

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, AUGUST 8, 1888.

NO. 32.

JUBILEE JOYIFICATION.—A brother writes us that an impression is abroad that the Jubilee Fund is to be "all spent at Wolfville on the 25th of Joffification." It is strange how this idea got abroad. It scarcely need be said that none of the Jubilee or of any other Fund is to be spent in that way. The "Joffification" of Aug. 25 will be a very interesting and inspiring but also a very serious and earnest affair.

DISMEMBERMENT.—The last Congress passed an act confiscating all the property of the Mormon Church not used for church purposes. The act is being enforced. Recently two farms near Salt Lake, valued at \$150,000, have been handed over to the government receiver. In all, about \$800,000 have been wrested from the Mormon officials after the most strenuous resistance. This is all to go to the school fund of Utah. As the schools are nearly all under Mormon teachers and control, it is feared the confiscation will not answer its purpose, unless the schools are placed under the control of the United States.

E. P. ROE DEAD.—This distinguished writer passed away a week ago last evening. Dr. Field, his life-long friend and adviser, speaks of the sad event in last week's *Evangelist*:

"The summons came to him, with only one or two slight postponements, on Thursday evening last, while he was engaged in reading from a favorite author to his wife and friends, as was his frequent custom. Laying down the volume of Hawthorne with the remark, 'That pain again! I shall have to stop reading,' he left the room with a smile; and after an hour or more of intense pain from neuralgia of the heart, he died. Into the suffering of that bereaved household, the agony of the wife who had as a child been his playmate from her neighboring Summer home, we do not presume to enter. That while community wept with them.

FOR OUR CHURCHES.—The Convention will soon be here. Held as it is at Wolfville, and to be followed by the Jubilee exercises of the College, it will be one of the memorable anniversaries. Our pastors will all desire to be there, and should attend. We are glad that so many of our churches are no longer willing to have their pastor go as their delegate and pay his own expenses, while doing the business of the church. Will not other churches—nay, we will say, will not all our churches—follow this good example, and when they appoint their delegates, vote a sum to enable the pastor to go and take his wife with him, if he has one? If this is not done, will not some energetic brother or sister take the matter in hand? An hour or two spent in calling upon members would do it. We are sure contributions would be made gladly.

STATISTICAL.—From a statistical summary of the membership and gains of the different denominations in the United States, in the *Independent*, we gather the following:

	1888	1887	1886
	Chs.	Mts.	Com.
Adventists	1,563	835	100,441
Baptists	45,434	30,998	3,971,685
Christians Union	1,600	500	129,000
Congregationalists	4,821	4,090	478,789
Episcopalians	700	500	107,968
Friends	675	560	125,000
German Ev. Ch.	7,992	4,215	987,800
Lutherans	885	605	93,000
Mennonites	48,268	38,313	4,699,529
Methodists	94	108	10,966
Moravians	94	101	5,750
New Jerusalem	13,057	9,555	1,135,835
Presbyterian	7,925	2,921	447,735
Reformed	2,028	1,549	269,523
Rom. Catholics	6,829	7,266	7,260,000
Unitarians	375	488	20,000
Universalists	730	677	37,807
Grand total	139,013	94,487	19,731,538
NET GAIN FOR THE YEAR.			
1. Baptists	4,587	8,180	244,478
2. Methodists	966	820	166,871
3. Lutherans	419	335	66,770
4. Presbyterians	189	156	54,349
5. Congregationalists	127	—	31,285
6. Episcopalians	243	66	20,264
Total	6,494	4,506	774,861

STANDING ACCORDING TO NUMBERS.

	Chs.	Mts.	Com.
1. Methodists	48,268	38,313	4,699,529
2. Rom. Catholics	6,829	7,266	4,067,800
3. Baptists	45,434	30,998	3,971,685
4. Presbyterians	13,057	9,555	1,135,835
5. Lutherans	7,992	4,215	987,800
6. Congregationalists	4,821	4,090	467,584
7. Episcopalians	4,766	3,921	446,785

It will be noticed that the gain in membership of the various branches making up the Baptist body is greater than that of the branches of any two of the other denominations.

GOOD RESOLUTION.—Dr. Lyman Abbott still holds to a resolution formed early in his ministry—that he would not profess religion for a man after death who had never professed it for himself when living. This is a rule that all ministers may well follow. The practice of speaking nothing but good of the dead is kindly; but to speak of one who gave no evidence of a new heart as though revived, is to encourage false hopes in the living which may lead to their ruin. Better say nothing when there is no assured evidence. It is a sad

fashion for pastors to get in the habit of saying something about the character and prospects of each deceased man or woman whose funeral he is called upon to attend. Unless the deceased was good, he is tempted to give a wrong view of his life, in order not to wound relatives who are present. Better deal with the living and say nothing about the dead, except as their course points a truth for those who are alive.

PASTORAL VISITING.—We have known of some of our most excellent and faithful pastors who have been made very uncomfortable by the thoughtlessness of good brethren and sisters. Their fields are very large. There are so many stations that their energies are most severely taxed by the frequency with which they have to preach and in attendance upon other services and in visiting the sick. It is utterly impossible for them to give the preparation they should for the pulpit, meet all these other claims and still visit the members of their flock very often. The wonder is they can call upon their people more than once a year. And yet some of the best people in these churches often unwittingly wound the feelings of their pastors by finding fault because they do not attend call upon them. To make matters worse, they are not satisfied with a pastoral call, but want a visit. While all this is often prompted by the kindness of their hearts, it makes the pastor's heart sore by its tone of implied censure. How much better it would be if brethren would say to the pastor, "we know you have so much to do that you cannot call very often; while we will be glad to see you when you can come, we shall not misunderstand it if you do not call as often as we would wish." Instead of this the pastor is often greeted with, "It's a long time since we saw you," "You are a great stranger, do." Make the pastor feel he has your sympathy. He has burdens on his soul you know not of. Help him bear them. Do not be so watery to exact so much attention as given to any; but try to aid him more than any one else.

ANOTHER CASE.—The rumor that Dr. G. T. Dowling, pastor of the Euclid avenue Baptist church of Cleveland, had adopted open communion sentiments, has been confirmed by a statement from himself in the *Examiner*. His reason for this course is stated in these words:

"I have reached this calm decision: that I can no longer, even by my silence, appear to unchurch the vast majority of God's people, because they and I may differ as to the historical administration of an ordinance." He declined making a statement of reasons for holding these views. "I have," he says, "no new light to offer; such a statement of reasons would simply be a repetition of what, in one form or another, has been said and replied to a thousand times."

This seems rather a strange reason. If he believes only the immersion of believers to be baptism, and baptism necessary to church membership, Baptists are not to blame that Presbyterians reject the true baptism, and are not responsible for the necessary consequence. If he believes the immersion of believers alone to be baptism, but does not think baptism necessary to church membership, then, in this latter belief, he differs from all denominations of Christians who believe in ordinances at all; and he must go his way alone. If, however, he no longer believes that the immersion of believers only is baptism, then he is no longer a Baptist, and it is not Baptist close communion which troubles him. He declares his willingness to leave our body if his present view is considered inconsistent with a place among us, and all the Baptist papers, while regretting that it must be so, will him he had better go, as we are not prepared to give up the strict communion practice. The Pentecosts and two or three others have left us on account of our view of communion; but their course has had no effect upon the steady adherence of the body to the practice under which it has grown to be next to the largest, if not the largest, body in America.

THE NEW SERIAL.—The new serial which begins this week is a continuation of *Nina Bruce*, which our readers found so interesting and helpful. We are sure *The Chester Girls* will prove no less interesting and profitable.

THE WITNESS REPLIES.—The Presbyterian Witness replies to our question, "Would the Witness or Presbyterians generally open the Lord's Table to those they deem unprepared?" in his way:

"If a Christian is in any of our congregations when the Lord's Supper is being celebrated, he is invited to the Lord's Table. He may be a Baptist, a Methodist, a Episcopalian, a Quaker, a Plymouth Brother; let him accept the invitation, sincerely given in the name of Christ to all who love and follow Christ, and no one will propose questions about Baptism or Communion or any rite. Presbyterians no doubt have their faults and inconsistencies; but in this matter they try to walk in the spirit of the Master, who when He invited the Supper, spoke of no barriers to shut out His own dear children.

This answer is far from explicit. No one can become a member of either of

denominations mentioned unless on a baptism which the Witness would not accept. Friend Witness, will you not give us an explicit answer? We may add, should the Witness say it would receive the unbaptized to the Supper, he shall not receive its dominion as authoritative for the Presbyterian body, in view of the following from two of the most representative Presbyterian papers of the United States:

The American Presbyterian.—"Open communion is an absurdity when it means communion with the unbaptized."
"Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore, or be inconsistent with his own doctrine. Let us not either make an outcry at his close communion, which is but faithfulness to principle, until we are prepared to be open communicants ourselves from which stupidity, may we be forever preserved."

The Interior.—"We agree with them (Baptists) in saying that unbaptized persons should not partake of the Lord's Supper." Further testimony to the same effect can be given, if needful.

Circular Letter, 1888.

To the N. B. Eastern Association.

DEAR BROTHERS:

In presenting to you this annual letter, I have chosen for my subject, "The Great Need for Christian Giving." It is not because this subject has lacked discussion of late, or that I have any special information to impart on this topic, that I have chosen it, but because I believe there is a special need that this Christian grace be cultivated among us, and that particularly at this point of our history as a denomination.

Unless I have incorrectly interpreted the signs of the times, the grace of Christian giving must come to the front and receive what it deserves, special attention. Too long has it been kept in the background; and now ten thousand voices cry for it to take the front rank.

That it is a Christian's duty to give there can be no doubt. God has chosen in his wisdom to carry on his work through men. When he sent Gideon to meet the hosts of the Midianites that lay along in the valley like grasshoppers or locusts, and with a handful of men, he taught Israel to strike striking lessons. First, that only through God's help could victory be won; and second, that that victory could only come through their obedience to God's word. So Gideon was to go forward and cry: "The sword of the Lord and of Gideon." God is carrying on his work in the world to-day through men. And he who holds to God in strong faith, and hopes as if everything depended upon God, and works as if everything depended upon himself, has caught the true idea of inspiration.

In carrying on the work of the Lord there is absolute need for money. We have missionaries to send to the perishing, ministers to preach at home, seminaries and a college to equip and support, and charitable interests to carry forward, and all need money. In fact the work cannot be done at all without money. The cry God commands us to raise as we go forward is: "The money of the Lord and his people."

We by no means underestimate the value and need of faith, love, sympathy, prayer and hope in doing the Lord's work. All these have their place and are essential to our success. But we emphasize the fact that just as essential as any one of these is the use of money in sustaining and pushing forward the different interests in which we are engaged as a denomination. The work cannot be done without money, and we ought to thank God for this: because it opens a great door of usefulness to us all. The Bible teaches us that Christian giving is an essential part of Christian service.

O. P. Gilford, of Boston, after preaching a sermon full of comfort and instruction on the power of the religion of Christ to save the lost and ruined soul and to take it to glory, concluded by saying: "We will now give a practical example of our Christianity; the deacons will pass the plates."

Giving is a very important part of Christian service. No better proof of genuine Christianity can be given. In the old dispensation it was a part of the worship. One tenth from all the people was demanded by the Lord. And the third chapter of Malachi shows us how angry God was with his people for robbing him out of his demands. So in the new dispensation, giving was made a part of Christian worship. And when there is no collection taken in a Christian gathering, one essential to Christian worship has been omitted. I am not one of those who hold that under the new dispensation Christians are required to give a tenth. All that a Christian has belongs to the Lord, and he is only God's steward. The amount of what God has given to him that he is to give week by week to the Lord is clearly laid down in the 16th chapter of 1st Corinthians. Here is found the rule for Christian giving: "Upon the first day of the week let every one of you lay by him

in store, as God bath prospered him." That was a higher form of giving practiced by the Christian churches of Macedonia, referred to by Paul in the 8th chapter of 2nd Corinthians, than ever was required under the old dispensation: "First they gave their own selves to the Lord, and unto us by the will of God; praying us with much earnestness that we would receive the gift, and take upon us the fellowship of the ministering to the saints." The New Testament makes it plain that God requires of us a portion of what he gives us. The exact amount is to be according to this rule: "As God has prospered him;" as that every Christian must settle this question personally with his God, remembering that his decision will meet him again at the judgment seat of Christ.

Paul, writing his second letter to the Corinthians, speaks of giving as a "grace." After paying a just tribute to those graces possessed by the Corinthians in abundance, he urges the duty of Christian giving. He says: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." And he goes on to show them that it is no mere sentiment he is urging upon them, but says plainly that this giving is "to prove the sincerity of their love," and then immediately refers them to that high pattern of love in Christ which proved itself to be genuine by its giving.

Prayers and sympathy and good wishes are all good in their place, but the Scriptures require more. Christian giving proves the sincerity, the genuineness of our love to God and to one another. A gentleman was once relating to a Quaker a tale of deep distress concerning his neighbor, and concluded by saying: "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place; didst thou feel in his pocket?" The religion of Jesus requires us to feel in our hearts most deeply for the work in which we are engaged as servants of Christ, and to bear upon our hearts those interests dear to Jesus, as the High Priest bore the names of the twelve tribes upon his breast, and as our Intercessor, bears our names upon his heart in heaven; but pure and unadorned feeling before God requires us to feel down deep into our pockets as well.

Giving goes hand in hand with deep and abiding piety. A ignorance is not the mother of devotion, so stinginess is not the parent of piety. Giving and holy living are suitable companions. They should ever be joined in holy wedlock. God has made them to walk the earth together, and what he has joined in sacred fellowship let not man put asunder. In Christ Jesus our Lord they unite in the highest expression of character. He who was the purest of men gave the most. "Greater love hath no man than this, that a man lay down his life for his friends." For ye know the grace of our Lord Jesus Christ, that he though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." Behold piety and giving in their highest form in the life of Christ! It was Jesus who said: "It is more blessed to give than to receive." "Freely ye have received, freely give." Thus Christ has taught us in his holy word, both by precept and example, the duty of giving.

And what God is saying to us in Revelation he is saying to us in his providence. He is as surely leading his people by the cloudy pillar to-day as he did in the wilderness of old. And from this cloud he speaks to us. The voice from the cloud is in perfect harmony with that voice from the holy Scriptures. He is leading us forward all the time. And we shall be able to follow him only as we abound in the grace of Christian giving. Nothing seems to me more plainly written upon the pillar of God's leading than this—the necessity of advance in Christian giving.

Missionary fields of great extent have opened up; Macedonia cries entering every Christian community have been heard; men and women of strong faith and earnest zeal, thoroughly equipped for the work, have been despatched. And what have we to give in answer to these divine calls? We have the Christian schools, and I believe we have the men and women of the right mind ready to go, and the Master has opened for us the fields. What lack we yet? We have, I believe, everything but the money laid upon God's altar.

We might be said to abound in everything but this grace of Christian giving. What meaneth the opening of great doors to missionary enterprise? What meaneth this spirit of missionary zeal that has swept over the theological colleges of Canada and the United States, leading hundreds of young men to offer themselves to us, in unimpeachable language bidding us to go forward? And we lack money—money to equip our denominational schools, money to educate and send Christian young men and women to the rescue of

the perishing. Surely God is calling not only to men of wealth who can give just as well as not, but to every Christian who through self-sacrifice can give a dollar, to come forward in this time of great opportunity and of great need and lay their gifts upon God's altar.

It is not because money is scarce that God's treasury is empty. More money could be given than our boards would know what to do with. There is money enough for everything, but for God's cause. Thousands of dollars are spent in luxuries in our own province, where one is given to the Lord.

Joseph Cook, in a recent article published in the *Missionary Review*, says: "The money we give to send the gospel to those (heathen) our yearly contributions to missions will not pay the liquor bills of the United States for three days; will not pay for the spirits drunk in the British Islands during two days. Protestants give ten millions of dollars annually to evangelize the heathen. What is ten millions in comparison to what we could do?"

When we put side by side the amounts hoarded up with those spent for luxuries and liquors, who can say that money is scarce? What should we think of a man who had large store-houses of grain, who would turn from his door in time of famine men, women and children dying of hunger? Men just as heartless are found in our Christian churches. Men, women and children in ignorance, in darkness, and in superstition, starving for the bread of life, are knocking at our doors and pleading in God's name for our help. We have the bread of life, but are too niggardly to send it to these perishing millions.

Joseph Cook states in this article just referred to, that there are three hundred millions of women who hold the Buddhist belief, viz., "that they will re-appear on earth after death as bugs and all manner of vermin, unless, indeed, they are extraordinary good, in which case they will be born again, this time as men." Think of these poor perishing women and of the millions of Africa, and of the millions of other lands who have no hope; and of the one hundred thousand of heathen that are dying daily without the gospel of the Son of God, and will all you who believe in the immortality of the soul and in the doctrine that death ends probation, are we doing a trifle of what we ought to do, and are able to do, to save these perishing brothers and sisters of ours? If we believe that to be happy hereafter we must come into peace and fellowship with God in this world, and that Christ alone whom we love can save us from sin and from its inevitable, invariable consequence then our responsibility towards these unused millions is simply immeasurable. Here are precious souls starving for the bread of life, passing into the presence of God without hope to Christ's atonement by the one hundred thousand a day; and here stand hundreds of consecrated men and women of God, saying, "Send us;" and here are Christians who profess to be redeemed by the precious blood of Christ who spend hundreds and thousands of dollars on themselves, or hoard up their wealth for those who come after them, and give a mere pittance to the Lord. Joseph Cook has a lecture on the Seven Modern Wonders. But the wonder of all modern wonders is the indifference, the right down stinginess, with which Christians regard the necessity of Christian giving to reach the perishing. How can Christians who have wealth about their bowels of compassion while millions are dying and loudly calling for help?

O the latent power that lies in the banks and safes of our country! O if men of wealth could only know how much good their money would do if given to the Lord; and how rich in eternal blessedness God would make them for their benevolence, how willingly would they lay their wealth at his feet! So I am persuaded to conclude. Says Dr. Ray Palmer: "He who in the final disposition of his property, when life is drawing toward its close, shall leave his ten or twenty or thirty thousand dollars for the building of temples of the living God for the use of those who are to fill this land in coming years, will be a blessed minister of good to men, and will be helping to elevate and save his country when he himself shall be walking with the redeemed of God and with the Lamb."

In these words of a great man may be found encouragement and inspiration to hoarding up money and failing to give God his portion. They may make amends for past failure by having a part of their wealth to the cause of God in their wills. But it is best to give what Shakespeare was wont to call "munificent donations."

There is a joy and a luxury in giving when there is a sacrifice in it. Why should not Christians enjoy this luxury as they go along in life? Our different boards, into whose hands we have placed those interests so dear to the heart of Jesus, are not like the brook that "goes on forever." They need money to carry on the work, and

without it they cannot execute their mission. Money is not scarce, except in the Lord's treasury.

Dr. William Spear, in a recent missionary address said: "See how we fling down thousands of millions of dollars for war! How we cover land and sea with thousands of millions of dollars' worth of the agencies of trade! We pour out in every passing year hundreds of millions of dollars for liquid poisons; or for articles craved to pamper the appetite and uselessly adorn the body; or for palatial houses and luxurious chateaux. But oh, how we toil and groan to wring out of some great denomination, numbering hundreds of thousands of assumed followers of Christ, and several millions of adherents and worshippers, possibly one paltry million of dollars a year for any one of its general organs to employ in distributing through the famishing world a few crumbs of the benefits which fall from these people's table, and are swept from about their feet!"

After quoting that beautiful passage (Proverbs 11:26): "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it;" he adds a most pithy: "Upon him that withholdeth the bread of life, the true bread from heaven, the bread which giveth life unto the world, the bread which if a man eat he shall live forever, from immortal souls, the curses of the assembled universe, the curses of God forever, the wrath of the Lamb whose agonies and blood of atonement to save have been made ineffectual through his wickedness and sloth, will in the last day be poured without measure. But blessing, glory, riches, honor, the rejoicing of angels, the acceptance by the Judge on the throne, will be the reward of him who has been faithful in this heavenly stewardship."

Dear brethren, shall we withhold the bread of life from the perishing. Every dollar we can possibly give will be blessed of God in feeding the hungry multitudes. A writer has said that for every five dollars we spend on ourselves, we ought to give one dollar to the spread of the gospel. If we would only act upon the truth declared in God's word, that we are stewards of God's bounties, how differently would many of us spend our means. If we have been purchased by the precious blood of Christ, all we are and all we have belong to God.

A man once receiving some money at the hands of a bank officer, noticed depending from one of the bills a little scarlet thread. He tried to pull it out but found that it was woven into the very texture of the note and could not be withdrawn. "Ah! said the banker, you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting." And so Christ has woven the scarlet thread of his blood into every dollar that the Christian casts his vote. We are simply God's stewards. He has set his mark upon every dollar he places in our hands. Every dollar we spend foolishly, and unnecessarily, and every dollar we hoard up, bears the scarlet thread; and by that thread tells us of the perishing millions for whom Christ shed his blood; and by that thread reminds us of Christ's command to us to carry the gospel into all the world.

It is estimated that there are in the world 1,500,000,000 souls. Of them 1,000,000,000 have never heard the gospel news. Generations are sinking into hopeless ruin one after another. 100,000 heathen are dying every day; and for the salvation of these the Christian world is giving one-tenth of a cent. Yet evermore ring in our ears those words of responsibility and rebuke: "Go ye into all the world and preach the gospel to every creature." To discharge our duty before God, Christian schools and colleges must be supported, where men and women may be trained for work for Jesus; missionaries on Home and Foreign fields must be kept; individual churches must be supplied with faithful pastors. All of this requires money. To withhold it is a sin against the perishing, to whom we have been sent with the bread of life; is a sin against our own souls; is a sin against our Father, who sent his Son into the world to seek and to save the lost; is a sin against Christ, who suffered and died on Calvary to redeem the whole world.

It does appear to me that the cause of Christ demands our consecrated wealth; and if ever before does most assuredly now. Dear brethren, by the love of Christ for a lost world; by His agony and bloody sweat; by His cross and passion; by His glorious resurrection and ascension; by His Holy Spirit sent into the world; and by our hope of eternal life, let us consecrate to God our bodies, our souls and our means, and let the motive of their holy consecration be the love of Christ.

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich." "For the love of Christ constraineth us."

Conversion for the Culture of the Christian Life.

Let us try to do to think concerning the nature of the relation which the Christian has to his world...

But when I meet him in the realms above, I hope to love him better, praise him more, and feel and tell, amid the choir divin...

Did Skipper Jack Make Harbor?

"It is going to be a bad night," growled Skipper Jack Tolman, as he walked the deck of the "Petrel"...

"The boy don't want Fred's port he has been makin' for; and if Jerry can get along his father can, I guess," reasoned the skipper...

Christian Courage

In all ages there have been Christian ministers who were bold in their resistance to unrighteousness, even at the risk of their lives...

"What a fool I am!" thought Skipper Jack. "I don't trust the boy decent. I'm ashamed of myself. Ben bellowed away like a mad bull..."

God's Last Call - A Fast

In a certain Somershire town there lived, about four years ago, a young man named John...

City and County of Saint John to wit: Be remembered that on the twenty-first day of March, in the year of our Lord one thousand eight hundred and...

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Studies in the Old Testament.
THIRD QUARTER.
Lesson VIII. August 16. Lev. 23: 33-44.
THE FEAST OF TABERNACLES.
GOLDEN TEXT.
 "The voice of rejoicing and salvation is in the tabernacles of the righteous."—Ps. 118: 15.

I. THE GREAT FEASTS OF THE JEWS. (1) The Feast of the Passover, beginning on the 14th day of Nisan (our April-May), which was the first month of the sacred year. It was a variable feast, and corresponds as to time with our Good Friday and Easter. The fifteenth day was, strictly speaking, the Feast of the Passover. The seven days following this were to be observed as the Feast of Unleavened Bread, during which it was unlawful to use bread made with leaven.

(2) The Feast of Pentecost, held on the 50th day after the Passover; by which time the grain harvest had been gathered. Hence it was called the Feast of the First Fruits, and Pentecost, which means the "Fiftieth."

(3) The Feast of Tabernacles, which we study to-day.

Teachings. 1. "The three great feasts represent the beginning, the progress, and the triumphant close of a godly life." 2. The first of these great annual feasts spoke, in the presentation of the first sheaf, or the founding of the Church; the second of its harvesting, when the Church in its present state should be presented as one that has been reaped (the mixture of good and evil, with thanksgiving for the good); while the third pointed forward to the full harvest in the end, when "in this mountain shall the Lord of Hosts make unto all people a feast of fat things." It was the feast of ingathering. Thus in the description of the "later-day glory at the close of the prophecies of Zechariah, the conversion of all nations is distinctly connected with the Feast of Tabernacles.

II. THE FEAST OF TABERNACLES. 34. The fifteenth day of this seventh month, i. e., at full moon, when the sacred month had, so to speak, attained its full strength. There is no question that the month of the religious year were lunar, they began with the new moon. The seventh month of the sacred year, but the beginning of the civil year. It closed not only the sacred cycle, but also the agricultural or working year. It also marked the change of seasons, the approach of rain and the winter equinox, and determined alike the commencement and the close of a sabbatical year. This festival was held five days after the great day of atonement. Its position thus expressed the joy and gladness and the prosperity which would follow repentance of sin, the forgiveness of God, and renewed dedication and consecration to God. The feast of tabernacles. Booths, huts, or sheds; those used at the festival were constructed of boards, and covered with boughs. The Hebrew word does not refer to tents, for which there was another term. These booths, when the festival was celebrated in Jerusalem, were constructed in the courts of houses, on the roofs, in the courts of the temple, in the street of the Water Gate, and in the street of the gate of Ephraim.

For seven days unto the Lord. All these seven days "all that are Israelites born shall dwell in booths" (ver. 43). It was followed (ver. 35) by a holy day, the eighth, to be kept most religiously.

35. On the first day shall be a holy convocation. The assembling of the people for solemn and joyous worship, both at the national sanctuary and in the cities and villages throughout the land. "It shall do no servile work; literally, work of labor; that is, work which belongs to the ordinary labors of one's worldly calling. Works of necessity and mercy are of course not prohibited. The first day of the year did not always come upon a Sabbath, but it was to be kept as a day of rest, like a Sabbath, but not quite so strictly.

36. Seven days ye shall offer an offering made by fire. The burnt offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day five offerings, a lamb, and a kid for a sin offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, all amounting to 70. 13 were offered on the first day, 12 on the second, 11 on the third, and so on, reducing the number by one each day till the seventh, when seven bullocks only were offered. When the Feast of Tabernacles fell on a sabbatical year, portions of the law were read each day in public to men, women, children, and strangers. Whilst these sacrifices were being offered up, the Levites chanted in festive Hall (Psalm), as on the feast of Passover and Pentecost. *It is a solemn assembly.* The word in the original hardly means this; still less does it mean "day of rest," as in the margin. It is a peculiar word, which seems to mean convocation or closing festival. It was the first day, not only of this feast, but of the whole cycle of festivals, and therefore well called the great day of the feast.

37. These are the feasts. Ver. 37-44 are a recapitulation, with an appendix on dwelling in booths. These feasts which have been described in the foregoing chapters.

38. Besides the sabbaths. The expression "sabbath" stands here for the sacrifices of the sabbaths. The meaning, therefore, of the passage before us is, that the sacrifices offered for each of these festivals are to be in addition to the sacrifices appointed to the weekly sabbath in the year; so that when one of these festivals falls on a sabbath, the sacrifices due to the latter are not set aside by the former. Besides your gifts. It is to be understood that the voluntary offerings which each individual brought privately (Deut. 15: 10, 17), or with the performance of vows (Deut. 12: 6-12).

39. Here certain regulations are introduced which were not involved with the previously given laws respecting the feast, because those laws were, like the laws relating to the other feasts, wholly concerned with the religious and sacrificial observances of the festival. Also: the word in the original is not only connective, but also emphatic, surely. A sabbath (Rev. Ver. solemn rest): the word thus rendered is a variation of the one last rendered sabbath, and means a little Sabbath, or a day of sabbatical rest. On such days the prohibition of labor was somewhat relaxed. Both the sabbaths mentioned in this latter part of the verse were of this character.

40. Boughs (Rev. Ver. fruit): a fruit in the left hand, and branches in the right. On the eve of the second day, or what is called the lesser festival, and on each of the five succeeding nights, was celebrated the "rejoicing of the water-drawing" in the court of the temple. Four huge golden candelabra were lighted in the centre of the court, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, whilst the Levites who were stationed on the fifteen steps which led into the women's court, and which corresponded to the fifteen palms of degree, i. e., steps (Ps. 120 to 134), accompanied the songs with instrumental music. It is supposed that on the home-bod of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself, "I am the light of the world" (John 8: 12), which is to shine for ever, and illuminate not only the temple and the holy city, but all the world.

III. TEACHINGS OF THIS FESTIVAL. 1. Memories of the past inspire and encourage the present. 43. That your generations may know, etc. They are reminded of the deliverance from Egypt, of their small and poor beginnings, of the wilderness in contrast with the land flowing with milk and honey. Their hearts are warmed and given them their God and their prosperity. He was a God worthy of their love and trust.

2. The consciousness of dependence on God, ever present with them, was of great value in helping them to be obedient, loving, and faithful. 3. There is great value in expressing our thanksgiving to God, in deepening the feeling of gratitude.

4. Religion is naturally joyous awakens the glad and peaceful feelings, dissipates gloom, favors pure fertility and social joys. 5. The religious element should pervade all our social recreations. Consecration, worship, prayer, religious feeling, and conversation, elevate, purify, and intensify our recreation, and social pleasures. It is never safe to go where religion is excluded.

6. Every person should take such social recreations as are pure in character, and knowledge is enlarged, the sympathies are widened, the spirit is uplifted. "All work and no play makes Jack a dull boy"

7. Life is a pilgrimage. We should live conscious that we are pilgrims and strangers waiting and preparing for the joyous going home.

8. The drawing of the water prefigured the outpouring of the Holy Spirit.

9. It was a day of triumph, looking forward to the ingathering of the whole world into the kingdom of God. This assurance increases our present joy. Coming events cast their gloom before.

10. All this joy should be accompanied by charity (ver. 22). Deut. 16: 14), gifts to those less favored, help to all those in need. Joyous as this festival was, the joy was intensified by giving. "It is more blessed to give than to receive."

IV. TEACHINGS OF THE FEAST. Thanksgiving Days, as we have no modern innovation, but as old as the visible kingdom of God. Every nation needs them. But they should be filled with religious fervor. They should be days of religion as well as of festivity. Sometimes ministers help to degrade the day, by preaching the public word, not tending to increase the grateful spirit. Blessed are those who have social and family festive days filled with a religious spirit.

This, too, every Christian should take special pains to attend some of the great religious gatherings of the church every year. There will be a lack in the spiritual life of every person who fails to experience the enthusiasm, the social blessing, the heavenly experience of such assemblies.

"Waiting to be Gracious."
 BY ELEANOR KIRK.

There are few phrases that have been oftener repeated than the above. Like many another sweet and beautiful Bible quotation, it has grown so familiar to us, that we have almost unconsciously ceased to seek a warmer climate, but are biding his young friends good-bye for the winter. With great simplicity and tenderness, he went over the ground of his experience as a teacher, and, in closing, said: "I have a message to impress upon your minds that our most harassing troubles arise from the lack of harmony between ourselves and the will of our Heavenly Father, and that He stands ever waiting and longing to be gracious. Just as soon as you are ready to receive it, in closing, said: "I have a message to impress upon your minds that our most harassing troubles arise from the lack of harmony between ourselves and the will of our Heavenly Father, and that He stands ever waiting and longing to be gracious. 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Messenger and Visitor.

30 cents per annum; when paid within thirty days \$2.00.

All communications respecting advertisements should be addressed to E. A. TORRES, publisher, No. 10, E. State street, New York.

All other communications and subscriptions should be sent to REV. C. GODFREY, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, August 6, 1888.

FIFTY CENTS to January '89.

The Messenger and Visitor will be sent to the end of the year for FIFTY CENTS! from the time the names are forwarded.

NOTES FROM OUR ASSOCIATIONS.

All our Associations have now been held. Reference to a few points may be of service.

There has been one pleasing feature.

There has not been a ripple of discord, so far as we are aware, at any session of any of the Associations that have been held.

But we are sure there are some things in connection with our Associations in which great improvement might take place.

Our pastore—some of them—are not faithful enough in attendance. Quite a number of them are absent from each Association.

Our arrangements for discussions are also defective.

While the discussions themselves often compare favorably with the best, they might be improved, on each of the topics for consideration.

We are also losing because of a division of time. One of the unfortunate features is the organic separation of the sisters work.

times of Associations and Conventions. In this way, not only is the interest of the sessions which should be the most profitable largely destroyed, but the best sisters in our churches are being more and more withdrawn from the general gatherings of the body.

A VISIT TO NEW CANAAN.

In obedience to a recommendation of the Eastern Association, Brethren Hinson, Hughes, and the editor of the Messenger and Visitor paid a visit to the church in this place last week.

WHAT DOES IT MEAN!

We copy the following question and answer from the Salvation Army paper, the War Cry:

THE WEEK.

There has been one of the hottest debates of the session in the British parliament this week, over the Irish Commission bill.

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special friendliness in the future, and to avoid the beginnings of strife, which are so the pouring out of water or the kindling of a fire.

OBITUARY.

At Sonora, Guayaboro Co., N. S., July 27th, of droupy, Rev. H. Egles, in the 75th year of his age.

A MISAPPREHENSION CORRECTED.

An intimation has been made that some persons are intending to be absent from the Convention, because they are expecting that appeals will be made to all present to contribute to the funds of the College.

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to need an answer. Baptism is a door into the visible church, because minister to do not care to endorse the grotesque organization of the Army as a church, when it has scarcely a feature of the body instituted by Christ and his apostles, it is a grievous sin; but it is all right for the Army to refuse to make any provision for the ordinances, and to content them as far as they can! This is queer logic and ethics both.

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bers, and stated the country should hear of it. The country will await the issue of the investigations of the commission with the deepest interest.

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- Pride 2, Harry Peile 1, Alfred Rogers 1, Chase Rogers 1, Osborne Moffat 1, Howard Moffat 1, T. B. Black 10, Myers Black 4, Amy Wigness 1, Willie Brownell 1, Alice Williams 2, J. A. X. Christie 2, Miss Blakely 1, Liza Freeman 1, Sophia Freeman 1, Mrs. Jas. Moffat 1, Helen Miles 1, Mrs. Miles 1, Mrs. M. D. Pride 2, F. C. Flossie Currie 1, Neil Currie 1, Willie Currie 1, Bessie McIver 1, Ira McIver 1, Annie Hickman 5, Mrs. J. C. Cole 2, C. T. Hillson 2, N. A. Rhodes 1, Mrs. N. A. Rhodes 1, Mrs. McCalligh 1, F. H. Lane 1, Eddie Rhodes 2, Arthur Rockwell 1, Joseph Weeks 2, Mrs. J. Alex. Christie 10, B. J. Lawson 2, Mrs. J. Lawson 2, N. D. Quigley 1, New Weeks 1, R. McSwain 1, Mrs. Wm. Beat 1, C. E. Casey 2, A. M. Freeman 1, Miss Wilson 1, George Smith 2, Stanley Logan 1, Mrs. F. A. Cases 2, Myrtle Bibcock 1, Hannah Biown 1, Mrs. Edward Black 1, Collection S. S. concert, Amherst, 51; Jas Logan, Amherst, 10; James Cook, do, 10; Cyrus Travis, do, 14; H. M. Coate, do, 10; J. F. B. Spenser, Worcester, Mass, 20; H. H. Bligh, Ottawa, 200; Lewis Hunt, M. D., Sheffield, Eng, 40; Wm. J. Cameron, Yarmouth, 2; J. K. Husbly, Halifax, 20; "A Well Wisher," Truro, 10. Per Rev. L. Wallace—Mrs. L. C. Wheelock, Lawrence, 10; Rev. J. T. Eaton, do, 10; B. B. Daniel, do, 4; Dr. L. R. Morse, do, 1; L. R. Morse, do, 1; W. Reginald, do, 1; N. Ross Morse, do, 1; Nellie Morse, do, 1; Garnet Morse, do, 1; Pearl Morse, do, 1; Chas. Crisp, do, 2; O. W. Cornwall, do, 2; N. H. Phiney and wife, do, 2; John Bishop and wife, do, 2; J. W. Whitman, do, 1; J. H. Healy and family, Round Hill, 8; Samuel Bascroft, do, 4; John Brooks and wife, Centerville, 2; Ben Brooks, do, 1; John A. Stephens, do, 2; Calvin Corbett and wife, do, 2; Wm. Dodge, Middleton, 2; James Delaney, do, 1; Des Obet Dodge, do, 10; Mrs. C. S. Phiney, Paradise, 6; Burge Balmace, do, 2; C. Rowland Richardson, Melvern Square, 1; Percy Richardson, do, 1; Ward Baker, do, 2; L. N. Elliott, Clarence, 4; D. A. E. J. Elliot, do, 10; S. N. Jackson and wife, do, 10; A. Friend, do, 2; Mrs. Silas Jackson, do, 1; Leander Elliott, do, 1; Weston Johnson, do, 1; Mrs. E. Edgett, do, 2; Albert Marshall, do, 10; Robert Marshall, do, 10; Gustavus E. Bishop, Greenwick, 24. From Hantsport, per W. A. Porter, via—Marshall Treffry 2, Aubry Porter 1, Miss Charles Shaw 1, May Dorman 1, Alice Shaw 2, Mrs. Sarah Shaw 2, Bessie Shaw 2, Minnie Beekwith 1, T. A. Young 4, Mrs. T. A. Young 4, Minnie Young 1, Lina Young 1, Annie Dimock 1, Mrs. T. A. McDona 2, Clara Burgess 1, Lora Davison 1, Mrs. John Frizzle 1, Amos Davison 2, Andrew Davison 2, Wesley Davison 1, Mrs. J. Trask 1, Annie Silver 2, Elia Weocott 1, Jehidiah Newcomb 1, Lalia Riley 2, Harry Coffin 1, Mrs. Mary Coffin 1, and Mrs. John Coffin 1—1035. Before reported, 9,922 shares; total, 10,958 shares. PLEDGES.

NEWS FROM THE

- South Yarmouth, Cheggogio.....\$10 45 Digby..... 17 00 W. E. Gridle, Yarmouth, bal..... 5 00 2nd Digby Neck..... 6 00 Upper Aylesford, for missions..... 33 50 A. Friend, Collins, N. B..... 1 00 A. Friend, Yarmouth..... 2 00 A. H. Day, Yarmouth..... 2 00 S. Mary's Bay church..... 24 00 Centerville, Car Co..... 10 00 Brussels at St. John..... 47 50 North Temple, Ohio..... 20 00 Barrington..... 10 00 2nd Ragged Islands..... 5 00 Great Village church and S. School. 6 40 Lower Aylesford, Greenwood section 3 65 Mrs. Henry Gates, South Farmington, N. S..... 2 00 Isaac Ogilvie, Cornwallis..... 1 00 Milton, Yarmouth..... 10 00 Lunenburg..... 27 50 Kempt, Hants Co..... 37 00 Truro..... 50 00 Parbroto..... 12 00 Bal or Book account..... 1 42 Freeport..... 31 00 Springhill, N. B..... 2 00 Clyde River, P. E. I..... 27 00 A. Friend, Yarmouth..... 4 00 Windsor, N. S..... 176 00 Request of Miss Jane Olding, New Glasgow, for F. M..... 50 00 Wakefield, N. B..... 2 00 Brulach church, N. S..... 6 09

Religious News

HEBROU, Aug. 8. The two following names should be added to Mr. Wallace's list of subscribers to the Jubilee Fund at Nictaux. They subscribed to Bro. Fletcher after he left: Rufus Wheelock, 2 shares, paid; Fletcher Wheelock, 1 share, not paid. MIDDLETON, N. S. EDWARD FLETCHER.

The stormy day... Through the gloom... Women's Missionary... The Baptist Women's... Then came the reading... Following the reading... NEWS FROM THE... OAK BAY, CHAS. CO... JULIUS FUND... Convention Funds... Religions News... HEBROU, Aug. 8... MIDDLETON, N. S. EDWARD FLETCHER... JULY 29th, '88... JULY 25th, '88... JULY 15th... DORCHESTER...

W. F. BURDITT & CO.

FARM MACHINERY.

GENERAL AGENTS for the Maritime Provinces of LEADING MANUFACTURERS, we are able to offer to the farmers of Nova Scotia, New Brunswick and P. E. Island a full line of high class Farm Machinery in the selection of which we have had the advantage of twenty years practical experience in the business. Our list comprises:

The Clipper, Brant and other Plows, in every variety.
The Bailey Spring Tooth Harrow, (Steel Frame).
The Planet Jr., and Diamond Point Cultivators.
Planet Jr. Garden Tools, The Daisy Churn.
Champion and Winner Grain Drills and Seeders.
TORONTO MOWER, MASSEY MOWER, SHARP'S HORSE RAKE,
TORONTO LIGHT BINDER, MASSEY HARVESTER.
Horse Hay Forks, Hay Elevators and Carriers,
The Wisner Hay Tedder, The Copper Strip Feed-Cutter.
The Little Giant Thresher and Level Tread Horse Power.
The Chatham Fan Mill; The Champion Stamper.
Pumps; Root Palpers, Etc., Etc., Etc.

FOR SALE BY—
W. F. BURDITT & CO., 37 to 39 Germain St., St. John, N. B.
And by their Agents throughout the Maritime Provinces.

The Stormy Day.

BY ADRIAN F. BROWN.

Through the gloom-pervaded sky
Clouds are wildly rushing by,
And on roof and window pane
Fiercely beats the heavy rain.
Over every mortal day
Scrowl often clouds the way;
And the torrents of despair
Beat the heart with a fleet care.
O'er you lovely seaward reach
Wave battalions sweep the beach,
And with mournful harmony
Sing the anthems of the sea.
Far across the sea of life
Roll the mighty waves of strife,
Breaking on the shores of time
With a load and cheerless chime.
But above the storm-cloud drear
Sunlight gleameth sweet and clear;
And beyond these angry seas
Sottly blows the spicy breeze.
High above our dark distress
Gleams the Sun of Righteousness;
And beyond life's raging sea
From all strife the soul is free.
Brother, sister, God's own peace
In our lives will never cease,
And the darkest earthly day
Cannot veil its heavenly ray.
In the heart will burn this light,
Brighter still through sorrow's night;
If we trust the Saviour Lord
And obey his written word.
Julière, July 31, 1888.

Women's Missionary Meeting.

The Baptist Women's Mission Society held its meeting in the vestry of the Monoton Church yesterday afternoon. Mrs. A. E. Emerson, secretary for N. B., presided and the meeting opened with prayer, the singing of "Sweet Hour of Prayer" and the reading of the 95th psalm. After prayer by Mrs. John March of St. John, there were short addresses by Mrs. Emerson, Mrs. March, Mrs. Morrow, (wife of the returned Missionary to Burma) and Mrs. Kempton of Albert county.

There came the reading of the report of the Monoton Women's Mission Aid society by Mrs. Gross. The report set forth that there are yet over 800 millions of souls who have never heard the glad message of salvation, expressed regret that there are a number of christian women in the Monoton church who do not know the objects of the society, and that so many contributing members did not attend its meetings. The society is formed by the sisters to create an interest in the work of spreading the glorious news of salvation, and to accomplish this every Baptist sister is asked to give 2 cents a week. \$1 constitutes an annual member; \$25 a life member. Last year the Monoton society numbered 65, and collected \$99.95, of which \$8.30 was for home missions. This year the membership is 76, with \$100 collected, which amount it is hoped to increase largely by the end of the financial year, the last of this month. One public meeting was held during the year; collections \$7.67. At annual meeting, June 22nd, collection \$10.06. Reference was also made to the Mission Band, which is led by Mrs. Hinson and Mrs. Gross, and the interest in which is well sustained.

Following the reading of the report, there were remarks by Mrs. Bray of Hopewell, Mrs. Wells of Harvey, Mrs. Wood of Hillsboro, Mrs. Colpitts of Elgin and Mrs. Hall of Sackville. The rest of the time was taken up with inspection of notes of the Telugu country, and two children and a lady were dressed in the Telugu costume, very much to the edification of the audience on that particular subject. The interest of the meeting was well sustained throughout.

Religious Intelligence.

NEWS FROM THE CHURCHES.
OAK BAY, CHAR. CO.—It was my happy privilege to administer the ordinance of baptism to three happy believers, yesterday, and to give the hand of fellowship to five, at Bartlett's Mill. I feel much encouraged in my work all over this field. I have four meetings through the week and three on the Sabbath. They are all well attended and the interest seems to be spreading.
July 30th, '88.
F. S. TOOP.

ANDOVER, VICT. CO., N. B.—Last Sabbath morning the church here had the pleasure of assembling on the tanks of the picturesque St. John to witness three happy believers sink into and rise from the liquid grave. Bro. Henderson administered the ordinance. Considerable feeling and much solemnity prevailed in the minds of the people as they listened to the sweet singing, and beheld that obedience which is better than sacrifice. I am holding special services at the month of the Aroostook, where a number have found Christ and I trust shall soon be builded into his church. Others are tearfully seeking.
July 29, '88.
E. E. DALRY.

SABLE RIVER.—On Lord's day, July 22, it was my privilege to baptize a rejoicing convert, daughter of our worthy deacon in this place. After the baptism the sister was joyfully received into fellowship with the 2nd Sable River church. The Lord is with us, and I hope many more may come to Jesus and be saved with an everlasting salvation. "O magnify the Lord with me and let us exalt his name together." I expect to baptize next Lord's day.
July 25th, '88.
D. McLEOD.

BASS RIVER.—Baptism at Bass River, July 15th.
C. H. HAVERTOCK.

DORCHESTER.—Having considered it my duty to decline for the present, the call from the Dorchester church to resume the pastorate, I would like, if I can, to say something that would lead some faithful

man of God to cast in his lot with them. The church is in good working order, and able and willing to give the right man a good support. In it are found some of the Lord's noble men and noble women, full of the spirit of the Master and ready for service. The services of the church are held at stations of the church are easily reached and the welcome the pastor receives at each, fully repays him for the effort. The congregations, as a rule, are large and attentive, and capable of appreciating a man's best efforts. Dorchester is beautiful for situation, centrally located, and a desirable home for any pastor. I trust their present want may soon be supplied.
F. M. YOUNG.

ALMA.—Our beloved pastor, the Rev. S. C. Moore, is still laboring faithfully for "win souls for Jesus." Doubtless during his pastorate of twenty months here, good seed has continually been sown; and the indications are that some has fallen on good soil, and some on stony ground. W. R.

GREAT VILLAGE.—Three young converts were baptized on Sabbath, 29th. To the two churches during the year 10 have been added by baptism, and three by letter. Any church needing special work will do well to secure the help of Bro. McGregor, C. S. STRAIME.

ST. MARTIN'S, N. B.—Three believers in our Lord Jesus Christ were baptized Sunday, 5th. The hand of fellowship was given to four persons at our evening service. Others appear to be seeking Jesus. P.

PERSONAL.

Bro. G. E. Good has arrived safely in California. He is supplying the Baptist church in Woodland, Yolo Co. He is as well as usual, like the country, but hopes to return home again with improved health in due time.

Bro. Jas. A. Porter wishes to express his gratitude to the friends at the Coal Mill and Grand Lake, for a donation of \$24.50 for the proceeds of a pie social.

Rev. Joshua Devoan, pastor of Alexander Street Baptist church, Toronto, is spending a vacation in Carleton, St. John.

Bro. W. B. Bradshaw has resigned the charge of the Antigonish church. He will be prepared to enter upon the work of a new pastorate the first of September. Churches in need of a faithful and judicious pastor, please take note of this and act accordingly.

Many of his friends will be glad to hear a word or two from our aged brother, Rev. S. Thompson. He is now residing at Parrboro, N. S., and he and his aged wife are alone in their little home. He has become very helpless, and as he is very heavy, the duty of caring for him is entirely too much for his aged but faithful wife. It seems a pity that no way is provided by which adequate assistance can be rendered in such similar cases. Mr. Thompson has been a successful worker though he has kept no record, he can recall instances when he has baptized in all over five hundred. The bread cast on the waters is returning. Bro. L. Fields, lately ordained at Brookfield, Col. Co., N. S., received his first serious impressions from words spoken by Bro. Thompson. At the time of his ordination, the oblation which he serves, in grateful recognition of this fact, took a collection for Bro. Thompson. The amount \$10.25 has been received and has filled his heart to overflowing. He looks for his portion to the God who feeds the sparrows, and we hope that many others who have been benefited by his labors may remember him.

NOTICES.

Notice is hereby given that the annual meeting of the stock holders of the Maritime Baptist Publishing Co. will be held in the vestry of the Baptist Church, Wolfville, Nova Scotia, on Friday evening, August 24 at 8 o'clock.

The Directors' meeting will be held one hour early at the same place.

W. J. SZEWARY, Secretary.

There will be a meeting of the Board of Governors of Acadia College, Friday, Aug. 24th, in College library, at 10 a. m.

T. A. HAZOIS, Sec'

Wolfville, Aug. 2, '88.

The next annual meeting of the Baptist Convention of the Maritime Provinces will be held at Wolfville, N. S., commencing at 10 o'clock, a. m. The first session will be held in Assembly Hall, Acadia College. Forms for returns have been sent to the churches. Additional copies can be supplied if necessary. Pastors and clerks are hereby requested to see that these returns are duly forwarded, whether delegates are appointed or not. E. M. KERSTED, Sec., Wolfville, N. S., Aug. 3.

The Women's Baptist Missionary Union will hold its annual meeting in Wolfville, on Monday, 27th, at 2 o'clock, p. m. The Ex. Board will meet on Saturday 25th. Particulars given hereafter.

M. E. MARCH, Cor. Sec.

The joint committee of the Board of Governors and Wolfville Baptist church request the delegates and friends intending to come to the Convention and wishing entertainment send in their names on or before the 13th inst. The committee cannot hold themselves responsible to provide entertainment for those who apply at a later date, or who make no application.

J. F. TOPP.

By order of the Com.

CONVENTION.

Delegates and others who expect to be present at the coming Convention which meets at Wolfville on the 25th of next month, will please forward their names promptly to the undersigned, in order that provision may be made by the Committee for their entertainment. It is expected, as it is desirable, that the attendance this year will be unusually large—much larger, it is hoped, than could be accommodated in the village, and in view of this fact the Board of Governors of the College has decided to open the Boarding House connected with the Institution for the use of those who desire it, at a charge of 75 cents per day in case two persons occupy the same room. If any one desires a room to himself a larger charge must be made. The wishes of delegates will be conformed as far as possible, and the Committee will endeavor to provide suitable entertainment for all delegates. The provided the names are forwarded to the undersigned prior to the 10th day of August, and those who desire rooms in the Boarding House will intimate their preference. Delegates are requested to specify the kind of occupancy by which they will come.

J. F. TOPP.

Secretary of the Joint Committee of the College Board and Wolfville church.

Delegates wishing to attend the Eastern Association held at Capco, will note the following arrangements: All delegates by paying one full fare on the Inter-colonial (including Eastern Extension.) Capreton boats, and "Rimouki," which

plies between Mulgrave and Capco, can return free, on presentation of a certificate of attendance. Delegates who come by the Gueyboro' Coach will have to pay one fare and a half. The "Rimouki" leaves Mulgrave, on the arrival of the train, twice a week for Capco, Monday and Friday afternoons, and returns Tuesday and Saturday mornings, in time for the train. The fare is \$1.75. We will not be able to hold our first session until Saturday morning, the 8th of September. Delegates who wish entertainment while here will be kind enough to forward their names to Mr. E. C. Whitman not later than September 1st. Those who intend to come with private teams, will please mention it.

H. B. SMITH.

Travelling Arrangements.

TO AND FROM CONVENTION.

Delegates to Convention will please note: The Intercolonial (including Eastern Extension), Grand Southern, Elgin, Peicodiac and Havelock, Spring Hill and Parrboro, and P. E. Island Railways will return delegates who have paid one full first-class fare, free, on presentation of certificate.

The New Brunswick Railway will issue tickets from stations to be named each week—for one fare, good for return.

The steamers of P. E. Island Navigation Co., Secret, of Bay of Fundy, Boats of Union Line of St. John River, return delegates free on presentation of certificate.

Windsor and Annapolis Railway will give return tickets at one-third single fare, to all having attended Convention, who had paid a first class fare for the journey going, on presentation of certificate of attendance. Good to the 31st of August.

Western Counties Railway, will grant return tickets to all attending Convention, between all stations and Annapolis, at one and one-third fare. Parties must buy a first class ticket to Annapolis, going, and will be returned for one third fare, on presentation of certificate of attendance on Steamer Evangeline, and at ticket office in Digby. Good to 31st of August.

Steamer Evangeline, will issue 50 first class return tickets, from Digby to Annapolis, at one fare, which will be good to return only on presentation of certificate of attendance from secretary of Convention.

St. John and Minas Basin Route, Messrs. E. Churchill & Sons' Steamers will return parties having paid a first class fare going, free, on presentation of certificate of attendance.

Steamer Arcadia, will issue return tickets from Lunenburg to Halifax at \$2.00 to all parties going to Convention.

For the Committee,
J. A. GORDON.

Marriages.

BURT—CORRIER.—At the Baptist church, Florenceville, July 25th, by the Rev. George Howard, Judson C. Burt, of Centreville, Car. Co., and Beatrice Corrier, of Florenceville.

SHIELDS—LEWY.—At the Baptist parsonage, Mansfield, Sun. Co., N. B., on Aug. 1st, by the Rev. B. H. Thomas, Mr. August S. Shields, of Mansfield, to Miss Olivia C. Libby, of Fredericton, N. B.

WILLIAMS—NICE.—At Carleton, St. John, on the 25th ult., by Rev. Edward Hickson, M. A., Mr. Wesley Williams, of Carleton, and Miss Cora Nice, of Fairville, Lancaster.

CHISHOLM—McLEOD.—At New Grafton, on the 12th ult., by Elder J. E. Blakney, Corilla M. Chisholm, of New Grafton, to Mary A. McLeod, of Hyde Park, Mass.

COOK—BRIGHT.—At Hampton, July 23, by Rev. D. H. Simpson, M. A., Mr. Josiah H. Cook, of Amherst, N. S., and Miss Clara M. Bright, of Hampton, formerly of Goldenville, Gueyboro Co., N. B.

NEWTON—HYDEMA.—At the Baptist parsonage, Bass River, by Rev. C. H. Haver, on July 16th, Mr. Jacobus Newton, and Miss Margaret J. Hydema, all of Central Economy.

LAMING—BOYD.—At the residence of the bride's father, Capt. John Boyd, on the 30th of June, by the Rev. F. S. Todd, Mr. S. Spohn Laming, and Miss Fortia G. Boyd, all of Dufferin, Char. Co.

BECK—HUTLEY.—At the residence of the bride's brother, Benjamin Hutley, Esq., on the 17th ult., by the Rev. George Seely, Mr. James Beck, to Miss Angelina C. Hutley, all of Elgin, A. Co., N. B.

BYRDEN—ATKIN.—At the residence of the bride's father, Kempt, Queens Co., N. S., on the 23rd ult., by pastor J. H. Jenner, John Byrden, of Minespelt, Wisconsin, to Edith L. Atkin, of Kempt.

HARDY—McLEOD.—At the church, South Brookfield, Queens Co., N. S., on the 25th ult., by pastor J. H. Jenner, J. W. Hardy, of the firm of Hardy & McAlpine, to Lydia A. young daughter of Wm. McLeod, both of South Brookfield.

HANDLEY—SHIELDS.—At Milton, July 12, by Rev. P. F. Murray, Mr. Jonathan E. Handley, of Greenfield, Queens Co., to Miss Ella N. Shields, of Milton, Queens Co.

Deaths.

LOYD.—At East Sable, Mrs. Martha Lloyd, wife of the late Dea. John Lloyd, of this place. Aged 75 years. Sister Lloyd loved the cause of God, and earnestly desired to see the prosperity of the little church of which she was a member. The latter part of her life was spent in the furnace of affliction. She has gone to enjoy the blessings of that better land where sickness and old age are not known. She has left children and friends to mourn the loss.

WOODWORTH.—At Billow, July 11th, of congestion of the brain, Emma, the beloved wife of Henry Woodworth, aged 33 years.

CHADSEY.—At Lockport, July 9th, Mrs. Catherine Chadsey, wife of the late Capt. William Chadsey. Sister Chadsey was converted to God when in her youthful days, and subsequently baptized by the

writer and received into the fellowship of the Second Ragged Islands church, where she remained for a number of years. She was a worker in the cause of God, ever ready to help. Some four or five years ago she moved to Lockport with her husband. She was highly esteemed by the church and the pastor in that place. She was called by the providence of God to pass through deep waters of affliction; she lost by the hand of death a father, mother, sister and a kind husband, and the last but not the least was her youngest son whom she loved for earthly comfort. He sailed from Lockport for the West Indies and none of the crew was ever heard from, but through divine grace she was held up through it all, and has gone home to meet those who have reached the better land. Four daughters and one son are left to mourn their loss. J. F. McLEOD.

DUKKE.—At Bass River, sister Olive Durke, aged 74, relic of the late Henry Durke, of Lake George. Sister Durke experienced religion while in youth, and when the Lake George church was organized in the year 1849, became a member and continued to be in that church until this church unit called to the sacramental table above. Her death was caused by a cancer. Her sufferings were great but she bore them with Christian fortitude, often singing praises to God. She "knew in whom she believed" and rejoiced in the hope of the future. Her beautiful Sabbath of July 1st, she sweetly fell asleep in Jesus. She left behind three sons and four daughters who have all professed faith in Christ, and are comforted in the hope that they will meet her above.

A. O.

CHAPMAN.—At Springhill, July 17th, of consumption, Libby, of Alfred and Abigail Chapman, aged 17 years. She gave good evidence of a change of heart before her sickness, but her sufferings developed a beautiful patience and submission. Just before her death she gathered up her remaining strength and repeated the assurance of David "Yea though I walk through the valley and shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Bro. and Sister Chapman are sorely chastened, having buried two fine daughters and their only boy within eighteen months.

MONROE.—At Woodstock, July 14th, Emma L., aged 3 years and 6 months, eldest daughter of John and Celia L. Morrison. Emma was a remarkably bright child, and in spiritual matters especially, seemed matured far beyond her years. E. J. E.

FLECK.—At Paapebio, Quebec, on Saturday, July 7th, of inflammation of the bowels, Capt. Israel Fleck, of the brigantine Libbie E., in the 55th year of his age. Our brother was baptized by the Rev. William Hobbs, March 24th, 1846, and united with the Baptist church at Point Hillford, of which he remained a consistent and beloved member until the close of life. He leaves a wife, seven daughters, and a large circle of relatives and friends to mourn their loss. His remains were interred in the cemetery near his home at Holland Harbour, appropriate services being conducted by his pastor on the occasion. May God comfort and support the widow and bereaved family, and make the loss work for their spiritual and eternal good, and for the good of the church and community.

IRVING.—On the 12th July, of consumption, at the residence of his mother, Irvine Settlement, Clarence, Mr. Irvine, aged 20 years, fourth son of the late Rev. James Irvine. In the days of his boyhood he was beloved by all who knew him on account of his character and virtuous life. About four years ago he professed his faith in the Lord Jesus, and united with the fourth Hillsboro Baptist church. That faith he nobly kept until he was called up higher. Last February while attending the Normal School at Fredericton he was taken ill. From the first of his sickness he felt that all was well with his soul, but he desired it was God's will to live longer and to be of some use in the world. About two weeks before his death he saw that the end was near, and expressed great pleasure in the will of God, and so continued calmly waiting until his spirit was taken to glory. A large concourse of people met at the funeral to show their respect for the departed brother, and their love and sympathy for the mother, sisters and brothers in their deep afflictions. He leaves behind to hold his memory dear, a mother, five sisters and four brothers, and many friends, and how important to seek first the kingdom of God, and to have our work all well done. J. S. F.

THORNE.—At Havelock, Kings Co., on the 31st ult., Surie M., wife of B. S. Thorne, M. D., leaving two sons, one daughter and a husband to mourn their loss.

Home Missions.

RICHARD CLARK, H. Heberg, \$ 5 00
Port Hillford, S. S. Concert, 6 00
MILLS BROS., Charlottetown, N. S., P. E. Island, 5 00
1st Point church, 3 00
Valley church, Hillsboro, 3 00
H. Hillboro 9 S Concert, 16 50
3rd Hillsboro church, 5 00
J. W. Barrs, Wolfville, 25 00
Billow S. S. Concert, 10 00
Mission Band, Carleton, N. B., 2 50
Trafalgar class, Carleton S. S., 2 00
Miss L. E. King's class, Carleton S. S., 1 27
Mrs. Hatfield's class, " S. S., 60
Convention Fund, Linden church, 16 00
Convention Fund, Centreville, 11 50
Collection, Derby, 1 89
Collection, Newcastle, 3 61
Harvey S. S. concert, 6 28
Mrs. Sibley, Amherst, 1 00
Mrs. J. Forest, Amherst, 1 00
Auburn, W. M. A. Society, 3 50
Clyde River, P. E. I. S. S. concert, 5 00
Convention Fund, Dartmouth col'd., 2 00
Newport church, 3 00
Edgar D. Shand, Windsor, 40 00
Hantsport S. S., 2 64
Springhill, W. M. A. Society, 8 00

Home Missions.

From July 27th to August 3:
Richard Clark, H. Heberg, \$ 5 00
Port Hillford, S. S. Concert, 6 00
MILLS BROS., Charlottetown, N. S., P. E. Island, 5 00
1st Point church, 3 00
Valley church, Hillsboro, 3 00
H. Hillboro 9 S Concert, 16 50
3rd Hillsboro church, 5 00
J. W. Barrs, Wolfville, 25 00
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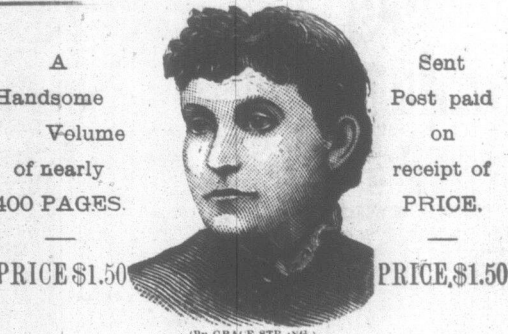
Before reported, \$ 229 79
Total, \$ 4849 87

We need a large amount yet. Do not let the stream of contributions stop. The account will be kept open as long as we can and money will be needed after they are closed. A COMMOX, Cor. Sec'y, H. M. B. Hebron, Aug 3rd.

—About \$4,000,000 are distributed annually, by the more than three hundred charitable organizations for the relief of the poor in New York City.

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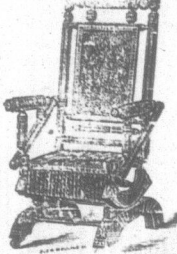
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FOR EVERY HOME
THIS IS THE CHAIR

STRONG, STYLISH and COMFORTABLE.
THE FRAMES are well finished in imitation of Walnut, Mahogany and Cherry, or in Ebony and Gilt.
These are the prices, freight prepaid by us to any part of the Provinces:
Covered in TAPESTRY Carpet, \$6.00.
" " BRUSSELS " 6.50.
" " WILTON " 7.00.
" " VELVET PILE " 8.00.



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NOTICE.
PARTIES who intend to furnish Private Homes or Hotels this spring, should not fail to write for Samples of CARPETS, OILCLOTHS and LINOLEUMS. NOTE THE ADVANTAGES: NO EXPENSE! THE LOWEST PRICES QUOTED! THE NEWEST DESIGNS TO SELECT FROM! WILTON Carpets, with Borders in French designs. BRUSSELS Carpets with Borders, in all colors, to match all shades of Parlor Furniture. SALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS and COOK Carpets, direct from Kilmilly, Scotland, cut in one piece and any shape to order. Fine Parquet and Drawing Room Furniture upholstered to match the colors and designs of Carpets, Mattings and Guarantees. Address HAROLD GILBERT, THE NEW CARPET WORKSHOP, 24 HENRY STREET, ST. JOHN, N. B.

BEAUTY OF SKIN & SCALP RESTORED BY THE CUTICURA Remedies.

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GATES' CERTAIN CHECK. A certain and positive cure for DIARRHEA, DYSENTERY, COLIC, CHOLERA MORBUS, COLIC.

Valuable Property FOR SALE. AT WEST JEDDRE, HALIFAX CO., N.S.

Mourning. From lips divine, like healing balm, To heart's agonies and griefs, the heavenly consolation fell.

Selected Serial.

THE CHESTER GIRLS.

CHAPTER I. LITTLE BLOSSOM'S DOLL. A man strolled along, in the deepening twilight shadows.

He looks the deepest shadow - avoiding the lamp-light's glare. His dark eyes are open, where no friendly shadow teaches out its dusky hand to conceal him.

Other buildings stand along the entire length of the street; but he has no fear of them. They will not detain him, or snatch from him the treasure he now conceals in the breast of his coat.

There is a wonderful fascination for that wretched, trembling man, in the building from which he is endeavoring to escape. Such a powerful influence it seems to exert over his straggling senses, that, irresolutely, unconsciously, he is drawn toward it, even while his heart will and will be battling to keep it.

There is no need for me to write the words. There is only one thing which can do all this, and that is the smallest school-boy in our land knows what it is.

Suddenly the man stood still. A footstep sounded near him, and a voice accented him: "Joe Randall, you? What, going to leave so early as this? Why, man, what's the matter? I'll have'th'ere there at all."

Not until he had reached the door of his home did he remember Blossom's request; and then the thought that she was to be left unprotected, he was too much under the influence of liquor to care greatly, and so he entered the room.

The doctor stood by the bed holding Blossom's hand; and a grave look was on his kindly face. Dyke was smothering his passionate sobs in the bed-clothes, and Mrs. Randall stood near with a look of frozen misery on her face.

With a cry of anguish he staggered forward and knelt by the bedside. "Oh, doctor!" he cried. "Is she very sick?" "Yes," he replied.

He looked toward the kneeling man. "An other soul than the kneeling man," he said, "is all that I care for now."

"No I with drunken fool-makers," hissed the crazed man, snatching up the piper and setting it to a wailing wail. How still the room was after that!

It was enough. The boy's beseeching face was as nothing, compared with that covert sneer. He would show Barr and Davis that he could do as he pleased.

It was ten o'clock before Joe Randall sought his home. The first drink had called for others; and when, at last, he turned his uncertain footsteps toward home, he had spent his last dime; and Blossom's doll had also been sacrificed to satisfy the crazy thirst which that first drink had awakened.

more tender and considerate, has the opposite effect on those who know not God's love. One day, Mrs. Randall informed Dyke that she had received a letter from her brother in San Antonio, Texas, offering to herself and her son a home with him.

"Edward, why do I hear that you have disobeyed your grandmother, who told you just now not to jump down stairs?" "Grandma didn't tell me not to jump," she only said, "jump down these steps, boys." "And I shouldn't think she would - an old lady like her."

"- Wife - The truth is, woman is a great fat in the world of to-day." "Husband - Yes! yes! I fancy are 'tubercular things' - Harper's Bazar." "- The editorial 'we' had better be careful. The editor of the Springfield (Mass.) Union says, 'we ate 3,100,000 bags of peanuts last year.'"

"- Physician (with his ear to patient's chest): 'There is a curious swelling over the region of the heart, sir, which must be reduced at once.' Patient (anxiously): 'That "swelling" is my pocket book, doctor; please don't reduce it too much!'"

"To THE DEAF. - A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John St., Montreal." 30

Dr. T. A. SLOCUM, 81 Yonge St., Toronto, Ont. PEARL'S HAIR RESTORATIVE sold by D. O. WATSON. It is the best preparation in use for the hair...

Referring to the above notice I beg to announce that the business of Manufacturers' Agents and Commission Merchants will be continued under the name and style of TIPPETT, BURDITT & CO., Ltd.

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Campbell's Cathartic Compound. Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Hiccups, or Vomiting, &c.

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THE GREAT BLOOD PURIFIER. Dr. CHANNING'S Compound Extract of Pure Red Jamaica SARSAPARILLA. For the cure of Syphilis, Salt Rheum, Cancer, all Skin Diseases, Rheumatism, Gout, Gravel, Dropsy, Indigestion, Urinary Affections, Hemorrhoids, Piles, Scalding Head, Itch, Eruptions, Etc.

CHEAP SALE. Carpets, Rugs, Door Mats, China and Cotton Matting, Linoleum, Oil Cloths, Crockery and Cutlery. Extraordinary Value in Parlor Suites, Pianos, Solid Walnut Furniture, Best Hair Cloth, our own manufacture, only 10¢.

FARM FOR SALE! AT PARADISE CORNER, containing 100 acres, 25 to 30 Acres of Trees, bearing the most valuable fruit. It is in a good state of cultivation.

FARM FOR SALE. THAT VALUABLE FARM containing 1,800 Acres, situate at CANANA RIVER, Queens Co., and known as the 'TAYLOR' Farm.

Public Auction. There will be sold at public auction on Saturday, the 1st inst., at 11 o'clock, the late William Hamilton, deceased, situated on Wall Street, in the City of Portland, being part of the property formerly owned and occupied by the late Peter Corbett.

Various small advertisements and notices on the far right edge of the page, including 'ISA PHOTO', 'J. Cham...', 'BAPTIST BO...', 'McShan...', 'MARB...', 'Now on...', 'PRICE, 2...', 'E. A.', and 'SAINT...'.

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- Little Spiders. Little Folks' Songs.
- Little Snails. Little Folks' Songs.
- Little Frogs. Little Folks' Songs.
- Little Toads. Little Folks' Songs.
- Little Lizards. Little Folks' Songs.
- Little Snakes. Little Folks' Songs.
- Little Rabbits. Little Folks' Songs.
- Little Squirrels. Little Folks' Songs.
- Little Chipmunks. Little Folks' Songs.
- Little Mice. Little Folks' Songs.
- Little Rats. Little Folks' Songs.
- Little Cats. Little Folks' Songs.
- Little Dogs. Little Folks' Songs.
- Little Hens. Little Folks' Songs.
- Little Cows. Little Folks' Songs.
- Little Pigs. Little Folks' Songs.
- Little Sheep. Little Folks' Songs.
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- Little Mules. Little Folks' Songs.
- Little Camels. Little Folks' Songs.
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PRICE, 25 cents per dozen.

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E. A. POWERS,
 MESSENGER AND VISITOR OFFICER,
 SAINT JOHN, N. B.

THE HOME.

Trifles.
 BY ROSALINE E. JONES.

Only a cluster of daisies,
 And dear little daisies were they;
 They won a smile for the giver—
 A sunbeam to lighten the day.

Only a smile at the crossing;
 But it beamed from the smiler's face
 And shone on my shadowy pathway,
 And lent to the day a grace

That marks it a day worth recalling
 In reveries' dream-country sweet,
 Where Fancy with Fancy keeps trying
 In the soul's solitary retreat.

Only a hand-clasp at parting—
 A moment with palm to palm pressed,
 A moment's celestial communion
 Ere the spirit relinquished her quest.

Ah me! that beautiful fraction
 Of time hurried into the past,
 Fleet-winged, but its sweet remembrance
 Will linger with me till the last.

Only a bird-song at twilight—
 A love-lay half lost in a plaint;
 But its measures were hauntingly lovely,
 Though its melodies rippled so faint

That I scarce knew when the song ended
 And when the silence began,
 Or whether I heard it, or dreamed it,
 The song and my dreaming were one.

For the song had awakened an idyl,
 A bit of romance sweeter still
 Than ever was wrought in a story,
 Or wreathed by a poet's sweet skill.

Tis the trivial things that are masters—
 The little sweet things that beguile
 The days of their idium, the trifles,
 A song, or a daisy, or a smile.

—Boston Transcript.

Simple Life Best for Children.

Happiness is the natural condition of every normal child, and if the small boy or girl has a peculiar facility for anything, it is for self-entertainment; with certain granted conditions, of course. One of these is physical freedom and a few rude and simple playthings. Agreeable occupation is as great a necessity for children as for adults, and beyond this almost nothing can be contributed to the real happiness of a child.

"I try so hard to make my children happy," said a mother, with a sigh, one day, in despair at her efforts.

"Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does."

"And how is that?" she asked, dolefully.

"Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves—no matter how many servants she had—and to construct their own playthings. When she returns from an absence, they await but one thing—their mother's kiss. Whatever has been taught them, it is learned by the needed time course. Nothing is taught or allowed to them at night, and they go to bed and to sleep in a wholesome mental state that insures restful slumber. They are taught to love nature, and to feel that there is nothing so finely as the lily of the field, the bee and the butterfly; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth and good temper come from plain food, plenty of sleep and being good.

In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no fiery, plain food, no drugs and early to bed are the best things for making them happy.—Quincy.

Obedience of Children.

If you wish to make a noble man or woman of a child, your constant thought should be how to gain a complete obedience of it. Do this so unconsciously and effectually that obedience will be like a necessary part of its nature. It is then, only, that the parents is certain of furnishing the best material for true manhood and womanhood.

The crying evil of the hour is that so few parents know how or care how, they can hold supreme authority over their own offspring. A perfectly trained child will find disobedience an uncomfortable task. A feeling of discontent and unhappiness comes naturally when it fails to obey. Is there anything more despotic in its power over man than a deeply-rooted habit?

Fasten as with iron bands the habit of filial obedience, and a child can only with an effort shake off a spontaneous feeling of obey. We now refer to the well-trained child. But how is it with one that lacks proper bringing up?

The secret is this: Most parents do not understand their children's nature. How many know or fully realize, that obedience is the first and most important lesson that man must learn from infancy, and continue learning until life is extinct. It is a lesson of greater importance than reading and arithmetic, and it is much harder to thoroughly master. Never expect a child to know how to obey until you have taught it. In order to do this you must understand its nature.

Do you wish a child with a healthy body and healthy mind? If it fails to obey you while an infant, how can you be assured that it will follow the thousand and one commands "social progress" and the "laws of health" are constantly dictating?—Selected.

STILL THEY COME.

Mr. Stephen Kaulbach says: "Her daughter suffered for two weeks with Ear-ache; could not rest day or night; tried many remedies without any relief; used 'Mildard's Liniment' and Sweet Oil. It is a lesson of greater importance than reading and arithmetic, and it is much harder to thoroughly master. Never expect a child to know how to obey until you have taught it. In order to do this you must understand its nature.

Do you wish a child with a healthy body and healthy mind? If it fails to obey you while an infant, how can you be assured that it will follow the thousand and one commands "social progress" and the "laws of health" are constantly dictating?—Selected.

THE HOME.

THE HOME COMPONER FOR HOUSEHOLD ACCIDENTS, for sprains, bruises, cuts, burns, rheumatism, colds, swollen legs, sores, headache, hemorrhages, sore throat, use "Mildard's Liniment." It is the conqueror of all pain.

THE FARM.

—Prof. Long says that in one year Great Britain imports 257,000,000 pounds of butter, requiring upon the ordinary estimate 773,000,000 gallons of milk to make it. This milk in its turn would require for its production 1,717,000 cows.

—Asparagus roots may be put down in the fall, but the ground should be well prepared in advance by filling trenches with fresh manure and allowing the manure to heat and decompose in the trench after covering with earth. In the fall the manure and earth can be incorporated, and the trench will be in an excellent condition for the roots.

—The question of the desirability of the newer introductions of fruits and vegetables seems to be a fit subject for discussion. To a certain extent these new introductions should be handled cautiously, but in too many cases fruit-growers seem inclined to entirely ignore any claims the new applicants may have. It is by all means unwise to go slow, but it is not profitable to cling to the old worn-out varieties, which bring low market prices when there are so many new kinds which bring better prices.

FOR THE POTATO BEETLE.—An Illinois farmer, who has tried it for years and never knows it to fail, furnishes this recipe for the beetle or potato bug: Take three pounds of lime, slake, and add six to eight gallons of water, and a tablespoonful of concentrated lye. Mix all together, and apply to the vines with a common sprinker. It will work like a charm, and on one application completely rid the patch of the beetles and larvae. This is a cheap and safe remedy, and, if effectual, must be far preferable to Paris green or London purple.

—The higher the state of cultivation, with good soil, plenty of manure, and crops grown on the soil instead of weeds, the greater the returns under almost the worst possible conditions. On the contrary, in a summer like the past, the slipshod methods and poor land will not produce crops large enough to harvest. This will explain the reason why one person looks always on the bright side of the question, while another is in the bonds of despair. Use only so much manure as you can thoroughly cultivate, and see to it that every possibility is taken advantage of, and it is very seldom that the husbandman; and surely to him that doeth all things well are the greatest chances of success.

—One of the common causes of thinny seeds, meadows and poor pastures is lack of sufficient seed. The common idea is that grass will spread and cover vacant spaces. Usually, however, these will be filled by weeds that have greater facilities for spreading than the more valuable herbage. If every farmer would get grass seed free from weeds, and in the country, in a summer like the past, the slipshod methods and poor land will not produce crops large enough to harvest.

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THE LAST BREWERY IN KANSAS HAS BEEN CLOSED.

—Mr. D. L. Moody said at Louisville a few days ago regarding the liquor traffic: "We have got to make this business disreputable." The high license advocates take diametrically opposite grounds. Which is right? It depends on whether liquor selling is good or bad. Every possible vice can be treated as reputable in some communities, and high license would make almost any abomination reputable.

A Good Resolution.

While leaving a large saloon a laboring man saw standing in front a beautiful pair of horses and a costly carriage occupied by two elegantly dressed ladies, who were conversing with the proprietor. As they were leaving, he said to the dealer, "Whose is that?" "That is mine," said the man. "It cost \$3,500. My wife and daughter could not do without it." The poor laboring man looked down a moment, as though in deep meditation; but, suddenly looking up, he said, "I see it! I see it!" "What do you see?" asked the dealer. "See where for years my wages have gone. I helped pay for that carriage, and for those splendidly-caparisoned horses. The money I earned, and that should have given my wife and children a home of their own, respectable clothing and good and substantial food, I have brought to your bar to be squandered in luxury. Hereafter my wife and children shall have the best fit of my suit, and my savings as I will devote to them at once."—Ex.

A Drunkard's Plea.

A Kansas correspondent, writing to the Christian Standard, says: "Prohibition prohibits more and more as the years pass. It is safe to say that the law is enforced about as thoroughly as any of the criminal statutes, and is likely to remain unbroken for all coming time. Multi-ude who drink, and who will evade the law when possible, to get intoxicating liquor, are friendly to it for the sake of their families.

"A few days since I was approached by a hard drinking Catholic neighbor, who told me that a druggist of the place was circulating a petition for a license to sell intoxicants under the restrictions of our State statutes.

"Now," said he, "for God's sake stop it, if you can. I expect to fall into a drunkard's grave one of these days, but I don't want my boys to learn to drink."

"This man is a fair specimen of a large portion of the drinking men of Kansas. The blotting out of the open saloons has been a great blessing to the young men of our State. In my quiet home, with a good supply of papers from different parts of the country, it is interesting to see how all the world is moving on this liquor question."

Companionship With Christ.

We all, with face unveiled, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even so by the Spirit of the Lord.—2 Cor. iii. 18

Observe—"We are changed." The mistake we have been making is that we have been trying to change ourselves. That is not possible. We are changed into the same image. Stand in Christ's presence and mirror his character, and you will be changed into the same image. Make Christ your most constant companion. Make Christ your most constant companion. Be more under his influence than under any other influence. The secret of a sanctified nature, and a Christ-like character and life is to be ever with Christ, and reflecting him, catching his nature, his mind and spirit, invisibly and unconsciously, by mere proximity and contagion.

You say, "How can a man make Christ, the absent Christ, his most constant companion?" Why, friendship is a spiritual thing. Think over it for a moment, and you will find that your friend's influence on you just about as much in his absence as when he is with you. And so our communion with him is a spiritual communion, but not different from most companionships, which, when you press them down to the root, you will find to be essentially spiritual. All friendship, all love, human and divine, are spiritual. So that it is no difficulty in reflecting the character of Christ that we have never been in visible contact with him; he does not appeal to the eyes, he appeals to the soul, and is reflected from the body but from the soul.

The thing you love is a friend is not the thing you see. I know of a very beautiful character—one of the loveliest characters I ever met—ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her serious friends knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket; and she saw written there: "Whom having not seen I love." That was the secret of her beautiful life. She had been changed into the same image.—Professor Henry Drummond.

"IN UNION IS STRENGTH"

Particularly is this the case in the union or combination of the vegetable oils which blended together compose SIMMONS' LINIMENT. Its penetrating powers in cases of Rheumatism, Lame Back, Neuralgia, Sore Throat, etc. have been thoroughly proven. Mr. James Avery, Mallorytown, Leeds Co., Ontario, writes "Sixty years ago I was laid up with rheumatism in my back, and not paying attention to it at once caught cold which settled there. It was laid up for about a week and suffered considerably. I as an experiment gave your *Simmons' Liniment* a trial and it brought him around in twenty-four hours. I heartily recommend it." Sold every-where for 25c.

BROWN BROTHERS & CO., Chemists,

Halifax, N. S.

HERBERT W. MOORE,

Barrister-at-Law,

SOLICITOR IN EQUITY, CONVEYANCE,

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A SEVERE TEST. When you have articles too fine... delicate to be washed in the ordinary way... wash them with PYLE'S PEARLINE...

Mill Supplies. RUBBER AND LEATHER BELTING, OILS, DISTON'S SAWS, EMERY WHEELS, PILES, LATH AND SHINGLE PIES, AND EVERY ARTICLE REQUIRED IN MILLS.

St. John Business College and Shorthand Institute. See next week's announcement.

Vacation Notes. JUST RECEIVED. A BEAUTIFUL ASSORTMENT OF GOLD AND SILVER WATCHES AND JEWELRY.

W. Tremaine Gard. Victoria Hotel, No. 51 King St., ST. JOHN, N. B.

HORTON Collegiate Academy. The next term of this Academy will open on WEDNESDAY, SEPTEMBER 5.

Acadia Seminary. The next term of this Seminary will open on WEDNESDAY, SEPTEMBER 5.

BAPTIST BOOK ROOM, Halifax, N. S.

SPECIAL NOTICE. WE ARE TAKING STOCK, AND WE WOULD ASK FOR A SMALL FAVOUR FROM PERSONS WHOSE ORDERS ARE IN, VIZ.—THAT THEY BEAR WITH US IN ANY DELAY THAT MAY OCCUR FOR A FEW DAYS.

Geo. A. McDonald, Sec. Treas.

Mutual Relief Society OF NOVA SCOTIA. HOME OFFICE, YARMOUTH. Provides Life Insurance at actual cost.

THE TEACHERS' REST. Summer from PIANO, CLARINET and VOICE instruction is quite compatible with making a plus of earnings for the winter's work.

FACTS TO BE REMEMBERED. I. St. John has cooler and more enjoyable summers than any other city in America.

VISITORS TO BOSTON. Will find a first-class house at KIMBALL'S, 6 Allison Street.

We Can Sell You. HARCLOTH PARLOR SUITE, for \$50 00. ASH BEDROOM SET, 25 00. Woven Wire Spring Bed, 5 00.

News Summary.

DOMINION. An analysis of water from the various towns and cities of the Dominion, shows that Hamilton has the purest and Moscon the most impure water. Ottawa stands next to Moscon on the wrong end of the list.

Life Insurance.

The time has come when the Life Insurance Agent is a welcome visitor; and it is admitted that Life Insurance is a great blessing, as it brings comfort and help to the widow and orphans when most needed.

ROYAL BAKING POWDER

ROYAL BAKING POWDER. Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the manufacture of low cost, short weight, adulterated or phosphate powder.

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ROYAL BAKING POWDER. Absolutely Pure. WEEKLY California Excursions. VIA FOUR DIFFERENT ROUTES. WEDNESDAY, SEPTEMBER 5. Under the new Charter of the Canadian Pacific, Grand Trunk, or United States lines.

UNION LINE. DAILY TRIPS To and From Fredericton. UNTIL further notice, the splendid Steamship Co. will leave Fredericton for St. John, N.B., on Monday, August 10th.