone government, the Conservatives have done little more than follow its lead. They have continued the retreat from Egypt, they have given up the Suakim railway, they have not relieved Kassala, they have but completed the negotiations begun by Gladstone in reference to the Zulfiqar Pass, although they have, probably, shown a little more firmness. The measures they have carried in Parliament are similar to those they have opposed tooth and nail, in the past, while their attitude toward Ireland outradicals the Radicals, and is that against which they have exhausted all the most opprobrious epithets. To all who think, it must be evident that the Conservatives are bidding for power rather than acting from principle, while it is equally clear that the Liberals have had a home policy, at least, to which they have consistently held, and with which they have stood or fallen. It is true that the popular sentiment is very variable, and is often swayed by what is most unreasonable, but it seems almost too much to believe that the Conservatives can win the confidence of those for whose votes they are bidding in the face of their past record. Lord Randolph Churchill's expression of contempt, in a recent review article, for the squeamishness which would withhold a party from winning a victory out of regard to consistency or political honesty, must startle all right thinking people.

One of the most important factors, as well as one of the most uncertain, in the approaching election, is the millions of the working classes who will then cast a vote for the first time. If their vote is massed on the side of either party, it will carry them into power. The Liberals can claim that whatever legislation has been had in the interests of the lower classes, has originated among themselves, or has been compelled through the pressure of their views. On the other hand, the Conservatives have the influence of the clergy on their side, and the power which the great land-owners can exercise on their tenantry will be used, in the main, for this party. The agricultural laborers in England are slow to take in new ideas, and it may be some time before they will be able to recognize their best friends. But though the progress of new ideas may be slow, it will be sure, and the time will soon come when the millions recently enfranchised will see what is for their own interest, and will act accordingly.

As it has ever been, the most reliable support of the Liberal party are the Nonconformists. The Liberal leaders are recognizing this more and more, and the question of disestablishment is looming up with greater and greater distinctness. Church of England dignitaries who have treated the movements of the Liberation Society with haughty contempt, are beginning to be alarmed, and bishops are sending forth pastorals on the subject. It is stated of 581 Liberal candidates for the British Parliament 462 favor church disestablishment, 33 oppose such a measure, and 9 are doubtful. The opinions of 77 are unknown.

It is doubtful whether the time is ripe for disestablishment in England. The progress of public sentiment in this direction, however, is very rapid, and it is almost certain that disestablishment in Scotland and Wales will be among the distinct issues at the election in November. Neither will it be many years before the rank injustice will be done away of supporting a church out of revenue gathered largely from those who disbelieve a great part of her teaching, and who desire to contribute all they give to religious purposes to support the truth in its purity. The terrible revelations of the *Pall Mall Gazette* must also suggest the enquiry whether a nobility composed largely of men steeped to the lips in sensuality are the body to control the religion of the people.

Through the action of the Gladstone government in choosing to resign rather than refrain from putting a further tax on beer, and because of the general sympathy of the Liberals with disestablishment, the old time combination of bishops and beer will be the most reliable dependance of the Conservatives. The artisans in the great manufacturing centres have long been on the Liberal side. Parnell will be with those from whom he can wring the greatest concessions. His greatest hope will be in the party that has least principle and which is determined to have power at any price. The Conservatives, after having opposed the measure of liberality granted to Ireland hitherto, are now bidding the highest, and will probably secure Parnell's support. They must see, however, that to accept victory at the poles through such aid means that they be at Parnell's mercy, at the opening of the new Parliament.

The election in November will be one of the most important ever held. The Liberals are rejoicing just now, over the improvement in Gladstone's health and in the prospect that "the grand old man" will again lead them on to victory. For the sake of our brethren in England, we hope he may.

SUNDAY SCHOOLS.—HALF, OR ALL THE YEAR!

We are reminded by an esteemed brother that the season for discontinuing Sunday Schools is approaching. He very reasonably suggests a doubt of the necessity of this practice.

The advisability of stopping the school for the winter, where this can be avoided, will scarcely be, in any case, maintained. If it be a good thing for five or six months, it must surely be better if continued throughout the year. If it furnishes to the adults a field for Christian labor and influence, and consequent Christian development, and to the children and youth a means of moral and Christian training and culture; if it be, as so often declared, "the nursery of the church," we cannot afford to do without it for half the year.

We think it safe to say that this "early closing" system is more generally prevalent where preaching is not had regularly, or, at least, every Sunday. Now these are the very places that can most ill afford to do without the school. If the Sunday School, in general, aids and supplements the preaching of the Word, it may be made to go far towards making up for the temporary absence of the latter. Let the parents meet to study and teach the Scriptures. It will be a most profitable occupation for them, and it will, in most cases, remove the difficulty of the children's attendance, for they can be driven in sleighs, as they would be taken to preaching service. In this way, public worship for all may be maintained, and the unfortunate habit of staying at home, or still worse, visiting, on Sunday will be avoided.

Those who have had the labor of starting the school after hibernation will generally admit the fallacy of the doctrine that a winter's rest makes the children more interested in the work. All ought to understand too well the force of habit, and know how soon it becomes natural to stay at home. Will not many of our friends who think of closing up for the winter reconsider the question, and at least try the experiment of keeping the school going all the year?

European Correspondence.

I heartily congratulate you on the progress and evident improvements which are being made in the Messenger and Visitor, especially on the enlargement in its size, and increase in the subscription list.

The following letter, just received, from the European correspondent of the late *Christian Messenger*, may interest some of your readers, and give a little additional variety to the columns of the Messenger and Visitor. S. Selden.

Berlin, Germany, Sept. 2, 1885.

The rumor that Prince Bismark intends to propose to the Reichstag a further increase of duties on cereals against all countries but Austria-Hungary, is causing considerable discussion throughout the Empire. Prussia has sanctioned the plan of a projected ship canal which it is proposed to cut from Kiel on the Baltic, to a point on the Lower Elbe, near Cuxhaven, in the German Ocean. The entire cost of the work is placed at 156,000,000 marks, of which Prussia stands ready to contribute 50,000,000 marks. The bill for the construction of this canal will be submitted to the Bundesrath after vacation.

The continued expulsion of Russian subjects from the Empire is another topic that creates considerable anxiety. Many thousands of persons have been expelled from the towns in the eastern provinces of Russia. Thousands of Polish and Jewish Russians have been ordered to leave by the 1st of October, on the ground that they had not obtained a formal naturalization, although many of those expelled had performed German military service. At Dantzic, the chief sufferers are merchants, artisans, workmen, and even musicians, some of who had been settled in the country for twenty years. At least 500 persons in Dantzic are under notice to depart. At Knoigsberg the same harsh state of affairs exists, and the sufferings likely to be caused by the forced removal of so many people from comfortable homes which they have by their industry succeeded in making for themselves, excite the keenest sympathy. The natives in these cities are indignant at the prospective loss of so many wealth producers, and the municipal Council of Dantzic has sent a petition to Prince Bismark setting forth in forcible terms the injustice and injury which will arise from the enforcement of the order of removal, and requesting that it be recinded. The sufferers themselves have thus far appealed in vain to the provincial authorities for an amelioration of the decree.

The outbursts on the part of the populace at Madrid, consequent upon the seizure of the Yap, the principle of Caroline groupin the sensation of the hour, and the absorbing topic of conversation at all the continental capitals. What the result will be it is difficult to foresee. The opinion is general, however, that the Spaniards, have entirely lost their heads over the affairs, and that they will eventually be worsted. The Emperor Wilhelm to-day again reviewed the troops at Potsdam. He rode on horseback and kept the saddle throughout the review. He appeared to be in vigorous health. He was heartily applauded several times.

The government is fitting out four expeditions for Arctic explorations, and recently sent a note to the British Admiralty asking for any advice upon the subject which it was willing to give. The Admiralty replied fully in a candid and generous spirit, and this communication has been received and acknowledged by Germany with the greatest courtesy.

The Princess Dolgorauki, the morganatic widow of the late Czar, who has been much slighted by St. Petersburg society on account of her humble birth, is appearing with great success as a violin soloist at Wiesbaden. She displays a perfect mastery of the tone and technique of the instrument, originally acquired in Spain, of which country she is a native, her original name being Lola Casmes.

August.

From the Pew.

One of Dr. Holmes, friends says of him, that he has the most provoking faculty of saying the thing one would like to have said one's self.

Just so your correspondent "D." in your paper of September 2, made some observations, from the standpoint of the pews, that I have many times wanted to make, but did not know exactly how. I was afraid that I might seem to be trying to vindicate that "moral man" whose ways we have been warned against from country pulpits often enough, not to be misled into copying after him. The doctrine that religion without morality is even preferable to morality without religion, seems to be what is understood sometimes. I have often wondered why there were no pulpit teachings against any particular sins except card playing and dancing. St. Paul, in his epistle, spoke against many sins, though he didn't mention these particularly. Probably what with being persecuted, and by reason of exciting times in the church in his days, the church members did not dance much, and were not given to playing even whist; but these two sins have had to bear the brunt since, either because it is easy to commit them, or because it is easy to preach against them. They are sort of standard sins, and a church member might better commit almost any other common every-day sin.

For more than a third of a century I have enjoyed those religious teachings that are supposed to be best adapted to the average country understanding. I have never heard one sermon against lying, nor one against stealing. True everybody, knows that it is disgraceful to steal out and out, but there are many underhand forms in common practice, for instance, in refusing to pay outlawed debts, cheating in railway tickets, or in trade, keeping back the Lord's money, and in other ways. There is no effort made from the pulpit to educate the conscience in these matters, except, perhaps, in city or village churches. I have never heard a sermon on backbiting, and yet that is a most prevalent sin, especially in uncultured society, nor on the command to love thy neighbor as thyself, nor to do unto the least of these for Jesus sake—never once, and I remember but two or three sermons urging the study of the scriptures, and but one on the observance of the Sabbath. I have wondered many times, why these lessons were never explained. Not because they are thoroughly understood, nor because they are not needed. The arrignement of the pews from the pulpit might be much more severe than this; but this is right as far as it goes, in the subjects I have mentioned, and in the matter of Christian benevolence which should more properly be, Christian paying up, there is room for much teaching yet, and the results would be manifest in time. H.

God's Vicegerents.

How often we hear the remark about ministers, "well they are only men after all." No doubt this is true, but not true as it is generally meant. They are only men, but men supposed to be holy men of God, filled with grace and the unction of God's spirit, their lives shedding rich fragrance of God's holiness wherever they go. The word of God teaches us that there is no position so sacred, none fraught with such mighty importance, as that of pastor. Can we raise the standard too high? Is it not too often bedraggled? We cannot expect men to be perfect beings. But do we not expect a daily growing heavenward? Are we not to be like our Father in heaven? Can we not "do all things through Christ who strengtheneth" us? How many a field of labor has been ruined by the want of holy dignity, thorough purity of heart and life, and of teaching in and out of the pulpit, on the part of the pastor of the church. We are not our own; but are redeemed by the precious blood of Christ.

How tender and true, how sensitive and gentle, how loving and forgiving should be this servant of God! How free from all scandal, gossip, envy, hatred, pride, love of money, love of power to rule over the flock he should lead, should the guide, the leader, the feeder of God's heritage, be. The poor, and those who do not pray for the gospel, must be fed and loved by the pastor.

A lady, a few weeks ago, said, in speaking about some very poor persons, "we don't have such trash in our church."

How many a man, rich in this world's goods, do we bow to and respect, who is far meaner souled than his poorer brother, who has no notice taken of him. If we are to grow, we must love all, care for and feed all classes and conditions of men. We are not to expect our reward here for our work. The work is too great, too grand to expect to receive our recompense in earthly goods or comforts.

The pastors' wife is a part and parcel of himself, and instead of being a leader of fashion as many of them are, they should strive to be angels of light and love to every family in the parish. We can soon think that we are martyrs and sit and bemoan our sad fate, if we look only at ourselves. But if our hearts are full of God's sunshine and the balm of Gilead in the soul, we see work, and work we love, before us. Are not the fields ripe for harvest? Where are the reapers? The work is difficult. Many a time shall our hearts ache. Shall we not often and often be misunderstood, our best efforts misconstrued?

Let us seek the lonely mountain top and pour out our hearts to the Father, whose Son was often cast down, depressed, abused by those who should have loved him. The gentle, loving, precious Christ was said to have a devil. Let us ever go onward and look upward to the God who fed Elijah, and who has promised "Lo I am with you always, even to the end." "Open thy mouth wide and I will fill it." O God give us a double portion of thy spirit, in the study, in the pulpit, at all times.

S. J. Archibald.

New Ross, Sept. 8th, 1885.

Sunday at Dorchester Corner

Yesterday, Bro. Dykeman being ill, we had Bro. D. C. Lawson at Dorchester Corner. In the morning his text was Ez. 37: 4. The audience listened with marked attention to the discourse, which enforced the state of man by nature, and his only possible recovery from it by converting grace. At the evening service the house was filled. The sermon was on God's love for his Church, Eph. 5: 25, 26, 27. I believe it has resulted in the awakening of some to the necessity of being more closely connected with the body Christ died to redeem. Bro. Lawson stayed with us at the Communion, and assisted the Pastor, and as we passed out of the house a good mother in Israel exclaimed, speaking of the sermon, "that is just the way he used to preach thirty years ago."

I presume you are well acquainted with Bro. Lawson, and will say Amen, when I say that his character as a Christian, and a man, is without reproach. Nearly thirty years since an unfortunate difference, not however in doctrine, separated him from the regular Baptists, and we must all now hail his return as a consummation much to be desired. During all these years, the community in which he lives, and all the places where he has preached, have stood by him, and he has never wanted a congregation. He has been preaching to some of the separated churches, but his audiences have always been largely made up of regular Baptists, and many of them have felt it a privilege not only to hear him preach, but to have him as a guest at their homes. He is now sixty-three, and is yet seemingly as able to travel and preach as ever he was, and is "in labours abundant." Bro. Lawson has preached for a quarter of a century to a small church at the Cape, two miles below the Corner, consequently the Corner people have always attended his ministry, and it has probably done them more good than it has the persons connected with the denomination to which he belonged. The old members of his church were good men, but one after another they have passed over Jordan, and entered their rest. They stood by him and he by them. Since the death of those men, "the devil has taken a longer, and stronger pull," as they say at sea, and I am afraid that he has drawn those of his church that remain "the other way." A few weeks since, his members closed the church doors on him, under the pretense that they were having a prayer meeting, and he was compelled to preach in the grave yard. The chief complaint among them is that he preaches to sinners, and holds out to them the invitations of the Gospel, and associates with other Baptists. He still preaches at the Cape, and while the members of the church absent themselves from his meetings, the community, men, women and children, not in the church, attend.

All the difficulties that once kept Bro. Lawson separated from his brethren have died out, and all his churches, we are told, except the one at Dorchester Cape, are desirous of a re-union. If he comes back to us he will come in the full prime of his usefulness, and of the desire and ability to preach "the everlasting Gospel." There are old and young ministers in our denomination who have long prayed for his return, and would receive him with open arms. There are hundreds of brothers and sisters in the churches equally anxious.

Brother Lawson can scarcely be said to be out of our denomination; he has from time to time supplied some of our best churches, among them the church at Amherst, (where I am informed some of his children are members), the church at Sackville, the church at Moncton, the church at Petitcodiac, and other churches. With the largest number of our ministers, with all of them who know him I may say, he is on terms of intimacy and friendship, and they all speak well of him.

Dorchester, N. B. C.

Denominational Reciprocity.

Having accidentally heard of my appointment by the N. S. W. Baptist Association on a committee to convey the fraternal greetings of that body to the yearly conference of the Free Baptists of Nova Scotia, I had the privilege of meeting with those brethren in session on the 10th inst., at Port la Tour. As the other members of the committee did not appear, I had to represent 16,000 Baptists; and I hope that I did not misrepresent them when I said that my brethren desired to see more friendly relations than have hitherto existed between the two bodies, and more co-operation in work for our common Master. I met with a very cordial reception and appreciative hearing. After some friendly remarks from different brethren, the following resolution was passed unanimously:

"This Conference with pleasure greets our brother, representing the N. S. W. Baptist Association, and heartily reciprocates the object of his visit, and the sentiment of good will expressed. We trust that, by such fraternal exchanges, the spirit of union may be strengthened, and still closer relations be fostered. We trust that both ministers and people will cultivate and foster all means that will develop union, in heart and purpose, between brethren in all essentials of faith one. We cordially thank our visiting brother for his visit, and desire him to bear our expressions of sympathy and good will to his own Conference."

The question of organic union is being discussed to some extent on both sides, but the time for such a movement has evidently not yet fully come. Until there is such a degree of brotherly love as does not yet exist all along the line, organic union is undesirable. When there exists among the people on both sides a general desire that the twain should be one, obstacles which appear insurmountable will melt away. The great question, however, which should always be uppermost is, "What saith the Lord concerning the matter?" If it is His will that such a combination should be effected, who will say nay? And He is able to bring it about. The things which are impossible with man are possible with God. On the other hand, if the project is not pleasing in His sight, may He interpose to hinder such a catastrophe. It is undeniable that in many important respects we are identical, and in doctrine and church work we are becoming more and more assimilated. It is probable that the time will come when we, or our successors, will be able to say of a truth, "There is one spirit and one body, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." In the mean time, let us cultivate brotherly kindness and charity, co-operating, as far as possible, to counteract sin and rescue the perishing, asking the Head of the church to indicate clearly by His providence His will respecting our denominational relationship.

W. H. Richan.

Home Missions.

Board Meeting.—The regular meeting of the Home Mission Board was held in the vestry of the 1st Baptist church, Yarmouth, on Monday, the 14th inst.

Officers for 1885-86.—The following brethren were elected officers for the year: A. C. Robbins, Esq., chairman; Rev. J. T. Eaton, vice chairman; Rev. A. Cohoon, cor. secretary; Rev. J. D. Skinner, rec. secretary; W. R. Doty, Esq., treasurer; and James Crosby, Esq., and Rev. J. T. Eaton, auditors.

Voted.—That a salary of $350.00 be paid cor. secretary to enable him to procure assistance in his work.

Reports were received from general missionaries Wallace and McDonald, and from student missionaries McLeod, Locke and Jenkins.

Grant.—To the Newcastle field, North Co., N. B., $200.00 for current year, Rev. I. E. Bill, Jr., pastor.

Receipts.—Treasurer reported the receipts of the month $146.87.

The Board request that all money for Home Missions be sent to the Finance Agent of the Convention, Rev. G. E. Day, D. D., Yarmouth, who will pay over the same to our treasurer. This will considerably lessen the labours of both these officers, and prevent mistakes.

A. Cohoon,
Cor. Secretary.

Hebron, N. S., Sept. 15th, 1885.

—How many will help us put the Messenger and Visitor into every Baptist family?

African Baptist Association.

We have received, shortly before going to press, an account, from the Moderator, of the doings of this body, which met at Cornwallis, on Saturday, Sept. 5th.

The officers elected were: Rev. A. W. Jordan, Moderator; Rev. T. R. Langford, Assistant do.; Bro. P. E. McKerrow, Clerk; Bro. William Johnson, Assistant do.; Jos. Flint, Treasurer.

At the evening session, was presented the report on Temperance. Spoken to by Revs. J. N. Johnson, F. R. Langford, T. N. Drayton, A. W. Jordan, Bro. P. E. McKerrow, and others.

On Sunday afternoon the Associational Sermon, from 2 Cor. 4:5, subject "Evangelical Preaching," was preached to a large audience.

At the Monday morning session was presented a vigorous report on Education, commending the matter to the careful attention of parents, and those who intend to preach the Gospel. There was much discussion over the report on Missions, which appealed for much greater interest in both the home and foreign fields. Hopes are entertained that the Association will soon take an active part in assisting a missionary in Africa. Interest seems to centre especially in the Congo field.

The Moderator remarks that the meetings were, throughout, full of interest, and that a most pleasing feature is the manifest increase, from year to year, in knowledge, as well as in numbers.

The next meeting will be held at Yarmouth on the first Saturday in September, 1886. Rev. A. Bailey is to preach the Associational sermon, Rev. F. R. Langford being his alternate. Rev. A. W. Jordan is appointed to write the circular letter.

Rev. A. W. Jordan, on account of failing health, has been granted by his church a month's vacation, which he purposes to spend in Boston.

Halifax Notes.

This city is being stirred to its depths. The large canvass tent of Messrs. Meikle and Gernon on the North Common is usually filled. Many marked cases of conversion have occurred, and the interest is deepening. In the Sunday afternoon meeting for men and boys only, some twelve or fifteen declared their determination to "give up the pleasure of sin for a season" and choose Christ. Meetings are held in the tent every night. Thousands attend. Mr. Meikle preaches with great power and plainness.

The Salvation Army has met with marked success. I think they have over a hundred converts here. As a result of these special services, the churches are feeling the quickening breath of the Holy Spirit. May it be that a gracious revival of pure religion shall prevail in this city the coming months. This revival must come, if Christians are earnest in labor and have strong and abiding faith. As our faith, so shall it be unto us. More anon.

SEASIDE.

—NOTHING SHOWS more clearly the improvement of the present over the past than a comparison between the conduct at elections, now and less than one hundred years ago, in England. Read the following discription:—

The polling sometimes lasted for thirty days, and public-houses were kept open to all at the expense of the rival candidates. General debauchery prevailed. Drunken mobs with music, flags, and strange devices, paraded the street, and free fights went on unchecked. In the famous election for Yorkshire, in 1807, Lord Fitzwilliam, who was spent £100,000; the Hon. H. Lascelles wasted a similar sum, and William Wilberforce expended £60,000. The drunkenness was dreadful. Post-horses ridden furiously died at the rate of eight a day, and the whole country was a scene of disorder and vice. It was a very carnival of Bacchus. Pople was notorious for bribery and drink, for £1,000 was given for a vote, and that meant a good deal of liquor afterwards. At Arundel, certain electors, who called themselves "The Malthouse Club," sold their votes to the highest bidder, and no doubt malt liquor was not forgotten by that club. The system of candidates keeping open scores of public-houses for weeks together, that any elector might get drunk in them, led to enormous expenditure. A candidate for York spent £30,000; for Leicester, £51,000; and for Liverpool, £85,000. Many a ruined character dated from a contested election, when beer and blood flowed like water, and whole families were plunged into lifelong shame. We are sorry to record that religious men winked at the most shameless excess if only their political party won. We have known working men electors made quite drunk, then packed into cabs, and sent some miles out to a public-house, there to smoke and drink "out of the way" until the election was over at four p.m. This was "a dodge" to avoid paying them large sums for their votes. It was cheaper to make them drunk. And this was done by members of Christian churches! Happily, it can never be done again. We see better days. Law, education, a purer patriotism, temperance sentiment, and a higher religious tone in society will probably make our next general election a vast improvement on any that has gone before.

—THE LONDON "ZUKUNFT" says: "At Vienna, last year, no less than 263 Jews became Christians—among whom were 13 barristers, 9 physicians, 4 journalists, 3 professors, 3 judges, 17 merchants and manufacturers."

Home Mission Receipts.

St. Martin's Church, N. B.,	$15 30
Convention Funds, P. E. I.,	53 76
Rev. P. F. Murray, Milton, Q.Co.,	5 00
Collection at Convention,	36 41
Convention Fund, N. B.,	36 40

W. R. DOTY,
Treasurer.

Hebron, September 15, 1885.

Religious Intelligence.

NEWS FROM THE CHURCHES.

MARGAREE'S BAY.—Twelve believers in Jesus were baptized at Indian Harbor Sunday, the 13th inst., by the Rev. E. M. Saunders. It seems hard to be compelled to leave the fieldin the midst of a rich harvest; but it is comforting to know that the work is the Lord's. To Him it must be committed, in the hope that His richest blessing may rest upon these churches and the kindhearted brethren composing them.

F. H. BEALS.

TRYON, P. E. I.—At the request of the brethren, I visited Tryon and preached for them on Tuesday evening. On Wednesday I had the pleasure of baptising two happy converts, heads of families. The brethren here, though for so long a time without the labors of an undershepherd, are holding on their way, and their prayer meetings never showed more interest since the death of their lamented late pastor. They are now happy over the near approach of Bro. Skinner's coming, and in their joy I largely share. Oh, that the Lord would incline the hearts of others here.

D. G. MCDONALD.

Sept. 18, 1885.

OXFORD.—The cause of religion in this region, in connection with the Baptists, is on the rise. Our Sabbath congregations are growing larger all the time. Our conferences are better attended than at first, and are more lively and refreshing. The conduct is more hopeful. We are sharing, as we work on, in some manifestations of the divine power and goodness. Last Sabbath, the 6th inst., was a precious day in Oxford, to the Baptists especially. The ordinance of baptism was administered at 2 o'clock p.m., in the presence of a very large concourse. The Lord was present to bless his people. The devil was also there, in the shape of some drunken fellows, to disturb and annoy those who came for a different purpose. So far, thirteen have been added to the churches by baptism and letter since the present pastorate began. Our recent testimonies have yielded over $300, to be appropriated in the interest of the churches.

Sept. 8, 1885. F. M. MURRAY.

ARTHOTH.—The following sums are hereby thankfully acknowledged in aid of the Baptist Parsonage Fund: Hon. A. F. Randolph, $10.00; John Babbitt, 1.00; Noah Dimock, 1.00; Wm. Ayer, 25 cts.; Rev. F. Potter, 1.00; Rev. S. B. Kempton, 1.00; Rev. Professor Kierstead, 1.00; Rev. John Miles, 50c.; Rev. E. G. Keith, 25c.; Rev. A. Cohoon, 2.00; Samuel Simpson, 50c.; "Cash," 25c. James E. Masters, materials $3.00; Edey & Allwood, materials $2.60.

Sept. 16, 1885. A. E. INGRAM.

TYNE VALLEY, P. E. I.—The Lord is still manifesting his saving presence here. We are enjoying new evidences of his power to save every night. After baptism yesterday, I preached to a large congregation—a defence of "close communion," so called. The Master himself was with us, and the day will tell to his glory. I gave the hand of fellowship to eleven recently baptized, and administered the Lord's Supper. This was the first scene of this kind conducted here by Baptists.

Tyne Valley is a neat little village, having the Baptist churches in Belmont and Lot 16, situated within easy reach of it—one South and the other North. East and West are calls for the gospel as we preach it. A circle drawn with a radius of four miles would include eight growing farming settlements—for the most part excellent land, with exhaustless beds of mussel-mud—large forests of lumber, and four large steam-mills. Those settlements are now being permeated with the principles we hold sacred.

We must have a house of worship here and the few brethren are determined to arise and build. A building site was a necessity, and a parsonage would be a great boon. On Saturday last a neat, well-finished house, with stable and half an acre of land, was offered to me at a price much below its value. After so good a day yesterday, I spent the most of the night thinking and praying over this matter, and about 3 o'clock in the morning, encouraging myself in the Lord and his people, I decided to buy, which I did immediately after breakfast. It is beautiful for situation, both for the meeting and mission houses—second to none in the village.

And now, dear reader, all I want of you, at present, is just *one* dollar sent to my address, Freetown, P. E. I., accompanied by your prayers. If you have confidence in the work I am doing for God and souls and truth, please send me *one* dollar's worth of sympathy. I assure you, reader, that I am making greater sacrifice in laboring here than you will have to make in granting my small request, unless you are very poor indeed. I make the sacrifice cheerfully for Jesus' sake, and would like to have your sympathy. Who will be the first? Mrs. MacDonald will gladly take charge of your favor and promptly acknowledge through the MESSENGER AND VISITOR, if the editor will kindly give us a corner with his dollar.

Dear reader, would you rather than one dollar that this new Baptist interest, with prospects the most encouraging, would have a parsonage into which some man of God may move to carry forward the work so graciously begun, and a site on which to build a house in which to *preach* the blessed gospel? then send just *one* dollar and they shall have both. Please do not lay the paper down and forget my plea, for the cause is good and I am in earnest, and do not want to be discouraged. Read the plea, send the dollar, and show the paper to some one else. "Bear ye one another's burdens and so fulfil the law of Christ." "The Lord loveth a cheerful giver."

Sept. 14, '85. D. G. MACDONALD.

P.S.—An excellent meeting again to-night (Monday). Twenty-four testimonies for Christ—two of them for the first time—and twelve others arose to show a new found hope. Others also to show anxiety.

D. G. M.

HALIFAX.—The Sunday Schools of the Granville street and North street Baptist churches enjoyed a very successful picnic on the 15th, at the North West Arm.

MUSQUASH.—Rev. J. A. Cahill, of Carleton, preached twice on Sunday, baptized thirteen at Dipper Harbor and two at Clinch's Mills, and administered the Communion twice. More converts are coming. The labors of Bro. L. A. Palmer, who now leaves to attend Acadia College, have been earnest and blessed with much success.

C. F. C.

LEINSTER ST.—The pastor, Rev. J. A. Gordon, preached on Sunday to good congregations. A literary and social entertainment will be held on Thursday evening to introduce and welcome the pastor.

BAYSIDE.—The Lord is still amongst his people here in reviving power and grace. Five happy converts were baptized on Sunday last, two of whom are promising young men. Rev. J. A. Padelford, of Calais, Me., administered the ordinance.

At the close of the morning service a large number of those present remained to partake of the Communion.

Bro. Williams' untiring zeal in the master's service is receiving abundant reward. Both here and at St. Andrews, the prayer-meetings are well attended and of a deeply interesting character. Special meetings are still being held at Bayside, and it is hoped that many more sinners will ere long be led out of darkness into the marvellous light of Him, whom seeing not we love.

—*Com.*

ST. GEORGE.—Bro. John Dewar informs us that the approaching session of the Southern Association's quarterly meeting will be held at St. George.

GERMAN ST.—Rev. Ed. Whitman preached on Sunday to large audiences. He leaves this week for his church at Charlottetown. Rev. G. O. Gates has still the call of this church under consideration.

HAVELOCK, N. B.—Thirty years ago today I was publicly set apart to the work of the ministry, in Port Medway, N. S., by the "laying on of hands and prayer." That impressive ceremony, with all its interesting details, rises vividly before me, as if it were an occurrence of only yesterday. Eight ministers and six laymen composed the council. Four of the ministers, viz., Revs. Dr. Cramp, J. E. Balcome, Henry Angell, and S. N. Bentley have since then closed their earthly labors and are now enjoying the heavenly rest. Revs. S. T. Rand, Geo. Armstrong (now Dr. Armstrong), A. W. Barss and W. G. Goucher are still doing good work in the service of the great Master. Five of the laymen, viz., Brethren T. R. Pattillo, T. Christopher, Colin McVicar, Charles Atkins and Matthew Park have likewise passed over to the "other side," while Bro. Stewart still lingers on the "stormy shore."

During these thirty years, by the good providence of God, I have been constantly engaged in the work, with the exception of about six months, while laid aside by sickness. The whole of these years were spent in the pastorate, except about a year and a half in the employ of the Home Mission Board. By the grace of God I have been enabled to preach four thousand and seventeen sermons, and to bury with Christ in baptism four hundred and sixty-two professing believers in Jesus. I have also been permitted to join in the silken ties of wedlock two hundred and eighty-six happy couples, and have performed the sad funeral rites at the graves of three hundred and fifty-two persons of all ages, from three days to ninety-seven years old. Besides a large number of prayer, conference and temperance meetings held, I have made about four thousand family visits and travelled in the neighborhood of fifty thousand miles.

I have furnished these items in connection with my own history, not so much as a showing of what I have done, as record of the abundant mercies of God bestowed upon me, believing that they will be interesting to, at least, some of the readers of the MESSENGER AND VISITOR.

Sept. 19. I. J. SKINNER.

ARGYLE SOUND.—Rev. W. H. Richan gratefully acknowledges the kindness of the people of this place at a recent social gathering, in "loading his waggon with substantial gifts." Rev. J. D. Skinner is now pastor there.

YOUNG'S COVE.—Bro. Higgins informed us that the Baptist meeting house, now building at this place, is boarded and shingled, and there is material and money on hand to go far towards the completion. It is expected there will be a social there on the last day of September. Mrs. Gilbert Wiggins has been especially instrumental in having this building undertaken.

PEEL, CARLETON CO.—I held a few special meetings in Upper Peel last week, and the Lord has greatly revived his work. Yesterday it was my happy privilege to baptize three happy converts, two young men and a young woman. I gave the hand of fellowship to four in the evening. Congregation was large, and a very impressive meeting. Pray for us.

J. W. S. YOUNG.

MARSH BRIDGE.—A work of divine grace is in progress at the Marsh Bridge. Rev. Mr. Spencer baptized seven young persons, on profession of their faith in Christ, last Lord's day.

NEWCASTLE, NORTH. CO.—We baptized one on Sunday, the 5th inst., and another last Sunday at Newcastle, and received them into the fellowship of the church. To God be all the praise.

Sept. 14th, 1885. I. E. BILL JR.

LOWER ECONOMY.—The new Baptist meeting house in Lower Economy was dedicated to the worship of God on Sabbath, Sept. 6th. In the morning, before service, the pastor Rev. W. B. Waters, administered the ordinance of baptism to a candidate over 70 years of age, a sister of Rev. S. Thompson, that had been received at conference on Saturday Sept. 5th. At the close of the morning sermon this sister received the right hand of fellowship from the pastor, and took her place at the table of the Lord, where about 150 sat to shew the Lord's death till he come.

Rev. C. H. Martell preached in the morning on "send now prosperity;" Rev. D. McKeen in the afternoon on "the house. It was well it was in thine heart;" Revs. J. Miles in the evening from, "what think ye of Christ." The sermons were all excellent and trust they may have an abiding place in all our hearts, and leave pastor and people with the burden of precious souls resting very heavy upon them.

Rev. T. B. Layton, and the young man supplying the Congregational church, and Rev. A. F. Thompson, Presbyterian, were also present and took part in the services. Collections in aid of house, $23.83 supplemented on Monday by tea and refreshments and friends to a total of $104.15. The furnace for heating, and fencing grounds, &c., not yet completed, and committee have not all the bills together yet, but expect the building to cost not less than $2500. The house is 34 ft. by 52 ft. and 19 ft. post. Pastor's platform between doors of entrance, and singers' in same end over the entrance.

JOSIAH SOLEY.

CHICACOLE, INDIA, Aug. 2.—Two baptized this morning—from Tekkali. This makes five added to the church since the beginning of 1885. There are others whom we expect soon; but they come slowly. Pray earnestly for the work here. All well. I hope to get out on the field as soon as there is a break in the rains.

J. B. HUTCHINSON.

NOTICE.—The next meeting of the Yarmouth Baptist Ministerial Conference will be held with the church at Arcadia, on Friday, the 25th inst., at 10 o'clock a. m. Quarterly sermon will be preached by pastor J. A. Ford, of Milton. The brethren from Digby Co. are cordially invited.

PERSONAL.

Rev. S. W. Duncan, of Rochester, N. Y., has been chosen to succeed Dr. Caldwell as president of Vassar College.

Rev. W. C. Rideout's address will be Granville Ferry, Annapolis Co., N. S., instead of Oak Bay, Charlotte Co., N. B., from this date.

Bro. and Sister Weeks, of Liverpool, were made the victims of a very pleasant surprise, a few days since, on the occasion of the fifth anniversary of their marriage. About eighty of their people came together to help them celebrate their "Wooden Wedding." A loving address was presented, and a suitable response made. The list of presents as given in the local paper is a long one, and contains many useful and ornamental articles, some of them of considerable value.

Rev. A. H. Lavers is spending part of a vacation in St. John. We are sorry to learn that his throat is giving him trouble. He hopes it is not serious, but that he may soon have full strength to grapple with the work on his field. May his expectations be fully realized.

Rev. J. O. Redden is soon to leave his field in P. E. Island. The Island can ill afford to lose so true a man and so earnest a worker.

The many friends of the Rev. Walter Bars, of Victoria, B. C., will be pleased to learn that he is steadily recovering from his recent serious illness. The church under his care is in a prosperous condition. Several members have lately been added, and a house of worship has been begun.

Notice.

Delegates from Convention to the F. C. Baptist Conference to be held at Sussex, N. B., October 3rd, have homes provided for them as follows:

Rev. D. G. McDonnell,	Thomas Clerke.
" Dr. Hopper,	Noble Crandall.
" T. R. Foster,	Mrs. Charles Barnes.
" H. Foshay,	Mrs. Charles Barnes.
" H. N. Perry,	Charles Brown.
" Dr. Bill,	Rev. S. Welton.
" A. Cohoon,	Rev. S. Welton.
" J. E. Goucher,	Rev. S. Welton.
" S. Welton,	Rev. S. Welton.
" C. Goodspeed,	Gilbert White.

Marriages.

STEEVES-PECK.—At 1st Baptist church, Hillsborough, on Sept. 9th, by the pastor, Rev. J. C. Bleakney, assisted by Revs. W. E. Rowe and B. Welton, Mr. Edwin C. Steeves and Miss Emma E. Peck, both of Hillsborough, Albert Co., N. B.

THOMPSON-CLARKE.—At the residence of the bride's father, Carleton, on the 17th inst., by Rev. Jos. A. Cahill, Mr. George Joseph Thompson to Miss Minnie D., only daughter of Mr. Aaron Clarke.

PATTEN-SAUNDERS.—At the residence of the bride's father, Rebron, Yarmouth Co., N. S., by Rev. A. Cohoon, Mr. Frank L. Patten to Lota May, second daughter of Capt. D. A. Saunders.

NICKERSON-FORBES.—At his residence, on the 14th inst., by Rev. W. H. Richan, Mr. Austin Nickerson and Miss Minnie Forbes, both of Woode Harbor.

WORTHEN-WYMAN.—At Pubnico, on the 16th inst., by Rev. W. H. Richan, Mr. Nehemiah Worthen and Miss Ada Wyman, both of Pubnico.

HOLMES-BARNSTEAD.—At Dartmouth, Sept. 18th, by Rev. E. J. Grant, Mr. John C. Holmes and Miss Maggie Barnstead, both of Halifax.

Deaths.

JOHNSTON.—At Woodstock, on the 17th inst., Robert B. Johnston, aged 17 years and 6 months, second son of John and Sarah J. Johnston.

GUNTER.—At Gibson, St. Mary's, at the residence of her son-in-law, George Peters, Esq., on Sept. 8th, Maria, widow of the late Isaac Gunter, aged 79 years. Mrs. G. was the daughter of the late Rev. Benj. Coy, of Upper Gagetown. She became a member of the Baptist church in Canning previous to her moving up river. She maintained her profession through life. Her remains were taken to Queensbury, where she spent the most of her life, and interred beside those of her husband. An appropriate sermon was preached on the occasion by Rev. B. N. Hughes to a large concourse of people.

HOPKINS.—At Aroostook Junction, on the 11th inst., Deacon Daniel Hopkins, aged 86 years. This very highly esteemed brother was brought to a saving knowledge of the truth through the earnest labors of the late Rev. Lothrop Hammond, by whom he was baptised and received into the fellowship of the Andover Baptist Church more than fifty years ago. During his active life he was a regular attendant upon all the means of grace, and by giving liberally of his means, and by his earnest and consistent Christian life, sought to promote the interests of the cause of God. In due time he was appointed to the office of deacon, which office he used well, and thus inherited the blessings belonging thereto. The writer has, during his pastorate, found him a faithful and loving counseller, whose hearty greeting and encouraging words often refreshed the wearied spirit. His sufferings were somewhat protracted, but through them all his faith in Jesus was unfailing. His remains were followed to their last resting place on Sabbath last by a large concourse of his neighbors, thus testifying to the high esteem in which he was held in the community. May his sorrowing widow and family realize that their loss is his unspeakable gain. The writer preached the funeral sermon from Rev. 7, 13-17.

A. E. INGRAM.

MRS. GRAVES.—As so many of your readers are acquainted with Miss Mary E. Graves, Principal of Acadia Seminary, it seems to me appropriate to send you a brief notice of her sad bereavement in the death of her mother. At the close of the anniversaries in Wolfville, in June last, Miss Graves received a telegram announcing her mother's serious illness, and hastened home. Mrs. Graves passed the crisis of that attack, and under the devoted care of the family, continued to improve; but when hopes were brightest, they were suddenly blighted by another attack, and the loving Christian wife and mother passed away at dawn, Aug. 29. Mrs. Graves was an earnest and devoted Christian, possessed of more than ordinary abilities, and dearly beloved by a very large circle of friends. It was a great satisfaction to both mother and daughter that the latter could minister to the former during those last weeks, and especially during those last hours, of suffering. The many friends of Miss Graves in the Provinces will sympathise with her in this loss, which she most deeply mourns.

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Wolfville, N. S., August 22, 1885. 34-41

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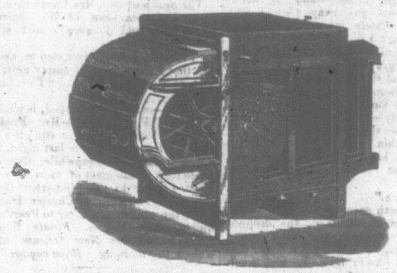

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The Cap Fit.

The minister said last night, says he,
"Don't be afraid of givin',
If your life ain't worth nothin' to other folks
Why, what's the use of livin'?"
And that's what I say to my wife, says I,
There's Brown, the mis'rable sinner,
He'd sooner a beggar would starve than give
A cent towards buyin' a dinner.

I tell you our minister is prime, he is;
But I couldn't quite determine,
When I heard him a givin' it right and left,
Just who was hit by his sermon.
Of course there couldn't be no mistake
When he talked of long-winded prayin',
For Peters and Jonson they sot and scowled
At every word he was sayin'.

And the minister he went on to say,
"There's various kinds of cheatin',
And religion's as good for every day
As it is to bring to meetin'.
I don't think much of the man that gives
The loud amens at my preachin',
And spends his time the followin' week
In cheatin' and over-reachin'."

I guess that dose was bitter enough
For a man like Jones to swallow;
But I noticed he didn't open his mouth,
Not once, after that, to holler;
Hurrah, says I, for the minister—
Of course I said it quiet—
Give us some more of this open talk,
It's very refreshin' diet.

The minister hit 'em every time,
And when he spoke of fashion,
And riggin's out in bows and things,
And woman's rulin' passion,
And coming to church to see the styles,
I couldn't help a-winkin' [you,"
And a-nudgin' my wife, and says I, "That's
And I guess it sot her thinkin'.

Says I to myself, that sermon's pat,
But man is a queer creation,
And I'm much afraid that most of the folks
Won't take the application.
Now, if he had said a word about
My personal mode of sinnin',
I'd have gone to work to right myself,
And not set there a-grinnin'.

Just then the minister says, says he,
"And now I've come to the fellers
Who've lost this shower by usin' their friends
As a sort o' moral umbrellas.
Go home," says he, "and find your faults,
Instead of huntin' your brothers',
Go home," says he, "and wear the coats
You tried to fit for others."

My wife she nudged, and Brown he winked,
And there was lots o' smilin',
And lots o' lookin' at our pew,
It sot my blood a-bilin'.
Says I to myself, our minister
Is gettin' a little bitter.
I'll tell him, when the meetin's out, that I
Ain't at all that kind of a critter.

Selected Serial.

SHILOH:

OR,

WITHOUT AND WITHIN.

BY W. M. L. JAY.

CHAPTER XXXVI.

THE TRUTH AT LAST.

On the afternoon of the day of my return from New York, I met Mrs. Danforth at the Sewing Society. She soon took occasion to lead me into a room apart.

"Well!" she began, "I wrote to Pearl—or rather, to her mother—and she wrote back that Pearl was away visiting, and she had immediately forwarded the letter. Probably Pearl has received it by this time, and I shall soon here how she takes it. By the way, I hear that Rick Thorne is married, and that you had the honour of carrying home the unexpected bride. How does she look? Is she pretty?"

"Very pretty—a perfect little fairy."

"Where does she hail from?"

"Philadelphia."

Indeed! I have a large acquaintance there. What is—or what was—her name?"

"Daisy Dorn."

Mrs. Danforth gave me one look of unqualified amazement, then, she dropped into the nearest chair, and burst into a long, loud, ringing laugh, yet a laugh that I never quite like to hear, because much too broad and noisy for a woman.

"I do not see the joke," said I, rather severely.

"Don't you? My good gracious! it is too rich!—Daisy Dorn is"—and she went off into another peal.

I waited in silent disapproval.

"Is—is,"—she went on, catching her breath hysterically, "goodness alive! she is Pearl Danforth!"

"Impossible!" I exclaimed. "That child!"

"Child!" cried Mrs. Danforth, fairly screaming with mirth. "Bless your simple soul! she was of age two year ago; and she has the brain of a Machiavelli under those yellow curls of hers.

"But her name—Daisy Dorn."

"You persistent sceptic! Her name is Margaret; of course she is entitled to all its variations. Chester called her Pearl, because, as he said, he had picked her up on the seashore. She assumes the others as the fit takes her—Daisy, Madge, Greta, and I don't know what not; lately, too, she has taken a fancy to resume the name of Dorn—the name her father bore in Italy, and the only one Chester knew anything about; no wonder he never found her friends!"

"And it is the German for Thorne!" said I.

"Exactly; the affair grows clearer every moment, you see."

"And Rick will get the property after all!"

"Umph! that's as Pearl pleases! She is of age, you know; perhaps he will get as much of it as is good for him; he certainly will not get any more. He will find that his wife has a will of steel under her soft, cushiony exterior. By the way, I wonder what possessed her to marry him! I always thought her on the look-out for a rich husband—to be sure, she can afford to marry whom she pleases, now; but then, she did not know it when she did the deed! Can she really have fallen in love with his handsome face, and married him with her eyes shut to everything else, silly-girl fashion?"

Remembering a look she had given her husband, as he entered the depot, and another in the Bryer's parlour I averred that I thought she had.

"Then," said Mrs. Danforth, "I should not wonder if she made him an excellent wife; she has brains enough for both, and artfulness enough to keep his simple head from stumbling half the crooks and corners of hers; she will manage him wholly, without his knowing that she does it; she will seem as transparent as a meadow-brook, when she is as deep as the sea. The more she loves him, the less will she allow him to see her as she is—that is, until the softening influence of wifehood and motherhood have made her nearer to what she should be."

"And you call that an excellent wife! Poor Rick!"

Mrs. Danforth looked really abashed. "Miss Frost!" she exclaimed in a deprecating tone, "you surely know that I was not speaking abstractly, but relatively, for the present occasion. I do think that Frederick Thorne, with his temperament and characteristics, might have done much worse than to marry Pearl; for, after all, she is eccentric and secretive, rather than wicked; she is such a consummate actress by nature, that she cannot help playing a part; and, loving her husband, she will play that of a good wife to perfect on. Besides, I meant to imply, in the concluding clause of my unlucky speech, that I thought her likely to change very much for the better, in due time. But, my dear Miss Frost! pray do not think that I have no higher standard of womanhood than that!—none higher than I had when I came to Shiloh, three months ago! Is it possible that you do not see that I am trying to lead a little higher life myself, even though I do still talk—and perhaps act—carelessly—that being the 'natur of the critter,' as the farmers say?"

She ended "twixt a smile and a tear." My own eyes grew dim. I had seen the change in her—though far too subtle a thing to define in words—and rejoiced at it. I told her so, earnestly.

"As the angels in heaven do over a sinner that repenteth!" said she, with the same mixture of mirth and seriousness, which, I have learned, she uses instinctively as a mask to her deeper feelings. "Perhaps you'll never know, till you get there, how much you have had to do with it; Sunday teachings sometimes rebound from the children and hit the parents; seeing Gordon and Effie so earnestly trotting and tumbling heavenward, under your guidance, I could not well help asking myself whither my own ways tended. You may be sure that it has taken some of the conceit out of me, to find that what I did so unwillingly, as a great favour to you and a wonderful condescension to the Sunday School cause in Shiloh, turns out to have been, humanly speaking, the salvation of my children and myself. To be sure, I was a Church member before, and active enough in Church work, after my fashion; but I suspect I had as little of the Christian spirit as any Hottentot."

I was dumb. Never did I feel so humbled. It was so plain to me that it was not "I," weakly and wearily oscillating between Bona and Mala, but the grace of God, that had done it! Mrs. Danforth had been very far from my thoughts in my Sunday School work.

She wiped her eyes, and recurred to the preceding topic.

"I suppose I must go and call on Pearl," said she, "though she doesn't deserve it. To think that the little minx should have gone straight past my door with you, and not have stopped!—not even long enough for that sorely tried husband of hers to come up. But it is just like her! I know she enjoyed her sudden, single-handed descent upon those startled Bryers a great deal better than any more commonplace introduction. She fairly luxuriated in that absurd scene. Well! I will go and see her this evening, and tell her of her good fortune, if such it is to be called."

The next morning, Mrs. Danforth knocked at the open door of the out-room, where Ruth and I were seated at the piano.

"I thought I would just step in and tell you that I found only an empty nest," she said, as we shook hands. "The bird is flown."

"What—who!—" I asked, bewildered.

"Who? Pearl—Daisy—Mrs. Frederick Thorne. I have just come from the Bryers; I did not go up there last night, I had a sick headache. Meanwhile, Carrie had made Rick a statement of facts, as you requested her to do. He imparted them to his wife. The name of Chester Danforth made the whole thing clear to Pearl's very quick comprehension. *Finale:* She and Rick started for New Orleans at six o'clock this morning. *Bona voyage!*"

CHAPTER XXXVII.

THE SUMMER'S WORK.

The summer is fast gliding by—a summer of some pleasure, of more labour, of multiplying interests, of much that has left a rich residuum of experience in the depths of my heart. It has made life's purpose and significance clearer to me. It has taught me that, as our nature is constituted, and under its present conditions, we are made more contented, as well as wiser, by a due admixture of sorrow and disappointment in our earthly cup. The life that is rightly lived grows richer by its losses and gladder through its tears. Not only "knowledge," but joy, "by suffering entereth." So long as we make earthly happiness an end, and seek it directly, we are certain to miss it, and to be continually chilled and soured and disappointed thereby; but as soon as we make up our minds to do without it, and put submission, usefulness, an earnest striving after holiness, in its place, we are apt to find it quietly waiting upon them, as their humble handmaiden.

So much of truth has the summer brought to me in its gliding by. Let us see what it has brought to others—for it has suffered none of the persons left behind by these chronicles to stand quite still.

Alice Prescott took to the study of Italian as a bird to the air. So far, the poet's dower is here—she has the gift of tongues.

Moreover, the readings long ago inaugurated have been quietly educating her taste, and deepening her thought. For her sake, I have made frequent selections from the poets, and accompanied the reading thereof with copious commentary, analysis, and criticism. I left these to their silent work. That they did it I knew well, not only by frequently surprising Alice with a pencil and a scrap of paper in her hands, and the pleasant trouble of poetic travail in her face; but by seeing the same scraps thrust silently and despondently into the kitchen fire. It was long ere I put forth a hand to save one of these from doom.

"I hope I have your permission to read this," said I when I had done so.

"If it were worth reading, I would have brought it to you unasked; do not mortify me by looking at it!"

"Is it lately written?"

"Oh, no; I wrote it more than a fortnight ago."

"Did it not seem worth reading to you, then?"

"Ah!—yes—everything does at first. But, in a few days, all the flavor, all the life had gone out of it. It is wishy-washy, and sickens me! It is cold and dead, and sickens me! I hasten to put it out of my sight."

"That is to say that the inevitable moment of doubt, discouragement, and disgust, which comes to every worker for Art, be it painter, sculptor, or poet, comes also to you. It may be that is the moment wherein his late standard, well-nigh reached, begins to mount higher; it may be the one which first reveals to him that the fairest, subtlest graces of his spiritual ideal are not to be embodied in color, marble, or rhythm. Still, that moment of disgust is not the time to judge fairly of the work done. Leave the decision to me whether this deserves the flames, or not."

"Not that," she exclaimed hurriedly; "let me bring you something I wrote this morning."

"Which has not yet lost its favour? No, thank you. My praise, if I have any to give, will seem fearfully cold to that birth-warm effusion; while my criticism will not hurt this one nearly so much."

Her reluctance continued, and seemed so disproportionate to the occasion, that I was first puzzled, then half-vexed. Seeing that, she yielded at once, and sat with a downcast face and deeply-suffused cheeks, awaiting the result.

Of course, I expected to see "Lines to—" something—summer, autumn, a cat, a flower, on the death of a friend, or some one of the hackneyed themes of youthful rhymers. What I actually saw, therefore, astonished me not a little. The verses had no title, and they ran thus:—

"I have locked my heart, and I give you the key.
Throw it, I pray you into the sea,
It's of no use to you, and still less to me.

"None shall come after you into that door—
None after you, and you enter no more!
Let the dust gather on ceiling and floor.

"Let the dim ghost of our dead love all night
Stalk through the empty rooms, bare of delight,
Smell the brown roses that once were so white.

"Let it count over 'mid silence and dearth,
Hopes that once laughed in the glow on the hearth,
Snows that have chilled both the flame and the mirth.

"Then, when the dawn o'er the hilltops doth peep,
Back to its grave let it silently creep—
Grave that the slow years dig ever more deep!"

The cause of Alice's reluctance was at once made clear to me; for a moment, I felt a flush on my own cheek. By means of that marvellous intuition of hers, she had arrived at some conception of the sort of chill and torpor that had fallen on my heart, and given it voice, in my stead. Strange that the poet's insight can almost dispense with experience! That a slender New England girl, hid away in the quietest corner of a quiet town, with no personal knowledge of love, and quite innocent of its heartache, should write such a sombre, hopeless, death-scented lyric as this, was indeed a marvel!

I read it twice or thrice, partly to get rid of my self-consciousness, partly to qualify myself for judgment.

"Well, Alice," I said, at length, "you need not burn this, and you may go on rhyming."

She looked at me with a slow, tremulous joy dawning in her blue eyes; yet the mute gaze seemed to ask for something more. To gratify it, I went on:—

"Your verses are better than I expected. They are simple and unpretending, and, therefore, do not greatly challenge criticism. I am glad to observe that you avoid false rhymes and mixed metaphors, and that a distinct line of thought is traceable throughout. There is something—much, in so young a poet."

Her face grew radiant, but her questioning look did not change. What an unerring instinct the girl has!

"If you really crave a little criticism," said I, smiling, "here it is! The last line is not quite smooth."

"Ah, yes! I know it," she replied; "but how else am I to get both the thought and the rhyme?"

"There, I suspect, is the poet's worst difficulty," said I. "To make sense and rhyme perfectly harmonious, so that neither warps nor constrains the other; to manage both so artfully as to make it appear that the thought could in no otherwise be so well and adequately expressed—that must give him his hardest labour. But I should really like to know what is the poet's process, Alice."

"I do not know if I can tell you," she answered, slowly. "With me, it seems like a remembering rather than a making. My verses come to me precisely as you recall a half-forgotten poem or song. Whole lines and stanzas start up in my mind, without the least effort; but here and there are gaps which it is hard to fill. In vain I try to remember what belongs in them; the missing line or phrase hovers about the outer edge of my mind, but cannot be coaxed within it. It is only after long trial that I can fill up these gaps at all; and the interpolation always has the air of a patch over a hole in a garment—at least, to me."

She then brought me her morning's production. It proved to be better than this, after all—more original, and with a stronger, sweeter flow. It is too long to copy, but it can be found in the August No. of the———Magazine. For, after Alice had copied it in her best hand (and it is not the least of her literary qualifications that she writes one which it is a pleasure and not a penance to read), I went it to the editor thereof—whom I happened to know slightly—bespeaking for it a more prompt and careful examination than is usually vouchsafed to the production of an unknown author. Two or three days brought back a letter, saying that he would be "happy to hear from her again;" and enclosing a sum which filled Alice with shy, crimson delight, and made Mrs. Prescott hold up her head as high as if she had received the first instalment of an ample and certain fortune.

But Alice's literary path was not always to run thus smooth. Her second venture was "declined, with thanks;" it was "too grave for our columns" (which means simply that it was devotional)—would she "try again?" She did try again, and her article was accepted; but not without a warning that it was below the mark of the first one, duly emphasized by a much smaller enclosure. Her rejected "Hymn"—which was really the best of the three—finally found a place in the columns of a religious weekly, at a rate of compensation so low as to leave no question whatever about the comparative values of religion and non-religion in the literary market; nor any shard of doubt in which branch of the trade a neophyte's talent would be best rewarded—that is, so far as earthly remuneration is concerned.

And this brings Alice's intellectual history up to the present point. As for her emotional one, that lies, for the most part, beyond my ken. Not that she is deliberatively secretive; but she is naturally reserved and likes little to talk about herself—easier for a deep, shadowy, enclosed well to turn itself into a running and sparkling brook, than for Alice to assume the openness and communicativeness of Ruth. Her natural channel of expression is her pen; that suffices her for interpreter and confidant.

Of course, this summer of constant association has knitted Alice, Ruth, and myself very closely together. Any picture of me, at this epoch, would be incomplete without one or both of them at hand, looking up to me with an affection that is half worship. I get even a little too much of their society, and am often oppressed by their reverential regard. It may be morally good for one, but it is none the less wearisome to fallen human nature, to be compelled to live always at the height of some loving, worshipping friend's ideal. Often I feel an insane impulse to do something unredeemably weak or wicked, just to cast my image down from that uncomfortable and insecure elevation, and give it leave to stand, henceforth, upon the lower earth, among its kind. I am withheld therefrom by no selfish considerations of loss of power or prestige, but by an intuitive knowledge that both these simple, loving souls would seem to see, in its downfall, the entire universe tumbling backwards in chaos. In life's earlier years, as I have sore reason to know, it is a serious matter to lose one's ideals; with them the fair structure of faith crumbles to dust; the whole moral world falls, seemingly, into irretrievable ruin; its foundations heave and gape beneath our feet—its sky crashes down upon our heads, with fearful and startling effect. All that was worthy of reverence has hopelessly gone to rack, we think, as we struggle forth from the ruins, stunned and bewildered. It may be years before we find out the scarcely less bitter, if more wholesome, certainty that it was only an unfounded, illusory fabric of our own creation which fell, and that the fair temple of Truth, with its immutable foundations in Goodness and Right, was in nowise involved in the crash.

To be sure that crash must come to Ruth and Alice, sooner or later; but woe to him by whom it cometh! To escape which malediction, I go on teaching, moralizing, suggesting, encouraging, according to the established routine, and striving to keep my interests and sympathies unflagingly up to their work, in spite of the inevitable loss of their first fresh impetus, till I can recover it by a temporary withdrawal and rest—things indispensable, it would seem, to the health of any friendship, however sweet and cordial, wherein the sum of help, sympathy, and rest received does not very closely approximate to the amount rendered. In this effort Mala, as may be expected, gives me little assistance. Not even under the guise of pride or self-respect is she capable of lending a steady, lasting aid to any good and unselfish work. But Bona, though often sore grieved, and, doubtless, tempted to withdraw and leave me to the unhelped and unhindered tendencies of my nature, doth yet stand by me, and enable me to struggle on, if not to the unmixed approval of my conscience, at least to the apparent satisfaction of my duo of satellites.

Perhaps I ought to say trio, since the summer did what it could to bring Carrie Thorne into the same category. Still, no part of the foregoing paragraph applies to her. The distance between the Divine and Bryer farms saved me from her too close attendance, and she is of too gentle, humble, and self-forgetting a nature ever to be felt as a restraint or a burden. She is content to adore her idols afar off, and accepts from them much or little with the same sweet thankfulness; whereas Ruth can be both jealous and exacting, upon occasion, I find, or even without it; and Alice, though she is neither of these, has such an insatiate hunger for thought, feeling, emotion, knowledge, and all sorts of mental pabulum—things by which her genius is to live and grow, in truth a vital necessity of its existence—that she becomes in constant association (not to use the simile harshly, and dissecting it of every heartless and repulsive idea), a kind of human leech. The one wearies by excessive stimulation, the other by continual absorption. Carrie presented the reposeful side of the picture; she neither excited nor drained; she simply soothed.

But the summer did something better for Carrie Thorne than to give her an assured place in my interests and affections. It brought her into closer contact with the life that beats around her, and so warmed her own into expansion and usefulness. She became an efficient teacher in the Sunday School—quiet, painstaking, and obedient—and she was one of the most regular attendants and faithful workers of the Sewing Society.

I say so, because those last summer days have swept Carrie away from me, into an atmosphere of trouble and anxiety. Poor Mrs. Thorne was stricken with paralysis, on the receipt of Rick's sudden announcement of his hasty marriage. Following close upon my notice of discovery of Cyrus Thorne's missing child, it seemed the deathblow to all her schemes, hopes, and ambitions. Rick's arrival, and the discovery that the bride and the heiress were one and the same, could not undo the bodily mischief, though they may have brought some comfort to her mind. Carrie was immediately sent for. A letter just received from her, reports Mrs. Thorne in a very dangerous situation.

There have been no new developments with regard to the artist. Though we meet often, and upon terms which time and a better knowledge of each other render more and more friendly, it is always in the presence of others, and the subject of his incognito has never again been broached.

He has nearly finished my picture of Ruth. The likeness is perfect; yet he has not failed to add, or take away, that indefinable, inestimable something which makes all the difference between a mere portrait and a work of art.

The "Dream—Reverie—Reflection," is also in progress. At my earnest solicitation, the artist has substituted Alice's face therein for mine, as furnishing a stronger contrast to Ruth's, and more perfectly embodying the idea—reverie being Alice's normal expression. Both she and Ruth give him a sitting when desired; yet I cannot report satisfactory progress of the little romance heretofore hinted at. His artist-eye lights up at sight of Ruth's face; yet his enjoyment of Alice's silent, intuitive sympathy with all his thoughts and moods is scarcely less evident. Certainly he is beguiled, by its subtle charm, to talk to her more freely than to anyone else of whatever he has done in the world, or dreams of doing. Nevertheless, he may forget her even while he talks to her most unreservedly, being moved solely by the natural impulse of thought to flow into the first sympathetic ear that comes in its way.

Yet the themes which chiefly engage his mind and conversation—the history, scope and mission of art—the successes, discouragements, and self-consecration of her workers—these, and kindred topics, discussed in a lofty, generous spirit, and with a rare flow of language and imagery, are not without a noticeable effect in quickening and enlarging the minds both of Alice and Ruth. With every visit to the studio, their faces are informed with a deeper thought; the girlishness is fast departing thence, and some new charm of womanhood blossoms there daily.

As for Essie Volger, though Shiloh would seem to lose half its sunshine without her, and parish-work would greatly miss her helping hand, yet any detailed record of her fresh, active, joyous life, free and bright as a meadow-brook, and as innocent of care and turmoil, would but serve to illustrate the French proverb, "*Heureux le peuple dont l'histoire ennuie.*"

(To be continued.)

Insomnia.

The cure of sleepness depends upon the cause; how various the causes are we have seen. I will not enumerate the devices for procuring slumber in the ordinarily healthy; they are very numerous, but none of them have any general application. One counsel may be given, for it is not hackneyed; it is this: Learn to sleep in the daytime. This art is one which everybody has not acquired. People there are—I know such people—who are wise enough to eat when they are hungry, but who have not attained that higher reach of wisdom to sleep when they are sleepy. But occasions come to all of us when we need to be able to sleep in the daytime at will. Have you failed to get your needed sleep, whether because of work or watching, or sorrow or pleasure? Then repose in the daytime is the restorative needed. There is a great virtue in naps—even in short ones—and the art of napping in the daytime, if you have not learned it already, is one to be learned without further delay. It may require a little practice, but nature is on the side of the learner.

And lastly, here is a bit of philosophy written by a wise man and physician, Dr. Frank Hamilton. Let me hope that at least one of my readers, if only one, will be wise enough to profit by its wisdom: "Gloomy thoughts prevent sleep. The poor and unfortunate magnify and increase their misfortune by too much thinking. 'Blessed be he who invented sleep,' but thrice blessed be the man who shall invent a cure for thinking."—*Titus Munson Coan, in Harper's Weekly.*

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To Mary Ann Anderson, Mary Elizabeth Anderson, and James Anderson, Executrices and Executor of the last will and testament of John Anderson, deceased, the heirs of the said John Anderson, deceased, and all other persons whom it may concern.

Take Notice that there will be sold by public Auction at Chubb's Corner, so called, corner of Prince William and Princess Streets, in the City of Saint John, in the City and County of Saint John and Province of New Brunswick on SATURDAY, the twenty-sixth day of September next, at the hour of twelve of the clock, noon:—

"All that portion of those two lots of land "described on the map or plan of the said "City as lots numbers Four (4) and Seven hun"dred and six and Seven hundred and seven, "comprised within the following boundaries, "That is to say: The piece or parcel of land "hereby sold and conveyed, or intended so to "be, is bounded as follows: Commencing at a "point in the eastern line of Sidney Street "distant sixty feet from the corner of Sidney "Street and Orange Street, and thence run"ning along the said east side line of Sidney "street northwardly thirty-two and one-half "feet, more or less, or until it strikes the outer "or southern side of the gate post now standing "on the northern or upper end of the said lot "numbered Seven hundred and seven, at the "south side of the entrance to the premises of "the said Uriah C. Poultney, thence back "from the said outer or southern side of the "said gate post at right angles with the said "east side line of Sidney street until it strikes "the west side line of lot number Seven hun"dred and five, eighty feet from the east side "line of Sidney Street, more or less, thence "along the said west side line of lot number "Seven hundred and five thirty-two and one-"half feet, more or less, thence westwardly in "a line parallel to the north side line of "Orange street, eighty feet, more or less, to "the place of beginning, being part of the "property conveyed to the said Uriah C. "Poultney by John Kerr, of the City of Saint "John, Merchant, by deed bearing date the "twentieth day of March, in the year of Our "Lord One thousand Eight hundred and fifty-"six, with the buildings and improvements "thereon."

The above sale will be made under and by virtue of a power of sale contained in a certain indenture of Mortgage bearing date the twelfth day of August, in the year of Our Lord One thousand Eight hundred and seventy-eight, and made between John Anderson, of the City of Saint John, in the City and County of Saint John and province of New Brunswick, Gentleman, (since deceased) and Mary Ann his wife of the one part, and Charlotte Ruddock, of the town of Portland, in the City and County of Saint John and Province aforesaid, wife of Andrew L. Ruddock, of the other part, and recorded in the office of the Registrar of Deeds in and for the City and County of Saint John, in book O No. 7 of Records, pages 333, 334, 335 and 336, the 14th day of August, A. D. 1878, reference being thereunto had, will more fully and at large appear, default having been made in the payment of the principal money and interest secured thereby.

Dated the fourteenth day of August, A. D. 1883.

ANDREW L. RUDDOCK,
CHARLOTTE RUDDOCK, } Mortgagees.
C. A. STOCKTON,
Solicitor to Mortgagees. 33 tds.

THIS PAPER may be found on file at GEO. P. ROWELL & CO'S Newspaper Advertising Bureau (10 Spruce St.), where advertising contracts may be made for it in **NEW YORK.**

50 Newly Imported Verse & Motto all Chromo Cards, with name, and a writer pen for 10c. 4 packs 25 cts. for 1 pack. Agents sample pack, 10c. 3, and illustrated catalogue of Novelties, for a 2c. stamp and this slip.
A. W. RIDNEY, Yarmouth, N. S.

THE HOME.

Alone With Jesus.

I have been alone with Jesus,
My head upon his breast,
For I was so very weary,
I wanted there to rest;
I have been alone with Jesus,
He bade me stay awhile,
And I felt it very precious,
The sunshine of his smile,
For I was weary, weary, and longed to be at rest,
And oh! it was so peaceful there, while leaning on his breast.

Shall I tell you what I told him
While I was waiting there?
I told him all my trouble,
I told him all my care,
I told him Satan's whisperings
Oft called me into sin;
And I asked him if I might not
Forever stay with him.
For I was weary, weary, and longed to be at rest,
And oh! it was so peaceful there, while leaning on his breast.

Shall I tell you what he told me
While I was waiting there?
For it took away my trouble,
It took away my care.
He told me how he loved me,
His wayward, erring child,
And I felt so very happy,
For still on me he smiled.
For I was weary, weary, and longed to be at rest,
And oh! it was so peaceful there, while leaning on his breast.

Then he told me I was welcome
To stay with him for aye;
And he said that he would never
Cast his loving child away.
"Hark!" he said, "I am your Saviour,
Firm as a rock I stand;
Come and rest beneath my shadow
When weary in the land."
Oh! 'tis precious, very precious, to lean on Jesus' breast.
For when the heart is weary, 'tis the only place of rest,

—*Fanny Lonsdale, in Christian Press.*

Home Happiness.

BY MARGARET E. SANGSTER, IN "THE INTERIOR."

Usually, if we have a precious possession we do not hold it lightly. It is a vase, a gem, a picture, a flower; it cost labor and trouble, care and expense, to bring it to the adornment of our homes, and we are conscious of its value and solicitous that it shall neither be marred nor mislaid. It is the tangible evidence of a part of our wealth, and we show how much we prize it by our tenderness in its handling, by the protection we bestow upon it, and the manner in which we display it to our friends.

There is an intangible and precious thing which may be a part of our personal wealth, but which is held by a tenure more subtle and less easy of definition than that by which we own the material possessions. I refer to our home happiness. Every household should be happy. Where, instead of being positively so, the home is only the abode of an indifferent tranquillity, not to say stagnation, or, still worse, where it is the scene of asperity, friction and petty strife, something is very wrong.

Even in the Christian household it is well not to take too much for granted. There are husbands and wives who are loyal to each other's slightest interests, who make daily sacrifices for each other's benefit, and who still have so fallen out of the habit of sweet, lover-like demonstration, of daily petting and caressing, of tender compliment, that they would blush and grow embarrassed should they happen to indulge in what ought to be the every-day fashion and coin of their lives. Is there anything much sadder than to observe neglect, if not rudeness, in the manner of a husband to the wife who has been his life's partner for half that life, or to hear acerbity in the tones and see coldness in the looks of a wife, who should know her good man too well to put his love and temper to so trying a test?

Our babies get their full share of kisses and petting, bless their dear little faces and helpless hands and feet. An infant's utter helplessness gives it a claim on every heart. But many a growing lad and lass, quite beyond the prettily interesting season of infancy, arrived at the awkward age of betwixt and between, when impulse is eager, and experience is slight, and youthful confidence is overbold, and temptations strong, would be better for more of love's expression in the home. We cannot err in being too affectionate.

If love be made a daily ministrant to any one in this world, it should be so to the aged pilgrim, whose way has grown lonely, whose life has taken on the neutral tints of sober eve, and to whom, by reason of infirmity, the grasshopper is a burden. Even if old age be querulous and exacting, as sometimes it is, youth and strength should be patient and gentle.

The happiness of home is conserved by perfect openness as the style of living which may be maintained therein. A home which is managed in a style which though not extravagant, is a drain upon the family income, which keeps somebody wakeful at night, which it is a terrible strain to maintain honestly, is managed in a mistaken way. Better narrow quarters and plain furnishing than ample space and everlasting wrong. Better the simplest viands on the table than the menace of a bill at the butcher's and the fact of an increasing account with the grocer, and no money to pay it with. Better the dress of calico than the silken gown, if silk crowd out mental comfort and weave itself into wrinkles on the brow.

Home happiness is often imperilled by incessant fault-finding. A chronic fault-finder in the house is as pitiless as a hailstorm, and he or she blights the plants of affection as surely as a frost destroys the blossoms. Unfortunate are the interiors where the young people live in dread of Aunt Mary or Uncle John, of papa or mamma, who are not only never satisfied, but who seem to think that duty demands that they shall wave and snap a whip over the heads of all with whom they come in contact. If any of us perceive in ourselves the taint beginning of a fault-finding disposition, we should fight against and repress it with all our strength.

Home happiness is enlarged when the home is not too self-centred. Nothing is more directly educational to children than frequent presence of honored and beloved guests, who bring with them a pleasant, breeze from the outer world, and break the usual routine by introducing new topics and inviting excursions into new fields of thought. The amenities of life, which should not be ever looked or slighted when the family is by itself, are seldom forgotten when there is company under the roof, and politeness—even ceremonious politeness—is a social lubricator.

The best, most enduring home happiness is founded upon Christian love and principle and that is the sweetest earthly habitation in which Jesus is owned and peace rules.

—Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude.—*Irving.*

—Because Christ loves us he claims us and desires to have us wholly yield to him, so that the operations of love in and for us may find no hindrance.—*F. R. Havergal.*

—If a crooked stick is before you, you need not explain how crooked it is, lay a straight one down beside it and the work is done. Preach the truth and error will stand abashed in its presence.—*Spurgeon.*

—God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of sticks that the woodman carries up the ladder of the wall; he hears the pickaxe of the miner down in the coal shaft; he knows how strong the tempest strikes the sailor at the mast head; he sees the factory girl among the spindles, and knows how her arms ache; he sees the sewing woman in the fourth story and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—*Dr. Talmage.*

THE FARM.

—From 519 returns received by the *Farmer*, during the first week of the past month, from all parts of Great Britain, that journal is able to give a very accurate idea of what will be the result of the cereal crops of the year, and there has been nothing in the weather since the returns were forwarded that could tend either to increase or diminish the yield to any appreciable extent. The comparison of the estimates of the year are framed with reference to the 20 year's average arrived at after an extensive inquiry, in 1882, and confirmed by the Government inquiry of the present year. To inquiries made at the beginning of the present month of August, 476 replies, giving the estimated yield of the wheat crop for 1885, indicate a yield of 29 bushels per acre, against a standard average of 28 bushels, or one bushel per acre over an average crop which is nearly 4 per cent. better than the 20 years' average. Last year the yield was 30 bushels per acre, and in 1883 26 bushels. The returns for barely indicate a yield of a small fraction over 35 bushels per acre, against a standard average of 34¼, giving a half bushel per acre over an average crop. Last year the yield was estimated at one-fifth of a bushel per acre under an average crop, and in 1883 about the same as the present year. Oats do not come out as well. The analysis show an anticipated crop of 38¼ bushels (38.6), against a standard average of 40 bushels, and a last year's yield of 39 bushels.

—REMARKABLE YIELD.—An Alderney cow, five years old, owned by Mr. A. McG. Barton of Pine Tree, Pictou county, N. S., calved on the 23rd day of May, and in the months of June and July produced the remarkable yield of 104½ lbs of butter.

—At the Retreat Farm, Sackville, we noticed on 31st of August, a phenomenon illustrating the action of frost. In a level field near the river a large pile of compost i covered with squash vines, some of the shoots of which had run along the grass on the level. The leaves of the shoots on the level are completely blackened and destroyed by the night frost, whilst those at a slightly higher elevation all over the compost heap are quite green and uninjured. Here we have an illustration on a small scale of the effects of a very slight elevation in protecting plants from the injury of summer frost.

—A pound of poultry flesh may be produced as cheaply as a pound of pork, and it sells for twice the price in the market.

—Grain that is threshed very early needs to be looked after frequently, lest it heat in the granary. If there is any doubt about its being dry enough, it is better to wait until cold weather, when no injury from heating is probable.

—If any point in dairy management is settled beyond all question, it is that cows must be protected from severity of the weather. Exposure to break winds, autumn frosts and wintry storms not only creates a necessity for greatly increased rations and dries up the milk product, but it permanently diminishes the milk-producing capacity of a herd for the coming season. There is no excuse for the man who will leave his cows with only such shelter as is afforded by a barb-wire fence. Many farmers are unprepared to build fine stock-barns but, all can prepare shelter which will temporarily be just as effectual.

We are told by the census of 1881 that there were in that year 11,000 acres in orchard in the Province of New Brunswick. Let us suppose that this quantity can be doubled and that the new orchards would be all of first-class fruit, and we have this result. Eleven thousand acres give ample room for one million trees, and these one million trees in from ten to fifteen years will average a barrel per tree, worth to the farmer on the farm $2.00 per barrel or in all $2,000,000. The market is unlimited. Canadian apples were preferred in Europe to those raised in the United States, and the fact that the northern fruit commands the highest price in the United States cities is a proof of its excellence. There would, no doubt, be a quick sale for this million barrels of apples if there were of popular varieties, and it is not perhaps too much to estimate that they would yield to the province, allowing for the earnings of the railways and vessels in carrying them, the manufacture of the barrels and the profits on the sales, over $3,000,000, or within one million dollars of the total value of lumber exported from the province last year.—*York Gleaner.*

Time and labor saved by the use of PYLE'S PEARLINE. Sold by grocers everywhere, but be sure you are not imposed on by the vile imitations in the market.

If any of the readers of this paper do not know of *Johnson's Anodyne Liniment* we urge them to find out about it. Write to Dr. Johnson & Co., of Boston Mass. It is the most marvellous remedy in the world.

Dyspeptic symptoms, low spirits, restlessness, sleeplessness, confusion, sour stomach, pain in the bowels, sick headache, variable appetite, raising food, oppression at pit of stomach, low fever and languor, *Parsons' Purgative Pills* give immediative relief and will ultimately cure the disease.

TEMPERANCE.

—As a result of shutting up the grog-shops in Ireland on Sundays, there is said to have been a decrease of $27,500,000 in expenditure for intoxicating liquors during the last five years.

—The New York Tribune has an editorial on the rapid spread of the temperance reformation in the South. It says that already in vast districts of the Cotton States not a drop of ardent spirits can be bought, except as medicine, and that prohibition is making great strides in Mississippi and in other States. It will all come around right if the friends of good order stand firm and seek constantly the aid which must come from above.

—A note of alarm is sounded in temperance circles in the United States by an effort on the part of a class who are making strenuous efforts to secure the adoption into the public schools of text-books on the use and effects of alcohol, which teach that, taken in moderate quantities, certain liquors are invigorating and healthful, and Commissioners and Boards of Education are cautioned against this effort to stultify the legislation under which it is provided that temperance text-books should be introduced into the schools. The spirit of this nefarious traffic is the same everywhere, and is utterly unscrupulous in the adoption of schemes for the evasion or perversion of all laws which adversely affect its interests, and can only be thwarted by the most watchful vigilance of those who, for the sake of humanity, are working for its overthrow.

—Bourbon county, Kentucky, from which a celebrated brand of whiskey derived its name, has prohibited its sale by a local option law. Many other counties and many towns in that state have done the same. The legislature passes laws as applied for by counties and towns, and as a majority favors them they are reported to be well enforced. It is stated that more than half the state is now under prohibition.

—Recently gathered statistics show that in New York city 93 per cent. of the inmates of the House of Industry were sent there for crimes resulting from the use of intoxicating liquors, while of the 8,000 liquor-sellers of the metropolis 6,438 have been confined in jail or prison. And these "jail-birds," before they are granted a license to make other criminals, have to be certified to as "respectable citizens."

Snakery.

"Please, sir, will you sign this petition?"

"What is your petition for?"

"O simply to raise snakes. Snakes will grow, you know, anyhow; and is it not best to have them properly kept? Besides keeping them in the house, I will pay the county $100 for the privilege of keeping them."

"Why, sir, do you wish to keep snakes? They are dangerous and hard to control, and they might get loose and bite some one."

"O yes, they are dangerous, I know, but people need not come in to see them unless they want to; besides, sir, do you not see I will buy food for my snakes and that will make money for the farmers? Help business, don't you see?"

"But sir, you pay $100 to the county, and buy feed for your snakes. Why do you wish to thus spend your money?"

"Of course I expect to make money, will make my rooms attractive to the young men. Will have nice furniture, beautiful pictures, music, games—indeed, anything I can, to make my rooms attractive, and little by little I will teach the young men to handle the snakes."

"But, dear sir, if some of the young men should get bitten? What then?"

"I would not keep any such young men around me; they would have to leave, especially if they were badly bitten. Indeed, I think the county ought to take care of any man who cannot handle snakes without getting bitten."

"But, sir, if the man should be a married man and a father, what will become of the family?"

"The county ought to build a large house and keep them. You see, sir, I pay the county a $100 a year, so they can afford to build a nice jail for the bitten man and a home for his family. and let me have all the man had, for keeping such a profitable house to the county."

"Suppose, sir, the bitten man should be my son?"

"Oh, no danger of that, sir. Your son is too smart; besides, none of your family have ever been bitten, have they? I keep a respectable house, and I want a license so as my snakes will not be classed with the low, mean, sneaking snakes that no one knows anything about. Don't you see, sir, your boy is likely to be bitten by snakes anyway? and is it not better to have only licensed ones, for the county to get a revenue, than for all snakes to run loose?"

"Your reasoning is good. I see it would be so much nicer for my boy to be bitten by a licensed snake than by an unlicensed snake? Would it hurt him as bad, do you think?"

"O no, sir. It would be respectable to be thus bitten; besides if there were no licensed places, snakes would be so common every man would be in danger. O, men have become so used to having snakes they will have them, so let's make them respectable, and keep them under control."

Just then came along brother F., and he was called up, and the same argument used by B. "I will keep a nice house; will not keep old bitten men around me; will pay county one hundred dollars; will buy your grain; indeed will be one of the most prosperous citizens."

"Yes," says F., "will pay the county one hundred dollars. Cause the county to build a jail costing $10,000, a poor-house costing $20,000; keep a dozen men employed to care for the inmates; will take wheat, corn and barley needed for the poor to feed your snakes upon; will every year have some of our young men bitten and see them die. No, sir, I cannot sign, and indeed, I will do all I can to keep you from starting such a house!"

"You! You are a fanatic; cannot see a good thing; but there are only a few such fools as you are; you've been talking that way for years, and there are as many snakes now as ever."

"But, thank God, I have killed some, and the day is coming when I shall kill many more. A licensed snake bites just as bad as an unlicensed, and my plan is to kill every snake.

Brothers, sisters, let us arise and slay these licensed saloons."—*Rev. N. D. Johnson.*

—Give meadows a top-dressing of old manure or fine compost. Harrow bare and mossy spots in pastures, and sow seed on them. Give a dressing of lime or plaster. Cut brush with a brush-hook; burn and save the ashes.

Everybody's Air-Brake.

"Yes, sah," said Uncle Zach, "I'se watched it forty years an' it's as I sez; De fust of May an' Christmas day of de same year allers comes on de same week day."

Further conversation proved Uncle Zach a most incredulous person. Chancing to mention Dr. Carver's feat of breaking glass balls with a rifle, he said:

"I heerd 'bout dat shootin' and knowed right off it wasn't squar'; dat was a Yankee trick, boss, sho's you born."

"What was the trick?"

"Dar was loadstone put into de glass balls, an' likewise onto de bullets; so when de bullets fly outer de gun, it an' de ball jes drawed tergeder, which, in course, broke de glass—dat de trick!"

Later, Uncle Zach observed a rope running along the side of the car.

"Boss, what" dat line fur?"

"To apply the air-brake in case of accident." Then we had further to explain how the force of the brake was obtained, to which Uncle Zack responded:

"Look a here boss, you sholy don't 'spect me to b'leeve dat foolishness? Why, de biggest harricane whatever blowed couldn't stop dis train, runnin' forty mile a hour. An' you think I gwine to b'leeve a little pipe full of wind under de kyers can do it? No, sah-ree!

There are a great many Uncle Zachs who judge everything simply by appearances. The air-brake does not seem to be a very powerful thing, but power and efficiency are not necessarily equivalent to bigness and pretense.

Phillip Beers, Esq., who resides at the United States Hotel, New York city, and is engaged in raising subscriptions for the New York *World* Bartholdi pedestal fund, was once upbraided by a distinguished relative who was a physician, for commending in such enthusiastic terms, a remedy that cured him of bright's disease eight years ago. He said: "Sir, has the medical profession with all its powers and experience of thousands of years, anything that can cure this terrible disorder?" No, no, that is true, there is no mistake about it that Warner's safe cure is really a wonderful effective preparation. That remedy is an "air-brake" that every man can apply and this fact explains why it has saved so many hundreds of thousands of lives.—*Copyrighted. Used by permission of American Rural Home.*

Intercolonial Railway.

'85. SUMMER ARRANGEMENT. '85.

ON AND AFTER MONDAY, JUNE 1st, the Trains of this Railway will run daily (Sundays excepted) as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express.	7.35 a. m.
Accommodation,	11.00 a. m.
Express for Sussex.	4.35 p. m.
Express for Halifax and Quebec.	10.15 p. m.

A Pullman Car runs daily on the 10.15 p. m. train to Halifax.
On Tuesday, Thursday, and Saturday a Pullman Car for Montreal will be attached to the Express for St. John and Quebec.
On Monday, Wednesday and Friday, a Pullman car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Pullman car for Montreal will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec.	6.30 a. m.
Express from Sussex,	8.30 a. m.
Accommodation,	12.55 p. m.
Day Express,	6.10 p. m.

Tickets and information can be procured at the City Agency, No. 27 Prince William Street

TRAINS WILL LEAVE HALIFAX.

Day Express,	6.30 a. m.
Pictou Accommodation,	12.40 p. m.
Truro Accommodation,	4.00 p. m.
Express for St. John and Quebec,	6.30 p. m.

On Monday, Wednesday and Friday, a Pullman car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Pullman car for Montreal will be attached at Moncton.

TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation,	8.10 a. m.
Express from St. John and Quebec,	9.15 a. m.
Pictou Accommodation.	12.25 p. m.
Day Express,	7.00 p. m

All trains are run by Eastern Standard Time

D. POTTINGER,
Chief Superintendent.

Railway Office, Moncton, N. B.,
May 26th, 1885.

Windsor and Annapolis Railway.

1885. SUMMER ARRANGEMENT. 1885.

Miles.	TRAINS GOING EAST.	Exp. dy. A.M.	Acc. M.W.F. A.M.	Acc dy P.M.
	Halifax,—leave,	7 00		2 30
1	Richmond,		7 15	2 33
14	Windsor Junction,	7 38	8 25	3 30
40	Newport,	8 55	10 50	5 35
46	Windsor,	9 05	11 00	5 45
53	Hantsport,	9 17	11 29	6 03
64	Wolfville,	9 49	12 19	6 46
69	Port Williams,	9 55	12 27	6 55
71	Kentville—Arrive	10 05	12 45	7 10
	Do—Depart,	10 20	1 15	
78	Berwick,	10 31	1 27	
88	Aylesford,	11 04	2 30	
95	Kingston,	11 19	3 15	
102	Middleton,	11 34	3 58	
116	Bridgetown,	12 10	4 45	
130	Annapolis—arrive	12 50	5 45	

Miles.	GOING EAST.	Acc. dy. A.M.	Acc. TTh.S. A.M.	Exp dy. P.M.
	Annapolis—leave		8 30	1
14	Bridgetown,		9 25	2 10
28	Middleton,		10 16	2 41
35	Kingston,		10 37	3 05
42	Aylesford,		8 32	3 20
49	Berwick,		8 47	3 33
59	Kentville—arrive	A.M.	9 45	4 00
	Do—depart,	5 40	10 40	4 15
64	Port Williams,	5 50	11 00	4 28
66	Wolfville,	5 57	11 10	4 34
77	Hantsport,	6 38	11 55	5 05
84	Windsor,	7 00	12 45	5 30
90	Newport,	10 00	3 10	8
116	Windsor Junction,	10 00	3 10	
128	Richmond,	10 40	3 51	
130	Halifax—arrive,	10 45	3 55	

N. B.—Trains are run on Eastern Standard Time. One hour added will give Halifax time.

Steamer "Empress" leaves St. John every Monday, Wednesday and Friday, 5.00 a.m. for Digby and Annapolis, returning from Annapolis the following day.

Steamer "Evangeline" leaves Annapolis every Monday, Wednesday and Friday p. m. for Digby.

Steamer "Dominion" leaves Yarmouth every Saturday evening for Boston.

International steamers leave St. John, every Monday, Wednesday and Friday at 8.30 a. m. and all rail due trains daily at 6.30 a. m. and 3.30 p. m. except Saturday evening and Sunday morning.

Through tickets by various routes on sale at all stations. P. INNES,
Kentville, 1st June, 1885. General Manager.

UNDERTAKING.

NOTICE TO THE PUBLIC—I am now prepared to furnish at the shortest possible notice all kinds of work in this line by day or night. Having been engaged for the past seven years as assistant foreman, and having a complete knowledge of this business in all branches. I would most respectfully solicit the patronage of the public in general, and will guarantee complete satisfaction. All orders entrusted to me will receive careful and prompt attention with neatness and dispatch. Furniture and wringers repaired on reasonable terms.

John Chamberlain, Undertaker,
Coffin and Casket Warerooms
18 Main St., Portland, N. B
Residence—Two Doors above. 51

WANTED LADIES AND GENTLEMEN to do work at home; $3 to $5 per day made easily and honorably by any industrious person who can write and will work with us. Work sent by mail. No canvassing or peddling. Enclose stamp for reply, and address at once, with name Crown M'f'g Co., 102 Vine St., Cincinnati, O.

Mutual Reserved Fund
LIFE ASSOCIATION.
55 Liberty Street, New York

E. B. HARPER, President.

Progress Unparalleled.

Figures and facts showing the marvellous growth of the Mutual Reserve Fund Life Association which speak for themselves, and which refute the numerous false hoods circulated by its less successful competitors.

Assets July 1, 1885	$1,600,000 00
Total Number of Certificates issued,	34,300 00
Total Amount of Insurance Written	40
Reserve Fund	140,000,000 00
Total Amount of Death Claims paid to July 1, 1885	425,000 00
Amount saved to members by reduction of payments as compared with level premium rates for 1885	1,150,000 00
Total cost of cost, ending $400,000,000 and adding over 200,000 of death claims for year, only	1,000,000 00
Total salaries paid to officers and office employees during 1884, which is less than the amount paid by some of the level premium companies to a single officer	27,000 00
Increase in membership during first six months of 1885	49,757 00
Amount invested in U. S. Registered bonds	7,042
Amount deposited with the New York State Insurance Department	200,000 00
Total amount of new business first six months of 1885, over	100,000 00
	30,000,000 00

The Annual Mortuary Assessments have averaged for the past four years less than one-quarter the usual rates charged by level premium system for an ordinary life policy at the same age for the same amount of insurance, at the same time. The Mutual Reserve Fund Life Association has set apart as a Reserve Fund one-quarter of the said Mortuary Assessment, which can be used for *three purposes* only, to wit:—

FIRST.—In the payment of the death claims in excess of the American Experience Mortality tables. This is to prevent the mortuary calls from being excessive in any one year, caused through epidemics or other causes.

SECOND.—To make good any deficiency in the death-fund account, after a mortuary call has been made; this is to guarantee the payment in full of all death claims.

THIRD.—If not required for the first and second objects, which is not likely to occur, the reserve Fund will be apportioned among the persistent members after fifteen years' membership, and will be used in providing for the future payments, the accumulations from deceased and lapsed members, insuring to the benefit of persistent members; and it is expected that these accumulations, when added to each individual member's own accumulations, will largely provide for the payments required from persistent members after fifteen years' membership.

For the past thirty days the mortuary receipts of the Association have exceeded $250,000; over $50,000 of which passes into the reserve fund, making an average daily income of over $8,000 each per day. Our business for the first six months of 1885 exceeds our business for the same time in 1884 by $11,314,000.00.

Our surplus exceeds $200,000.00; $200,000.00 of which is invested in U. S. bonds. Our payments to the widows and orphans now exceed $2,000.00 each per day, and our new business exceeds $200,000.00 per day.

Persons desiring to secure their insurance at less than ONE-HALF the usual rates charged by level premium companies should apply to the LA REINE, STRONGEST, LARGEST, and most successful Assessment Association in the world.

Live Agents Wanted to whom Liberal Commissions will be paid.

For Circulars or Agency apply to
BISHOP & ARCHIBALD,
HALIFAX, N. S.

Special Agent in Nova Scotia, and General Agent for P. E. Island.

WHY SUFFER?

When such valuable remedies are within your reach.

LIFE OF MAN BITTERS

Will cure most all diseases of the Lungs, Liver and Kidneys, including the worst cases of Dropsy, and is certainly the best blood medicine known.

INVIGORATING SYRUP

Cures Dyspepsia, Coughs, Colds, Headache, Worms; acts as a gentle Physic, and should be kept in every household for all emergencies.

ACADIAN LINIMENT

Cures Diphtheria and Sore Throat, Rheumatism, Quinsy, Cuts and Pains of all kinds, a well as for other ailments on man or beast

NERVE OINTMENT

a truly a household necessity, and is used externally and internally for the Lungs, Piles, Sores, Cuts, Cuts, Burns, Scalds, Chapped Hands, Cutaneous Eruptions of the Skin, and a hundred ailments flesh is heir to.

VEGETABLE PLASTER

Cures Boils, Cuts, Cracked Hands and Lame Back; being put up in tin boxes is more cheap than those ready spread, besides being so much better.

CERTAIN CHECK

Cures Cholera, Diarrhoea, and all like complaints in children and adults.

EYE RELIEF

Cures all forms of Sore Eyes, Piles and Chilblains. Don't forget to try it for the latter this winter.

All the above preparations are manufactured by

C. Gates, Son & Co., Middleton, N. S.,
and may be relied on. Send for Pamphlets of Cures. Sold by all respectable Druggists and Dealers.

Special Announcement.
NEW GOODS
JAMES S. MAY,
Merchant Tailor

Would announce to his Customers and the Public that he has opened a

Splendid Lot of Spring Goods

Consisting of ENGLISH and SCOTCH TWEED, FINE DIAGONALS, SPRING OVERCOATINGS and a Large Variety of PANTALOON GOODS, which have been selected with care, bought for cash and on the most favorable terms.

☞ Cash Customers would find it to their advantage to call and examine.

1884. 1885.

INTERNATIONAL STEAMSHIP COY.

SUMMER ARRANGEMENT.

Four Trips a Week

ON and after MONDAY, MAY 18th, and until further notice, the new and beautiful Steamers STATE OF MAINE and CUMBERLAND will make THREE TRIPS A WEEK, leaving St. John every Sunday, Wednesday, and Friday Mornings at 8 o'clock, (local time) for Eastport, Portland and Boston, connecting at Eastport with steamer "Charles Houghton" for St. Andrews, Calais and St. Stephen.

Returning will leave Commercial Wharf, Boston, same days at 8 o'clock, and Portland at 5 o'clock p. m., for Eastport and St. John.

Commencing on June 27th, the favorite steamer NEW BRUNSWICK will leave St. John every SATURDAY at 8 p.m. for Boston direct arriving at Boston Sunday Evening. Returning, leaving Boston every Thursday, at 5 p. m., arriving at St. John Friday evening.

Through Tickets can be procured at this office and H. Chubb & Co's to all points of Canada and the United States

☞ No claims for allowance after Goods leave the Warehouse.

☞ Freight received Wednesday and Saturday only, up to 5 o'clock, p. m.

H. W. CHISHOLM,
Reed's Point, Agent.

DON'T PASS THIS.—AGENTS WANTED. $5 to $20 per day made. Light, Easy, Pleasant and Honorable. Write for particulars and full information. Address P. W. MAGEE, Jr., West Jeddore, Halifax Co., N. S.

ROYAL BAKING POWDER

Absolutely Pure.

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

OVER X YEARS!

WOODILL'S GERMAN BAKING POWDER

Has been in constant use by us. We have always found it reliable, and CAN HIGHLY RECOMMEND IT to all.

H. HESSLEIN & SONS.

Halifax Hotel, May 26th, 1885.

Equal in quality to and 50 per cent Cheaper than, other Baking Powders.

Ontario Mutual Life Co.

INCORPORATED 1868.

Dominion Deposit, - $100,000.00.

Cash Income now averaging $1,000.00 per day.

Policies in force Dec. 31, 1884, 6,988, covering Assurance for $7,835,999.71.

The ONTARIO LIFE did the SECOND LARGEST new business in 1884, among Canadian Companies, 1,820 Policies having been issued, granting assurance for $2,425,200.00.

Examine its rates and popular plans before insuring in any other Company.

E. M. SIPPRELL, Gen. Agent.
J. A. WALLACE, special Agent.
ST. JOHN, N. B.

Grand Colonial Exhibition

IN LONDON, ENGLAND. 1886

FIFTY-FOUR THOUSAND FEET RESERVED FOR CANADA.

FIRST ROYAL EXHIBITION COMMISSION SINCE 1862.

THE COLONIAL AND INDIAN EXHIBITION to be held in LONDON, England, commencing MAY 1st, 1886, is intended to be on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other.

In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom, or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

The greatest opportunity ever offered to Canada is thus afforded to show the distinguished place she occupies, by the progress she has made in AGRICULTURE, in HORTICULTURE in the INDUSTRIAL and FINE ARTS, in the MANUFACTURING INDUSTRIES, in the NEWEST IMPROVEMENTS in MANUFACTURING MACHINERY and IMPLEMENTS, in PUBLIC WORKS by MODELS and DESIGNS, also in an adequate display of her vast resources in the FISHERIES, and in FOREST and MINERAL Wealth, and also in SHIPPING.

All Canadians of all parties and classes are invited to come forward and vie with each other in endeavouring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

Every farmer, every producer, and every manufacturer, has interest in assisting, it being been already demonstrated that extension of trade always follows such efforts.

By order,
JOHN LOWE,
Sec. of the Dept. of Agriculture.

Ottawa, 1st Sept., 1885. 31—36

OUR S. S. PAPERS.

PRICES REDUCED

10 per cent. when cash accompanies order.

THE CANADIAN RECORD, 8 pages, 50 cents a year. In clubs of five or more 30 cents a year.

THE YOUTH'S VISITOR, 4 pages, Illustrated, 25 cents a year. In clubs of ten or more 12 cents a year.

THE GEM, 4 pages, Illustrated, 15 cents a year. In clubs of ten or more, 8 cents a year.

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

Order of J. E. HOPPER,
16 Publisher, St. John, N. B.

BOX OF GOLDEN NOVELTIES, 12 fast-selling articles, and 12 magic water pens, all by return of mail, for 25c. or nine 3c stamps. Fac kage of fast-selling articles to agents for 5c. and this slip.
A. W. KINNEY, Yarmouth, N. S.

News Summary.

DOMINION.

—The military drill has been introduced into Fredericton common schools.

—The wife of Joseph Airey, a bricklayer of Toronto, cut the throats of her three children, Alfred, Harry and James, aged 8, 6 and 2 years, respectively, with a large table knife. The children are dangerously wounded, but hopes are entertained of their recovery. Mrs. Airey has been addicted to drink for years. Her father was a prominent temperance lecturer in Leeds, Eng. The woman has been arrested.

—THE JOGGINS RAILWAY.—On Tuesday, an order in council was passed y the Dominion government to place a subsidy in the estimates for the above work. We understand the company intends to proceed with the work at once.—*Post.*

—On Thursday, the track masters, with their gangs of workmen, completed the laying of the new rails on the road between Summerside and Charlottetown. This part of the railway there is in excellent order. Mr. McPherson, trackmaster, says the durability of the Island growth of wood for sleepers is: cedar, 18 to 20 years; hackmatack, 10 years; black spruce and hemlock, 6 to 8.—*Patriot.*

—The hay crop on the Cape Tormentine marshes is the best it has been for years. The same may be said of all the crops of the vicinity.

—Some changes are contemplated among the employes of the I. C. R. at Moncton. Mr. J. W. Pittfield, who has been station master for a number of years, will be promoted to the audit office, and Mr. Alonzo Hillson will receive the appointment of station master. The office of car tracer, which Mr. Hillson fills at the present time, will be abolished.

—The woollen mill at Southampton, Cumberland county, owned by Mr. J. T. Smith, caught fire on Saturday afternoon and was destroyed. The mill was in operation when the fire broke out. The loss is put at $15,000. Twenty operatives are thrown out of employment. A joint stock company is to be formed to rebuild and operate the mill.

—Over a thousand of Riel's sympathizers, embracing half-breeds and French Canadians for twenty miles around, held a mass meeting Wednesday night at St. Boniface. Speeches were made by Riel's counsel and prominent French residents. During the addresses there was intense excitement. A number of listeners shouted they would fight before they saw Riel hanged. His counsel will appeal to the privy council.

—The mine at East Rawdon under Mr. MacNaughton's direction, shows a splendid result for the month of August. The proceeds for that one month were nearly $8500. It is thought that this can be improved upon as facilities for work increase.

—The Charlottetown *Patriot* says Judge Wetherbe has commenced an action against the Dominion government for recovery of all the land on which the railway buildings at Summerside are erected, and for railway wharf, etc. Papers have been served upon the station agent, and on the superintendent and also on the minister of railways.

—The Chatham, N. B., *World* says that the American fishermen in the Gulf cull out the No. 1 mackerel and throw the rest of the catch overboard, and that thus a 200 ton fare, an ordinary schooner load, represents the destruction of 1800 tons of fish.

—The issue of the Toronto Globe on the 9th inst., contained forty pages including advertising columns. The 41st anniversary of the paper together with the holding of the great fair at Toronto was celebrated. The total issue numbered 35,000 copies.

—A fire at Anagance, last week, burned a house and three barns belonging to Mrs. Kinnear and a house of Mr. Thos. Ryans.

—Steamer Juliet of the Halifax Steam Navigation Co., ran ashore on the 16th at Point Aconis, C. B., where she lies in a dangerous position.

—On Monday last Lovitt LeBlanc, of East Pubnico, accompanied by a small boy named William LeBlanc, went sailing in a boat in the harbor. When a short distance from the shore a squall struck the boat and she capsized, and LeBlanc was drowned. The boy was rescued. LeBlanc's body was subsequently recovered. He was a son of Simon LeBlanc, and was about 24 years of age.—*Yarmouth Herald.*

—Mr. J. C. Mahon, of Truro, has recently imported from Holland a fine herd of six Holstein cattle.

—Neil McKinnon, a young man of 19, was drowned on the 14th, at Sydney, by the capsizing of a boat.

—The young man Reid, telegraph operator at Amherst station, has been suspended indefinitely from the service of the I. C. R., the investigation showing him responsible for the collision of trains at Sackville.

—The house and barn of Jas. W. Bowser, on the Woodville road, Dorchester, were totally destroyed by fire one night last week. The insurance was slight.

—We have received a sample of the Marsters' plum from T. E. Smith, Esq., nursery man, Church St., Cornwallis. It is of good size, firm in flesh, and of excellent flavor.

—The annual meeting of the Queen's County Prohibitory Alliance, auxiliary to the N. B. Branch of the Dominion Alliance for the total suppression of the liquor traffic, will be held at Thornetown on Tuesday the 29th inst., at 10 o'clock A. M.

—Herring are very plentiful in the vicinity of Point Lepreaux.

—Last Monday Mr. P. R. Baker, of Summerside, shipped fifteen horses to Boston, valued at $1,600, and Tuesday Mr. W. S. McKie shipped ten others.

—John Simpson, the horse thief, got out of the jail at Hopewell Cape on Monday night, Sept. 7, and it is believed that he was assisted in every way possible, and it is said he was afterwards put on board the schooner "Carlotta," Read, bound for New York.

—Messrs. McDonald & Morrison's mill, McBrae, P. E. I., was burned last week. The loss will be about $1,200—there being no insurance.

—The President and managing director of the Buctouche and Moncton railway will receive tenders, up to Sept. 28th, for the construction and completion of the above road, including furnishing of rails, rolling stock, station houses, etc. The contractor is to receive the subsidies, stock, bonds, and other assets of the road.

BRITISH AND FOREIGN.

—A demonstration was made at Marseilles on the 16th against the employment of Italian workmen. The police were obliged to interfere.

—A great socialist meeting was held at Rotterdam the other day in favor of general suffrage. The speakers declared that if the government did not grant their request the people would take it orderly.

—SUAKIN, Sept. 14.—Forty rebels advanced to within a mile of the town to-day, but three shells from the battery quickly dispersed them.

—No doubt remains but that a terrible famine is impending in India. The crops in the deccan have all failed for want of rain, while in Bengal the crops are ruined by an excess of rain flood.

—In a skirmish between Indian troops and rebels at Suakin four of the latter were killed.

—Advices from Tamatave say that the Italian consul has failed in his mediation between the Hovas and French and that the latter are resuming hostilities and have bombarded Marranjura.

—The *Pall Mall Gazette* states that it has reason to believe that China will protest against the action of France in dethroning the King of Annam, as a violation of the Tien Tsin treaty.

—The *Epoca* and *Correspondencia* state that the Spanish government will gladly re-open commercial negotiations with England and American upon arrival of new ministers from those countries.

—In the event of Germany persisting in claiming the Carolines, England, mindful of her rejection of Spain's claims in 1875, will claim equal rights with Germany.

—The Paris Soir says that Crown Prince Frederick William and Prince Bismarck disagree in regard to Germany's policy in regard to the Carolines affair.

—The Spanish man-of-war Aragon has returned. She established a garrison on the chief of the Pelew islands. No trace of Germans was discovered on the islands. Prince Bismarck says he expects a peaceful solution of the dispute.

—The first British whaling vessel to return, reports the fisheries are a failure, owing to a heavy ice.

—Cholera reports show little decrease of the death in Spain, while Italy is contributing pretty largely to the death-roll.

UNITED STATES.

—Frost on the 11th did considerable damage in different parts of New England.

—It is said that Fred. H. Brown, a Fort Worth man, has invented a telegraph and telephone instrument that works without a battery. The invention has already made Mr. Brown a millionaire and promises to revolutionize telephoning and telegraphing.

—A New York despatch says: Mayor Grace has been invited to attend a meeting of the American Annexation League, to be held at Niagara Falls, Nov. 15. As explained to Mr. Grace, the organization has investigated the case of Louis Riel and discovered that he was arrested on American soil and that the attention of President Cleveland and Secretary Bayard has been called to the alleged fact.

—The civic authorities of Portland, Me., have passed a resolution that all sailing vessels arriving from Canada or Newfoundland shall stop at quarantine, and all persons on board shall be vaccinated.

—A row occurred between different factions of St. Hedweigs (Polish) church society at Milwaukee, Sept. 20, in which a number were cut with knives, wounded with stones, clubs, or seriously injured in other ways. Six participants, members of the church, have been arrested and jailed.

—A dispatch of the 18th from Steele, Dakota, says: A terrible prairie fire has been raging west and north of here for the past 24 hours. The losses in grain range from 1,000 to 3,000 bushels to each farmer. Mr. W. L. Bedford, living seven miles from here, inhaled flames while fighting the fire and is in a critical condition. The fire is still raging, and will probably cause great damage before extinguished.

—At Buffalo, Dak., the fire destroyed 200 stacks of wheat on William Howden's farm, 150 acres of wheat belonging to Wylie, three harvesters and blinders of Mr. Aldrus, and did great damage elsewhere.

—At Phillipopolis, the capital of Eastern Roumelia, the inhabitants, on the 19th, rose in rebellion, seized the Governor General, deposed the government, and proclaimed union with Bulgaria. A provisional government was established. The revolt was well planned, no bloodshed occurred, and foreigners are declared safe. It is suspected that Russia arranged for the rising and suggested union with Bulgaria. The insurgents have occupied all strategic points and blown up all bridges that might be used by a force coming from Turkey. The Bulgarian army has been mobolized and a corps sent to the Roumelian frontier. It is said that since Alexander of Bulgaria has been assured of the support of Russia, Germany, and Austria and will defy Turkey. His army when united with that of Roumelia will amount to 56,000.

A despatch from Paris says it is feared here that the Roumelia trouble will lead to a general European embroglio. The east is most inflammable and serious events are anticipated.

—Lord Salisbury is preparing a campaign document, which is locked for with no little interest. A London despatch says: Gladstone's manifesto, the most Delphic utterance he ever made, has proven the most successful pamphleteering of his life. The document was secretly issued to his political colleagues as early as last Monday. Its first perceptible effect was the palpable approachment between Mr. Chamberlain, Lord Hartington and Sir William Vernon Harcourt, the three most powerful leaders, next to the ex-premier himself, in the Liberal party. All three are ambitious men, and they had been pulling apart. Each was taking a large following along. The Radicals were going with Chamberlain, the Whigs with Hartington, and Mr. Harcourt was endeavoring to hold the moderates together. The Liberal party was being rent in pieces. The manifesto put a stop to the ripping and diverging. The triumvirate at once set to work to replace the stitches, and with each effort came closer together to-day, a week only having elapsed. The Liberal party in Great Britain at least is a solid unit.

GENERAL.

—As a fast train stopped at Point of Rocks, Md., the other day, the engineer was found stunned and almost lifeless on the floor of the cab, while near by lay a dead chicken. The fowl had evidently attempted to fly across the track in front of the train, and had come in collision with the head of the driver, killing itself and knocking him senseless.

—Baron Von Schoezer is coming to Rome bearing an autograph letter from Emperer William to the Pope, looking to a settlement of the religious disputes that have been pending between Germany and the Vatican.

—Ten pairs of English sparrows were let loose in Adelaide, Australia, a few years ago, and their progeny is estimated at two million. It is feared that unless some remedy is found to abate the nuisance, the whole colony will in less than twenty years be reduced to a mere sheep-walk.

—Last year 26,000 letters were posted in England without any address upon them, and 1,600 of them contained money.——French railways annually kill one passenger in every 2,000,000 carried; English railways, one in every 21,500,000. French railways annually wound one passenger in every 500,000 carried; English in 750,000; Belgian, one in 1,550,000 and Prussian, one in 4,000,000.

—Mr. Goschen, of England once Chancellor of the Exchequer, said in a recent address: "We drink now only 10 glasses of spirits for every 13 that we drank in the greatest drinking year, which was 1875."

—The total number of State-aid emigrants who left Ireland in 1883 and 1884 was, according to official returns, 23,546, 6,272 going to Canada 863 to Australia and 16,411 to the United States. Owing to the smaller amount of distress which prevailed in the West of Ireland during the past winter, there were fewer poor families who desired to take advantage of the Government grant, and the ordinary returns of emigration, moreover, show a marked decrease in the numbers who left the country last year as compared with former years.

—Queen Victoria sways a sceptre over 310,000,000 (310 millions) of a population, or six times that of the population of the United States. The area of her empire is ten million's of square miles, or four times that of the United States. Her Australian colonies alone have as large an area as that of the United States. The English tonnage is more than sixty per cent. of the tonnage of the world, or three out of every five ships on the seas fly the "old red cross flag."

—Statistics show that there are 5,000,000 acres of land under crops in Ireland, an increase of 81,000 acres over 1884.

Literary Notes.

Gen. Horace Porter will contribute an anecdotal paper on "Lincoln and Grant" to the October *Century*. From personal knowledge he describes the official relations of the two men, and their private intercourse, and relates many new stories. In the same number will be printed a paper by Gen. Adam Badeau on "The last Days of Gen. Grant," an authentic account of the last year of Gen. Grant's life, including his literary work, etc. A number of portraits and illustrations will accompany it.

The confusion about "Mexican Politics" in the minds of her next-door neighbors will perhaps receive some relief from an article in the forthcoming *Harper's Magazine* on this subject, with portraits of some of the present political leaders of Mexico.

Wanted! A Baptist!!

TO purchase a VALUABLE FARM containing 115 acres, 70 acres of which is under a high state of cultivation, 30 or more fit for stumping or clearing; the balance being covered with hard and soft woods. The Buildings are in a good state of repair. A never failing Well of Water convenient with good pump. This farm is very desirably situated, being only a minutes walk from Montague Village, which is one of the best shipping Ports in the Province. First-class day schools, as well as BAPTIST MEETING HOUSE located within three-quarters of a mile.

☞ TERMS TO SUIT PURCHASERS.

And if not previously disposed of will be sold at PUBLIC AUCTION, on the 15th day of OCTOBER next at 2 o'clock, p. m.

For further particulars apply to

A. A. McLEAN,
21 Montague Bridge, P. E. Island.

Vaccine Virus.

Ivory Points, Heavily Charged,

A Fresh Lot just Received at

PARKER BROS.,

Market Square, St. John, N. B.

MAIL CONTRACT.

SEALED TENDERS, addressed to the Post-Master General, will be received at Ottawa until noon, on 9th October, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, once per week each way,

Between French Village and St. John,

from the 1st January next.

The conveyance to be made in a suitable vehicle, drawn by one or more horses. The Mails to leave St. John at Principal post office every Friday morning at 8 o'clock a. m., reaching French Village at 11 a. m.

Returning, to leave French Village on same days at 12 o'clock noon, reaching St. John three hours and thirty minutes from the time of leaving French Village.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Office of St. John and French Village and at this office.

J. CHAMPION McMILLAN,
Post Office Inspector.

Post Office Inspector's Office,
St. John, 30th Aug., 1885.

MAIL CONTRACT.

SEALED TENDERS, addressed to the Post-Master General, will be received at Ottawa until noon, on 9th October, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, twelve times per week each way,

Between Milford Post Office and Railway Station,

from the first January next.

The conveyance to be made in a suitable vehicle, drawn by one or more horses. The Mails to leave the Milford Post Office twice per day (Sundays excepted) in time to connect at Fairville railway station with day mail trains going both west and east, returning to the Post Office immediately after the arrival of each train.

At the station, the mails are to be received from and delivered to the mail clerks in postal car.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Office at Milford and at this office.

J. McMILLAN,
Post Office Inspector.

Post Office Inspector's Office,
St. John, 30th Aug., 1885.

C. B. PIDGEON,

INDIANTOWN,

—IS SELLING—

GOOD Blue Serge Suits, for $5.75.

BETTER Blue Serge Suits, for 6.50.

BEST Blue Serge Suits, for 7.50.

—ALSO—

A JOB LOT OF WOMEN'S BUTTON BOOTS,

at 90 Cents per pair.

16eow

JOHN F. CROWE & SONS,

Commission Merchants,

Wholesale and Retail Grocers,

75 GOTTINGEN ST., HALIFAX, N. S.

☞ Sales of Country Produce strictly attended to, and prompt returns made. 21-33

You Should

ADVERTISE YOUR BUSINESS

IN THE

"Messenger and Visitor."

The Best Medium in the Maritime Provinces.

POINTS FOR BUSINESS MEN.

Don't expect an advertisement to bear fruit in one night.

You can't eat enough in a week to last you a year, and you can't advertise on that plan, either.

The enterprising advertiser proves that he understands how to buy, because in advertising he knows how to sell.

People who advertise only once in three months, forget that most folks cannot remember anything longer than about seven days.

If you can arouse curiosity by an advertisement, it is a point gained.

Quitting advertising in dull times is like tearing out a dam because the water is low. Either plan will prevent good times from ever coming.

Enterprising business men know the value of advertising the year round. The persistency of those who are not intimidated by the cry of dull times, but keep their names ever before the public, will surely place them on the right side in the end.

☞ RATES FURNISHED ON APPLICATION.

Address: E. A. POWERS, Publisher,
Saint John, N. B.

MESSENGER PRINTING OFFICE,
71 Granville Street, - Halifax, N. S.

MR. S. SELDEN tenders his thanks to his friends for the patronage he has enjoyed in *BOOK and JOB PRINTING* for nearly Thirty years past, in connection with the publication of THE CHRISTIAN MESSENGER. He wishes to inform them and the public generally, that he continues his office as above, and now has greater facilities for doing all kinds of Printing in first class style, on moderate terms and without delay.

☞ Orders from the Country attended to promptly.

OFFICE OF

New Dominion Paper Bag Co.

WE are happy to inform the Public and our Patrons in particular that, as we had no connection or intercourse with the Mill destroyed at Pugwhapsis, our business continues without interruption.

All orders will receive prompt attention as heretofore.

BROWN & LEITCH.

St. John, N. B., August 6, 1885. 32

Important to Housekeepers!

The Secret Out. No more Blue Mondays and no more Backaches!

SAVES THE HANDS, TIME, CLOTHES LABOR AND EXPENSE.

The Canadian Labor Saving SOAP costs but TWO CENTS per pound to manufacture, and a child ten years of age can make 100 pounds in thirty minutes. The ingredients which compose it can be found in any town or country village. No Potash, Lime, or Concentrated Lye used in its manufacture, and positively contains nothing to injure the most tender skin, the most delicate colors, or the finest fabrics. Does away with all the rubbing. Dispenses with Washing Machines, and brings a smile to the face of every housewife.

JUST THINK OF IT! The Best Hard Soap in the World for only TWO CENTS per pound.

Remember the FAMILY RIGHT for making the above famed Soap will certainly save you $5 or $10 a year, besides the annoyance avoided by using the Canadian L. S. L. SOAP. And only cost you $1.00 once for all. No machinery needed, a kettle or boiler is all that is required.

Below is another of the many testimonials received:

YARMOUTH, July, 1885.

Mr. P. W. MASKILL:—Dear Sir, The Family Right for making and using the Canadian L. S. L. Soap received, and have made the Soap and find it excellent. I will try and advertise it for you here. Yours truly,

MRS. L. B. WEDDLETON.

Upon the receipt of One Dollar, I will send by return mail a Family Right Receipt and full instruction for using the CANADIAN LABOR SAVING LAUNDRY SOAP.

Send now, and be among the favoured.

Address,
P. W. Maskill, West Jeddore
Halifax Co., N. S. 26-40

SEAL SKIN SACQUES.

HAVING received three cases of London Dyed, Double Extra Quality Alaska Seal Skins, we are now prepared to execute orders for SEAL SACQUES or other garments for immediate or autumn delivery.

All garments made in latest styles and satisfaction guaranteed.

Seal Sacques dyed, lengthened, or altered to fashionable style, at lowest possible prices.

C. & E. EVERITT, Furriers,
11 King Street.

C. H. LEONARD,

Commission Merchant,

21 & 22 SO. MARKET WHARF,

Saint John, N. B.

FOR SALE or TO LET.

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