

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME LII.

VOL. V., No. 26.

SAINT JOHN, N. B., WEDNESDAY, JUNE 26, 1889.

Printed by G. W. DAY, North Side King St.

The Prohibitory Amendment to the Constitution of Pennsylvania was defeated, on Tuesday, June 18, by a large majority, and the amendment in Rhode Island was repealed a few days later. The liquor power controls the machines of both Democrat and Republican parties. There is little hope of prohibition until the people are released from bondage to the present parties.

The general assembly of the Presbyterian church, in session in Toronto, had before it the question of instantaneous and entire sanctification, because of an appeal from decisions of Presbyteries sustaining the Galb church for excommunicating members holding this doctrine. The appeal was dismissed. The Presbyterian denomination, therefore, will not allow in its churches those who seek to propagate this heresy. It is to be hoped we have now heard the last of the notorious D. D. Currie case. An attempt has been made to quash the proceedings of the Methodist conference, in his case, in a court of law. The decision of the court sustains the conference. The Mormons have to contend that their struggle for polygamy against the law of the United States is hopeless.

On the 16th inst. Cardinal Manning received seven who had previously been clergymen of the Church of England into the Romish church. There is no little significance in the fact that Rev. H. P. Cowperthwaite, a pronounced believer in instantaneous and entire sanctification, has been elected President of the Methodist Conference of N. B. and P. E. Island. The subject of Prof. Kierstead's oration before the Alumni of the University of New Brunswick was "Literature as the product and creator of a common life." It was ably treated. Rev. Alex. Grant, for the last few years Superintendent of Home Missions in Ontario, has accepted the unanimous call to the pastorate of the Winnipeg Baptist church. Some leading ministers in England have begun a movement to bring about a general reduction of the warlike armaments of the nations. It cannot but do good to arouse the sentiment of the Christian world on this subject; but we fear the politicians and rulers who govern will be a long time in paying any heed. The pension account of the United States has assumed great proportions. The pensioners now number 452,557, and received last year \$80,288,508, or more than double the sum expended on the war department, and more than one third of all the expenditure of the government. It is expected that eight or ten millions of dollars will be added to this amount this year.

We call attention to the note of Bro. Stewart and the circular of the Foreign Mission Board it accompanies. We are sorry it was not sent to the MESSENGER AND VISITOR earlier, as we believe, it would have served a good purpose to have had it before the people for a longer time previous to the collection which it announces. We can only commend it to our churches, and hope that none will fail to respond.

PLEASING.—We were pleased to note at the late anniversary at Wolfville that two of the graduates, one young lady of the Seminary and one of the graduating class of the College, were children of Free Baptist ministers. Miss McLeod, daughter of Rev. Dr. McLeod, editor of the *Intelligencer*, delivered one of the best essays at the Seminary closing; and Mr. Hartley, son of Rev. G. A. Hartley, of Carleton, gave evidence of habits of close thinking and clear expression. We understand Mr. Hartley expects to enter the ministry. He has a good record at Acadia as a Christian worker and as a student. We are glad to know our brethren are taking one of the best means of promoting union by thus getting their children educated with our young people. There are other Free Baptists at Acadia, and we trust there may be many more.

ANNIVERSARY NOTES.—The Presbyterian General Assembly in Toronto, refused to pass any resolutions on temperance favoring anything short of total prohibition of the liquor traffic. Strong resolutions were passed on the Jesuit bill, a petition sent to the Governor General and Council to disallow it, and advice to be sought as to its constitutionality. The doctrine of instantaneous and entire sanctification was voted to be opposed to Presbyterian belief. The Methodist Conference of New Brunswick and Prince Edward Island has been in session in St. John, and that of Nova Scotia at Liverpool during the week. The receipts of the Methodist conference of N. B. and P. E. I. for education were \$1,046, an average of 54 cents per member. There are 12,083 on the roll of its Sabbath schools. During the year there has been

a net increase of 45 in the membership of the churches it represents. There was a very animated discussion over the question of the propriety of the action of the Methodist ministers meeting of St. John sending a petition to the government against the appointment of Mr. Ritchie as police magistrate. It was finally decided to make no deliverance on the subject. Opinion was pretty evenly divided.

STRANGE.—Dr. Parkhurst, of New York, speaks truth in the most pungent way. Witness the following: "If we are trying to bring Hottentots to the knowledge of Jesus Christ, it never occurs to us to set up on our Atlantic coast some colossal steam-gong, and sound out upon it prodigious thumps of invitation to them to cross to our own evangelized continent for the purpose of breaking with their idols of wood and stone, and turning to the living God. We bring the missionaries to the heathen, and not the heathen to the missionaries. But as distances become less, and the candidates for redemption come closer home, an inexplicable change begins to come over our ideas and methods. The gong expedient grows in our estimation less and less impracticable. If we do not literally resort to a gong or to a church bell, we at least project a church spire high enough into the air to answer the purpose of an evangelical placard, and supplement this standing invitation by inexpensive resort to printers' ink and newspaper advertisement. We have not adjusted ourselves to the gospel policy of Jesus Christ till we have gone clear to the man, live he in Timbuctoo or on the same block with the church."

UNITARIANISM.—A writer in the *Chignecto Post*, signing himself Theologian, has been criticizing a sermon of Bro. W. E. Hull, published in that paper. The subject of the sermon was the Divinity of Christ, and the critic strives to show that there is no proof for this doctrine in the Bible. This recalls to our mind a statement made by a leading Unitarian paper in the United States. It was to the effect that the divinity of our Lord is so plainly taught in the New Testament that Unitarians are unwise to attempt to support their own view or controvert the Trinitarian from the Bible. The only way that Unitarians could hope to succeed, therefore, must be by overthrowing the authority of the Bible. As a matter of fact, those who deny the Divinity of our Lord, do, in almost every case, reject the inspiration of the New Testament. It is also suggestive that German scholars, generally, whether they accept the New Testament as a divine book or not, admit that it declares our Lord to be a divine being. While the New Testament stands as from God, therefore, we need have no fear that our Lord's divinity will be overthrown.

BAPTIST BIBLE.—The action at the May meetings in Boston endorsing the action of the Publication Society in its proposal to complete and amend the Bible Union version of the Scriptures, is causing a good deal of discontent; now that sober second thought has been directed to it. This action seems to be simply a reversal of that of the great Saratoga convention. If the Baptists are to have a translation of their own, for the sake of the correct rendering of baptize, it will permit other denominations to take up a reproach against us. We do not need this, as the versions we have made it plain to all intelligent and unbiased readers what the word baptism means. Besides, the word baptize always means immerse, and never sprinkles, according to the testimony of all scholars worthy of the name. We can afford to have this word remain untranslated rather than have our Pedobaptist friends say that we have to make a translation of our own before we can support our contention. It must be added that the Publication Society merely use funds supplied for the above purpose, while there is no official endorsement of the matter.

An Opportunity.

Greatness did not come to me by birth, nor by achievement, nor has it been thrust upon me violently. But I had a chance to buy it to-day, at a slight discount from market rates, on account of my clerical position. I want to tell the story to the readers of the MESSENGER AND VISITOR, for a reason which will perhaps appear in the telling of the story.

A few weeks ago I received a postal circular from "The Correspondence University of Chicago." There were certain captivizing announcements on it, and at the close a thrilling question—"Is there any degree which you would like yourself?" I had heard of "diploma mills," and wondered if the whistle of one of them had not at last reached my ears. I decided to investigate. Accordingly I sent ten cents for the document which would tell me all about the "University." The document came. Also a letter from

the "President" of the "University." Although I had said nothing about any eager, resistless, maddening craving for a degree, there must have been something in the style of my handwriting to indicate my mental unrest, for in this letter these sentences occur: "If you wish a degree you should reply at once, and give in detail a history of your education and claims for a degree, as new rules are soon to go into effect nearly doubling the present requirements. Such information will enable me to judge as to your likelihood of getting the degree, but does not constitute an application. We are graduating as post-graduates some of the best scholars, college presidents and professional gentlemen in the United States, our latest graduate being the assistant pastor of Plymouth church, Brooklyn." In reply to this letter I wrote that I was a B. A., and expected soon to be an M. A., and that if I were to apply for a degree it would be Ph. D., but that I was not certain that this University would suit me. To-day I received another communication; and it contains so full a revelation of the ways of this extraordinary institution of "learning" that I feel it to be unnecessary to correspond further, and am moved, at the same time, to write what I have learned for the information of others to whom these circulars may come. This latest letter wants me to hurry. A golden opportunity is passing. The "President" would have me seize it straightway. His nervous, generous haste is shown and explained in the following sentences: "I write immediately, as so little time now remains to act in, if you care to secure the degree of Ph. D. from this University, unless you can spend two years in the work of some one department. Our professors being quite conservative, and feeling that our great success warrants their action, have annually raised the standard of their requirements for graduation, and the last action actually added a year's attendance on our University, the requirements heretofore being only one year in some one study. This has seemed to me very severe." There is a tender-hearted college president for you! There is a man whom certain students of the said Sophomore type would be glad to have as examiner! But I must go on with my story. After giving some account of details the letter proceeds: "Accordingly, if you wish the degree of Ph. D., I would advise you to complete an application at once as per enclosed rules. Sign the enclosed blank form and remit to me the sum of \$25 as a deposit of the graduation fee, and other \$25 for tuition fee, or a note for the same, due in 60 days. On receipt of these fees, amounting in all to \$50, as a total cost to you, I will file your application for action by our Council of Graduation. Now, although chairman of the council, I do not wish to anticipate their action and will not guarantee you a degree; but as I want to have as many worthy graduates as possible by July 1st, I will agree to recommend your application, if all is as your letter states, and secure you a degree in every proper way consistent with my office. I am satisfied of your worthiness, for although some technical deficiencies exist, I am disposed to waive them in view of your professional ability and culture, which in my estimation are far more essential than mere routine work. Technicalities are less than merit." Are not these words smoother than butter? I did not so much as tell what my profession was. He probably found that out from the Baptist Year Book. My "culture" and "ability" he probably read in that prospective \$50 fee. But I must quote a little more, in order that the exacting professors at Acadia, who make a madwade through a dozen volumes, and write a thesis, before they will give him a paltry Master's degree, may feel ashamed of themselves. Please, O Wolfville men of the hard hearts, attentively read the following sentences: "As to the study, you can choose any subject you please, and all you have to do is to satisfy me that you have done fair work in the next three months in that subject. I forgot to say a thesis on the subject chosen must be handed in by Sept. 30th. This, however, need not be new, but must be scholarly." In view of the extremely sympathetic nature of this gentleman I feel certain that could satisfy him of my industry during the "next three months," providing I send him the fee of \$50. If I am not mistaken there is in this letter an offer of a degree July 1st, and this is June 14th; I may study anything I please, from Volapuk to Plato's philosophy; I am to present a thesis on the subject selected and the thesis may be of any age; as I am told that I can do everything by correspondence, even to graduating. It is plain

that it is not necessary for me to write the thesis myself, though I were a clown of the most clownish kind, yet if I could persuade or hire some one to write a thesis for me, I could pass with banners flying; and besides all this, (three months of "work" will win all the honor?) which will accompany such a title. Here's richness!

My purpose in writing this article is to expose this "university" to the readers of this paper. It is not exactly a "bogus" institution. It is really chartered, more or less, under the laws of Illinois; but its degrees are manifestly worth less than the parchment they are written on. I have learned from another source that of its directors one is a painter, another a book-keeper, a third a laborer, and a fourth is a *reparateur of stoves*. This fact will serve to suggest the value of the institution and its "degrees." Just now the circulars are being scattered through this part of the country, and as it seems the policy of the "President" to send his communications some distance from home, rather than to those who live next door, I have thought it not unlikely that some of my friends further east would receive copies. Perhaps this communication will prove interesting to them in that event. O. C. S. WALLACE, Lawrence, Mass., June, 1889.

Correspondence.

On Sabbath morning, April 7th, we reached Port Said. Twelve years ago it consisted merely of a few buildings that could better be called huts than houses; now it could be ranked as a city. It is built on what was a low sand-bar before the making of the canal, but is now being gradually raised by dredgings from the great artificial harbor and waterway. The streets are well laid out at right angles, and many of the newer buildings are large and well built. A small public garden has been laid out and trees and shrubs tastefully arranged.

As Port Said a traveller to India gets his first view of Oriental life. Here he parts with the civilization of the west and begins life among heathen people. To us there was a good deal of sadness in the thought that we had spent our last Sabbath in a Christian land, a joy not to be repeated for a long time, if ever. Our lot is to be among those where all days are alike, if indeed the Lord's day is not that on which most sin is committed. It is in Burma a day of idleness and amusement for those in government employ, Europeans as well as natives. But although surrounded by heathenism, He whose presence is joy and peace, can dwell in our hearts, and give us a hundred fold more than we relinquish for His sake.

On shore we found noise and bustle going on as on other days. Many of the large stores are owned by French, and here and there one was closed while the proprietor went to church, to be opened when service was over. We were pleased to renew our acquaintance with Mr. and Mrs. Taylor, who keep a Bible Depository and do such work as they can for seamen; pleased to learn that the Lord was blessing their labors. The Christian captain of a British gun-boat, who often calls at the port, has interested himself in their work and has been able to provide what is to be called a Sailor's Rest, where seamen can find a comfortable and cheap home, free from drink and other evils to which that class of people are subject. A young man is coming from England to take charge of it. Another young man is coming out to erect a small house and live a little distance to the south, where the large number of coal ships unload, and work for the crews of such. As many as a dozen such vessels were there when we passed, so the Lord is raising up and sending out laborers into the different parts of His harvest. It is to be hoped that missionaries and other Christian travellers will not neglect to call on these earnest workers and wish them God-speed in their efforts for His cause.

There is very little that is interesting about a passage through Suez Canal. It is simply a great trench through a sandy plain. The monotony is broken by the great amount of work going on to widen it. At many points Arabs were at work with camels carrying away sand till they reached the level of the water, and after that dredges took the work in hand. Not likely it will ever be wide enough for two ships to pass, both in motion; but they may make it so wide that a ship can "tie up" at any point and not at a few stations as at present. We met seventeen steamers during the 24 hours we were in the canal, and the number that passes through is about ten a day, and the daily income to the company more than £10,000.

Of course there are interesting associations connected with those regions. About twenty-five miles from Port Said the canal crosses the caravan track from Syria to Egypt, and is crossed by a floating bridge stretched across when required. Little doubt but it is the same route taken by Joseph and Mary with the infant Jesus. Soon after leaving the canal at Suez we sail over the place where the miraculous dividing of the Red Sea took place. Further down Mount Sinai is seen, but at a distance of 40 miles from the usual course of ships. It can only be seen for a short time, as it is but 7,450 feet in height, while at some points a range more than 8,000 feet high is between it and the shore.

The Red Sea has a bad name at this season of the year, as the heat is said to be very great. We found it quite hot enough, but endurable, the mercury not rising above 87 degrees in the shade. We found the Indian Ocean worse, as there was less breeze. We have had great reason for thankfulness. We have come thus far without anything like a storm. This indeed the third time we have sailed over these many thousands of miles of sea in almost continual fine weather. We accept it as a token of love from our Heavenly Father in answer to prayer.

We arrived here last night, and shall proceed on our way this evening. The coast of Ceylon is low and clothed in verdure like that of Burma, and very unlike the bare hills of India. This is a pretty town with some fine buildings. The heat now is very great, 110 in the shade. If these are the "spicy breezes" we wish to be delivered from them. We are delighted to find that we can take a ship at Madras for Rangoon, calling at Cocanada and Bimlipatam, where we shall be able to call on mission friends. H. M. Colombo, Ceylon, April 24.

Bible Topical Studies for July.

BY H. F. ADAMS, YARMOUTH, N. S.

FAITH.

The following passages indicate that what the different messengers are to the body, that faith is to the soul:

Heb. 11:1—Whoever will let him take the water of life freely.—Rev. 22: 17; "I will take the cup of salvation."—Ps. 116: 13.

Four—"I am the Almighty God; walk before Me and be thou perfect."—Gen. 17: 1; "We walk by faith, not by sight."—2 Cor. 5: 7.

MOUTH—"If any man thirst, let him come unto Me and drink."—John 7: 37; "They drank of that spiritual rock that followed them, and that rock was Christ."—1 Cor. 10: 4.

EYE—"Blessed are the pure in heart, for they shall see God."—Matt. 5: 8; "Mine eyes have seen the King, the Lord of hosts."—Isa. 63: 5.

EAR—"He that hath ears to hear, let him hear."—Matt. 11: 15; "Hear, and your soul shall live."—Isa. 55: 3.

1. Heb. 11: 1.—The Divine definition of Faith.
2. Heb. 11: 6.—No man can approach God without Faith.
3. Ephes. 2: 8.—Faith is the instrumental cause of salvation.
4. Acts 16: 31.—The true object of saving faith.
5. Rom. 10: 9.—A living faith must have a living object.
6. Heb. 4: 2.—Why gospel preaching does some people no good.
7. S. S. Golden Text.
8. Acts 11: 21.—Why a great number turned unto the Lord after a sermon.
9. Rom. 3: 28.—Paul shows how to be justified before God. The root.
10. James 2: 16, 17.—James shows how to be justified before men. The fruit.
11. James 2: 19.—Faith in a mere fact is a dead faith, a historical faith.
12. John 3: 14, 15.—Faith in a personal Christ, is a live faith, saving faith.
13. James 2: 26.—A dead faith is like a dead body, inactive and fruitless.
14. S. S. Golden Text.
15. Rom. 3: 22.—Why Christ's righteousness is imputed to the Christian.
16. Rom. 3: 25.—Why God can remit the sins of a believer.
17. Rom. 3: 26.—How God restores character to an unrighteous soul.
18. Rom. 5: 1.—The blessed result of faith in a personal Saviour.
19. Gal. 2: 20.—How the believer's spiritual life is maintained.
20. Rom. 11: 20.—A caution against boastfulness.
21. S. S. Golden Text.
22. Mat. 17: 20.—What a little faith can do.
23. Heb. 11: 33.—What strong faith can do.
24. Heb. 11: 34.—What strong faith did do.
25. Ephes. 6: 16.—An important part of the Christian's armour.
26. 1 Peter 1: 7.—The reason why our faith is tried.
27. 2 Thess. 1: 3.—What Paul thanked God, that was in his converts.
28. S. S. Golden Text.
29. Gal. 5: 5.—The hope of the believing soul.
30. John 11: 25.—Christ's great promise to the believer.
31. John 14: 1, 2.—What Jesus is doing for the believer.

W. B. M. U.
"Arise, shine: for thy light is come."

Widows.

One peculiarity of India is the very large proportion of its widows. The census of 1881, dealing with 228,467,402 persons, gives them, arranged by sex, as follows:

	Males.	Females.
Single.	56,521,018	36,254,160
	54,518,665	54,875,996
	5,691,937	20,938,826
	116,731,620	112,071,782

It will be seen that the widows number 21 millions. The foregoing figures refer only to 229 millions out of a total population of 254 millions. Taking the same proportion, the number of widows is increased 234 millions. Nearly every fifth female in India is a widow.

CONDITION OF WIDOWS IN INDIA.

Let us take for instance a child, say three years old, of the fact that she has been once married and had become a widow, she knows nothing. She therefore mixes with children, not widows. Suppose there is a festivity—children rush to the scene; but the sight of the widowed child is a bad omen to the persons concerned in the festivity. She is removed by force. She cries, and is rewarded by the parents with a blow, accompanied with remarks such as these: "You were a most sinful being in your previous birth, you have therefore been widowed already. Instead of hiding your shame in the corner of the house you go and injure others." The child understands not a word. She can wear no ornaments. She cannot bathe in the manner in which other children bathe. Her touch is pollution. She is asked to eat only once a day. She is made to fast once a fortnight, even at the risk of death. She often asks in vain why these things are done to her. During the earlier part of life, she is told the same story, or other and quieter. When she reaches old age, such devices fail. Then it is explained to her that in her previous birth she was a bad woman, creating feuds between husband and wife, and that God, being angry, was pleased to ordain that she should, in this generation, be a woman deprived of her husband. This is generally the first correct intimation to the girl of her having been declared a married female.

The following bitter cry comes from a widow in North India:

"Oh! Lord, hear our prayer! No one has turned an eye on the oppression which we suffer, though with weeping and crying, and desire, we have turned to all sides, hoping that some would save us. No one has lifted up his eyes to look upon us, or to enquire into our case. We have searched above and below, but thou art the only one who will hear our complaint. Thou knowest our impotency, our weakness, our dishonour. Oh! Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps around, and we remain like prisoners in an old and moulding house, choked and buried in the dust of custom. We have no strength to go out; bruised and beaten, we are like the dry husks of the sugar cane, when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power to escape, that we may see something of the world. Oh Father! when shall we be set free from this jail? Oh Lord! For what sin have we been born to live in this prison? Oh, Thou hearer of prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is. Those who have seen Thy works may learn to understand Thee; but for us who are shut in, it is not possible to learn to know Thee? We see only the four walls of our own house; shall we call them the world of India? Oh, God, all-mighty and unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. Have our sighs sufficed to exhaust the sea of mercy, or has it become dried up by the fire of fierce oppression with which the Hindu men have scorched us? Oh, God of Mercies! our prayer to Thee is this, that this curse be removed from the women of India. Create in the hearts of the men some sympathy, that our lives may no longer be passed thus."

A Hindu lady said of the life women in Zenanas lead: "It is like that of a frog in a well; everywhere there is beauty, but we cannot see it; it is hid from us."

Indian woman is denied the common enjoyments of life, is thrust behind Purdah, and, to add insult to injury, the excuse for all such unmanly conduct, is proclaimed to be her inborn wickedness.

The Gate Wide Open.

BY PETER, D. D. SPENCER.

And shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. In the worst times that can ever happen, there is still salvation for men. When day turns to night, and life becomes death, and the staff of life is broken, and the hope of man has fled, there still remains in God, in the person of His dear Son, deliverance to all those who will call upon the name of the Lord. We do not know what is to happen; reading the roll of the future, we prophesy dark things; but still the light shall always shine between the feet of the cloud wreck; "Whosoever shall call on the name of the Lord shall be delivered."

The passage was selected by the apostle at Pentecost to be set in its place as a sort of morning star of gospel. When the Spirit was poured out upon the servants and the handmaids, and the sons and daughters began to prophesy, it was clear that the wondrous time had come, which had been foretold so long before. Then Peter, as a preacher, has this remarkable sermon, told the people, "Whosoever shall call on the name of the Lord shall be saved; thus giving a fair and yet more evangelical meaning to the word 'delivered.'"

"Whosoever shall call on the name of the Lord shall be delivered" from sin, death, and hell; in fact, he is delivered as to be, in divine language, "saved"—saved from the guilt, the penalty, the power, of sin, saved from the wrath to come. These Gospel times are still the happy days in which "whosoever shall call on the name of the Lord shall be saved."

I have nothing to do but to tell you over again the old, old story of infinite mercy come to meet infinite sin—a free grace come to lead free will to a better life of things—of God himself appearing to undo man's sin wrought by man, and to lift him up by a great deliverance. May the Holy Spirit graciously aid me while I shall talk to you, very simply, thus:

I. First, there is something always wanted. That something is deliverance, of salvation. It is always wanted. It is the requisite of man, wherever man is found. As long as there are men on the face of the earth, there will always be a need of salvation.

Dear friends, while we mingle only with those who are saved, we forget how much need there is still of a divine salvation. If we could go through London, into its dens and slums, we should think very differently of human need from what we do when we simply come from our own quiet domestic circle, and step into our pew and hear a sermon. How much need there is still of a divine salvation. If we could go through London, into its dens and slums, we should think very differently of human need from what we do when we simply come from our own quiet domestic circle, and step into our pew and hear a sermon.

Some want deliverance from present trouble. If you are in this need now through very sore distress, I invite you to take my text as your guide, and believe that "whosoever shall call on the name of the Lord shall be delivered." Depend upon it, in any form of distress, physical, mental, or whatever it may be, prayer is wonderfully available. "Call upon me," says God, "in the day of trouble; I will deliver thee, and thou shalt glorify Me." If you are so down at the heels that your feet are on the bare pavement; if you have come to this place in bodily sickness, and feel as if you should die on the seat in which you sit; if there be no physician to help you, and no friend to stretch out a generous hand, call upon God, I promise you, so far as come to the end of each year, you are now at the beginning of God. See whether your Maker will forget you. See whether the great, generous heart of God does not still beat tenderly towards the sorrowful and the afflicted.

There is no one who ever came into a position of deep personal distress, even though it should not be of a physical kind. When you do not know how to act, but are bewildered and at your wits' end, when wave of trouble has followed wave of trouble till you are like the sailor in the storm, who reels and is fro, and staggers like a drunken man; now if you can not help yourself, call upon God, call upon God.

The text holds good concerning deliverance from future troubles. What is to happen in the coming future, we do not know. Whatever is to happen according to the Word of God—the sun shall be turned into darkness and the moon into blood—if God shall show great wonders in the heavens and in the earth, blood and fire, and pillars of smoke, yet remember that though you will then assuredly "want deliverance," deliverance will still be near at hand. The star Wormwood may fall, but we shall be saved if we call upon the name of the Lord. Plagues may be poured out, trumpets may sound, and judgments may follow one another as quickly as the plagues of Egypt, but "Whosoever shall call on the name of the Lord shall be saved." When the need of deliverance shall apparently increase, the abundance of salvation shall increase with it.

Yes, and when you come to die, when to you the sun has turned into darkness and the moon into blood, this text insures deliverance in the last dread hour. Call upon the name of the Lord, and you shall be saved. Amid the pangs of death, and the gloom of departure, you shall enjoy a glorious visitation, which shall turn darkness into light, and sorrow into joy. When you wake up amid the realities of the eternal future, there will be nothing for you to dread in resurrection, or judgment, or in the yawning mouth of hell.

If you have called upon the name of the Lord, you shall still be delivered. Stand by the promise firm, whatever may be hid in the great roll of the future; God cannot deny himself; He will deliver those who call upon His name. What is wanted, then, is salvation; and I do think, my brethren, that you and I who preach the Word, and you to save souls, must very often go over this grand old truth about salvation to the guilty, deliverance to all who call upon the name of the Lord. Sometimes we talk to friends about a nobler life, about attaining to very high degrees of sanctity; and all this is very proper and good; but still the great fundamental truth is, "Whosoever shall call on the name of the Lord shall be saved." Get where you may, however high your ex-

perience, be what you may, however great your usefulness, you will always want to come back to the ground upon which the poorest and weakest of hearts stand, and claim to be saved by almighty grace, through simply calling upon the name of the Lord.

II. Now, secondly, let us attentively observe the way in which this deliverance is to be had. "Is not the most obvious sense of this language prayer? Are we not brought to the Lord by a prayer which trusts in God? By a prayer which asks God to give the deliverance which is needed, and expects to have it from the Lord, as a gift of grace? It amounts to much the same thing as that other word, 'Believe and live'; for how shall they call on Him of whom they have not heard? And if they have heard, yet vain is their calling on Him, not believed as well as heard. But to call on the name of the Lord is bodily to pray a believing prayer, to cry to God for His help, and to leave yourself in His hands. This is very simple, is it not?"

What a simple way of salvation it is to those who feel that they can do nothing! "Ah! dear hearts! if we had to preach to them a very difficult and elaborate salvation, they would perish. They have not the mind, some of them, to follow our directions if they were at all intelligent; and they have not enough hope to venture upon anything that looks at all difficult. But if it be true that "Whosoever shall call on the name of the Lord shall be saved," this method is simple and available, and they catch at it. He can pray to God who can do nothing else. He need not want to do anything else; for if he can call for help, he gets deliverance, he gets all that he will ever want between this place and heaven.

The text, however, contains within it a measure of specific instruction. We read, "Whosoever shall call on the name of the Lord." Now, by the word "name" we understand the person, the character, of the Lord. The more, then, you know about the Lord, and the better you know His name, the more intelligently will you call upon that name. If you know His power, you will call upon that power to help you. If you know His mercy, you will call upon Him in His grace to save you. But, little as you may know, call on Him according to the little you do know. Cast yourself upon Him, whether your trouble be external or internal; but especially if it be internal, if it be the trouble of sin, if it be the burden of guilt, if it be a load of horror and fear because of wrath to come, call upon the name of the Lord, for you shall be delivered.

Dear friends, I speak to some whom I know to be now present, who are under severe trial; you dare not look up. You seem to be given up; at any rate you have given yourself up; and yet, I pray you, call upon the name of the Lord. You can not persist praying; no one has ever done so. If you quit persist praying, you would be a new wonder in the universe. A man calling upon God, and rejected of God—the supposition is not to be endured. There will come a day—but that is not now—there will come a day in the next state when He will say, "I called, but ye refused; but it is not so now. While there is life there is hope."

I recollect a time when, if I had heard a sermon on this subject, putting it plainly to me, I should have leaped into the air and said, "I will call upon the name of the Lord, and I will be saved." I must do something, I must be something, I must in some way prepare myself for the mercy of God. I did not know that a calling upon God, a trusting myself in His hand, an invocation of His sacred name, would bring me to Christ, the Saviour. But so it stands, and happy indeed was I when I found it out. Heaven is given away. Salvation may be had for the asking.

III. Now I come to notice, in the third place, the people to whom this promise and this deliverance will be given. "Whosoever shall call upon the name of the Lord shall be delivered." According to the connection, the people had been greatly afflicted—afflicted beyond all precedent, afflicted to the very brink of despair; but the Lord said, "Whosoever shall call on the name of the Lord shall be delivered." Go down to the hospital. You may select, if you please, the hospital which deals with the effects of vice. In that house of misery you may stand at each bed and say, "Whosoever shall call on the name of the Lord shall be saved." You may then listen to the jail. You may stand at every door of every cell, yes, even at the grating of the condemned cell, if there lie men and women there given up to death, and you may with safety say to each one, "Whosoever shall call on the name of the Lord shall be delivered."

I know what the Pharisees will say—"If you preach this, men will go on in sin." It has always been so, that the great mercy of God has been turned by some into a reason for continuing in sin; but God (and this is the wonder of it) has never restricted His mercy because of that. It must have been a terrible provocation of Almighty grace when men have prevented His mercy into an excuse for sin, but the Lord has never even taken the edges off from His mercy because men have misused it. He has still made it stand out bright and clear. "Whosoever shall call upon the name of the Lord shall be saved." Still he cries, "turn and live." Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Yes, but there were some, according to Joel, who had the Spirit of God poured out upon them. What about them? "Where they saved by that? Oh, no! Those who had the Spirit of God so that they dreamed dreams and saw visions, yet had to come to the palace of mercy by this same gate of believing prayer—"Whosoever shall call on the name of the Lord shall be saved." Ah, poor souls, you try to yourselves. If we were deacons of churches, if we were pastors, oh, then we should be saved! You do not know anything about it; church officers are no more saved by their office than you are by being without office. We owe nothing to our official position in the matter of salvation; in fact, we may owe our damnation to our official standing unless we look well to our ways. We have no preference over you plain folks. I do assure you I am quite happy to take your hand, whoever you may be,

and come to Christ on the same footing as yourself. Also, there were some upon whom the Spirit of God did not fall. They did not speak with tongues, nor prophesy the future, nor work miracles; but though they did none of these marvels, yet it stood true of them—"Whosoever shall call on the name of the Lord shall be saved." What though no supernatural gift was bestowed, though they saw no vision, and could not speak with tongues, they called upon the name of the Lord and they were saved. There is no measure of the gift, as well as for the great, for the poorest and most obscure as well as for those that are strong in faith, and lead the hosts of God to the battle.

"Ah," says another, "but I have no good feeling, and that is what I wish I could ever feel despair, but I am hard as a stone." I have been told that sorrowful story many times, and it almost always happens that those who most mourn their want of feeling, and those who feel most acutely, "The heart is like hell-hardened steel, so they say; but it is not true. If it were true, 'Whosoever shall call on the name of the Lord shall be saved.' Do you think that the Lord wants you to give yourself a new heart first, and then you are saved when you have a new heart, and you do not want Him to save you then, since you are saved. Come without any good feeling. Come just as you are. Come, you that are like a frozen iceberg, that have nothing about you, but that you do not want to melt; come, and call upon the name of the Lord, and you shall be saved."

IV. I want you to dwell for a minute upon the blessing itself. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

And if your case should be different, if you are a child of God, and you are in trouble, and that trouble eats into your spirit, and causes you daily wear of spirit and tear of heart—call upon the Lord. He can take away from you the fret and the trouble too. "Whosoever shall call on the name of the Lord shall be delivered." It need not say much about it, because I have already expounded it. It is a very good rule, when a man makes you a promise, to understand it, in the narrowest sense. It is fair to him that you should do so. Let him interpret it literally, if he please, but as it is actually bound to give you no more than the bare terms His promise will imply. Now it is a rule which all God's people may well practice, always to understand God's promises in the "largest possible sense." If the words will bear a bigger meaning than the first, say it, they naturally suggest to you, you may put the larger construction upon them. "He is able to do exceeding abundantly above all that we ask or even think." Come, then, if you are the subject of the judgments of God; if you believe the God's hand has visited you on account of sin, call upon Him, and He will deliver you both from the judgment, and from the guilt that brought the judgment—the sin, and from that which follows the sin.

to Jesus. You stop short of calling upon him. O my dear hearts, do not let it be so with you! Many of you are saved; I beseech you, intercede for those who are not saved. O that the converted among you may be moved to pray. Before you leave this place, I beseech you to pray to God, saying, "God be merciful to me a sinner, Lord, I need to be saved. Save me, I call upon thy name." Join with me in prayer at this moment, I entreat you.

The Evangelistic Power of Christian Character.

Brethren, God requires us to be something as well as to do something. The most energetic activity is in substitute for the spirit of self and goodness. Indeed, what a man determines the quality of what he does. God looks at the motives of our conduct. The influence, too, of our words and deeds upon our fellow-men depends largely on the character which lies behind. A gift may sometimes be more like a blow than like a kiss. The same words, spoken by different men, may produce very different results. Truth, of course, is truth, by whomsoever it may be uttered, and if men believe the truth, and act upon it, they will be proclaimed and blessed in their faith and action. A patient may benefit by following the strict regimen prescribed by his physician, although the physician himself may be suffering from the same ailment, and may decline to submit himself to the same restrictions. The influence of the Gospel, therefore, does not necessarily depend on the character and conduct of the preacher. "Some, indeed, preach Christ, even of envy and strife, and some also of good-will." "What then? Only that, in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice, yea, and will rejoice." On the other hand, it is undeniable that the power of truth is often lessened, or even nullified, by the character of the man who utters it.

One of our special dangers lies in overrating the value of religious and philanthropic machinery, and in undervaluing the transcendent importance of the Christian spirit as embodied in Christian character. Charity organization is a good thing; but it may sometimes cramp the spirit of benevolence. It belongs naturally to the "quality of mercy" that "It droppeth as the gentle rain from heaven upon the place beneath." I fear, although it may be very desirable to gather some of this rain into reservoirs, yet I fear we sometimes lay ourselves open to the sharp satire of "Aurora Leigh."

"If we give, Our cup of water is not tendered till We lay down pipes, and found a company With Branches." I fear also that we are sometimes too anxious about religious machinery, whilst we are comparatively careless about motive power. It is possible, moreover, to underrate some of the more subtle kinds of spiritual energy. The kingdom of God has its magnetic and vital forces, which may be compared to the electric and magnetic forces of the world, which are constantly put forth, and which are converted to God simply and solely through such agencies as Bible Societies, Tract Societies, Missionary Societies, Church Aid Societies, Sunday-school teaching and evangelistic services. We are constantly appealing for more workers and for more money to carry on these various agencies. Far be it from me to say that such appeals are unnecessary. I do not think that the Christian Church is doing anything like the amount of work which it ought to do, or serving anything like the amount of money which it ought to give. It is most needful that direct and strenuous efforts should be constantly put forth for the extension of the kingdom of God. It is especially needful, in order to the evangelization of a world, that the Christian evangel should be preached, but it is also true, nevertheless, that there are aspects of the kingdom of God, in the light of which its progress resembles, not so much the diligent extension of a business or the aggressive conquest of usurped territory, as the growth of a seed into a tree, or the hidden fermenting of leaven in a mass of dough. Quite as much as we need direct effort, and more than we need money to aid such effort, do we need the subtle and indirect influence of the Christian spirit. This I think, is what we are tempted to overlook amid the eager and somewhat bustling activities of our modern church life.

As it is with the preachers, so it is with all Christian "workers," so-called. The spiritual influence of their work is likely to be better helped or hindered by the spirit which they themselves manifest, both in their Christian labors and in their ordinary life. If they are consumed by selfish rivalry and jealousy—if, like "King Bramble," they are "niggardly anxious to be prominent than to be useful"—they are too self-willed and touchy to cooperate with their brethren, they will not be surprised that such "dead flies" spoil the fragrance of their "ointment"; or if their daily life is grossly in consistency with their evangelistic zeal, they may do more harm in the world than if they had never preached. They are themselves in the ranks of Christian workers. Who can calculate the amount of evil that has been wrought by self-seeking philanthropists; by immoral Sunday school teachers; by religious orators who have elected the path of expediency in their union, and electrified the acquaintances in private with their temper; by tract-distributors who have distributed slanders as well as tracts, and by praying Pharisees who have "devoiced" houses? "The more they are not a few have been converted to the present infidelity to the shock received by them when some prominent member of the church, whom they had honored, was proved to have been living a life of hypocrisy. To lose confidence in some trusted man or woman may be the first step toward losing faith in the rest of Christian goodness; and this, again, may be the first step toward losing faith in the Christian Gospel." Any bearer of the Gospel who by his immorality begets

opinion is likely thereby to beget unbelievers also. On the other hand, the man whose own life betokens a Christian spirit does thereby commend the Gospel which he is seeking to promulge. Thus the evangelistic power of a Christian character is shown by the manner in which it gives greater efficacy to evangelistic work.

But this is not all; it is not nearly all. Christian character, even apart from its connection with distinctive Christian work, is a Christianizing force. It is, in and of itself, one of the mightiest agencies used by the Spirit of God; and it is mighty in proportion to its simplicity and purity. Christ Himself is "the light of the world," not only in virtue of what He taught, but also, and even more, in virtue of what He was and did. The light which comes from Christ is pre-eminently "the light of life."

"And so the Word had breath, and wrought With human hands the creed of creeds, In loveliness of perfect deeds, More strong than all poetic thought." So, too, when our Lord said to His disciples, "Ye are the light of the world," He does not seem to have been referring specially to the truth which they might preach. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Such words point rather to the light which shines from character. And again, when He said to them, "Ye are the salt of the earth," He must have been referring chiefly to the influence of their spirit and life; for He added, by way of warning, that the salt is "good for nothing" if it loses "its savor." It is surely also a significant fact that in those epistles of the New Testament which are addressed to the churches there are comparatively few exhortations to special effort for the spread of the truth and the conversion of souls, whilst there are many exhortations to a holy character and conduct. The apostles seem to have been chiefly anxious that all Christian converts should beware of relapsing into the heathenish or worldly life, and should carry the Christian spirit into their ordinary duties and relationships throughout the New Testament clearly shows what transcendent importance was attached by the first preachers of the Cross to the virtues and graces of the Christian character as a practical testimony to the power of the Gospel, and as an evangelizing force in human society. (See *Thomas's Hints, before the Lancashire (Eng.) Congregational Union*.)

The Preacher and the Robbers. A Methodist preacher many years ago was journeying to a village where he was to dispense the Word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle reins, another presented a pistol and demanded his money; the third was a mere looker-on.

The grave and devout man looked each and all of them in the face, and with great gravity and seriousness said: "Friends, did you pray to God before you left home? Did you ask God to bless you in your undertakings to-day?" The question startled them for a moment. Recovering themselves, one said, "We have no time to answer such questions, we want your money." "I am a poor preacher of the gospel," was the reply; "but what little money I have I have all given to God to-day. A few shillings was all he had to give. 'Have you a watch?'" "Yes." "Well, then, give it to us." In taking the watch from his pocket, his sabbie bags were displayed. "What have you here?" was the question again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also." "We must have them." The preacher dismounted. The saddle-bags were taken possession of and no further demand made. Instantly the preacher began to unbutton his great coat, and to throw it off his shoulders, at the same time asking, "Will you have my great coat?" "Yes." "What is the reply?" "You have an answer to that?" "That you kneel down and allow me to pray to Almighty God in your behalf; to ask him to turn your hearts and put you in the right way."

"I'll have nothing to do with the man's things," said the ringleader of them. "Nor I either," said another of them. "Here, take your watch, take your money, take your saddle-bags; if we have a fight to do with you, the judgment of God will overtake us." So each article was returned. That, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed, the other wept, confessed his sin, said it was the first time in his life that he had done such a thing, and should be "the last." How far he kept his word is known only to Him to whom the darkness and light are equally alike to Him whose words "this try the children of men."—*Saturday Evening Post*, 1852.

Jack and Jill each took a pill, Old-fashioned kind—full grown; Jack went down—but with a frown— Jill died from "cause unknown." Smiles will supersede many frowns, and many discomforts will be unknown when Dr. Pierce's Pleasant Purgative Pills entirely supersede, as they bid fair to do, the large and less efficient pill of our forefathers. Every day they gain new laurels! Most popular when most ill-abound!

Books and Stationery. W. H. MURRAY. MAIN ST., MONCTON, N. B. School Books and Sunday Stationery. Bibles, Hymn Books, School Books, etc. Orders by mail promptly attended to.

John M. Currie, Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Photo Engraving Work a Specialty. Prices and prices on application. Jan 1 AMHERST, N. B.

Shand & Burns, (Successors to Currie & Shand), WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL AND GROCERIES. Also, Blasting Powder and Fuse. Horse and Cattle Feed a specialty. Vessels supplied at lowest rates. WINDSOR, N. S.

James S. May & Son, Merchant Tailors, Domville Building, Prince Wm. Street, ST. JOHN, N. B. P. O. Box 36. Jan 1

Albion House, 22 Sackville St., HALIFAX, N. S. Conducted on strictly Temperance principles. P. P. ARCHIBALD, Proprietor. Jan 1

Central House, 73 Granville St., HALIFAX, N. S. Conducted on strictly Temperance principles. MISS A. M. PAINSON. Jan 1

Elliott's Hotel, 28 to 32 Germain St., SAINT JOHN, N. Modern Improvements. Terms \$1 per day. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor. Jan 1

Yarmouth Hotel, MAIN STREET, YARMOUTH, N. S. W. H. R. DAHLGREN, PROPRIETOR. Jan 1

Oxford House, TRURO, A TEMPERANCE HOTEL. A. N. COX, Proprietor. Jan 1

Hotel Ottawa, North Side King Square, SAINT JOHN, N. B. E. COSMAN, Proprietor. Terms: \$1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to Guests' comfort. Jan 1

Noble Crandall, Custom Tailor, Dore's Building, Gerrish Street, WINDSOR, N. S. A few doors above Post Office. All orders promptly attended to. Jan 1

Leather, Hides, Oil, &c. William Peters, Dealer in Hides, Leather, Cord and Finishing Oil, Carriers' Tools and Findings. Manufacturer of Oil Tanned Lace and Larragan Leather. 240 UNION STREET, ST. JOHN. Jan 1

Clayton & Sons, Wholesale Clothiers, Manufacturers of JUVENILE, BOY'S & MEN'S CLOTHING. 11 JACOB ST., HALIFAX, N. S. Jan 1

J. McC. Snow, Fire, Life and Accident INSURANCE AGENCY. MAIN STREET, MONCTON, N. B. Jan 1

John M. Currie, Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Photo Engraving Work a Specialty. Prices and prices on application. Jan 1 AMHERST, N. B.

Shand & Burns, (Successors to Currie & Shand), WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL AND GROCERIES. Also, Blasting Powder and Fuse. Horse and Cattle Feed a specialty. Vessels supplied at lowest rates. WINDSOR, N. S.

James S. May & Son, Merchant Tailors, Domville

PROFESSIONAL CARDS.

MR. SMITH & BRIDGES, (Graduates of Edinburgh University), STEVENS' BLOCK, MAIN ST., MONCTON, N. B.

DR. G. E. DEWITT, Graduate of Harvard Med. College and the N. Y. Polytechnic, 58 HOLLIS STREET, HALIFAX, N. S.

Dr. Foster MacFarlane, 158 Desmarais St., St. John, N. B. OFFICE HOURS: 8.30 to 10.0 a. m., 1.30 to 2.30 p. m., 6.30 to 7.30 p. m.

A. M. PERRIN, M. D., UNIV., NEW YORK. Office: Main Street, YARMOUTH, N. S.

DENTISTRY, F. W. RYAN, D. D. S., GERRISH BLOCK, WINDSOR, N. S.

W. P. BONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B.

A. C. HARDING, D. D. S., Graduate Philadelphia Dental College, MAIN STREET, YARMOUTH, N. S.

DELANEY & MERRILL, DENTISTS, HALIFAX, N. S. OFFICE: 67 HOLLIS STREET, 2 Doors South Sailer.

C. W. BRADLEY, DENTIST, MONCTON, N. B. Office Cor. Main & Bedford Sts.

JAS. C. MOODY, M. D., Physician, Surgeon & Accoucher, WINDSOR, N. S.

DR. LANGILLE, DENTIST, Graduate of Philadelphia Dental College, TRURO, N. S.

EATON, PARSONS & BECKWITH, BARRISTERS, SOLICITORS, &c., 35 BEDFORD ROW, HALIFAX, NOVA SCOTIA.

KING & BARSS, Barristers, Solicitors, Notaries, &c., HALIFAX, N. S. EDWIN D. KING, G. C. WILLIAM L. BARSS, LL.B.

WILLIAM R. McCULLY, BARRISTER, SOLICITOR, NOTARY, &c., Office—Black's Block, AMHERST, N. S. Jan 1

HERBERT W. MOORE, BARRISTER-AT-LAW, Solicitor in Equity, Concoquer, &c., Room No. 7, PUGSLEY'S BUILDING, Prince William Street, SAINT JOHN, N. B.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, ST. JOHN, N. B.

JOHN H. McROBBIE, Wholesale Shoes, Shoe Findings, Leather and Uppers, SAINT JOHN, N. B. send for prices.

JAMES ROSS, PHOTO STUDIO, HALIFAX, N. S. 161 BARRINGTON STREET, Opp. Grand Parade.

CHIPMAN'S PATENT, Best Family Flours made in Canada, Ask your grocer to get it for you, if he won't, send direct to J. A. CHIPMAN & CO., Head Central Wharf, HALIFAX, N. S.

Marble, Freestone, And Granite Works, WALKER & PAGE, A. J. WALKER & CO., TRURO, N. S. KENTVILLE, N. S. All work done first-class.

THOMAS L. HAY, DEALER IN HIDES AND CALF SKINS, AND SHEEP SKINS, STORE ROOMS - 15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold. Residence—41 Paddock St., St. John.

Sabbath School.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson I. July 7. 1 Samuel 3: 1-14.

SAMUEL CALLED TO GOD.

GOLDEN TEXT.

"Thou Samuel answered, Speak for thy servant heareth."—1 Sam. 3: 10. TIME.—Samuel was born about 1146 B. C.; and the date of this lesson is therefore 12 years later, 1134 B. C. (The exact dates of this period are all of them somewhat uncertain.)

PLACE.—Shiloh, the religious capital of Israel, 17 miles north of Jerusalem, and half-way between Bethel and Shechem, 9 or 10 miles from each. Samuel, twelve years old; Eli, about 78 years old, high priest and judge.

EXPLANATORY.

I. THE CONDITION OF ISRAEL WHEN SAMUEL WAS BORN. OCCUPATIONS OF THE PEOPLE. The Jews were not only farmers, and each farmer the proprietor of his own farm, averaging at first from 2 to 50 acres. The houses were built, not on the farms, as with us, but for the sake of security, in villages and cities.

GOVERNMENT. The government closely resembled that of the United States; the tribes corresponding to the States, each having a government of its own. But there was this great difference between Israel and all other nations—its government was theocratic; i. e., God Himself was the chief ruler, and there was no visible central supreme power, either in king, president, or congress.

RELIGION AND EDUCATION. There was a central place of religious worship at Shiloh for the whole nation. Here were the tabernacle, the ark, the altar for daily sacrifices; and hence at this place the tribes were to assemble three times a year for the great feasts. The Levites were intended to be scattered through the nation, as its religious teachers.

MORAL AND RELIGIOUS CONDITION OF THE PEOPLE. "The ceremonial law of Moses was probably in full operation during the periods of religious faithfulness. As a just farming people, they were under constant temptation from the more warlike and mercantile Philistines, their neighbors on the south-west. Degenerate as some of the people undoubtedly were, there is no doubt that a much higher state of morals and religion prevailed among them than among the other nations."

II. THE CHILD SAMUEL.—Samuel was the fifteenth and last of the judges; the first in the regular succession of prophets.

III. EARLY INFLUENCES. First, Samuel was the child of pious parents. "It takes both parents to make the complete perfect human influences around a child."

Second, Samuel was reared in his early life in a religious home.

Third, next to his home he spent his youth in the temple service, with the good old high priest Eli.

Fourth, he was not without great temptations. The active sons of Eli were ever setting him a bad example.

IV. THE CALL OF GOD. 1. And the child Samuel. Josephus (Antiq. v. x. 4) says that Samuel's call to the prophetic office happened when he had just completed his twelfth year. Ministered unto the Lord (Jehovah); in such services as a child could perform, such as lighting the lamps (ver. 3), and opening the doors of the tabernacle. Before Eli. In his presence and under his direction. And the word of the Lord. Not the written word, which would include the Pentateuch and Joshua, and perhaps the annals of the judges, but messages from God through prophets. Was precious in those days. Rather, was rare. In the general decay of religion, prophetic communications from God had almost entirely ceased (comp. Amos 8: 11; Ps. 74: 9). There was no open vision. Rather, there was no vision published abroad.

2. And it came to pass at that time. The Hebrew literally means on that day. When Eli was laid down (to sleep). The words from "when Eli" to close of the third verse, form a parenthesis, describing the circumstances under which Samuel's call took place. And his eyes were dim that he could not see. This is a statement of the condition of Eli at this time, and serves to explain why Samuel ran to Eli when he heard the voice. He would naturally suppose that the infirm and half-blind old man required some assistance.

3. And he saw the lamp of God. The seven-branched golden candlestick. It was lighted every evening (Ex. 27: 21; 30: 7, 8), and was extinguished in the morning. Went out. This marks the time of night as shortly before daybreak. Where the ark of God was. The ark is expressly mentioned because it was the visible symbol of the presence of Him from whom the voice proceeded.

4. That the Lord called Samuel. By an audible voice, pronouncing his name. And he answered, Here am I. The regular answer to one calling; literally, behold me.

5. And he ran unto Eli. Not Samuel's alacrity to serve the aged priest, his spiritual father; Unacquainted with the visions of the Almighty, he took that to be only Eli's call, which was really the call of God. Such mistakes we make oftener than we think. He ran and lay down. Thinking probably that he had been dreaming.

7. Now Samuel did not yet know the Lord. He did not recognize his call; he did not know how God communicated His will to His prophets. His was his first experience as is kept in the last part of the verse.

8. The third time. God kept repeating His call. For He knew it was not from unwillingness to hear and obey that Samuel did not answer Him, but from inexperience. And Eli perceived that the Lord had called the child. (1) Because there was no other explanation of the repeated calls. (2) Eliot suggests that Eli's chamber was between the sanctuary with its ark, and Samuel's chamber, so that a voice from the Holy of holies would come upon Samuel in the same direction as if it came from Eli. Eli at last recognizes this, and suggests that the voice came from beyond him.

10. And the Lord came, and stood. The Hebrew is emphatic; presented Himself. A personal presence, not a mere voice or impulsion upon Samuel's mind; the same distinctly indicated (comp. Gen. 18: 17,

20, 21, 33; Judg. 6: 14; Rev. 1: 1, 22: 16. Speak for thy servant heareth. This implies his entire readiness to obey the commands of God.

GOD CALLS THE YOUNG. God is calling every child as he calls Samuel. It is an individual call, by name, for "He calleth his own sheep by name." God calls (1) by His Word; (2) by His loving, attractive character; (3) by what He has done for us in Jesus Christ; (4) by the influences of the Holy Spirit; (5) by various providences; (6) by conscience; (7) by Sabbaths and religious services; (8) by the invitation and influence of friends; (9) by the living water which satisfies every thirst of the soul; (10) by the attractions of good and of noble, with honor, and alarm. As a loud, sharp, dissonant note thrills one's ears with pain, so the bitter tidings of Israel's woe in the judgment about to follow Eli's house would shock all Israel.

12. All things which I have spoken. By the mouth of the Lord, as recorded in chap. 2: 27-36. When I begin, I will also make an end. I will perform thoroughly, I will go through with the performance from first to last.

13. For I have told him. I gave him warning and an opportunity to change. For the inquiry which he made. Ver. 9, kneed. The record is given in 1 Sam. 2: 12-16. Eli's guilt becomes so much the greater from the fact that it was known to him how shamefully his sons behaved, and he did nothing to remove this abomination from his house and from his sanctuary. Made them selves: better rendered, have cursed themselves, i. e., brought curses upon themselves. He restrained them not. But contented himself with gentle exhortation (chap. 2: 23-25), instead of trusting them out of the sacred office they had so grossly abused.

14. Shall not be purged with sacrifice nor offering for ever. Literally, shall not cover itself; shall not make atonement for itself. The sons of Eli had sinned "with a high hand" against light and with a sanctified spirit. Made themselves: better rendered, have cursed themselves, i. e., brought curses upon themselves. He restrained them not. But contented himself with gentle exhortation (chap. 2: 23-25), instead of trusting them out of the sacred office they had so grossly abused.

A HARD DUTY. It was a very hard thing for Samuel to make known to the aged Eli the message God had delivered to him.

God often lays hard duties upon us at the very threshold of the new life. They are needful as a test, a revelation and a defence; a test to God and man whether we really have given ourselves wholly to God; a revelation of our true condition to ourselves; and a defence against temptation.

Her Own Way.

As child or woman, Sarah Herder has always been reckoned one of the most fortunate of human beings. She had beauty, a quick wit, and plenty of hard common sense.

She belonged to a large influential family, who were proud of her. She married a man who loved her heartily. She had children who were good and clever. She was a sincere Christian, a loyal friend, and a generous helper of the poor.

Yet, with all these claims to love and popularity, should Sarah Herder die to-morrow, there would probably be a secret sense of relief in the hearts of all who knew her. They would shed sincere tears for the woman who had loved them, but they would draw long breaths, as if a weight had been lifted from their lives.

When Sarah was a child of five, she began managing the nursery; Bob must spin his top, and baby drink her milk, as she wished.

It was her way, and not theirs, to be sure. But could not every one see that her way was best? That thought was clear to her, even then.

When she was a girl of twelve, she headed all the committees and societies in the school. The girls who did not agree with her grumbled together, but under their breath. At home, at sixteen, she took control of the house out of her mother's hands, ordered the maids, and scolded Bob; and actually gave her father advice in his business.

When she married a physician, she insisted on hearing frequent reports of the patients under his care, and gave her opinion as to their proper treatment. Sometimes she visited the patient, and interfered with the nurse, the diet, and even her husband's orders.

In the church she became a terror to the good as well as the will-doers. She was president of one or two societies, led the mothers' meetings, and took charge of the infant class. She lectured all alike as from a height of superiority. The meek little minister was uncomfortable when her firm, decisive step came to his study door.

Her husband, as time passed, grew to be a silent, jaded looking man. Her boys, who had naturally strong, individual traits of character, were so compressed and molded by their mother's indomitable will and theories, that they became weak, affected imitations of herself.

As she grew older, she felt that her husband and children and friends had gradually turned away from her. They paid respect and obedience to her, but each other they gave confidence and affection. These things hurt her, for she was, at heart, a warm, loving woman.

Wherein had she failed? she asked herself, anxiously. Her way was not their way, but was it not dictated by common sense and religion? She knew that she was absolutely right. Why not, therefore, lead others in the right way.

Notwithstanding all her good qualities, she has a vague consciousness that she has somewhere made an error; and that, because of it, her life has been, in one sense, a failure.—Youth's Companion.

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sulfur Hair Renewer.

Talks with Boys.

A learned Jewswriter in The Sunday School Times tells us that it was the custom among his people for the mothers to send all their boys early to the synagogue, that they might rise and salute the aged fathers when they arrived. I have been told that in the old times mentioned in our first talk, the young folks always stood at one side for the minister to pass, and made their bow, or dropped their courtesy, as their case might be, in honor of his sacred calling. I know not the young man who never passes a sleep-ground where any friend of his is sleeping, without lifting his hat. Do not call this superstition; it seems to me rather a genetic act of reverence.

I am sure, boys, you will not consider it unfair if I judge that many of you are lacking in this trait. Sometimes I think the trouble lies in the very desire for independence we talked about last week. This is such a free country, and you so delight in being free, that you grow jealous of any person or thing which seems to demand your homage; you are very much afraid you will not be esteemed quite so highly as somebody else unless you constantly assert yourselves, and this leads unconsciously to a sad lack of the desirable quality; for I maintain that a spirit of reverence marks a fine nature—a nature which discerns what is true, and pure, and lofty, and loves it with a love near to worship.

Now you ought to start with the truth that reverence is due to whatever is worthy the respect of God, and to all sacred places, things and persons.

Suppose you ask yourselves how nearly you reach such a standard as this. How do you treat older people? I can hardly believe one boy to whom I talk would say "the old man" or "the old woman," when speaking of his father or mother, though I am told some boys do use such epithets. I know there is a great deal of careless, playful speech used about parents and teachers and college professors. Perhaps it is only exuberant youth, but do be careful lest it become a habit. And do remember that the very fact that a person is old brings a certain claim to your deference independent of relationship or authority, or even of character. "Thou shalt rise up before the hoary head" was the precept the Jewish scribes kept in mind for their children.

How do you behave in church, or in any place where the Bible is read or prayer offered? I actually once saw a boy reading a novel during the Scripture lesson at morning prayers. He was away from his name, and the only reason home (if he had a home) had any restraint, and he had the grace to put himself and his book behind a large piece of furniture where he thought he was unseen. I do not think many would offend in that way, but I should hardly feel free to ask how many of you show proper reverence by your attitude in prayer time, or how many sit bolt upright staring about with open eyes. How many of you employ the moments of the benediction in giving for your caps and getting in good graces, or in making out the instant the "Amen" is spoken. Some boys are unwilling to be thought religious, as unwilling as if religion was a disgrace, that they will omit common courtesies in these things. There is such power in habit and association that I venture to say one who enters a place of worship with a reverent mind will not keep that mind long if he allows himself to assume a careless posture.

Then there are those who use words of Scripture to point a joke. I am sorry to be obliged to confess that this is not confined to young men or to boys. Let us not do it. Not only is it irreverent, but it brings such bad results. There are precious passages which we cannot recall without the thought also of some would-be witty turn, and by so much their sacred influence is marred. You would not like to have expressions taken from your father's letter, turned and twisted and made light of, to suit the purpose of some fun-loving friend; you would resent it. The Bible is our Heavenly Father's letter to us, his children, and shall we treat it with less respect?

So we mount up in our thought of reverence due, to that which we owe to the Divine. Never be ashamed of such reverence my lads. The highest honor here is to do homage, the noblest place is at his feet. H. A. H.

Symptoms of Catarrh.

Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery and acid, and others thick, tenacious, mucous, purulent, bloody and purged; the eyes are weak, watery and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. If you have all, or any considerable number of these symptoms you are suffering from Nasal Catarrh. The more complicated your disease has become, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption and in the grave. No disease is so common, more deceptive, and dangerous, or less understood, or more unsuccessfully treated by physicians. Five hundred dollars reward is offered by the manufacturers of Dr. King's Catarrh Remedy, for a case of Catarrh which they cannot cure. Remedy sold by druggists, at 50 cents.

CONSUMPTION CURED. An old physician, retired from practice, having been placed in his hands by the English missionary the formula of a simple vegetable remedy, the speedy and permanent cure of Consumption, Bronchitis, Catarrh of the Throat, and Lung Affections, also of all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has left it to the world as a public benefaction. It is made known to the suffering invalid. Accustomed to this medicine, and made to realize human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by Adams Express, and by express, to all parts of the world. A. NOYES, 149 Power's Block, Rochester, N. Y. 48-ly eow

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. Joan St., Montreal.

Parsons' Pills

These pills were a wonderful discovery. Unlike any others, One Pill Dose. Children take them easily. The most delicate obtain very great benefit from the use of Parsons' Pills. One box sent post-paid for 25c, or five boxes for \$1 in stamps. 25 Pills in every box. We pay duty to Canada.



The circular around each box explains the symptoms. Also how to cure a great variety of diseases. This information alone is worth ten times the cost. A handsome illustrated pamphlet sent free contains valuable information. Send for it. Dr. J. S. Johnson & Co., 25 Custom House Street, Boston, Mass. "Best Liver Pills Known."

Make New Rich Blood!

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA. MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.



"Cabinet Trim Finish" for Dwellings, Drug Stores, Offices, etc. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc., etc. BRICKS, LIME, CEMENT, CALCIUM PLASTER, etc. Manufacturers of and Dealers in all kinds of Builders' Materials. SEND FOR ESTIMATES.

WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE. (If used according to directions on the cover.) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES. That it will wash any article from a suit of hose down to a lace curtain or collar, and will not injure the most delicate fabric, use break a button. That with ONE-HALF THE QUANTITY OF SOAP it will, in two hours, do in any part of the house without noise or slop, and that the entire washing, rinsing and bluing sheets of testimonials in any address, or refer you to scores of the most reliable parties who will confirm all we claim for "THE IDEAL."

SPECIAL Discount to Ministers. Retail Agents wanted in every part of the Dominion. THE IDEAL MFG CO., Wolfville, N. S.

H. C. CHARTERS, DEALER IN Staple and Fancy Dry Goods.

Specialties—Dress Goods, Prints, Laces, Kid Gloves, Corsets, &c. Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure to call at the

FOUR FLAG STORE, Directly opposite the Main Street, Moncton, N. B. H. C. CHARTERS.

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. RIGGES' FOOD FOR INFANTS AND INVALIDS. THE BEST DIET FOR INVALIDS AND OLD PEOPLE. FOUR SIZES 35c, 50c, 75c, 1.75. Wholesale only.

SHARP'S BALSAM. SHARP'S Cough and Croup Balsam. Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Inflammation of the Throat, Whooping Cough, Spasmodic or Huskiness of the Throat. It is Instant Relief in case of Croup.

This extraordinary medicine was got up by Prof. John G. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been and now is the leading article throughout the Province of New Brunswick for the above diseases. Manufactured by CONNOR & DENMORE, St. John, N. B. T. B. BARKER & SONS, St. John, N. B., Wholesale Agents.

BAPTISMAL SUITS. BEST QUALITY OF RUBBER. SEND SIZE OF FOOT WHEN ORDERING.

Also, Rubber Goods of every description, including best Rubber Belting, Packing and Hose. Send for Catalogues. ESTEY, ALWOOD & CO., 68 Prince William Street, St. John, N. B.

The Representative MUSIC HOUSE.

W. H. JOHNSON. 121 and 123 Hollis St., Halifax, N. S.

PIANOS and ORGANS BY THE GREATEST MAKERS. Don't fail to write or call for prices, and you will save money, and be sure of a first-class instrument. CASH OR EASY TERMS.

Foreign Missions.

Dear Brethren,—I wish to stir up your minds by way of remembrance. Every church in the convention was mailed a copy of the following appeal. You will observe that the last Sunday in June has been set apart for prayer, sermons and collections in the interests of Foreign Missions. We trust this may meet with your approval, and that much good may come out of it.

SAINT JOHN, N. B., May, 1889. To the Baptist Churches of the Maritime Provinces:—

DEAR BRETHREN,—YOUR Board of Foreign Missions wishes to call the attention of the churches to the following very important considerations:—

1st. The following solemn appeal has come from the missionaries on the field: "Whereas, we, the missionaries of the Canadian Baptist Mission to the Telugus, in Conference assembled at Bimlipatnam, India, Jan. 16, 1889, do believe,

(1) That the commission of our Lord Jesus Christ means, that this generation of Christians in the world is commanded to give the Gospel to this generation of heathen.

(2) That of the one thousand millions who are in spiritual darkness the three millions of Telugus dependent on us for the Bread of Life, are a share proportionate to the number of our brethren in the Canadian Baptist churches.

(3) That for the evangelization of these people, the means at present employed are utterly inadequate:

(4) That ample means for that purpose are at the disposal of our 75,000 Baptist brethren in the Dominion of Canada.

(5) That to every 50,000 of the population of this land one missionary and fifty native Christian helpers are the least possible number of evangelizing agents necessary.

(6) That until the country is thoroughly evangelized, the home churches must provide the support of missionaries and the higher training of native agents, leaving to the Christians of this land the support of their own pastors and teachers.

Therefore be it resolved:

(1) That we now urge upon the home churches the pressing necessity of at once grappling with this work by sending out immediately fifty-two men, and additional lady missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies.

(2) That we impress more fully upon the native churches their responsibility in this work.

(3) That we request both the home and native churches to unite with us in steadfast and continued prayer to the God of Missions, for a large out-pouring of laborers into this His harvest field; for an abundant outpouring of His Holy Spirit, that the workers be filled with power, and their hearers bowed with conviction; and for the speedy triumph of the cause of Christ throughout the world.

2nd. Your Board has now under appointment Bro. W. V. Higgins, son of Dr. D. F. Higgins, of Wolfville, who will sail (D. V.) for India this autumn. He will be provided for and supported in addition to our present staff. We cannot feel, with the above appeal before us, that our duty stops here. We must pray the Lord for the harvest for more workers. We know not the day when other applications will be made by other young men to be sent out, and if they apply how can we refuse them with such an appeal before us? We have no desire to refuse any. We wish to meet this call as far as possible for we believe it is of the Lord.

3rd. How shall we accomplish the desired end? We request that the last Sunday in June be devoted to the interests of Foreign Missions, and that sermons be preached and collections taken for Foreign Mission purposes, and pastors are requested to bring this appeal prominently before the people.

By order of the Foreign Mission Board, JOHN MARCEL, Moderator, C. H. MARTELL, Clerk, W. J. STEWART, Committee.

Ordination.

Pursuant to a request from the Leinster street church, an ecclesiastical council convened this day in the church vestry at 3 p. m.

The council was organized by choosing Rev. Dr. Goodspeed moderator, and H. G. Mellick clerk.

The records of the church relating to the call of the council were read, which stated the object to be the setting apart of Bro. L. A. Palmer, B. A., to the work of the Christian ministry.

The following is a list of the delegates and the churches represented:

Leinster street—Revs. A. E. Ingram and J. L. Shaw, Deacons T. L. Hay, H. H. Distin, A. W. Patterson, James E. Masters, and brethren Rupert Haley and J. E. Vincent; Germain street—Rev. G. O. Gates, Deacons John Harding, James Clerk and Dr. McFarlane; Brussels street—Pastor H. G. Mellick, Deacons N. B. Cottle and James S. May; Portland—Rev. W. J. Stewart, Deacons Heathfield, G. F. Granville, A. S. Sprague, brethren Geo. McDonald and Thomas Akerley; Fairville—Rev. C. H. Martell and Bro. H. F. Waring; Hampton Village—Rev. S. Walton, Deacons S. Merrill, G. J. C. White, S. Flewelling and Bro. H. Dixon; Hampton Station—Deacon Wm. Frost; Carleton—Revs. J. A. Ford, Dr. Goodspeed and Bro. Colwell.

The following brethren were invited to a seat in the council:

Revs. E. M. C. Botterill, Leinster street; Prof. Kierstead, Acadia College; J. A. Gordon, Charlottetown, P. E. I.; Mr.

Allaby, Tryon, P. E. I., and W. E. Boggs, MacMaster Hall, Toronto.

The delegates of Leinster street church, on behalf of the church, accepted the council thus organized.

Prayer was offered by Rev. C. H. Martell. Dr. Goodspeed was appointed to ask questions. Bro. Palmer was then called upon to relate his Christian experience, call to the ministry, and to state his views of Christian doctrines. After a critical examination Brother Palmer was asked to retire, and the following resolution was unanimously passed by the council: "Having heard the statements of Bro. Palmer regarding his conversion, call to the ministry and views of Christian doctrines, and considering them highly satisfactory; therefore resolved, That we proceed to his ordination this evening in compliance with the request of the Leinster street church."

Arrangements for the evening service were then made. The clerk was requested to send a copy of the minutes to the Petitediac church, together with a copy of the resolution of the Leinster street church calling the council. The service in the evening was opened by Rev. A. E. Ingram announcing a hymn.

The writer read the Scripture from 2 Tim. 2. Rev. Mr. Botterill offered prayer, and Rev. S. Walton announced a second hymn. Rev. Prof. Kierstead preached the sermon; subject, "The divine side of the ministry." It was a sermon of great power and tenderness, and characteristic of the preacher. Rev. G. O. Gates offered the ordaining prayer; Dr. Goodspeed gave the charge to the candidate, and Rev. W. J. Stewart the hand of welcome; Rev. J. A. Gordon gave an address. A hymn was announced by Rev. J. L. Shaw, after the singing of which, Rev. L. A. Palmer pronounced the benediction.

Bro. Palmer takes charge of the Petitediac church. May the Lord of the harvest raise up many such promising laborers as our esteemed brother.

C. GOODSPEED, H. G. MELICK, Moderator, Clerk, St. John, June 18.

Chicago Letter.

The mysterious murder of Dr. Cronin is the great sensation in this city at the present time. He was a member of a Fenian organization known as the (Jan-na-Gael, which has for its object the so-called liberation of Ireland. It has what is called a campaign fund, collected from working men and servant girls.

Dr. Cronin accused the leaders of the Chicago branch of this order of appropriating to their own purposes immense sums of money from this fund. Because of this he was tried on a charge of treason and excluded. He still reiterated his charges, and claimed that he had in his possession proof that one Alexander Sullivan had used over \$85,000 of the society's monies, and that in a short time he would give them to the world. Sullivan is the man who, a few years ago, shot Mr. Hanford in cold blood; he is a lawyer, and at the present time is lying in the county jail awaiting the action of the grand jury. The impression is that he hired a couple of ruffians to remove his accuser. So far it looks doubtful whether the awful mystery will ever be fathomed. One result of the investigation now in progress has been the outspoken denunciation of Fenianism by the daily press. It must be a bad cause that resorts to dynamite and the dagger of the assassin. The so-called liberation of Ireland has met with a decided set-back.

A GREAT OPPORTUNITY.

is now open to the Baptists of Chicago and the Northwest: one so grand and stupendous as at all times with thanksgivings, and at this same time so far-reaching in consequences to the denomination, that the bare possibility of failure takes away all thought of jubilation and oppresses the mind with apprehension. We refer to the action of the Education Society at its recent meeting in connection with the anniversaries in Boston, when it was resolved that the society take steps for the founding of a well-equipped college in this city; and also to the fact that Mr. Rockefeller has donated the sum of \$600,000 to this purpose on condition that \$400,000 in addition be secured in good pledges by June, 1890. This is, we believe, the largest amount ever given by one person to the work of education in the history of our people in this country. It is a cause for thanksgiving; but it is also a fact that no such tremendous task was ever presented to the Baptists of the Northwest, and failure to accomplish it means irretrievable disaster in our educational work for years to come. If ever the Baptists of Chicago were called upon "to attempt great things for God," it is now.

Well, what are the Baptists of this city doing? They have had a conference of leading ministers and laymen, at which they elected a college committee of 36 persons to co-operate with the Education Society. Dr. Thomas Goodspeed was appointed corresponding secretary and financial agent. No fitter man could have been selected, as he has the unbounded confidence of his brethren, and a large experience in the same kind of work in connection with the Theological Seminary. Mr. F. E. Hinckley pledged \$50,000, and other brethren an additional \$50,000—so that Chicago Baptists have

already pledged \$100,000, leaving \$300,000 to be secured in pledges by June, 1890. And we expect, with God's blessing, the sum will be secured before that date.

HERE AND THERE.

Dr. G. B. Lorimer shortly sails for Europe. Mr. R. F. Jacobs expects to attend the Sabbath-school conference to be held in London, England. Rev. Mr. Porter, of London, Ont., has been visiting the Pacific coast in search of health. He spent a few days in Chicago on his return trip, and cheered us with his words in an address to the ministers' conference. Mr. Moody has opened a school here for lay evangelists. The first term of six weeks has just closed, and was well attended. It is expected to be a permanent institution. The Memorial Baptist church sends their Sabbath-school Superintendent, Mr. Shearer, to the convention in London, and pays his expenses. The Women's Home Mission Society have \$30,000 in bank for the erection of a new building for their Missionary Training School in this city. Dr. Tolman, our Foreign Missionary Secretary, met with a severe accident a few weeks ago, by which he is still confined to his room. Passing a building in course of erection, a part of the wall gave way, and falling upon him, bruised him badly. The pastors are helping him in his work. Dr. Boise, the Professor of Greek in the Seminary, was on the train that was cut off in the Johnston disaster, but escaped. Great anxiety was felt for his safety, as he was unable to communicate with friends for several days through the destruction of the telegraph wires. Dr. Perring expects to spend his vacation in Ontario, and will preach two Sabbaths for Bloor street church, Toronto. Rev. D. Baldwin, a graduate of Woodstock, Ont., is pastor of the church in Canon city, Col. Rev. J. G. Calder, another Woodstock man, is at Sault Ste. Marie, Mich. June 14.

WESTERN.

Thoughts Uttered at Western Nova Scotia Association.

As soon as a boy is old enough to be taught the A B C of secular education, he is old enough to be taught the A B C of Christian education.—Rev. A. Broome. I can read total abstinence in almost every line of our church covenant.—Rev. J. H. Saunders. The Church should take the Sunday-school under its wing just the same as it takes the Prayer-meeting under its wing.—Rev. A. O'Brien. The Sunday-school does not need the criticism of the Church, but her sympathy and prayers.—Rev. F. Potter. The genuineness of a religion finds its test in its touch on humanity.—Rev. J. H. Saunders. I must keep on coming to Christ until I cross the golden threshold of my Father's house.—Rev. J. Clarke. We need culture in our pews as well as in our pulpits.—Rev. J. H. Saunders. Wherever there is a heart seeking Jesus, there Jesus is.—Rev. J. Clarke. Higher education is the necessity of our denomination as it is not of the state.—Rev. J. H. Saunders. Some of Christ's most devoted servants and heroic workers in distant climes; some whom we could not, if we would, recall from the shores of light, look back upon Acadia and testify with reference to the higher life of the soul, "This one was not in there."—Rev. M. B. Shaw. As plant life in order to a full growth needs all the round-touch of sunlight, so human life to reach its highest possible development requires the symmetrical touch of education.—Rev. J. W. Tingley. The religious atmosphere at Acadia is that of a happy home hallowed by the tender influence of the Spirit of Jesus.—Rev. M. B. Shaw. The highest possible intellectual culture with the highest possible piety constitute the highest possible attainment in this life.—Rev. J. W. Tingley.

WESTERN.

Thoughts Uttered at Western Nova Scotia Association.

As soon as a boy is old enough to be taught the A B C of secular education, he is old enough to be taught the A B C of Christian education.—Rev. A. Broome. I can read total abstinence in almost every line of our church covenant.—Rev. J. H. Saunders. The Church should take the Sunday-school under its wing just the same as it takes the Prayer-meeting under its wing.—Rev. A. O'Brien. The Sunday-school does not need the criticism of the Church, but her sympathy and prayers.—Rev. F. Potter. The genuineness of a religion finds its test in its touch on humanity.—Rev. J. H. Saunders. I must keep on coming to Christ until I cross the golden threshold of my Father's house.—Rev. J. Clarke. We need culture in our pews as well as in our pulpits.—Rev. J. H. Saunders. Wherever there is a heart seeking Jesus, there Jesus is.—Rev. J. Clarke. Higher education is the necessity of our denomination as it is not of the state.—Rev. J. H. Saunders. Some of Christ's most devoted servants and heroic workers in distant climes; some whom we could not, if we would, recall from the shores of light, look back upon Acadia and testify with reference to the higher life of the soul, "This one was not in there."—Rev. M. B. Shaw. As plant life in order to a full growth needs all the round-touch of sunlight, so human life to reach its highest possible development requires the symmetrical touch of education.—Rev. J. W. Tingley. The religious atmosphere at Acadia is that of a happy home hallowed by the tender influence of the Spirit of Jesus.—Rev. M. B. Shaw. The highest possible intellectual culture with the highest possible piety constitute the highest possible attainment in this life.—Rev. J. W. Tingley.

NEWS FROM THE CHURCHES.

MILTON, QUEEN.—Bro. Crandall baptized one, after last conference, and expects to baptize others after the next. The church is growing in spirituality.

BELWICK.—Since last report, six persons have been received into the fellowship of the Berwick church, two by baptism and four by letter. E. V. R.

FAIRFIELD.—A promising young disciple was baptized here Sunday last. Bro. Colwell is laboring with this church with much acceptance.

NEW GERMANY, N. S.—It was my privilege to administer the ordinance of baptism last Lord's day. A young lady who has been blind for several years, though unable to see anything around her, she found Jesus as her sin-pardoning Saviour, and was buried in baptism.

JUNE 10. WILLARD P. ANDERSON, HAMMOND VALE.—Bro. Cooney has settled over this church with bright prospects. He and his family have moved into quarters in the beautiful village of Hammond Vale. Their arrival on June 13 was signalled by a gathering of the officers of the church with their wives and others at Bro. Cooney's new home. After a beautiful repast by the ladies' was partaken of, expressions of good will were tendered the new pastor both by word and deed. June 20.

YORK AND SUSSEX QUARTERLY MEETING met with First Kingsclear Baptist church, June 15. Opened with prayer-meeting, after which the business meeting was organized. Rev. P. R. Knight, Moderator; M. S. Hall, Sec'y-Treas. Re-

ports of committees, also reports from different stations giving the outlook and possibilities. Report of the missionary, Rev. J. A. Porter, was very encouraging and hopeful. The prayer and conference and preaching services were largely attended and greatly blessed. Adjourned to meet with the Springfield church the second Friday in September.

M. S. HALL, Sec'y-Treas. SHELBURNE FIELD.—We are happy to report that the cause of the Lord is still prospering here. On Sunday, the 2nd inst., two were baptized and added to the Jordan River church. At the close of the morning service, the hand of fellowship was given, and the Lord's supper dispensed. It was the largest communion service in the history of the church. On the 9th inst., one more was baptized in the waters of Jordan Bay, and added to the Sand Point church. For these blessings, we thank God and take courage. As I have accepted the pastorate of the Jordan River church for another year, I wish all correspondence directed to Jordan River, N. S. L. J. TINGLEY.

SACKVILLE, N. S.—After many anxieties and much hard work, we are now comfortably located in our new home. This field is especially attractive for the opportunity it affords for successful toil for the Master. The people are very kind, and full of hope that the Lord means good to them by guiding us hither. Long years have passed since a spiritual harvest has been gathered here. We ask for the prayers of our friends on behalf of our new charge. We are more than pleased to learn that the dear church we have sorrowfully left so recently, has a good prospect of securing a suitable pastor. We cannot speak too highly of the many and great kindnesses which we experienced from so large a number. We never found it so hard to part with any people. At our "farewell social," the gifts were very generous and suitable and the address, signed by the deacons, clerk and other brethren, was more than we expected or were worthy to receive. May we all go on to serve God more and better as we draw nearer our departure for glory. These true and pure friends will meet in the atmosphere of perfect love to part never more. E. N. ARCHIBALD.

PERSONAL.

Bro. J. W. Mann has removed from Southward to Dutton, Ontario. Will his friends please note the change of address.

Bro. W. H. Robinson, who has been in California for three years, expects to return on his return about the first of July. He comes back restored to health, and prepared to resume the work he so much loves. His address will be Hantsport.

NOTICE.

The Carleton, Victoria and Madawaska counties quarterly meeting will convene with the Andover Baptist church on the second Friday in July, at 7 o'clock, p. m. Rev. I. Archibald was appointed to preach the first sermon, and Rev. J. C. Bleakney, the quarterly sermon on Sabbath morning. It is very desirable that a large delegation should be present. THOS. TOWN, Sec'y-Treas. Woodstock, June 22.

Association Notices.

P. E. I. ASSOCIATION. The P. E. Island Association will (D. V.) meet at Alberton, on Friday, July 5, at 7 p. m. Arrangements will be made for reduced fares to delegates coming by the different routes.

J. B. LEARD, Clerk of Association. Delegates and others intending to be present will kindly communicate with the undersigned, in order that the necessary arrangements may be made for their accommodation.—J. P. FIDELINO, church clerk, Alberton.

EASTERN ASSOCIATION OF N. B. The Eastern Association of New Brunswick will meet (D. V.) at Havelock, on Saturday, July 20, at two o'clock. The committee on travelling arrangements, Deacons J. S. Trites and J. Doyle, will report in due time the arrangements made. L. J. M. WELLS, Clerk of Association.

Home Missions.

RECEIPTS FROM JUNE 11 TO JUNE 20. Con. Fund, Hebron church, \$16 89 Robert Marshall, Clarence, 2 00 Con. Fund, Argaroe church, 3 00 " " Sackville church, N. B., 44 33 Sackville, N. B., 2 50 Mrs. David Allen, Forest Glen, Con. Fund, per "a friend," Little Chase Bay, 1 00 Deacon Harvey McLaurin, Argyle church, 31 00 Col. Shelburne, 2 70 Col. Jordan River, 89 Con. Fund, Milton church, 25 26 Con. Fund, Brookfield church, Queens Co., 6 00 Con. Fund, Westport, 20 00 Con. Fund, Upper Wilnot church (Marg. section), 3 30 ditto (Prince Albert section), 9 00 Con. Fund, Lunenburg church, 9 59 Con. Fund, Dr. Day, 405 31 Before reported, 553 80 \$4,138 26 A. CONROO, Treas. H. M. BOARD.

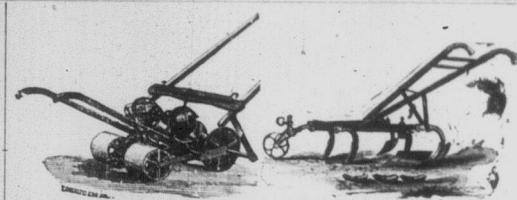
Beans, Pork LARD, XX.

LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO. A PERFECT BLOOD PURIFIER.

Burdock BLOOD BITTERS. A purely Vegetable Compound that expels all bad humors from the system, and makes perfect Blood.

Best in the World. Largest Factory in Canada. Capacity: 600 Organs per month. Superior in Quality of Tone, Mechanism, Design and General Excellence to all others. WOODSTOCK, ONTARIO, CANADA.

AGENTS FOR MARITIME PROVINCES. MILLER BROS., Middleton, Sole Agents for Nova Scotia and Cape Breton. MILLER BROS., Charlottetown, Sole Agents for P. E. Island. MILLER BROS., Moncton, N. B., General Agents. C. E. SMITH, St. Stephen, N. B., do. J. F. MCMURRAY, Fredericton, N. B., do. C. E. WATSON, Woodstock, N. B., do. MILLER BROS., ST. JOHN, N. B., do.

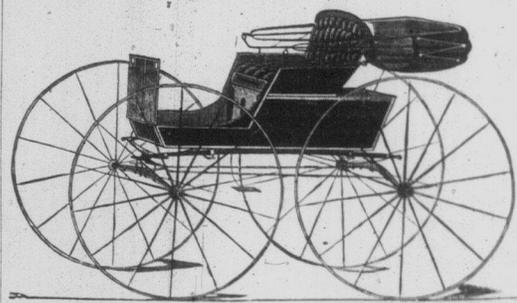


HORSE TURNIP SEED DRILL. PLANET JR. HORSE HOE AND CULTIVATOR. Made almost entirely of STEEL.

This Turnip Seed Drill is fitted with shafts, whiff-trees, etc., all complete. It sows two rows at once, at any required depth, follows the curve of the drills and drops the seed always in the centre. The casters run by endless chains, which do not slip or miss, and are so arranged that they can be set to work deep or shallow, nor is there any waste while turning at the end of the drills. Sows turnip, carrot, beet and mangel-wurtzel seed.

Descriptive Circulars and full information Free on application to W. F. Burditt & Co., ST. JOHN, N. B. General Agents for the Maritime Provinces, or to their local agents in every county.

OUR STANDARD BUGGY.



WE have now in stock ready for delivery Two Carloads of BUGGIES in different styles. We have the Tip-kin and Side Springs, Piano and Cornish bodies, with or without tops. These Buggies are made of second growth Hickory, Sarsen Patent Wheels, Steel Tires and Axles, Hickory Shafts, Leather Dashboards, Leather Trimmings. First-class in every respect. Guaranteed for one year from date of purchase.

Call and Inspect. Prices Low and Terms Easy. P. S. McNUTT & Co., 32 Dock St., St. John, N. B.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S. DIRECT IMPORTERS. SPRING STOCK COMPLETE.

SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, Ac., Ac.

In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples.

TRURO, N. S. WM. CUMMINGS & SONS HAVE OPENED THEIR Spring Importations of Dry and Fancy Goods.

Personally selected direct from manufacturers in the European and Canadian Markets. TRIMMED MILLINERY, LADIES' AND CHILDREN'S WRAPS, JACKETS AND CLOAKS.

Selected at the Spring openings in London. Specialties in LADIES' DRESS ROBES and DRESS GOODS, including the new Jacquard designs. Also, Ladies' Broche, Jacquard and Bonnet Mountings. Gents and Zephyr Prints. Each Department Complete. Samples on application. Wholesale and Retail. W. C. & S.

W. K. McHEFFEY & CO., WINDSOR, N. S. CARPET DEPARTMENT.

WE ARE NOW SHOWING THE CONTENTS OF 27 BALES Brussels, Tapestry, and Scotch Carpets.

NEW AND BEAUTIFUL PATTERNS. Samples sent by express on application. W. K. McHEFFEY & CO., WINDSOR, N. S.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write the samples of our PATENT 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 at all prices, to match all shades of Parquet Furniture, BALMORAL and TAPESTRY CARPETS are quoted lower than any house in the trade; OILCLOTHS, LINOLEUMS, and CURTAIN Carpets, direct from Kildare, Scotland, cut in one piece and any shape or order. Fine Pattern and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address HAROLD GILBERT, THE NEW CARPET WAREHOUSE, 74 KING STREET, ST. JOHN, N. B.

KARN ORGANS. D. W. KARN & CO., (ESTABLISHED 1865) ORGAN MANUFACTURERS.

Sole Manufacturers of PATENT INDEPENDENT PEDAL BASS. Can be applied to any organ in a few minutes; gives perfect pedal practice. Acknowledged by Musicians as the most valuable acquisition to the Reed Organ yet discovered. BEST IN THE WORLD.

Largest Factory in Canada. Capacity: 600 Organs per month. Superior in Quality of Tone, Mechanism, Design and General Excellence to all others. WOODSTOCK, ONTARIO, CANADA.

AGENTS FOR MARITIME PROVINCES. MILLER BROS., Middleton, Sole Agents for Nova Scotia and Cape Breton. MILLER BROS., Charlottetown, Sole Agents for P. E. Island. MILLER BROS., Moncton, N. B., General Agents. C. E. SMITH, St. Stephen, N. B., do. J. F. MCMURRAY, Fredericton, N. B., do. C. E. WATSON, Woodstock, N. B., do. MILLER BROS., ST. JOHN, N. B., do.

WHILE WE MAY.

The hands are such dear hands; They are so full, they turn at our demands...

So many little faults we find, We see them not by blind love...

How the Boys Bought the Wolf.

What a winter it was! The cold set in the first day of December...

The Ivy's Reward.

The sunbeams were hovering among the branches of the trees, and the lizards were playing about the old wall...

Unrestricted Reciprocity.

may be of inestimable advantage to Canada or it may be a mere 'fad' as its opponents call it...

Mabel's Prayer Answered.

Mabel Harris was sitting before the grate in their cosy sitting-room...

The Closing of the Doors.

In the May Forum, James Payn writes of 'The Closing of the Doors,' under which head he refers to his own gradual loss of hearing...

Woman's Modesty.

Many women are prevented by feelings of delicacy from consulting a physician in those disorders arising from functional derangement of her peculiarly delicate organism...

No Taste! No Smell! No Nausea.

PURTTNER'S EMULSION OF God Liver Oil with Hypophosphites and Pancreatin is largely prescribed by physicians for Nervous Prostration, Wasting and Lung Diseases...

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic...

BAPTIST BOOK & TRACT SOCIETY.

91 GRANVILLE STREET, HALIFAX, N. S.

A Big Hit!

8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING and Beautifying the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair...

BUCKEYE BELL FOUNDRY.

Send in your orders early and avoid the rush. A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

Every Household.

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat...

Relieved By.

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted...

DANIEL & BOYD.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats.

O. & E. EVERETT, 11 King St., ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers.

Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic...

BAPTIST BOOK & TRACT SOCIETY.

91 GRANVILLE STREET, HALIFAX, N. S.

A Big Hit!

8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING and Beautifying the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair...

BUCKEYE BELL FOUNDRY.

Send in your orders early and avoid the rush. A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

Every Household.

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat...

Relieved By.

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted...

DANIEL & BOYD.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats.

O. & E. EVERETT, 11 King St., ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers.

Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic...

BAPTIST BOOK & TRACT SOCIETY.

91 GRANVILLE STREET, HALIFAX, N. S.

A Big Hit!

8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING and Beautifying the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair...

BUCKEYE BELL FOUNDRY.

Send in your orders early and avoid the rush. A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

Every Household.

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat...

Relieved By.

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted...

DANIEL & BOYD.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats.

O. & E. EVERETT, 11 King St., ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers.

Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic...

BAPTIST BOOK & TRACT SOCIETY.

91 GRANVILLE STREET, HALIFAX, N. S.

A Big Hit!

8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING and Beautifying the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair...

BUCKEYE BELL FOUNDRY.

Send in your orders early and avoid the rush. A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

Every Household.

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat...

Relieved By.

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted...

DANIEL & BOYD.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats.

O. & E. EVERETT, 11 King St., ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers.

Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic...

BAPTIST BOOK & TRACT SOCIETY.

91 GRANVILLE STREET, HALIFAX, N. S.

A Big Hit!

8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING and Beautifying the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair...

BUCKEYE BELL FOUNDRY.

Send in your orders early and avoid the rush. A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

Every Household.

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat...

Relieved By.

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted...

DANIEL & BOYD.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats.

O. & E. EVERETT, 11 King St., ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers.

Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic...

BAPTIST BOOK & TRACT SOCIETY.

91 GRANVILLE STREET, HALIFAX, N. S.

A Big Hit!

8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING and Beautifying the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair...

BUCKEYE BELL FOUNDRY.

Send in your orders early and avoid the rush. A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

I SHALL KNOW.

There's a beautiful promise that gladdens my soul,
And spans my life like a bow;
A beacon-light, shedding its rays on the goal.

THE HOME.

You could not exactly call Grandfather Hubner self-conceited—that would have been putting it too strongly—but he had an exasperating little way when anything went wrong of looking as if, had he been the engineer of that special train, it wouldn't have been side-tracked, or have collided with the other train, or whatever it was that it did do.

THE FARM.

SMALL FLOCKS PAY BEST.—Large flocks of sheep do not pay so well relatively as small ones, advises a Western shepherd.
Frequently farmers overstock with sheep. That sheep will not mature, and will not give much crooked is well known, and crowding is also a cause of disease.

is handled like an egg, and marketed at its point of perfection. This orchard is very profitable, though small. An orchard that would give in the city of Montreal, containing 30 Fameuse trees, the fruit from which was sold ungathered, one season, for \$800. The trees were very large and perfectly healthy, and had, all to themselves, almost an acre of ground.

TEMPERANCE.

A correspondent asks, What have temperance hospitals taken for their cure of diseases without alcohol? and the editor of the Advance desires me to answer.
The London Temperance Hospital began this teaching fourteen years ago. It is in charge of Dr. James Edman, a careful conservative physician. It opened with no flourish of trumpets nor any assertions as to what it would do.

Another good result is noted: Of the 20,000 patients treated in the London Temperance Hospital, more than 12,000 were more or less addicted to the use of food, and more than 10,000 were free from it entirely; the latter for it was not kept alive, and pampered as an alcoholic medication, by daily or hourly doses of liquor; thus the system was purged of the poison. This, added to their appreciation of the good effects of non-alcoholic medication, led many to become total abstainers.

GOOD NEWS.
KIRKPATRICK is still at the old stand, No. 7 KING STREET.
Giving the people the full value of their money is the motto of the Kirpatrick Clothing and Tailoring Co.
Special discounts made to Clergymen. Please call and examine our large and varied stock.

CATARH AND GOLDEN HEAD HOW CURED.
NASAL BALM.
A certain and speedy cure for Cold in the Head and Catarrh of the Nose.

100 MEN WANTED.
To canvass for a full line of HARDY CANADIAN NURSERY STOCK. Honest, energetic men, with good references, and a steady work for the next twelve months.

BOVINE LIQUID FOOD.
The rapidity with which LIQUID FOOD is absorbed by the stomach, by which organ it is disposed of without requiring the aid of the intestines, renders it peculiarly adaptable to cases of Cholera Infantum, Diphtheria, Scarlet and Typhoid Fever, and kindred diseases, where it is most essential to sustain the patient's strength through the crisis of the disease.

IN DIPHTHERIA.
I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have never under treatment one of the worst forms of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD.

BOVINE LIQUID FOOD.
is retained by the most irritable stomach. It is the only nutriment that will permanently cure Nervous Prostration and Debility.
Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES.
YARMOUTH, N. S., Jan. 28, 1888.
Gentlemen—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents leads me to speak highly of it. In five of them have alcoholics been used, and in these instances results proved more successful than where the remedies ordinarily employed in the hospital were used.

BOVINE LIQUID FOOD.
L. L. SHARPE, WATCHMAKER & JEWELER.
DEALER IN Watches, Clocks, Jewelry, Silversware, SPECTACLES, &c., &c.

LAMP GOODS.
Chandeliers, Bracket, Library, Student, Table and Hand Lamps; Burners, Chimneys, Wicks, Shading Globes, Lanterns, Oil and Spirit Stoves, &c.
For Sale by J. R. CAMERON, 94 Prince Wm. Street.

SUMMER HOMES BY THE SOUNDING SEA.
The sounding Co. one of DUNSON COMPANY'S famous Guitars, Banjos, Mandolins is always in unison with the restful pleasure of summer days in summer playing places. Don't go to a music-less home! Take with you one of our light, portable music instruments.

GENTLEMEN!
We have our American Waukenphast and London Boots.
BALMORALS, CONGRESS and OXFORD TIES, of half sizes and two widths. Also the different styles of ENGLISH BALMORALS. Personally selected, enabling us to get almost any foot.

INTERCOLONIAL RAILWAY.
'89. Summer Arrangement. '89.
ON AND AFTER MONDAY, 10th JUNE, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows:—
Trains will leave Saint John's:
Day Express for Halifax & Campbellton, 7:30 a.m.

BAY OF FUNDY S. S. CO., LIMITED.
SUMMER SAILINGS.
ON and after 1st JUNE, the CITY OF MONTECALM will sail from the Company's Wharf, Royal Point, on:
Monday, Wednesday, Thursday, Friday and Saturday.

KENDALL'S SPAVIN CURE.
The Most Successful Remedy ever discovered, and is certain in its effect, and does not blister. Read proof below.
OFFICE OF CHARLES A. SYDNEY, 100 BROADWAY, N. Y.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

KENDALL'S SPAVIN CURE.
Price 60¢ per bottle, or six bottles for \$3. All Druggists have it for sale. If you do not, send for a copy of our prospectus, or write for a copy of our prospectus, or write for a copy of our prospectus.

SHORTHAND.
Thoroughly taught by a practical shorthand writer, and a professional stenographer.
Business Department, Short-Hand & Type-Writing Dept., or Telegraphy Department.

NOTICE.
I hereby give notice that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dewdney, Superintendent-General of Indian Affairs, and not to the Minister of the Interior or to the Under-Secretary. All officers of the Department should address their official letters to the Under-Secretary.

Missions in Many Lands.
FROM 50 to 60 Brilliant Dissolving Views.
On this great subject, including a PRELUDE of MOST INTERESTING OBJECTIONS in Nature and Art. While the pictures are before the audience, Rev. H. Bond will deliver a discourse on "The Influence of False Systems of Religion, with special reference to MORMON MISSIONS."

BRIGHT Barbadoes Molasses! 45 HHDS.
J. E. COWAN, INDIANTOWN, N. B.

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street.
NEW Long Scarfs, Silk Handkerchiefs, Made-up Suits, Pongee, Braces, French Braces, Rug Straps, Collar Stands, Dressing Gowns, Ulsters, Morning Shirts and Drawers.

Manchesters, Robertson & Allison.
JAMES CURRIE, Amherst, Nova Scotia.
General Agent for the "NEW WILLIAMS'S" SEWING MACHINES. Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand.

At A. P. SHAND & CO'S.
Finest Shoes FOR THE LOWEST PRICES.
WINDSOR.
MENELY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1858. Church, Chapel, School, Fire Alarm, and other bells, also, Chimes and Pans.

POPULAR PLANTS AT POPULAR PRICES.
NOVA SCOTIA NURSERY, NEAR I. C. R. DEPOT, HALIFAX, N. S.
JAMES HARRIS, Manager.

READ THIS.
ASK YOUR MERCHANTS FOR—
YARMOUTH WOOLLEN MILL TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c.
They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

HALEY BROS. & CO., MANUFACTURERS OF—
Doors, Sashes, Blinds, &c.
A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND.
Liberal discounts to Wholesale trade.
11 to 17 MAIN STREET, SAINT JOHN, N. B.

