

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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NO. 47.

—DR. PARKER.—A few weeks ago, a report was in circulation that Dr. Parker of London had gone insane. No notice of it was taken in the *Messenger and Visitor* because we had doubts of its correctness. It now turns out to be a mistake, as the doctor is pursuing his multifarious work with all his wonted intellectual freshness and vigor. It is regarded in England as a rather grim joke.

—SPIRITUALISM.—It will be remembered that Spiritualism had its beginning with the so-called spirit rapping of the Fox sisters. These sisters married and are now elderly ladies. They have just confessed that their rappings are all a fraud, produced by such grotesquely unspiritual means as the cracking of the toe. They recently gave an expose of the whole performance in Music Hall, New York. Spiritualists, however, will still cling to their delusions. Those who are led to adopt an idea without reasonable evidence, will not give it up because conclusive proof has been given of its falsity. The people who "like to be fooled" are numerous, notwithstanding the progress of general education.

—INTER-SEMINARY ALLIANCE.—The Inter-Seminary Missionary Alliance held its annual meeting in Park Street Church, Boston. In 27 Seminaries reporting, there are 335 men preparing for the Foreign Mission work. The sessions covered four days. There were papers and addresses by some of the ablest men in America, and some animated discussions. The attendance was about five hundred from thirty-five theological institutions. These meetings must have a powerful influence to keep alive and foster the missionary spirit among theological students.

—LARGE IDEAS.—Some Baptists in New York have a magnificent idea of a grand Baptist University, to overlook all the institutions on this continent. It is to cost in endowment and buildings, the snug little sum of \$30,000,000. Either of several Baptists of the United States will supply the money. The question is, will they. Perhaps those who have the mighty conception will be willing to begin with fifteen or twenty millions. It would be a magnificent thing if one of those wealthy Baptists, or if several of them together, should take hold of this idea and reduce it to fact. What grander, more enduring, or more beneficent monument could a man erect for himself? Where is the man or woman to give Aoudia thirty thousand, even?

—MONTANA MISSION.—We have great pleasure in giving the following summary of the results of the work of the thirteen student missionaries in Montana and the Northwest during the summer, as given in the *North West Baptist*:

Seven churches organized, two new church edifices reared, one re-opened, one hall fitted and furnished as a Baptist chapel, and 103 believers baptized on profession of their faith, is a sixth month's record for which we can never be too thankful. The responsibility of continuing this great work is now upon us. Brethren, help!

Let us not forget that our Convention voted that our Home Mission Board raise \$1000 to aid in the work in the great Northwest. It is a work whose success may well encourage and stimulate us to give liberally and cheerfully.

—GOOD RECORD.—We spent an interesting evening attending the anniversary of the Sabbath School of the Cleaveland St. Baptist Church, Boston, of which Dr. Gordon is the honored pastor. This school has given, during the past year \$1266, to various benevolent objects, chiefly to missions at home and abroad. Nothing of their contributions was spent upon themselves. The members of the school have given and raised more than an average of three dollars each. If our church members should all do as well, what a showing we should make. What aroused deepest interest, however, was the Chinese department of the school. Each Chinaman has a separate teacher, as they have to be taught like little children. As they fled in, each with his teacher, to the number of nearly one hundred, it was a fine sight. There are three sessions of the school per week, two on Sabbath and one on Monday evenings. The average attendance has been over fifty during the year, and there are over one hundred names on the roll. There are about 1000 Chinamen in Boston and the school could be indefinitely enlarged, could teachers be found. Quite a goodly number have been converted. This is a true foreign missionary work as can be done in China, and under much more favorable circumstances. One of the converts has just died. He was spoken of as a most earnest worker, spending his spare time in seeking the salvation of his countrymen.

—SPANISH BAPTISTS.—Within the last month two wealthy men have left large bequests. The first was Mr. Daniel Head of Guilford, Conn. He bequeathed to the Congregational Home Missionary Society of the United States amounts to over a million dollars. This is to be invested and

the interest alone used. It will add to \$50,000 to \$60,000 to the annual income. The second is Mr. J. G. Vassar, the last of the Vassar brothers. He leaves \$130,000 to Vassar College and \$430,000 to the hospitals which, with the College will perpetuate the family name. What is more grand than the power to leave behind what must prove a very fountain of blessing for all time to come! What is more noble than to use this power for this end! But it is not money alone which unseals the fountains of blessing for the future. A life which leads other lives to Christ and sets a strong, true mark on men's characters starts a stream of influence which will broaden and deepen as it flows down through the ages to come. We can all start a rill on its everlasting progress. Let us all try.

—DR. GORDON OF THE OLD SOUTH.—Among the preachers of note to whom we listened while on vacation was Dr. Gordon, of the Old South Congregationalist church, Boston. The church building competes with Trinity for the first place in architectural splendor. Dr. Gordon has had a remarkable history. He began life as a Scotch artisan, but feeling the strivings of power, arisen forth to battle his way up to culture and the development of his native powers. Although a young man, he received a call to this most aristocratic Congregationalist church in Boston. For a time he modestly declined; but at length yielded to the earnest importunity of the parish. Next to Phillips Brooks, he is the most popular preacher on the Back Bay, where congregations are so hard to gather and hold. We heard him present the cause of home missions from the claims of patriotism. While his theology is of the new type, he is evidently a large-hearted, whole-souled man. His statement that christianity was natural to some because they were born with a balance of reason upon its side, could scarcely meet with very general assent; but his remark, in referring to holiness being written on the horses and on the bells, that holiness had no special affinity for poor horses or poor bells, would be relished, even by those who do not consecrate the best. As with the other famous preachers to whom we listened, there was no attempt at oratorical display; it was an earnest soul and a clear head delivering a plain, direct message, in a natural way. We are more and more convinced that the power to move men does not lie so much in brilliant, ornate language, as in a true hearted man delivering an honest message in words prompted by his deep sense of its urgency. If the man behind the preaching is in proper touch with God and men, the success of the preaching is largely assured.

As a writer of a paper on Preaching recently said, "If, now, I were asked what three things most assure success to one called of God to preach the gospel, I should, without hesitation, answer: the first is character, the second is character, the third is character."

—DASTARDLY.—We have seldom seen a more shameful outrage against all decency and propriety than that perpetrated in the *Progress* of Saturday before last. We did not believe any member of our provincial press could descend so low as to be guilty of an atrocity which would, in many places, subject the perpetrator to a public whipping. A sneak thief who enters our open doors and purloins our property is respectable compared with the man who will pry into the privacies of other people's affairs in order to find something which can be worked up to wound the keenest sensibilities of a lady. For such an one to call himself a man is an insult to all that bear the name. If such attacks continue, the *Progress* will put itself beneath even the indignant contempt of all chivalrous and many men, and the paper will be left to the pot-house rather than find entrance into the families of decent people. Let the reader imagine his sister or wife or mother the object of such an outrage, and think how he would regard it.

—DOWNS GRADE.—The Downs Grade controversy has been re-opened. The question of a declaration of doctrine was discussed in a late session of the London Baptist Association. The decision was against a creed statement. As, however, the Association was formed originally of those holding evangelical sentiments and believer's baptism, it was resolved "That a committee be appointed to prepare a declaration expressive of the evangelical views of the association, and report to the next meeting of the association, and that the following be the committee for this purpose"—Rev. A. G. Brown, J. Argue, D. D. J. Clifford, D. D. D. Gracey, F. B. Meyer, B. A. J. S. Morris, T. V. Tynan, E. B. Underhill, LL. D., J. B. Wood. These brethren brought in their report at the quarterly session of the association recently held. It was as follows:

We maintain that the inspired Scripture of the Old and New Testament is the only complete, authoritative, and infallible exposition of Evangelical doctrine. But, in view of present difficulties, we suggest

the following statements as embodying the chief points understood by the churches of the Association as included in the term Evangelical; but the following statements shall not be regarded as a creed basis of association.

We, therefore, enunciate the following as among the cardinal principles of the Evangelical faith generally held by the churches of the Association:—

1st.—The divine and full inspiration and authority of the Holy Scripture in all its parts, as the supreme and sufficient rule of faith and practice, and the right and duty of individual judgment in the interpretation of it.

2nd.—The unity of the Godhead, and the personality of the Father and of the Son and of the Holy Spirit.

3rd.—The fall and sinful state of man.

4th.—The vicarious sacrifice of the Lord Jesus Christ.

5th.—The justification of the sinner by faith alone in the Lord Jesus Christ, a faith that works by love and produces holiness.

6th.—The work of the Holy Spirit in the regeneration, sanctification, and spiritual enlightenment of all who believe.

7th.—The resurrection, both of the just and the unjust, and that all men shall be made manifest at the judgment seat of Christ, and shall receive according to their deeds in this present life, whether good or bad. Those who have believed and obeyed the gospel shall be openly welcomed into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins, according to the Scriptures.

The report was very warily discussed. One party held that the preamble should be elided. It was outside of the work assigned to the committee, having nothing to do with the statement of evangelical views. It released all from the original constitution of the Association, which was to be composed of those holding evangelical sentiments, as, before explaining what evangelical meant, it declared these views were not to form a creed basis. It was also apparent that the so-called liberal ministers looked upon the preamble as something to release them from all adherence to old time views.

It will be noticed that the articles are very general and that the one on the future life studiously avoids committing any one to the doctrine of eternal punishment. Men who are unwilling to accept such a declaration of doctrine as this, without a nullifying preamble, must be in mortal terror of a creed or very loose in their belief.

Several brethren have withdrawn from the Association. The probabilities seem to point in the direction of a split and the formation of a new association.

In the meantime, Dr. Landale is getting a severe handling by correspondents in the Baptist papers for his speech at the close of the meetings of the Union. He is, however, an antagonist hard to overcome.

Notes From the Valley.

It seems that the columns of your paper have been recently furnished from this quarter of your constituency of late, and it would not seem that there has been any great scarcity of intelligence that might be of interest to your readers. It has been a very busy season among the farmers, busier on account of the wet weather, and it may be your general correspondence has been involved in the bustling influence about him and forgotten to give freedom to his facile pen.

The esteemed pastor of the church at Bridgetown, the Rev. Mr. Warren, has been on a visit to the United States, and we understand, went so far as the great ocean of the West, Chicago. He has returned to his work, doubtless with renewed vigor. The venerable and Rev. Mr. Vidio supplied the pulpit in the absence of the pastor with a good degree of his youthful power. He proves that men of years are not always behind the age.

The church at Melverton is still happy in enjoying the preaching of the Rev. Mr. Rowe. He is not a novice in the great work, but continues to preach the gospel with true apostolic fire. He was assisted a few weeks ago, at the funeral services of the beloved wife of the Rev. Obed Parker, by the Rev. Mr. Vidio.

The Rev. Mr. Howe has been given a well earned vacation by his appreciative people. The "Hub" proved to be the point of attraction for him, and together with his wife Bro. Howe undertook to face the stormy deep at a very stormy time. But thanks to a kind Providence, they arrived at their destination safely, after suffering some peril. No doubt, now that he has returned, he has something in store for the readers of the *Messenger and Visitor*. By the way, it was almost forgotten that his people gave him a very cordial and munificent greeting in the personage, immediately after his return.

church may continue to be a worthy example to her more youthful neighbors. The late pastor of the Victoria church has returned from his trip to England, and is fast recovering from the accident that laid him aside from his loved employ. The Rev. Mr. Clark still lives in the affections of the people of his recent charge, and the new pastor has encouraged them in kindly expressions of that regard by requesting them to pay their former pastor now residing among them, a donation visit. The response was general, hearty and kindly. Tender memories were indulged in on all sides and the blessing was mutual.

The Rev. Mr. Eaton, for years the pastor at Paradise now presides over the church at Lawrenceston, with encouraging tokens of success. He is the ruling spirit in gathering C. nvention Funds, this year in this county, and doubtless, has already completed a plan for organized effort, if work has not already begun in some parts. It is to be hoped that all the churches in the Convention will see the necessity for enlarged and more regular contributions to the work of Christ.

Pine Grove enjoys the ministrations of the Rev. Mr. Locke. Although young in the service, he is proving himself to be a workman that needeth not to be ashamed. He has been suffering recently from a severe cold, but he is again able to attend to his ministerial duties. He is pleasantly situated on a promising field. May the Lord of the harvest grant bountiful returns.

At Paradise, the Rev. Mr. Mainwaring holds the gospel plow, and Annapolis is still vacant. Lower Granville is still waiting for the right man. Clementsford and Clementsford have just passed a transition period in becoming two. The Rev. E. N. Archibald the diligent angel of these churches is gradually gathering strength after his recent illness, and will be heard from again on account of his abundant labors.

With such churches as are in this Valley, and with such men to aid them, and above everything else, the promise of God and the power of the spirit, a great work for Christ should be accomplished in the near future. WATCHMAN.

Transubstantiation.

The *Halifax Herald*, a few days ago, published a synopsis of a sermon, delivered at St. Mary's Cathedral, on the above subject, calling it a "masterly exposition of a vital doctrine of the Catholic church, by Father Biggs." I do not think we can properly object to such publication nor to the editorial eulogy pronounced by or for the editor, providing, of course, he believes the eulogy deserved. We should, no doubt, consider such publication and such an eulogy in any newspaper of a first-rate sermon on any fundamental doctrine held by Baptists, all right, just the correct thing. But, I do lift up my heart in gratitude that I was not by birth, or other circumstance, made susceptible of believing such an atrocious absurdity as transubstantiation; and I sincerely pity those who allow themselves to be persuaded of its vicarious character. The text was John 6: 53, 54, and reads as in the authorized version: "Then said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Who eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

What is the teaching of Father Biggs, put plainly?

This, in partaking of the bread and wine used at the Lord's Supper we do actually partake of (eat and drink) Christ's flesh and blood! How so? Why, the bread becomes the body of Christ; the wine the actual blood of Christ! Hold a particle of bread between your fingers, you hold there the Almighty Creator of worlds "in His entirety." You eat and swallow Him. Taking a sip of wine you perform a similar act. If you say "so" to this, Father Biggs proclaims you a blasphemer. I do not write to call names, but mainly to give an account of this sermon.

How does he establish the doctrine? In two ways. First, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." He takes the language literally. How would this mode of interpretation serve us if generally adopted? "I am the door of the sheep," said Jesus; that is a real door, wood and nails, etc. "Behold the Lamb of God, an actual lamb, one of the quadrupeds of our sheep fold."

"In the tabernacle of every Roman Catholic church is a vessel, in which are kept consecrated particles, and which, by transubstantiation, have been changed from bread to the flesh and blood of Jesus Christ." This is the statement of Father Biggs. The vessel contains as many Jesus Christs as it has particles of bread. I have said literal application of words is one proof. The other is that two

hundred and seventy millions of people believe in transubstantiation against one hundred and eight millions who beg to be excused! It follows, then, that the figures ever come to be reversed the glorious doctrine must be scored out of the New Testament. I rather think we ought to score it out even now, for two hundred and seventy millions are a very small minority of our race."

I venture an abstract remark in this connection. Our glorying in nineteenth century bias of intelligence must be kept very, much in check while transubstantiation is swallowed as gospel by two hundred and seventy millions.

Turning hence, let me note as follows: Pastor E. T. Miller, of the Tabernacle, is off for Boston and New York, and parts surrounding. Dr. Saunders holding his first marriage. The tabernacle mortgage has fallen off and lies prone on the ground. Next you will hear of the new building rising. Mr. Williams is winning good opinions in Dartmouth. His formal installation is set for Thanksgiving evening. In view of the instability of psorates, it seems very appropriate to solemnize the occasion of a new union between pastor and people so as to ensure, if practicable, a desire for permanency.

Thanksgiving services were held in many of the city churches last Thursday. Could anything be more appropriate? Numberless positive blessings to remember, and exemptions from war, and pestilence, and presidential elections, and multitudes of evils which might have been. "Oh, that men would praise the Lord for his goodness, and his wonderful works, to the children of men."

From England.

Our Annual Union Meetings have come and gone. Nearly a thousand delegates were present. The meetings throughout were full of interest, and marked by unanimity and concord, and judging from reports in the denominational organs, no one would have supposed that many of those present had been not long before engaged in the famous Down-grade controversy, and that pretty warmly too. The opening address of Dr. Clifford was grand; the closing address of Dr. Landale was not; and yet up to a certain point it was, but it soon became apparent that the good doctor had grafted into his address, he kept in his pocket. Pity he did not keep it in his pocket as Huddersfield. He assailed creeds, if not those who advocated them, with that vigor and fearlessness which always marks the doctor when on the war-path, a path which by the way he does not appear to have a very strong objection to follow. His indirect references to Mr. Spurgeon, which were even more pointed than if they had been direct, seemed bitter and cutting. But perhaps like Joseph of old with his brethren, he spoke roughly to them, but he did not feel so. Well, Rev. D. Davies of Brighton, who succeeded Dr. Landale at Regents Park Chapel, has a very high regard and strong affection for Mr. Spurgeon, being greatly stirred by the said speech writes a brief letter to the Baptist organs, and takes the doctor to task very severely, charging him with "misrepresentations," as "unheroic," (a charge which few Scotchmen would relish) "bitterness," "cowardice," etc., to which Dr. Landale replies, asking Mr. Davies to substantiate his charges. This he, at once, undertakes to do in a letter of two columns, and finishes by saying, "I am not like yourself 'a man of war' from my youth; but at a time when our elders approve of, or are significantly silent about such proceedings as yours, God helping me, I will not shrink from the conflict which such a protest as I have uttered will involve." I suppose we shall soon have Dr. Landale's defence,—when Greek meets Greek, or when Welshman meets Scotchman, etc., etc. I fear the London Baptist Association is in danger of a serious split over the creed or no creed question. A committee was appointed to draw up a sort of declaration of the doctrines generally described as evangelical. In the preamble thereto they say that such statements of doctrine are not to be considered as a creed basis.

This caused a stir among the brethren and a vigorous discussion, one party contending for the retention of those words, the other against. There were present 778, of these 101 voted for, and 77 against. The *Baptist* tersely asks: "What will the 101 do with their victory? What will the 77 do with their defeat? As it is not likely that these 77 will remain to be faced. They seem just now clustering near the door, lingering but to bid a fitting farewell to their victorious brethren who have, at one stroke, gained so great a loss." The same paper significantly points out that in the "points" not a word is said about baptism. This is strange, and yet not strange, for I fear that in many of our churches, and our larger ones especially

it is a matter of very little importance. A correspondent in the *Journal and Messenger*, quoted in *Messenger and Visitor* of Oct. 19th mentions Drs. Landale and McLaren as "pastors of churches which practically say that baptism is of no account, and receive to the church the avowed unbaptized, as well as Pseudo-baptists." To my certain knowledge there are other large and influential churches of the same order, or rather disorder. How they can call themselves Baptist churches puzzles me. The writer above referred to very properly adds: "It is no wonder these brethren fight so shy of a creed statement."

I don't know how all this contention about a creed looks from your distant standpoint, but to some of us on this side of the sea, it has an appearance that we do not like. Surely there can be no harm in a man or a number of men who may be associated together saying what they believe. But this is a good many seem to be dreadfully afraid of.

Dr. Parker has got one third way through his gigantic work, "The People's Bible." The fifth volume is published and extends from 1 Chronicles 10 to 2 Chronicles 20. May the hard working doctor live to complete his great work, and a great deal longer. Such men as he are not raised every day.

Mr. Spurgeon has been again completely overthrown by his old and persistent enemy, the goat. He is going in a week or two to the sunny South, where it is hoped he will soon shake off his enemy and regain good health. When his time comes to go home,—may the time be far distant, it will be a long time before his like is seen again. Don't forget to pray for him.

Referring to his goat calls to mind a story which I think I will tell. Some years ago a curate was telling him that the goat he was suffering from was a judgment from heaven on him for his opposition to the church of England. Now it happened that a few months previous the Bishop of Winchester fell from his horse and was unfortunately killed. In referring to the letter Mr. Spurgeon said: "We are informed that the goat was suffering from a judgment from heaven on us for our opposition to the church of England. What we should next like to know is this. If a bad leg is a mark of heaven's displeasure on a man, what is a broken neck a mark of?" To this question I have not yet heard whether an answer was given.

Mr. Gladstone is 'live as ever. He is soon to visit Birmingham. He is to speak in the Bingley Hall. A photograph especially prepared for the occasion by Mr. Elison will be present to listen, and if it hear such carefully the speech both in words and tone of the speaker, it may be reproduced in different parts of the country and perhaps in different parts of the world. Should the brave old veteran happen to cough, or sneeze, or correct himself, or slip in grammar, or bring down his hand with vigor on the table, all will be faithfully reproduced, and possibly the cheers and hear hears of the audience.

If such a machine were placed near every preacher, and his sermons to be caught and reproduced elsewhere, and perhaps in another country and in another age, would it not tend to make them very careful in what they said and how they said it? Well, the fact that God is always present should be enough to make them more than any other consideration whatever.

I am glad to see that Bro. I. Wallace has been laboring so hard and successfully in various parts. I hope his illness has quite departed and that he has the gospel trumpet again in his lips, in the blowing of which in common with all the brethren similarly engaged, he has the heartiest prayers of J. Brown.

Wincanton, G. B., Oct. 31st, '88.
P. S. I am glad Bro. Clark appears to be well again. May he enjoy a long run of uninterrupted health both of body and soul.

—When your pastor invites a brother minister to fill his pulpit, do not take occasion to vacate your seat in church. Good manners are not incompatible with piety.—*Nashville Christian Advocate*.
—Tobacco is to be shut out at the Camberburg, Pa., Academy. No boy will be admitted who uses it in any way. Boarding and day pupils will be tobacco alike. The ground taken is that tobacco produces baneful effects on the minds and health of the students.

Baptist Book Room.—New song book just published, *Happy Greetings*, by A. S. Hall, 35¢ each, mailed. Also on hand, 1000 copies of *Satan's Snare*, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 79

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50.00 per Annum when paid within Thirty days \$2.00.

All communications respecting advertising should be addressed to H. A. POWERS, pub- lisher, 21 John St. N. Y. Rate per line, one insertion, 15 cents; each subsequent insertion, 10 cents.

All other communications and all subscrip- tions to be sent to REV. C. GOODRICH, St. John, N. Y.

Messenger and Visitor.

WEDNESDAY, NOVEMBER 21, 1889.

IMPORTANT NOTICES.

The Executive Committee of the Directors of the M. B. Publishing Company make the following announcements in which all the friends of the MESSENGER AND VISITOR must be interested.

MESSENGER AND VISITOR FREE.

The MESSENGER AND VISITOR will be sent free to the end of the year to all whose names are forwarded to the office. It is hoped that many need only to acquaint themselves with the M. & V. to become subscribers. This offer will give all who desire it the opportunity. Will not our ministers and agents send in lists of names at once?

MESSENGER AND VISITOR TO JANUARY, 1890, FOR \$1.50.

To all new subscribers, the MESSENGER AND VISITOR will be sent from the time their names are received until January, 1890, for \$1.50 in advance. Will not all friends of the M. & V. help us get a large in- crease of subscribers upon this offer?

IMPROVEMENT.

Arrangements have been made to come into operation the first week in January, by which it is expected the appearance of the MESSENGER AND VISITOR will be improved.

ADDITIONAL.

Encouraged by the kindly appreciation of past efforts, no pains will be spared to improve the MESSENGER AND VISITOR, and make it more acceptable to its readers and better adapted to do the work for which it exists. It is hoped that in the lines of foreign correspondence and news from the home field especially, there will be greater fulness.

A CRITIC CRITICIZED.

Owing to absence from home, we were unable to refer sooner to some remarks in the Presbyterian Witness of Oct. 29. The editor published out of a communication furnished by Bro. S. J. S., stating one or two points in the Baptist position, with a good degree of fairness. Upon this the editor makes his comments. He refers to the large amount of truth we hold, and then proceeds:

The Baptists of this country have come to the decision to come into line with Pres- byterian or Methodist or Episcopalian, however sincere and conscientious, in fit to sit with them at the Lord's Table. Samuel Rutherford, or Murray McClellan, or Thomas C. Mather, or Dr. Davd would be surprised, though very sorrowfully, ex- cepted. J. W. Wesley and Thomas Hunt, William Wilberforce and Lord Shaftesbury would be surprised. And all to whom they had not been so kind as to permit a more of performing a certain rite, all because they had not been so kind as to permit the admission of Baptism. In our view this is a mere perversion of a sacred ordinance of Christ. It is a perversion of a very solemn type, without any basis in Scripture, yet capable of being ignorantly and very ably defended. Our beloved brethren cannot find a "Thou- sandth the Lord" for cutting us all off. They regard this as a divine command for seeking the conversion of our families and converts who have already chosen the Lord, as their portion while millions of un- baptized live and die in ignorance of Christ. It is the sense of ritualism is attached to this and certain other things, and to say too much worse on importance, and to say too much worse on importance, and to say too much worse on importance, and to say too much worse on importance.

First: The editor of the Witness had just before designated as precious truth the belief that "the Lord's Supper should be observed after baptism," and "the Supper can be properly observed only by those who have... been buried with him by baptism," etc., then declaring himself a strict communionist in the exact sense in which a Regular Baptist is. If he believed sprinkling alone to be baptism as we believe immersion alone to be, his words about pious Pedobaptists would apply equally to himself in reference to pious Baptists. The only difference be- tween the two is, that he accepts three so-called forms of baptism while we accept but one. In assuming that Baptists are to be assumed because they do not take Pedobaptist ground, he wisely assumes that Baptists have not the same right to a *de jure* right as baptism which he has to accept either one of three. A very strong point against the intolerance of this assumption could be made against our "brother," especially as we will never give us a reason for it; but only hide the real- ity of difference under appeals to ritual-

dise in reference to those communion which have no force, or equal force against his own people and himself. Secondly: What about this real and only point of difference? Is it worse for us to hold that our Lord meant one thing when he said he baptized, than for Pedobaptists to hold that he meant either one of three things? If it be an absurdity or a violation of all right reason to hold that, in an ordinance that was designed to signify and teach certain definite truths by its form, that our Lord meant one definite and corresponding set and not one of three altogether different ones, then let our brother castigate us. But in order to clear the way for a good swing for his arm, we should like him to show from the scriptures that there was the same care- lessness and looseness in connection with other significant and symbolic rites and ceremonies. For instance, let him show that in sacrifices God allowed full liberty to choose a heifer of any age or color, cripple or maimed or who's or let him show that it was a matter of indifference whether goat and ram or bear and buffalo skins were used in the coverings for the tabernacle, that the Israelites might have made it circular or square as well as oblong. Or, he might take the ark and show that the mercy seat might have been made of pewter or lead and have served the purpose just as well as did the pure gold.

If three acts so different as immersion, sprinkling and pouring may equally well symbolize and show forth the great fact of regeneration which baptism is to represent, then surely such smaller differences as mentioned above should not invalidate the symbolism of these Old Testament institutions. After he has gone through the whole Old Testament, and shown how carelessly the directions were all given, that there was always left room for choice between animals and materials and forms in all these significant rites of the Old Dispensation, he would be prepared then to show us how venerable Baptists are for supposing that only one form can, most adequately, express a certain truth or fact of the Christian life, and that our Lord was too wise and too perfect to institute one less fitted with the one best fitted to this end. We hope our brother may take up this line of cumulative argument, and give us the result of his investigations in the Witness. We promise to publish it entire in the MESSENGER AND VISITOR, and take the consequences.

Perhaps he might help his argument in another way. Let him go to the Old Testament and find instances in which it was permitted the Israelites to give meanings to words used by God's prophets which they did not bear at the time the prophets spoke them. After he had shown us a few scores of such cases, he would then be prepared to castigate us soundly for refusing to accept for baptism a meaning the word did not have when our Lord used it in giving his command. We assume, of course, that our brother is too good a Greek scholar not to know that baptism literally never meant to sprinkle or pour.

Thirdly: Our brother charges us with ritualism because we will not accept for baptism what the word, expressing the command, does not mean. Very well; if he thinks the ritualism, we cannot help it. But we intend to accept nothing for baptism except what our Lord said was baptism, having more confidence in his wisdom in giving his command, than we have in those who have changed it, and preferring to be loyal to him and take censure from the prejudiced and ungenerous, than to gain their applause, while perhaps losing their respect through proving untrue to him. But about this ritualism: has our brother ever read the Westminster Confession, which is the great standard of his own church? We will refresh his memory with some extracts. Here they are:

I. Baptism is a sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to signify and seal the Covenant of Grace, by his ingrafting into Christ, of regeneration, etc.

V. Although it be a great sin to con- temn or neglect this ordinance, yet grace and salvation are not inseparably annexed to it so that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.

VI. The efficacy of baptism is not tied to the moment of time wherein it is ad- ministered, yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such, whether of a, e or infants as that grace becometh unto them, according to the consent of God's own will, in his appointed time.

implication that Baptists cannot do their duty to these because of holding to the idea that we must obey our Lord just as he has commanded us, is a fallacy. The more exact and loyal we are in following one of his instructions and pressing them on others, the more so should we be in all. Our record is not what it ought to be; but Baptists were the pioneers in organized modern missions. We had from the last reports that they have more converts in missionary lands than any other body to- day. Indeed, American Baptists have about as many as all the other American Chris- tians put together. They have need to be ashamed before their Lord that they have done so little; but it is not for brethren of other denominations to take up very much of a reproach against them. We should do a hundredfold more than we have done; but proving recreant to our ideas of one of Christ's commands will not help us to be more loyal to the great commission.

A NEW DEPARTURE.

The topic before the Baptist Ministers' meeting in Boston, on the 5th instant, was a very interesting one indeed. It was "A New Departure in Sabbath School Work." It was opened by pastor Ryder of the Central Square church, East Boston, who, after some introductory remarks, outlined the system he had adopted among his own people. He criticized present methods as inadequate. Children are made to study the same portions of scripture as adults. The principle upon which the international lessons are selected was a very occult one, and the arrangement of lessons was not fitted to give any connected or systematic idea of scripture truth. As the function of scripture teaching had been relegated to the Sabbath school, and children there received the chief part of their biblical instruction, the result was that the generation was growing up with very crude notions of Bible truth. He proposed to attempt a remedy in his own church by a radical change in the whole method of Sabbath school work.

In the first place, there was to be no separation between church and Sabbath school. The officers, in connection with the school were to be church officers. Then the school is divided into four departments. The first contains the children under eight years of age, unless some should graduate out of this grade before that age. These were to be taught with the help of models and pictures. Scripture history is to be taught by a connected series of Bible stories. They are also to learn a short catechism of scripture truth, and commit to memory certain more important passages of scripture truth. The second contains, generally speaking, those from eight to twelve years of age. In this in- termediate department they are to continue the study of Bible history, and take up scripture geography, the names of the books of the Bible, a general outline of their contents, and commit to memory articles of faith and covenant. The third or junior department is composed of those from twelve to twenty, and to take up the study of the International lessons; but keeping up their review of what they have gone over in the lower grades. The fourth department, the senior, contains those who have graduated from the other departments, in which it is hoped they will remain as Bible students all their lives. They are to engage in general Bible class study.

There seemed to be the general opinion, among the ministers, that something more was needed than our present Sabbath school teaching. It is too soft, without system, and superficial. Dr. Moxon gave an instance of the general ignorance of the Bible. He was at table with a large number of people well educated on other sub- jects. He asked them whether the prophecy of Hosea was before or after the Psalms. About as many said before as after, and none recalled the fact that there is no prophecy of that name.

Mr. Rhodes and others recommended pastors' Bible classes for teachers and all who would attend, on a week evening. They had found them very helpful to their flocks.

We give the above on 'line, hoping it may give some valuable suggestions to our pastors. It is true with us as with our American brethren, that our Sabbath school instruction is inadequate.

REFORMED BAPTISTS.

As many of the readers of the MESSENGER AND VISITOR are aware, the ministers ex- cluded from the F. C. Conference, Bro. H. Coy, from whom our Western Association of New Brunswick withdrew fellowship last July, and a Methodist minister, together with a number of laymen sympathizing with the instantaneous and entire sanctifica- tion idea, met in Woodstock and organized themselves into a new denomina- tion. The following are the names of the ministers and licentiate from the F. C. Baptists: G. W. McDonald, G. T. Hartley, W. Kinghorn, B. Colpitt, B. Trafon, J. Grosvenor, W. B. Wiggins, A. Hart, A. Kinney, — Baker. The chief points in the doctrinal basis upon which they agree are open communion, instantaneous and entire sanctification, and the reception of Pedobaptists as members of their churches. This last tenet makes them Reformed Baptists of a strange type. This is made a part of the basis, no doubt, to enable them to gather in the Methodists who sympathize with their views of sanctifica- tion. It is just possible that this tenet may

alienate from them some of the sympathy of the Methodist denomination generally, as it may not be agreeable to its leaders to have a bid made for a portion of the mem- bership of many of their churches. It must, also, cut them off from the support of all true Baptists who do not wish to see baptism ignored by saying practically that it is not necessary to church mem- bership and its privileges.

It is too soon to know whether they will carry any churches with them; our Free Baptist brethren hope they may not. Of course it is a time of considerable ferment; but it is certain that those who cannot agree had better separate, and those who do agree had better unite together when practicable. The F. C. Baptist body will be better off without this conflicting element, and, if this belief about sanctification and its constitution of a church has any mission, by all means let those who hold it hand themselves to push it. The course of events will, in the end, throw great light upon the whole movement. We have no hard words to speak to these brethren, but we believe them in serious error, however conscientious they may feel to be, and we cannot wish them success in winning ad- herents. We hope our churches may be kept free from these new and disruptive ideas, which, practically do not make the average of their professors any higher than that of other Christians. The doctrines which have been held by the best men in all the ages and have helped build their towering christian characters have a high presump- tion in their favor over these newer ones, apart from scriptural teaching altogether. We should all long and pray for real sanctification; but real sanctification of nature is not a mushroom which springs up in a day.

THE WEEK.

The British parliament are discussing the question of the extension of the Ash- bourne Act. The government propose to apply the clause to shorten the debate. At a Parliamentary election in Yorkshire a Gladstonian was elected with a majority slightly reduced from that of the last general election. It is expected that the present session will be short, as the government propose to drop several important measures.

The enquiry before the Parnell Com- mission drags its weary length along. The counsel for the defence are still rehearsing all the crimes, etc., of the Land Leaguers, not touching the point for which the court was created, to see whether the Times' charges against the Irish leaders can be sustained. The counsel on the other side threaten to throw up their briefs unless there be some limit put to enquiry which does not touch the real point. Now the court is to listen to a rehearsal of what sympathizers with the League in America have said, and the nation will be called to pay the big bill run up.

The mystery enshrouding the White- chapel murders still continues. The police suppose they have clues, and they prove to be no clues at all. The pressure became so great upon Sir Charles Warren, chief of police, that he wrote a letter to a periodical complaining of the government service, in defence, and upon receiving a reprimand from the Under Secretary, resigned.

There is just a little symptom of un- pleasantness on the continent. The Ber- lin Post says: "The increase of France's military force brings us nearer to war. This increase is being made at a rate with which the peace powers are scarcely able to keep pace. The same remark may be applied to Russia, the increase of whose military strength cannot be explained as a defensive measure." It is also stated that the Emperor of Austria has refused to meet the Czar at Berlin unless he with- draws some of the troops; he has massed upon his frontier.

French republicanism threatens to be- come of a very ultra type. A committee on the revision of the constitution have reported, advising the deputies to abolish the senate and the presidency. How would it do for the Dominion and the separate provinces to follow this advice? The cor- responding bodies and officials? So far as practical utility is concerned, could we not more readily spare them than the money they cost us?

Little was heard of the Prohibition party in the United States, during the last days of the presidential contest, in the public press. It now comes to light that more campaign literature was sent out from Republican head quarters against the Third party than against the Demo- crats. No means were left untried, how- ever unfair, to stampede the prohibition vote. Notwithstanding all this and the fact that the Republicans made a bid for the temperance vote and there was the clear tariff issue, the vote for Fiske was about double that for St. John four years ago. It reaches about 300,000. The indications are that, had there been nothing more than the ordinary squabble over mere party issues, the Third party vote would have been double what it was. It has the vitality of a great principal behind it.

ness capitalists is a powerful weapon in this venal age. A struggle is in progress in the United States courts to break down the great Sugar Trust, which is fishing millions out of the pockets of the people. If the effort is successful against this trust, other trusts will be attacked.

There is ground for hope that the cruel slave traffic in eastern and central Africa will shortly be suppressed. A triple alliance has been entered into by Germany, England and France to blockade the eastern coast, exercise the right of search in the case of a suspected vessel, no matter to what nationality she may belong, and effectually prevent further exportation. Italy, too, is eager to join this alliance. That military operations in the interior are also contemplated by England at least, is foreboded by the recent notification given by that government to one of the principal missionary organizations to with- draw, temporarily, its workers.

QUESTIONS.

Do you consider it proper for the deacon of a Baptist church to have a cider press, and to make cider for his own use, and also press it for all who may favor him with their patronage? No less proper for a deacon, *per se*, than for any church member. The following from a decision of a United States judge, a few days since, will throw light on the general question: "Cider is so an intoxicating liquor, for it is common knowledge that a fermented beverage which contains from five to ten per cent. of alcohol, which is freely drunk by the glibful, will produce intoxication. This is a fact of daily observation in com- munities where such beverages are sold. Whisky contains from forty to fifty per cent. of alcohol, and cider contains one-fifth as much alcohol as whisky, so that drink- ing a pint of cider is equivalent to drinking one-fifth of a pint of whisky. But to bring it under the operation of the liquor laws of the state it is not essential that it should be an intoxicating liquor. It is enough that it is a 'winous or fermented liquor.'" Not having lived in an apple district, we have no personal knowledge of the evils of cider drinking. Pastors of churches in such districts have told us, however, of the sad results of this indulgence, in the dead- ening of religious sensibility and in forming an appetite for the stronger intoxicants. This, taken in connection with the facts mentioned by the judge, bring our making upon the same platform as brewing liquor. There is a difference of degree only. It is needless to add that our advice is for all Christians, and everybody else, for that matter, to keep out of the cider business, where cider is produced for purposes of drink. In this way only can one keep from being a party to the evils of the cider drinking habit, both as it is injurious in itself and leads to drunkenness.

Should a Baptist church allow their aged and worthy poor to go to the poor- house? The asking of such a question should cause every true Baptist to blush for shame. For a church to desert their aged and infirm, and allow them to go to the poor- house of the pauper and the friendless, is an outrage against brotherly love. If fellow members are to be abandoned when they need help most, what a farce to call them brethren and sisters! The Saviour says, "Love one another as I have loved you;" if He gave up all and suffered all rather than desert us in our terrible estate, can a church claim to be within even telegraphic sight of this command when its combined membership are unwilling to furnish the little it would need from each to keep a brother or sister from the humiliation and the heart-ache from a sense of desertion by those who had pro- fessed to love them, which the pauperism and its cold, cheerless life must bring. Is this the way any church member would wish to be treated were he poor and aged and broken? Can the members of a church adopting this course claim to be acting according to the second great command- ment? If any church have thought of such a thing, it must have been through a careless want of consideration, of which they will be ashamed. Who that should thus desert one of Christ's little ones would care to hear him say, at the judg- ment, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Would it not be a curse?

Ministerial Conference, St. John.

At the last meeting of the Conference Rev. C. H. Martell was appointed president and R. V. G. Mellick re-elected secretary. Eight were received into Leinster St. from Marsh Bridge Mission, three of whom were baptized by the pastor, Rev. Mr. Gordon. Rev. A. E. Ingram, the new appointed city missionary, reported the work of the mission was in a prosperous condition; quite a number are anxiously inquiring at the interest deepening. Rev. Mr. Hartley reported one baptiz- ed and two received by letter into Carlisle F. C. Baptist church. On the 19th, the Conference met again. A large number of ministers were present. Reports were heard from Bro. Gates, who gave an account of his trip to Hampton, where he attended the quarterly meeting, and of the Thanksgiving service held in German Street church. Rev. H. G. Mellick preached the sermon and R. V. M. Spencer read an original poem appropriate for the occasion. Rev. Mr. De Wolfe of Hampton, was present and reported a good interest in a

work manifested by the church. We are sorry our dear brother's health is so feeble. Rev. Mr. Botwell, pastor-elect of Leinster street church, was present and received a warm welcome to the conference. Elder Capp reported having visited Florenceville, N. B., and preached several times. Bro. Fry reported the work of Carlisle moving on pleasantly. One was baptized, and others are manifesting some anxiety in regard to their soul's salvation. The other ministers in charge reported the work in their respective churches in an encouraging condition.

The conference accepted the kind invita- tion of Bro. Gates to meet in German street vestry for the ensuing quarter. The thanks of the conference was given to the ladies of Leinster street church for the use of the parlor in which it had been meeting for some time past.

The discussion on the "Biblical Idea of Sin" was opened by Bro. Gordon. A very lively discussion followed, in which all took part. For next meeting it was decided we would give synopsis of the books we have read during the two weeks. Closing prayer by Bro. Ingram.

The Convention Fund—One Plan.

There may be a suggestion of practical value for some worker in the plan adopted in connection with our first quarterly col- lection for the Convention Fund. The usual announcements were made on the preceding Sabbath, and a sermon preached on denominational work and the grace of giving; but a steady down pour prevailed to prevent four-fifths of the usual congrega- tion from attending. Early in the week the following appeal and envelope were prepared and printed, and on Friday and Saturday thoroughly well distributed by eight or ten of our young people. The result was cheering; the people responded nobly. Not a few of the young Christians presented their offerings, with many other members of the church and of the congrega- tion. The collections realized within a few dollars a quarter of the amount sug- gested in the appeal. F. D. CRAWLEY.

CONVENTION FUND, 1889-90.

1st Quarterly Collections, Sunday, Nov. 4th.

It is the Pastor's duty to make special appeal on behalf of our denominational work. Our Foreign Missions require this year..... \$13,000. Our Home Missions..... 9,000. Acadia College..... 4,000. Let us aim to contribute this year One Thousand Dollars. It is not too much for us to do. We can do it. Let each purpose that it shall be done. Remember: Progress is the Law of the Kingdom.

God is leading his people forward, in this day, with amazing rapidity. He is ever enlarging His work. He needs more constantly greater. Therefore, let all, both brethren and sisters, young men and maidens, old men and children, do more in this year of grace than ever before. What will you give on Sunday, Nov. 4th? Please place the envelope, with your gift enclosed, on the plate Sunday morning or evening. If unable to be present, send by another, or hand in during the week. "For the love of Christ" and "In His Name" give prayerfully, cheerfully, liberally. PASTOR.

CONVENTION FUND.

REQUIRED THIS YEAR: Foreign Missions..... \$13,000. Home Missions..... 9,000. Acadia College..... 4,000. Name: "Go ye into all the world and preach the gospel to every creature." MARK 16: 15.

A Thanksgiving Service at Wolfville.

A Thanksgiving service was held in College Hall at 11 a. m. of Thanksgiving day. President Sawyer, Dr. T. A. Higgins, and Rev. G. E. Good took part in the service. The music, which added much to the interest of the meeting, was given by the college choir, with Mr. H. N. Saw as leader. The sermon was by Rev. S. McC. Black, of Kentville, and was one of unusual excel- lence, thoughtful, stimulating, earnest. He referred to the features of our national life, our government, our relations to the empire, our industrial pursuits, our connection with the United States by friendly ties, as causes of thanksgiving; and then he glanced at some of the perils which beset us, and set forth the duties which come to us as Christians on account of these facts. This is a day, the day of salvation. If Paul, with all the heathen- ism and paganism around him, could speak of his day as a day of salvation how much more should we who live in this "grand and awful time." In the evening a Thanksgiving prayer- meeting of much interest was held in the church, conducted by the pastor, Dr. Higgins.

Correction.

Silver & Caldwell writes to correct an error as to the date of the formation of a Ladies Aid Society in Summerville, Hants. It was formed in 1871, and reconstituted in 1887. Between 1871 and 1886 it contributed \$475.

At the regu- lar, held on... received I... Wallens and M... stors D'K... of Fairview and... of Scott's, Bay... Williams, P... Campbell, R... son, of S. Fran... Lake, J. E. B... wood, Murr... Waldford, stand... and Gabrian, D... of Adroache H... Bute, Daley, of... and Morse, of M... 1. To Dalho... \$60 for outfit;... pastor. 2. To Tracad... \$50 for six m... pastor. 3. To the Sh... for one year. 4. To the M... Cape Breton, \$... Kidson, pastor. 5. To the Fair... churches, P. E... Rev. J. C. Spar... field, N. S., \$20... W. Rees, (Lia... 7. To the Q... N. B., \$150 for... Porter (Lia) an... 8. To the Try... Pastor wanted. Rev. P. S. M... work of Genera... Hayward, of H... appointed to the... Hebron, Nov. 16. After we regu... H. M. Board, I... general mission... Gysburg at... I found ev... and eager listen... ed with the nee... region, as well... our provinces. I hope Rev. I... in the MESSENG... to this matter... churches. Though I ha... general missio... can never forget... and mission fel... past two years... will be able t... to take up the v... I received at... Hantsport chur... find the people... think 'alredy... God is about... church. Hantsport, N... BELIGIOUS NEWS FROM ADVOCATE H. SUMMER VACATION, a few ob- served in order. We are praying and re- sponding. From the first River and Salt- Lord had a great power of the Seven were having meetings being a fortnight lo- resume studie another visit un- large baptisms Bro Geo. Charl- nos preaching an- etc. It will ministers to kno- and hopeful etc. A word of though some a "Bomby" active co-oper- people and wh- aid tends to ob- viewyard, their We received so- money value. was presented larger number similar liberal- of so many of our brethren and perhaps be sou- Acadia Colle- DARTMOUTH Church called St. Andrews, N. he, having ac- his duties the fl- last year. The- had a combi- embracing th- and welcome- evening was v- was well fill- and Meeting, Presbyterian Pr- together with occupied the p- the Episcopac- invited. Jud- st- that the- the pe- with- Atled, but L-

Home Missions

BOARD MEETING

At the regular meeting of the H. M. Board, held on the 17th inst.

REPORTS

Reports received from General Missionaries Wallace and McGregor; from missionary pastors Dykeman, of New Glasgow, Sparrow, of Fairview, and St. Peter's Road, Freeman, of Scott's Bay, Davison, of River John, Williams, of St. Andrew, Vincent, of Campbellton, Irvine, of Tobique, Henderson, of St. Francis, Langford, of Dartmouth Lake, J. E. B. Kneay, of Millford and Greywood, Murray, of Springfield, Corry, of Welford, and Armstrong, of Soreau's student missionaries McQuarrie, of Fourch and Gabarus, De Wolf, of Bailie, Jenkins, of Advocate Harbor, Eaton, of Point de Bate, Daley, of Andover and Grand Falls, and Morse, of Musquash.

GRANTS

- 1. To Dalhousie East church, N. S., \$60 for current year. Rev. W. J. Blakney, pastor.
2. To Tracadie church (African) N. S., \$50 for six months. Rev. D. McLeod, pastor.
3. To the Shelburne church, N. S., \$100 for one year. Rev. L. J. Tingley, pastor.
4. To the Margaree and Mabon churches, Cape Breton, \$75 for one year. Rev. F. A. Kidson, pastor.
5. To the Fairview and St. Peter's Road churches, P. E. I., \$140 for current year. Rev. J. C. Spurr, pastor.
6. To the Greenville and Westchester field, N. B., \$200 for one year. Bro. W. W. Rees, (Liaison) missionary.
7. To the Q. Twenty field, York county, N. B., \$150 for one year. Bro. James A. Porter, (Liaison) missionary.
8. To the Tryon field, \$150 for one year. Pastor wanted.

APPOINTMENT

Rev. P. S. McGregor having resigned the work of General Missionary, Rev. A. H. Hayward, of Hartland, Car. Co., has been appointed to that work for six months.

HEBREW

A. CONROD, Nov. 16. Cor. Sec'y H. M. B.

Home Mission Work

After we left the Eastern N. S. Association, at the request of the secretary of the H. M. Board, I spent some weeks doing general mission work on mission fields in Guysborough and Halifax counties.

I found everywhere crowded houses and eager listeners, and have been impressed with the need of more laborers in that region, as well as in many other places in our provinces.

I hope Rev. I. Wallace's communication in the MESSENGER and VISITOR in reference to this matter will not be forgotten by the churches.

Though I have turned aside from the general mission work for the present, I can never forget the needs of the churches and mission fields where I labored for the past two years. I hope the H. M. Board will be able to send another missionary to take up the work without delay.

I received and accepted a call to the Hantsport church, a few days since. We find the people here very kind; and I think already there are indications that God is about to revive his work in this church.

P. S. MCGREGOR.

Hantsport, N. S., Nov. 16.

Religious Intelligence

NEWS FROM THE CHURCHES.

ADVOCATE HARBOR.—Having spent the summer vacation upon this important field, a few observations may be deemed in order. We found the people earnestly praying and ready to work for the Master.

From the first it was felt that for Apple River and Salem, adjacent Stations, the Lord had a great blessing in store. In due time Rev. Isaiah Wallace came in the power of the Spirit and tarried a week. Seven were baptized. The interest in the meetings being but one they were continued a fortnight longer when it was compelled to resume studies. Bro. Wallace made another visit to this church and had two large baptisms; he is as apostle indeed. Bro. Geo. Crabbe, of New Brunswick, is now preaching there with much acceptance. It will ere long rejoice many of our ministers know that the music of harmony and hopefulness prevail all along the line.

A word of grateful acknowledgement, though somewhat tardy, will close this note. Besides that hearty sympathy and active co-operation so characteristic of this people and which more than any material aid tends to cheer the laborer in the gospel vineyard, their generosity deserves mention. We received something over \$200 and, by donations of various kinds, over \$100 in money value. In addition a purse of \$80 was presented to Mrs. Jenkins. Were a larger number of churches to manifest a similar liberality the exodus to the U. S. of so many of our young preachers, which perhaps be somewhat checked.

WELLINGTON JERKINS.

Acadia College, Nov. 12.

DARTMOUTH.—The Dartmouth Baptist Church called the Rev. C. W. Williams of St. Andrew, N. B., to be their pastor, and, having accepted the call, entered upon his duties the first of this month. Thursday last being Thanksgiving day, the church held a combined service in the evening, embracing thank offering and the induction and welcome to their pastor. Through the evening was very wet, the audience room was well filled. The Rev. Messrs. Cline and Manning, from Halifax, and the Presbyterian and Methodist ministers, together with the Rev. Mr. Morrison occupied the platform. Rev. E. T. Mellor, the Episcopalian clergyman, was also invited. Judge Johnston, who presided, stated that he had received a very kind reply from the presiding gentleman stating that he would be most glad to be happy to attend, but that his arrangements called

him from the town and he was afraid that he would not return in time. He expressed his kindly wishes for god sympathy with the church in all her work. The Episcopalian ministers who have of late years been in Dartmouth have been an exhortation that it is particularly pleasant and cheering to come across one with views broad enough to take in other denominations, and who does not set aside the doctrine that their commonness is the church and the only church. The meeting opened with singing, reading the Scriptures and prayer, after which the chairman briefly stated the objects of the meeting and called upon Rev. Mr. Cline to give to their new pastor, on behalf of the church, the right hand of fellowship, which he did, and followed as with an excellent address, alluding to the old college days when they were students together and to the friendship then formed, and setting forth in graphic language the duties, the hindrances and the rewards of a faithful pastor. The address was well received, the welcome hymn, 950, Psalmist, was sung, and the new pastor was called up. It was a trying position to be placed in, but Mr. Williams proved himself equal to the occasion. In language at once feeling, elegant and eloquent he replied. Those who listened to him for the first time were deeply impressed, while those who had heard him before felt that he had met their raised expectations. The Rev. Mr. Manning was then requested to deliver a charge to the church. His forcible language he laid before them their duties and their responsibilities, showed the object of their night and ought to assist their pastor in his arduous work. Mr. Manning was at his best, and that will be sufficient guarantee to all who have ever heard the reverend gentleman of the excellence and timeliness of his remarks. An anthem was sung by the choir after which the choir of this church were delivered by Rev. Mr. Brown (resident Methodist) and Rev. Mr. George (resident Presbyterian) and Rev. Mr. Morrison. The meeting then closed with prayer and benediction by the pastor. Everything passed off pleasantly there was no jarring note of discord to mar the harmony, and everyone seemed to have enjoyed an interesting and to have had a profitable time. Mr. Williams commences his pastorate with every indication that success will attend his ministrations. His pulpit efforts are above the average. He is genial, social, and friendly, and above all, consecrated to his work, and is already highly esteemed and is fast making himself a general favorite; and the outlook is that the Baptist Church in Dartmouth is entering upon a career of aggressive usefulness. Too much praise cannot be accorded to the choir for the choice music, artistically rendered, that they provided. Special thanks are due to the young lady who, in the absence of the organist, so ably and efficiently presided at the organ, and added so much to the pleasure of the meeting.

Nov. 15.

Nov. 15.—We baptized two at Greenfield last Sunday in October.

J. E. BLAKNEY.

Nov. 10.

WOLFVILLE.—Rev. I. J. Skinner, of Tyron, P. E. I., preached an interesting sermon to a large congregation here Sunday evening, 11th inst. He has placed his son in Horton Academy to receive the diploma of Principial Oakes, Mr. Sawyer, and Mr. Morse.

ELGIN, Albert N. B.—We have had two baptismal sermons since I came to Elgin. A very fine paragonage prayer book and largely paid for, situated in the centre of the village. Prayer a d Conference meetings well sustained in the different sections of the field, and the people as a whole are generously helping forward the work. The MESSENGER and VISITOR is not as extensively circulated as it should be, but we are hoping for an improvement in this regard. Farming operations have been seriously retarded by early frosts and wet weather. The wheat crop is a very light one.

SOUTH MOUNTAIN, N. B.

An interesting baptismal service took place at South Mountain on Sabbath morning, Nov. 15. The candidate is a niece of Hon. A. F. Randolph of Fredericton. Rev. Isa. Wallace administered the ordinance. The Lord's Supper was also observed. The new Baptist meeting house is nearing completion and is a credit to all concerned. Mr. Howard Worden has been holding religious services in this community as an evangelist and is about to seek membership in the Baptist denomination, and to enter the Union Baptist Seminary at St. Marius. He is a promising young man and his efforts to do good are appreciated.

NEWCASTLE BRIDGE, QUEENS CO. N. B.

A W. M. A. Society was formed at this place on the 11th inst, with Mrs. Reuben Flowers, president, Mrs. A. L. Bailey, treasurer, and Mrs. E. Bailey secretary. A public missionary meeting was held in the evening, at which addresses were given by Sisters W. J. Stewart, C. E. Martell and N. C. Scott, and a collection of \$5.41 taken.

MILTON, QUEENS CO. N. B.

The W. M. A. Society of this place propose to give parlor entertainments, monthly, dividing the proceeds between Home and Foreign Missions. The first of these on the evening of the 8th inst, was held at the parsonage. A pleasant evening was enjoyed and \$3.50 realized.

PERSONAL

Rev. I. W. Porter received a Thanksgiving gift of a beautiful fur coat, the first of the season. Bro. G. W. Boggs, M. D., at the close of the Thanksgiving service, presented the coat on behalf of the ladies of the Parsonage church and congregation, conveying with it many warm expressions of appreciation. As might be expected in such a church, the spiritual outlook is hopeful.

Bro. Hinson preached at Ruggles street, Bonaville, during his vacation, and Bro. Gates at the Old Cambridge church. It is needless to say that they were heard with delight by these congregations. It was interesting to see the provincialists flock around them at the close of the services. These honored brethren have no reason for fear comparison with the preachers of Boston or any other city. We are thankful to have them, and shall be ever more thankful if our churches are able to keep them.

The Leinster St. church, St. John, has secured the services of Rev. E. M. C. Bottrell for pastor. At his own suggestion, the engagement is for only three months, to give pastor and people opportunity to become acquainted with each other before committing themselves to a longer one. Bro. Bottrell was pastor of Parliament St. church, Toronto, for nine years, and of the Baptist church in Brookville, Ontario, for ten years. Since then he has been in Harrisburg, Pa. From what we ourselves know of our brother in

the west, and from what we have heard of his record, we are sure the friends at Leinster street are to be congratulated in securing his services as a successor to their late vigorous and successful pastor. There seems to be the special leadings of providence in the matter. We are sure Bro. Bottrell will receive a hearty welcome from our ministers.

NOTICES

The next quarterly meeting of the Baptist churches of York and Sunbury counties will be held with the Baptist churches at Fredericton, commencing on Friday, the 14th Dec. at 7 o'clock p. m. The brethren will please remember that according to the constitution, such church is requested to prepare a letter to be sent and read at the quarterly meeting. Rev. C. Currie is to preach the quarterly sermon alternately, Rev. E. H. Thomas, Brethren, be sure and let your churches be represented by the best material you can.

T. A. BLACKBURN, Secy. Treas.

Kewick Ridge, Nov. 16.

Marriages

McMILLAN-RODGATE.—At Grand Falls, by Rev. E. W. Cline, on Nov. 12, John P. McMillan, of Grand Falls, to Miss Martha Rodgate, of the same place.

HOBBS-HOBBS.—At the Baptist parsonage, Upper Gagetown, N. B., on the 14th inst., by Rev. W. E. McIntyre, Reuben Hobbs, of Burton, Sunbury Co., and Miss Augusta Hobbs, of Upper Gagetown, Queens Co.

IRVING-SHANNON.—At St. John, at the residence of the officiating clergyman, Rev. H. G. Mellick, Nov. 15, Mr. John E. Irving to Miss Hattie J., second daughter of Capt. George Shannon, all of St. John.

CROSBY-WHELOCK.—At Berwick, on the 13th inst. by Rev. E. O. Read, William J. Crosby, Eng., of Granville, N. S., and Mrs. Liza C. Wheelock, of Berwick.

FOOTE-BURRELL.—On the 10th inst., at the residence of the bride's father, Milton, Yarmouth, by Rev. M. B. Shaw, Esq., Capt. John Calvin Foote, of barque M. and E. Cann, and Miss Jane C. Burrell, daughter of W. J. G. Burrell, Esq.

WRIGHT-NEVERS.—At Portland, on the 15th inst., by Rev. A. B. McDonald, Frederic A. Wright, of Portland, and Laura E. Nevers, daughter of George Nevers, Esq., of Cambridge, Q. C.

McLAUGHLIN-SWART.—At Salem, Albert Co., on the 13th inst., by Rev. W. Camp, Edward E. McLaughlin to Miss Eliza N. Steeves, both of Hillsboro, N. B.

ALLAN-STEWART.—In the Baptist church, Carleton, St. John, Nov. 6th, by Rev. J. A. Ford, H. A., Rev. E. A. Allaby, Tyne Valley, P. E. Island, and Miss Eva O. Stewart, of Carleton.

SHOULDS-ASHLEY.—In the Baptist parsonage, Carleton, Nov. 14, by Rev. J. A. Ford, B. A., Mr. Charles Shouls, of Portland, N. B., and Miss Laura Ashley, Carleton.

KENNY-CHURCHILL.—On the 15th inst., at the residence of the bride's father, Milton, Yarmouth, by Rev. Mark Bailey Shaw, B. A., Esq., Rev. E. W. Cline, of Carleton, and Miss George Churchill, daughter of Capt. George Churchill.

WALLEY-DIMOCK.—At Newport, N. S., Nov. 15, by Rev. A. Freeman, Mr. O. G. Walley to Miss Sadie M. Dimock, all of Newport.

DOW-KENDRICK.—At the parsonage, Carleton, N. S., Nov. 12, by Rev. I. W. Porter, B. A., Esq., and Rev. A. A. Kinkaid, both of Diligent River, N. S.

THOMPSON-McNAMARA.—At the parsonage, Parroboro, N. S., Nov. 16, by Rev. I. W. Porter, W. A. B. Thompson, conductor of C. C. & R. Co., to Miss E. J. McNamara, both of Parroboro, N. S.

Deaths

BOWERS.—At Brighton, Shel. Co., N. S., Nov. 3, quite suddenly, Mary Emma, aged 79 years, beloved wife of Henry Bowers. Our sister was baptized in 1882 by the Rev. P. O. Foster and joined the church at Osborne, of which she constituted a consistent member up to her death. The funeral was conducted by the Rev. F. Potter assisted by the Rev. Mr. McKinnon. May her soul rest in peace and be reunited with her motherless infant.

NICKERSON.—At Argyle Head Yaf. Co., N. S., Nov. 4, Mrs. Abigail Nickerson, aged seventy-four years, widow of the late Deacon James Nickerson who was so long a prominent leader in the work of the Argyle Baptist Church. Mrs. Nickerson has been a consistent believer in Christ for nearly half a century. During all of this long period she has been actively engaged in Christian work. Taking an earnest part in every enterprise for the advancement of our Master's kingdom. For several years Mrs. Nickerson has endeavored to do good by her own hands, but through all her trial she has maintained in a high degree that patience and cheerfulness which, under such circumstances, can only be experienced by those who are fully trusting in the love of Jesus. Our departed mother in Israel leaves six sons and five daughters, and a large number of grand children. On Wednesday afternoon Nov. 7, the writer conducted her funeral services from her late residence, the number of relatives and friends who were present being very large. A gaily decorated and well-attended funeral procession followed to the funeral home in the Baptist Church to hear a funeral sermon, founded on 1st Cor. 15-49, "As we have borne the image of the earthly, we shall also bear the image of the heavenly"; the subject being Christian immortality. A. V. B. (New England papers please copy.)

HAWKINS.—At Leodors, Oct. 29, Mrs. Nancy A. Hawkins, aged 72 years, the advanced age of 95 years, 6 months. About thirty years ago, our sister possessed faith in Christ, and united with the church in this place, and remained a consistent member until removed by death. Though deprived of the privilege of meeting in the church, she was ever ready to do good and old age, yet she was always able to give a reason for the hope within her. All of her children, consisting of five sons and one daughter, preceded her to the better land. As she neared the end of her journey her faith grew stronger.

ARCHIBALD.—At South Branch, Upper S. M. Co., Oct. 22, Dr. James H. Archibald, aged 80 years, eldest son of Samuel B. Archibald, of Upper Musquodoboit. Born Nov. 15, 1808, he was one of a family of twelve, only four of whom survived him. At the age of 22 he set out

where he has spent his life. Then he married on Feb. 1, 1830, Rebecca, daughter of Abraham McQuarrie, of Soreau's, for 58 years they lived together, raising a family of 11 children, 4 of whom have passed into rest before him.—Dekie, Judson, Mary, and the late A. N. Archibald, for some time secretary of H. A. B. and T. Society, Halifax. Rev. E. N. Archibald, Clementine, N. B., and Rev. I. C. Archibald, Chatham, India, are the children and young ones now living. He saw all his children converted and baptized in early life. This he spoke of with humble thanksgiving on his deathbed. He was the second man to profess by immersion in Soreau's Valley, going all the way to Quodloo, 25 miles, for that purpose. Mr. Archibald was highly respected by his family, the large circle of his acquaintance, and the Baptist church in which he exercised the deacon's office with great credit for about 40 years. Many things about his life are of interest to his countrymen, and his intelligence. He taught his family to make the best use of spare moments, memorizing gems of thought from literature and the Bible. For this reason his public addresses on temperance, in the Sunday school and the church were enriched with the best thought. His own piety and public worship were attended as the rule of his life. He engaged in religious conversation with all with the same ease and frequency as on other subjects. He made men believe that it was his choicest theme. During the last two years he had exhibited patience in much suffering. A few nights before his death he awoke and said to his eldest daughter in attendance: "I have had a wonderful night. I asked the Lord to lead my mind and heart, and he has answered my prayer. My mind has been so heavenly things all night. Tell the friends what I have said, that they may hope for life and salvation in the merits of the dear Redeemer." Thus passed away a man of God, of whom it will long be said, "He being dead, yet speaketh."

CLARK.—Mrs. Geo. M. Clark professed religion some fifteen years ago. She was baptized and united with the church at Cole's Harbor, N. B. She has since resided in different places, but has remained a member of the church at the above place. In May last she moved with her husband and family to Woodstock, when after two weeks of suffering she died three weeks ago, leaving a husband and several children to mourn their great loss. The Lord sustain and comfort the sorrowing. E. J. G.

WESTALL.—Bro. Wm. Westall, of Upper Woodstock, who passed to his rest a few days ago, was for many years a member of the Main St. church that used to be. Since the church has ceased to be, he has attended service at the other churches. He was advanced in years, and lived a mile out of town, and used not to feel at home in any other church after his own was broken up. But he still trusted in Christ even to the end, and we believe that he has gone to his rest with a far better hope than he had when he was advanced in years, and lived a mile out of town, and used not to feel at home in any other church after his own was broken up. But he still trusted in Christ even to the end, and we believe that he has gone to his rest with a far better hope than he had when he was advanced in years, and lived a mile out of town, and used not to feel at home in any other church after his own was broken up. 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THE HOME.

If We Knew.

If we knew the cares and crosses growing round our neighbor's way, if we knew the little losses, surely grievous, day by day, would we then so often chide him for his lack of thrift and gain, leaving on his heart a shadow, leaving on our life a stain?

If we knew the clouds above us held but gentle blessings there, would we turn away all trembling in our blind and weak despair? Would we shrink from little shadows lying on the dewy grass, while 'tis only birds of heaven just in mercy flying past?

If we knew the silent story, quivering through the heart of pain, would our unthought dooms to doom them back to haunts of guilt again? Life has made a tangled crossing, joy hath many a braid of woe, and the obscure, tear-pained and whitest, this the blessed angel knew.

Let us reach into our bosoms for the key to other lives, and with love toward erring nature, cherish good that still survives. So that, when our dirobed spirits soar to realms of light again, we may say, "Dear Father, judge us as we judge our fellow men."

—Our Own Fireside.

Agnes and the Flowers.

Agnes sat in her little room, over the shop, trying to study her Latin lesson. She was not really thinking about the lesson, however—her thoughts were in the school-room, around the corner of the next street.

The girls had stood by the window, at recess, and chatted together about birds and flowers. The fancy seized them, as it has done many a girl to name her favorite flower, and to be called by it awhile. "There must be something in us that will make the particular flower we choose seem just the right one for us," said Emily Hartman.

"Do you mean something in our character, or something in our circumstances?" asked Clara Russell. "Oh, both! For instance, Amy Grey won't think of choosing the rose, would you, Amy?"

Amy's face flushed, she dropped her head, but made no reply. The girls one after another, "The lily is for Amy," whispered Gertrude. "If we were to have a May party, we should certainly choose her for our queen."

"Lon must take the ivy," suggested another. "That means, dear, that you are ambitious. No one but you can have the ivy." The flowers and the girls were named, one by one, till there were no more flowers, and but one more girl—Agnes.

The bell for study rang just then, so that no one had time to remark upon this, if, indeed, they gave it any thought. Agnes, however, had a great deal to say to herself, on the subject both then and in the afternoon, when she sat in the little room, over the shop, trying to study the

Latin lesson. She thought of the girls, by name, each in a beautiful home! It seemed the most natural thing in the world to call them after the flowers! An easy thing, too, for them to live the life of flowers! Agnes said a little under her breath, "Her eyes wandered from the lesson to the street, just in time to see Amy pass in a pony phaeton. She looked very sweet and cool in her pretty blue lawn and white straw hat."

"Our Lily!" thought Agnes, bitterly "just the flower for her—she needn't take so more thought for her life than the lilies take for theirs. It's horrible to be poor and to be obliged to live over this shop! If things were only as they used to be!"

Agnes thought sorrowfully of the time when they lived in a handsome house, and felt no care about money matters! "If only Uncle Robert would come back from India, and help father out of these business troubles," she said. "I must leave school soon, I suppose; father said he didn't know how he could pay my last term-bill. Oh, dear! Poor Mary had to leave, to make it so that I could not! I know she felt dreadfully sorry. Oh, what's the use—I cannot study this afternoon! I must give up, and have a good cry! A flower indeed! I'm not a flower!"

"You—why, you are something of ten times more use than a flower!" said Mary, coming in on tip-toe. "Mother, says you are a sunbeam! But, Agnes, mother has a headache—I am trying to keep baby quiet, but it is such a tiresome work; perhaps you would come and help when you get through with that lesson?"

"Oh, of course I can come! Every one supposes that I can get on without the least bit of rest," Agnes said hurriedly. "I must look up a book on flowers, and use it as a text-book for my lesson."

"Something at school has vexed her," she thought. "Mother wouldn't call her a sunbeam just at this moment. Oh, well, the sun must go under a cloud now and then."

"Some days must be dark and dreary," hummed the little woman, going away as softly as she had come. "Poor Agnes," she thought, "why didn't I find out what vexes her? It is so to talk over one's troubles now and then. So back she went, and, peeping in at the open door, she said:

"What is it, Agnes, won't you tell me?" "Oh, it's everything!" exclaimed Agnes. And then she told Mary about the flowers, and how there was not a flower for her, and that this had set her to thinking. "I am glad that you told me," said Mary. "And I am glad that I read that poem yesterday. I know just the flower for you—it is the snap-dragon."

"Snap-dragon?" cried Agnes, half-veiled, half-annoyed. "I don't know anything about the snap-dragon. I don't like the name though." "It's a lovely flower," cried Mary. "I read a poem yesterday about flowers. It's in this old book," she said. "There is a great deal about the rose, the lily, the ivy, and all those flowers; it calls them:

"Bold in form and rich in hue, Children of a purer dew; Smiling lips and winking eyes, Meet for earthly paradise."

But it says the sweetest things about the snap-dragon. It doesn't ask to stay in green fields, and beautiful gardens, it is

willing to grow in rough places, to climb crevices in the wall:

"Pleasure, wealth, birth, knowledge, Power, To plant out the Hand-Driver! Three have each an emblem flower; So for me alone remains Lowly thought and cheerful pains. Be it mine to set restraint, Or roving wish and selfish plan."

Mine the unseen to display In the crowded public way, Where life's busy arts combine To plant out the Hand-Driver! "There! that does for you, exactly," cried Mary, throwing down the book-kissing Agnes, and running away before there was time for a reply.

"Baby is asleep still," she thought, peeping into the nursery. "I'll go see if mother would like me to bathe her head." "Thank you, dear," said her mother "you are a treasure."

"When Mary returned to the nursery, she found Agnes there. "Go take a walk in the garden, dear," Agnes said. "I'll stay with baby awhile. Afterward, order tea, and I will be the only one at table with father."

"With the baby in her arms, Agnes sat at the window, just where she could catch a glimpse of Mary swinging under the old beech-tree. It was not much of a garden, only a back yard. Still there was this one tree, besides some vines and honeysuckles. Soon Barbara came in, and took orders for tea, which, by the way, Agnes desired must be as dainty as possible. She knew that her father would be tired, and that he would miss her mother from the head of the table.

After all, though, they had a very pleasant time. Later in the evening, through the half-open door, Agnes heard her father say to her mother:—"They are both treasures! I would rather have my two good daughters than to own all the wealth of the Indies!" Sunday School Times.

THE FARM.

Box Stalls for Horses.

The stable for the horse should be of good size. The narrow dimensions of many of the stalls are a positive cruelty to horses. They are built too narrow to enable the horse to extend his limbs when convenient. He is compelled, when, in a recumbent position, to double his limbs up under him, and his legs are thus kept cramped, when they should be completely at rest. Box-stalls permit the animal to choose its position and change it at pleasure. Comfort is essential to health, and it is evident that the animal cannot be comfortable when closely tied in a narrow stall. The stalls should be kept clean, and the floor daily sprinkled with some good absorbent, as gypsum, to absorb the foul odors continually arising. Absorbents are not generally used freely enough about stables. Besides having pure air for the animal to breathe, a stable that is stored full of hay and grain ought to be kept well ventilated, and kept clean, that the impurities of the air may not penetrate these. All food should be kept as pure as possible. Cleanliness in the stable is just as important to the health of the horse, as cleanliness about the house is important to the health of the family.—American Agriculturist.

When to Plaster Clover.

The late Hon. George Geddes, of Onondaga County, N. Y., a noted farmer, and since President of our State Agricultural Society—thought the best time to apply plaster to clover was after the plants had made some growth, say after wheat harvest or clover sown in spring. His idea was that the plaster acted directly upon the root on which it was sprinkled. In support of this idea he claimed to have selected a plant having three branches of very equal and uniform growth, each about four inches in height, and standing out alike from the root. On the leaves of one of these branches a little ground plaster was carefully applied with a penknife. In three days rain came, and in a few weeks the leaves and stalks of the plastered branch were nearly twice as large and rank as those on the same plant not plastered. Mr. Geddes was a life-long resident of a region famous for its beds of plaster, and made many experiments in the use of the valuable fertilizer, in which, we may add, he had great faith.

Speaking of plaster, or gypsum, as it is called by many, it is a singular fact that the article is so little used by farmers. The prospect of all mineral fertilizers, and the one best adapted to clover, it is a rare article, extends far beyond the localities where it is dug and ground. There is cheapness insures a large use by neighboring farmers, who find it very profitable. Probably soil tillers at a distance could do as well with the plaster as those who dig it. It is a good plaster to learn to what crops it is best adapted. It is not so beneficial on strong clays as on light soils.

Marketing Hints.

It is not always possible, however, to take marketing lessons, and such help can be given without practical demonstration shall be given here: "Fine, well fed beef may be known by yellowish white fat, very firm, and of a fine grained bright-red lean. Very good beef is sometimes not very fat. That is to say, an excellent steak may only have a half-inch band of fat round it, or even less, instead of the inch that the butcher is proud to point out; but this narrow band must be fat and not gristle. Sometimes meat, instead of being covered with fat, is covered with a quarter of an inch of gristle; at others there will be the gristle, but it will have an outside layer of fat. These indications do not always show bad meat, only that it is second class. This is the case when the grain of the meat is good, and the kidney fat firm and good. Where the gristle is found in conjunction with a dull red, or, as we may borrow a term from art, to describe inaccurately, a darkish terra cotta red, the meat is to be discarded altogether.

To return to fine meat, the color differs in different parts. The leg, neck and coarse parts are, as a rule, darker than the ribs and the darker, muscularly, with white fat, and without a vein running through it. The round is of a bright, juicy looking red on the upper or tender side (which is really the inside of the leg, and less exposed in the animal to use and wear); the lower side—the "vein," as butchers call it—is paler and dryer. In a really fine round of beef, the blood will ooze from the grain as it is cut. The best cuts from such a round,

if the ox has been killed long enough surpass any other steak in flavor, and will be quite as tender. The best steaks are those which are cut before the broad band of fat is reached, but excellent ones are cut for three or four inches after this; then the round begins to decrease in size, the meat gets darker, the grain of it coarser, and suitable for a la mode beef steaks, etc., but not for "steaks."—Catherine Queen, in the Home Maker.

TEMPERANCE.

—Mayor Fosdick, of Fitchburg, after a year's trial of no-license in that city, furnishes these statistics: Arrests for drunkenness decreased 45 per cent.; occupants of jails lessened 33 per cent.; expenses for department of the poor reduced \$3,000; applications for aid reduced from 401 to 295; arrests for violation of the liquor law, 2, under license; under no license, 27.

—Prohibition in Hardin County, Iowa, has produced some marked results. It had nearly ruined the sheriff, having reduced his fees \$1,000 a year. There is not a saloon in the county, where there were thirty-five. There have been but twenty commitments against fifty in 1886.

—Dr. Dawson, of Kansas, an eminent authority, estimates that Great Britain's drink bill in 1887 was about \$225,000,000 or 10,000,000 more than in 1886.

—It appears from the figures for the fiscal year 1887, which have just been published, that 717,748,854 gallons of malt liquor were consumed in the United States during the year. Nearly all this immense quantity was produced in America, only 2,300,000 gallons being imported. The per capita consumption now reaches 11.98 gallons, or nearly eight times what it was in 1860.

The man who sits down and whines that prohibition won't prohibit, is like a man who sits down in the fence-corner and whines that his plough won't plough if itself. A prohibitory law is only the liquor with which the work of abolishing the liquor traffic is to be done, and the people must give impetus and action. To say that prohibition don't prohibit, is only to say that the people are too indolent to make it effective. They must be waked up.—Dallas (Texas) Mercury.

—A Methodist clergyman mentioned to the Rev. M. A. Barnitt, an earnest anti-tobacco missionary—one member of his church who last year gave \$1 for mission, who admitted that he paid during the year at least \$100 for tobacco, and another member who gave \$3 for Bible, tract and mission purposes, whose tobacco bill for the year was \$300! Mr. Barnitt has made a careful computation from the best available statistics, which shows that the professing Christians of America expend at least \$25,000,000 annually for tobacco, while the total of all their contributions for the support of churches, Sunday-schools, missions, Bible and tract societies, is less than \$7,000,000! Tobacco is the twin of strong drink in waste of substance, as a destroyer of health, and as a hindrance to Christian work.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.



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BECAUSE Its scientifically proportioned composition is not a secret and is based on scrupulously pure materials. BECAUSE Its appearance and pleasant taste (sweet as milk) facilitates its administration to the most delicate stomachs. BECAUSE Being so to say mechanically digested, these stomachs refractory to oily or greasy substances support and assimilate it. BECAUSE By the association of Hypophosphites, Pure Cod Liver Oil and Chemically Pure Glycerine, scientifically proportioned, its

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MANIFEST THEMSELVES IN AN ADMIRABLE AND RAPID WAY IN CASES OF

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BECAUSE By virtue of the immense advantages it offers over the best plain Cod Liver Oil or other similar preparations, as demonstrated by the experiments made in Hospitals and Foundling Asylums, and confirmed by thousands of Physicians, it is with the use of SCOTT'S EMULSION that therapeutical results are obtained in proportion to THREE TIMES LARGER THAN WITH THE PLAIN COD LIVER OIL. BECAUSE Being perfectly digested and assimilated, the patient can continue its use during the Summer without any inconvenience. BECAUSE Its use does not offer any of the great inconveniences and gastrical disturbances, intestinal irritation, and the repulsive taste, peculiar to the plain Cod Liver Oil.

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