

Messenger and Visitor.

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NO. 6.

—CHANGE OF LABELS.—The renewal have been pouring in so fast that it has been impossible to advance the date on the labels the same week the money has been received. We hope to be no more than a fortnight behind time in any case.

—AN EXPERIMENT.—A gentleman in New York, wishing to know the reception a poor and shabbily dressed person would receive in some of the more fashionable churches, let his beard grow, dressed in well worn clothing, and appeared as a worshipper in four of them in succession. He reports that his treatment ranged all the way from civil to warm and hearty. It is doubtless true that the poor would be welcomed at the most of the churches on this continent. But they are sensitive, and fear they might be regarded as intruders. What we want is not only churches that will welcome people of all classes when they come; but also to seek those who are in the lanes and alleys, the highways and hedges.

—WHAT ABOUT IT?—A city minister says, in a recent number of the *Congregationalist*:

"I have the best lot of people in my church I have ever met with. They get up entertainments, suppers, and dinners, which are models of their kind. They pay their bills with more promptness than any people I ever saw. In fact, they do everything in the world except the thing for which the church was legitimately designed. And what can I do about it?"

There are a great many churches, we fear, who not only neglect the things for which the church was legitimately designed, but are far from doing everything else. The truth is, many of our churches do not realize the real purpose for which a church exists. If the minister is paid promptly, and he is able to draw good congregations, if the prayer meetings are regularly held and there is no particular difficulty confronting them, the membership are all too well satisfied. The church is not only a fold for sheep, it is a camp for warriors. The great aim should be to overthrow the works of darkness, and release the slaves of sin. We fear that Dr. Gordon calls the "Cooking stove apostasy," referred to in the above extract, does much to obscure the real high mission of the church from the view of the membership.

—THE CIDER QUESTION.—We have received a letter from a brother referring to our reply to a question about the propriety of christians making cider. He thinks our remarks were not strong enough. Never having lived in an apple growing district, we are unable so well to judge of the evils of cider drinking as are many others. We may not have spoken strongly enough. The *Messenger and Visitor* does not wish to give any uncertain sound on any question involving christian consistency or the best interests of men. We give an extract from the letter referred to, and hope the strong words may arouse thought:

"Cider is cursing our Valley in N. S. The boys imbibe a taste for strong drink from the cider barrel. Sweet cider will not remain so long. It very soon has alcohol in it. I don't believe that cider is good for us in any sense, and we should work against it heart and hand. We should not be harsh in our treatment of sinners, but we have very many who are leaders in the church and yet drink strong drink. These should be laboured with, and if they will not give up the use of it, they should be expelled from the church."

—NEW PAPER.—The *Messenger and Visitor* has been printed on an improved quality of paper since the first of this year. It was only last week, however, that we received paper according to the sample ordered. We hope our subscribers are pleased with it. One issue of the paper will be printed on the old paper, before very long, as we have some still on hand.

—ENGLISH BAPTISTS HAVE IT.—The *London Baptist* makes a criticism which would hold of Canadian Baptists we fear. It is:

Baptists, when carefully organized, seem a wonderful folk for unanimously passing resolutions and then for allowing the subject to drop.

—CHRISTIAN WIVES.—A startling statement is made in England, namely, that the majority of middle-aged women found in the inquiry-rooms are backsliders, being Christians who had married ungodly husbands, and who had been led back into the world. Of this a writer observes: "Worldly and even immoral men are sometimes specially fascinated by Christian girls; but woe to the Christian girls who yield to their solicitations." This warning should be heeded. Very few men are so bad that they would prefer bad women for wives. There are plenty of men who would in society who are reeking with lust and vice. Who has not known of plenty of cases in which young men of this stamp have gained as wives pure women who would not have touched their hands had they known the truth. From their very purity they were unsuspecting, and were more easily deluded. It is bad enough when a high-souled christian girl links her fate to that of an irreligious man, with all the danger of being

dragged down to his level. It is terrible when a pure christian woman is bound for life to an immoral man. Would that all might take warning in time!

The Way of Life.

BY THE REV. J. CLARK.

How can man be just with God?
How escape the wrath to come?
How avoid the judgment rod?
How attain the heavenly home?

Not by works of righteousness,
Not by alms, or prayers, or tears,
Can we make our guilt the less,
Can we check our inmost fears.

Not by outward forms or rites
Mortals get their sins forgiven;
Solemn sounds or sacred signs
Cannot fit their souls for heaven.

All must die, for all have sinned;
All are prone to err and stray;
Our iniquities, like wind,
Carry all away, away.

Not for aught our hands may do,
Not for aught our hearts may feel,
Will the Lord, in Gospels new,
Faintest ray of hope reveal.

One, the True and Living Way,
Stands from age to age the same—
Shining bright and clear as day,
Mercy through the Saviour's name.

Christ has suffered, Christ has died,
Died that man might never die;
All are fully justified
Who on Him alone rely.

O! He is so good and kind,
Patient, faithful, gentle, just;
All we want at once we find,
When in Him we place our trust.

Hail with joy the Prince of Light:
He to heaven your souls can raise;
His the merit, His the might,
His the everlasting praise.
Middleton, Nova Scotia.

Manitoba Correspondence.

A few notes from the prairie may be interesting to your readers, and coming as they do from the pen of a blue nose, may increase the interest in them, especially with those who are interested in the blue nose himself. It has been so long since I have written to your columns that I do not know just where to begin. I am too late to make connection with the train of interesting events that passed during the first part of this silent period. But with all the speed that events pass there is never a very long time when we cannot hear the hum of a regular or a special bounding post, and some of the latest, with a word concerning some facts that continually face us, will be sufficient for the present. I should have been more faithful in keeping before your readers the pressing needs of this country of "illimitable possibilities." We are confident that the brethren by the sea are loyal to this country, and could we draw the screen and give them a clear view of the mighty panoramas, they would come up with their stumps and help us to roll the gospel chariot to the Rockies. But this screen has not been drawn aside fully, and they can only notice a dim form through the canvas, and hear some strange sounds, but cannot understand what the full meaning is.

There are eight ordained ministers and one not ordained actively engaged in regular work. "But what are they among so many?" It is really wonderful that we have an existence here, in view of the many disadvantages at which we are placed compared with the several other denominations that are here.

Dr. Bruce had the facts connected with our history in this country when he wrote his work on miracles, he would have a positive proof of their existence.

It is a proof also of the indestructibility of Baptist principles. They blossom and bear fruit here at 40 and 50 degrees below zero, and that in many places without the cultivation of the ordinary ministry. "Not by might or by power, but by my spirit, saith the Lord."

I do not know the present population of this country; the census are being taken, and will soon be completed. But the claims of one class demand a word that may awaken our interest in them, and some other time I may speak of others whose needs should call forth our practical sympathy.

Those of whom I would speak a word now are the Mennonites. Your readers are acquainted with the interesting history of this people who have waded the bloody sea with ourselves. They came here from Russia that they might enjoy liberty of conscience in refusing to take up arms in war. There are about 18,000 Mennonites here, and the lines have fallen to them in pleasant places. They occupy a reserve in the south-east corner of Manitoba. They live in villages, but are beginning to adopt the English mode of farming, and are moving out on their farms. They speak

the low German, but are acquiring the English language very fast, and will soon be an English speaking people.

Religiously or irreligiously, they are divided. There are the regular Baptists of the most strict sect who do not consider anyone fit for church membership until they give up every filthy habit, even the use of tobacco.

There is another section who hold these views, with the addition of the literal foot-washing; but these two sections comprise but a small portion of the Mennonite people, and they are greatly opposed by the other sects amongst them, even more so than the Baptists are by other denominations.

There is another section of this people that hold our views as to the subjects of baptism, but substitute sprinkling or pouring for baptism; and yet others who approach very nearly to the views of the English Church; and, lastly, those who keep holiday like the Roman Catholic.

As a people they are generally very temperate, both in the use of tobacco and liquor. They use intoxicating drink in a most dangerous way. Not only do those who ought to have better sense drink, but they bring it home and teach the young children to use it, thus corrupting the whole race. The Lord's day is not a very sacred institution with the mass of them, and the English speaking people have not given them a very good example in this as in their other things.

Their school system—if system it may be called—is of a very low character, and the mixing of the English and German languages leaves them at present in an unsettled state of education. They are a kind and inoffensive people, generally given to hospitality. H. G. MELLIK.

(Conclusion next week.)

Duty.

For the proper wearing and ornamenting of an eastern cloth a number of persons were selected. The cloth was to be ready by a certain time, to be presented to the king. Each person had a particular part of the work to do. There was need of united and combined work regularly and steadily that the cloth might be ready in all its proper parts, at the proper time.

Day after day the work went on joyfully. Each one vied with the other in doing his work well and at the proper time. No one hindered the other. Each tried to help his neighbor workman. Many were the comforting and joyous words that passed between them as they toiled. After the fascination of beginning was passed, and all came to see that real steady work was needed, the strength of their purpose to work systematically and regularly was tried.

One day one of the workers was induced, by the presence of a friend, to remain at home. They thought that one of the other workers could do their part for one day, and as theirs was not a very important part they would not be much missed and the work would go on as usual. But alas! as soon as work was begun that day the particular part done by that absent one was needed. No one knew just how these particular threads were combined with the others to make a small part of the pattern they were working.

What was to be done? Everything was stopped for a while, to see if, after a little, the one missing worker would come. But the hours of work passed and no arrival. That day was passed and nothing of importance done, and that one day, missed by the one, meant the missing by all the others.

So it is in the Christian life. We are working for the Eternal King. We are doing a work that needs a united effort to make a successful day's work. One absent one throws everything into confusion.

How the prayer meeting feels the absence of one needed to take a part. How the social gathering is crippled when those needed for Heaven-work are not there. God does not carry on his work without his workers. If we are employed by the Lord to do work for him how can we refrain from that work, and then at night look up to him for pay, and think that he will pay for work never done. Ah! no! God does not foolish things. He works, and all his people must work. No work, no pay. Spoil the Lord's meeting by absence or silence, and you have a fearful account to give. The churches are filled with members doing that to-day. Some are faithful. Who are they?

A fluent infidel was recently lecturing in London. In the course of his lecture he said that he hoped all the churches and everything connected with them, could be swept out of existence. Mankind would be far better off. Thereupon a man in the audience cried out, "Which one of you will become responsible for Mr. Spurgon's orphanage?" The lecturer collapsed, and the lecture has not been finished yet.

Have you saved any One?

Many people are being saved these weeks, and being added unto the churches. These precious people have been saved, humanly speaking, through some earnest effort on the part of some earnest Christian worker. Now, friends, let us drop this question into our hearts: "Have you saved any one? We mean, of course, as an agent of the Holy Spirit, who desires to use every child of God."

What a searching power there is in the question. An interrogation walks into a man's life as a lighted candle comes into a room. If it be empty, the moment the candle is within its emptiness is revealed. If it be furnished, you see the beauty of the furnishing. Let this question be as a candle and a torch to your life. Let it come and shed its light around. The question asked is: "Have you saved anybody? Is there any living soul that looks upon you as its saviour? any wretched one; any one that was starving; any one that was on the verge of despair; any one that had fallen; any one that was rude, wicked, coarse? that looked upon you, that remembered your name, and says: 'That man brought me to Jesus! That woman led me to Christ!'"

Look within your bosom, and answer truly. Is there within your heart the saviour instinct? Have you the divine characteristic, the heavenly ambition and mood? Have you the joy of the heavenly ones when a sinner repents? Do you fairly represent the class to which you claim to belong?

The Scriptures say: "He that doeth the truth comes to the light." If a man feeds the hungry, clothes the naked, takes the stranger by the hand, and converts the sinner from the error of his ways, he will never lapse from the fervor of a religious life, nor fall into negations and semi-receptions.

In view of these things, therefore, suppose we apply this test of saving people in the measurement of our piety. The markings of this rule are deeply cut, plainly seen, and its decisions cannot be mistaken. If you have saved anybody, anybody, well and good. If you haven't saved anybody, —haven't saved anybody, —what then?

Amid all the five pleasures of life there is one that is finer than all and amid all the joys that bloom in the landscape of our days, there is one whose flower stands pre-eminent; whose beauty is seen afar, and whose fragrance fills the air. It is the pleasure of bringing back someone that has gone astray; the joy of knowing that you have led one sinner to repentance. There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness, and it may be a darkness that has a man a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting; and the joy of finding one who has wandered far off, been bitten by wolves, and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold, is a joy that neither rises nor sets with the sun, but stands fixed like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven, and those that are heavenly. —D. D. MacLaurin.

Ten per Cent.

There are not a few Christians who make conscience of giving to the Lord's cause one-tenth of their income, and there are some who insist that this is the duty of every one under the gospel. They say that the tithe was imposed upon ancient Israel, and that the law on this subject has never been abrogated, which, of course, is true. But the same law forbade the Jew to take interest from his fellow Jew for any loan, and this statute has not been expressly abrogated in the New Testament. Is it, therefore, unlawful for a Christian now to lend money on interest to one of his brethren?

And if this law of the tithe was intended to be universal and perpetual, we should expect to see it reiterated and enforced in the New Testament, and the more so as the duty of beneficence is frequently enjoined there. But nothing of the kind is ever hinted at, even though two chapters of the Second Epistle to the Corinthians are devoted to this subject. The apostle tells each of his brethren to lay by in store on the first day of the week "as he may prosper" (1 Cor. 16: 2); but if the statute of tithes were still binding, would he not rather have referred to this as a standard?

The introduction of this rule would obliterate one of the chief distinctions between the Old Dispensation and the New. The former was a system of minute regulations covering the whole sphere of common life, owing partly to the rude state of the people, and partly to the typical character of its institutions. The latter, on the contrary, is a dispensation of the Spirit, burning detail but emphasizing

principles. It is designed to lift its followers above minutiae and routine into an atmosphere of freedom and spontaneity. The measure of service and sacrifice is determined not by line and rule, but by the sense of what the believer conceives that he owes his Lord. Hence the apostle says, "as he may prosper." There are cases in which the gift of a tithe would be very oppressive, and there are others where it would be a very inadequate expression of gratitude and love. There is, therefore, no iron-bound rule of proportion. The Christian has the call of charity presented to him, and he, and no one else for him, is to determine what he is to do. The basis is laid down by our Lord, "Freely ye have received, freely give." It is not the amount but the heart that God looks at. She whom the Saviour commended gave a sum so small that we have no coin diminutive enough to express it, yet her gift was not governed by the law of ten per cent. She went far beyond that proportion. —*Christian Intelligencer.*

"Bread Upon the Waters."

James Brainerd Taylor was a graduate of Princeton, and only twenty-eight when he died, yet he did a work that any man might envy. He got hold of the idea that there was something in this doctrine of the endowment of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to men, and his words were mighty.

There is one very beautiful experience in his life. One day he was out driving, and he drew his horse up to a watering trough. It so happened that another young man was doing the same thing. While the horses' heads met in the trough, he turned to the young man and said, "I hope you love the Lord. If you don't, I want to commend him to you as your best friend. Seek him with all your heart."

That was all. They turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa.

Said this missionary afterwards: "Over and over again I wished I knew who that man was who spoke to me at the watering trough. But I never knew till some one sent me in Africa a box of books. I opened them, saw a little black covered book, opened it, turned to the title page, and there I saw a portrait—a beautiful face. Ah, said I, that is the man that preached the gospel to me at the watering trough. To him I owe my salvation."

And that of how many more on the Dark Continent! What we want to day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition, and vainglory. May the Lord enable us to empty our hearts, and have them filled as by a mighty rushing wind! —*Rev. A. J. Gordon, D. D.*

ONE'S MOTHER.—It has been truly said that the first thing that rushes to the recollection of a soldier or a sailor in his direst difficulty, is his mother. She clings to his affection and memory in the midst of all the forgetfulness and harshness induced by a roving life. The last message he leaves is for her; his last whisper breathes her name. The mother, as she instils the lessons of piety and filial obligation into the heart of her boy, should always feel that her labor is not in vain. She may pass away, but she has left behind her an influence that will work for her. The bow is broken, but the arrow is sped, and will do its office. Years of sin may come, but the memory of the mother's earnest prayers may soften the heart, and prepare the way for better things.

Brethren! The time is fast coming when my voice will be silent, and your ears will be stopped in clay. But my evanescent words, in so far as they are Christ's words, are immortal, and will find us yonder; where you will have to give an account of what you heard and of what I speak. I beseech you! Accept and live upon that great message that your sins are forgiven, and your iniquities cleansed in the blood of Jesus Christ. That is what I humbly try to say—poorly enough, God knows! And I know better than you. Unless I succeed in leading you to faith in Christ, and in building you up in that faith my work is a failure. I am not here to win your praise; I am not here to gain your intellectual acquiescence to the truth. Still less am I here to perform a mere routine service, or to tickle your ears with my fancies. You are not here to listen to men's tinklings, but to God's word. And I beseech you—I beseech you to accept it. "I declare to you the gospel which I preach, how that Jesus Christ died for our sins according to the

scriptures." That is the abiding word of God; which will outlast us, the doing hearers and the speakers, and will judge us both. "We be unto me if I preach not the gospel;" and woe be unto you if you accept it not. —*Dr. McLaren.*

Literary Notes.

The American Antiquarian began its ninth volume with the year '87. The January number has an interesting table of contents. The first paper treats of the Indians of Point Sound. The second is an illustrated article on the Yill-ges and Cians found among the Embriense Maigda. The third describes the Red Rock or the Sacrificial Stone near St. Paul, under correspondence the H-bies of the Inquois, Mounds near Lake Superior, Gold and Bronze Relics in Nicaragua, Serpent Symbolism, Quartz Implements in Minnesota, and the pipe in shape of an Elephant-Foot found in Kentucky are described, and a list of books on Native Myths is given. The Editor speaks of the Antiquity of man, claiming that it has been overrated. The Notes are interesting as they give accounts of discoveries and explorations.

The Eclectic for February contains the usual wide range of articles, selected from the best Reviews and Quaterlies. Anyone receiving it regularly will get the cream of the fugitive literature of the day.

Anthems of Praise. Another new compilation by a writer whose works are so well known throughout this country, that the mere mention of his name calls to mind many an hour of singing in the years gone by; for the veteran composer and compiler of the above named book, is no other than L. O. Emerson, who has given us this new collection called "Anthems of Praise," a book of carefully selected pieces arranged with accompaniments for piano or organ. The contents will be sure to suit church choirs. There are many choice anthems by different authors; hymns; pieces for special occasions; gospel songs, etc., all of which go to make the book useful in the choir or the large chorus-class. The pages are of octavo shape, containing 8 to 12 staves on a page. Send for "Anthems of Praise," by L. O. Emerson. Price \$1.00. Mailed on receipt of the price by the publishers, O. Ditson & Co., Boston, Mass.

This, That, and the Other.

—Many people spend their time in trying to find the hole where sin got into the world. If two men break through the ice into a mill-pond, let him better hunt for some hole to get out, rather than get into a long argument about the hole they came to fall in.

—The *New Princeton Review* for January, contains an article from the pen of the late Prof. A. A. Hodge, in which he speaks of "the Agnostics, many of whom do not really know that they do not know, and only half believe that they do not believe."

—The Rev. Hugh Stowell Brown once gave this advice to students for the ministry: "Young men, take care that whilst you are putting off the old man you do not put on the old woman!"

—To simply work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.

—A certain preacher speaks of a manuscript as a "non-conductor of spiritual electricity between himself and his audience."

An old colored woman hearing the jubilee melody "Nobody knows the trouble I've seen," said, "Yes, and nobody knows how much less trouble we might see if we would stop looking at it."

—The total number of negro Methodists in the United States is 1,196,000, as follows: African Methodist Episcopal Zion, 400,000; African Methodist Episcopal, 391,000; Methodist Episcopal, 225,000; Colored Methodist Episcopal, 185,000; all others combined, 25,000.

—There is no quill, though plucked from the wing of straggles midnight and dipped in the war's blood of millions of bleeding and broken hearts that can ever write out the dark, dark chapters of misery and suffering which flow from the effects of strong drink upon the human mind. What are the effects upon the human soul? Whocan tell? Only he who has travelled through the interminable ages of eternity, and has found out the meaning of a "lost soul." For upon the tombstones of every one wrecked by strong drink God almighty has chiselled the words, "No drunkard can inherit the kingdom of God." —*Selected.*

—And another year—will tell another year's story. Don't you like to think of that sometimes? That the story isn't done ever? That there is always more to tell, out and on? And that means more to do. We are all making a piece of it. If we stayed right still, you see, why the Lord might as well shut up the book. —*A. D. T. Whitney.*

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WEDNESDAY, FEBRUARY 9, 1887.

THE "CHRISTIAN" AGAIN.

The Christian is still dissatisfied with us. Our contemporary is not as well pleased with our criticism of its remarks as it was with the "job" that called them forth.

The statement that we take exception to the Disciples for "supplementing faith by baptism" is not accurate. We believe that faith should be supplemented by baptism as an act of obedience for one already saved, but not in order to save.

Our friend explains, "Where is the consistency of arguing that baptism is unnecessary to salvation, and then conclude by saying, 'Let us hold it as strongly as though it were necessary to salvation.' Why not seek? Does our friend hold the despicable belief that we may trifle with a wish and command of our adorable Redeemer, provided we will not be sent to perdition for disobedience? If his obedience to the Lord is based on mere fear of the consequences, we would not give much for all of it that could be crowded into a lifetime.

The Christian asks, "Where did the Lord say that faith alone saves?" He will not admit, when our Lord says, believe and you shall be saved, that he intended to declare that faith alone would save. A physician says, this medicine will cure you. According to the Christian that would not imply that that medicine would be sufficient of itself to effect a cure. He might mean that something else was needed to assist it. There is something queer about the editorial mind, is the opinion of our contemporary. He should also know that faith may be sufficient to salvation, and still there be a faith that will not save. This is sufficient to explain, John 2:22. Neither does the passage in James, "Faith without works is dead," make the position that faith is sufficient to save. It only shows that a dead faith is not the faith that saves. Does our brother believe that the dead faith, however such baptism might follow, will save? The idea is that there are two kinds of faith—the dead and that which is alive. How can we distinguish between the two? Just as we can distinguish a dead and a live seed. Want to grow, and therefore, to each one of us, the seed that is dead. If the seed is dead, it will not grow. If the seed is alive, it will grow. It is the same with the seed of the soul. If the seed is dead, it will not grow. If the seed is alive, it will grow. It is the same with the seed of the soul. If the seed is dead, it will not grow. If the seed is alive, it will grow.

Do not wish to insult any reader of the Messenger and Visitor by the remotest hint that he can be bought and sold in the market. What we wish to suggest is that if any one should seek to induce you to sell the most precious birthright of freedom, we do not see, knock him down; but go him down, and you have never had your own soul sold to him. In your life, let all right thinking men, also make those who will understand to buy their way into permanent knowledge that they should never give their vote, but must buy all the votes they get. Would that there might be such a awakening in the bosoms of the nation as would take it out of the mire of sin, and set it on the path of righteousness. Let every one of our readers do his share to bring this about.

do right? We have desires and expectations favorable to some who have died unrepentant. But then the question comes, "How far were they censurable for the circumstances?" Not finding in God's word any explicit statement as to how he will treat such cases, we just say—we don't know.

This means there is a bare possibility that some who have had faith but die unrepentant may be saved. The most of this class, then, are lost, and they all may be for all the Christian knows. Let our Baptist people weigh these words. If this is the teaching of the Disciples, let our people beware how they encourage them in any way. We still hope it may not be such glaring ritualism as this. When so much is made of baptism, faith must be belittled, and there be great danger of the saving-principle being ignored.

SELLING THEMSELVES.

The highest privilege of citizenship is that of the franchise. It has ever been the menial manliness that has impelled men to wrestle with tyranny and despotism, until the right of self government has been achieved. It is a noble impulse that has risen up in rebellion against being treated as a log or a dumb beast, and has fought until, until each man, by virtue of being a man, had a say in the regulation of the affairs of the nation. It is the glory of the Anglo-Saxon race that it has led in this grand crusade of self-respecting manhood. To-day it stands as the freest of the free, on the face of the earth.

Under these circumstances, it is all the more strangely despicable, when people will barter this highest privilege of citizenship, purchased as it has been by the heroic struggles of the past, for a few cents or a few dollars. The man who does this is also recreant to one of the highest trusts committed to him by the law of the land—yes, we believe by God himself. The very thought of selling one's vote to the highest bidder, should make any true man's cheek mantle with shame. It means that one can be found unscrupulous enough to sell that right which was given to be a safeguard against oppression and wrong to those who, by reason of the fact of the stoop to offer a bribe, are most unworthy to exercise power.

Neither are we protesting against any imaginary evil when this is said. In past elections, votes have been bought up almost by wholesale, and there is no doubt; but that the like attempt will be made at this. There are some who are boldly approached with the offer of money; but this is only one of the ways to bribe. Mr. Respectability, who would be terribly shocked at the offer of such a vulgar bait, will not scruple to barter away his manhood for some governmental favor. Sometimes whole constituencies are bribed by the offer of special favors that would not be given were it not to influence an election.

While we thus protest against the reception of bribes, and would seek to make our readers alive to the meanness and guilt of this action, the men who offer bribes are worse than those who take them. The tempter is ever worse than the one who submits to be tempted. A man may be poor, and the five or ten dollars may make a great difference in the comfort of his family; and this may afford a kind of excuse; but the man who offers the bribe does so coolly, with no reason but to reach his aim by the most ignoble means. We should suppose that the man who has done his best to buy his way into parliament would blush with shame every time he was congratulated on his election. Election, forsooth, he has gained his place by the use of the meanest means with the most mean spirited men. Those who had themselves to be middle men, and hand out the bribes offered by their associates, are only less to be condemned than those from whom they come.

We do not wish to insult any reader of the Messenger and Visitor by the remotest hint that he can be bought and sold in the market. What we wish to suggest is that if any one should seek to induce you to sell the most precious birthright of freedom, we do not see, knock him down; but go him down, and you have never had your own soul sold to him. In your life, let all right thinking men, also make those who will understand to buy their way into permanent knowledge that they should never give their vote, but must buy all the votes they get. Would that there might be such a awakening in the bosoms of the nation as would take it out of the mire of sin, and set it on the path of righteousness. Let every one of our readers do his share to bring this about.

HAVE YOU SAVED ANY ONE?

We publish in another column an article with this heading. We wish it were possible for us to give the question more emphasis. It is a question of untold importance that that of, Have you made a million dollars? have you gained a high position? have you had a life of enjoyment? In a hundred years from now it would matter anything how the facts of your life have answered the last questions, there never will be a time when the salvation of a soul shall not preserve its importance.

But we wish to put the question in another form. Have you tried to save a soul? Yes, you may say, I have prayed for souls, and I have spoken in the social religious services. Brother, sister, this is not what we mean. Have you gone to any in earnest solicitude, and sought, by personal appeal, to lead them to the Saviour? It is well for a man to stand on the shore and pray for those drowning in the waves, and give them directions how to reach

safety; it is another thing to plunge in and lay hold upon some one that is perishing. Dear reader, have you tried to save a perishing sinner in this way? How long is it since you have done this, if you ever have? The perishing are all around you; you have not to go the distance our dear Saviour went, or suffer what he endured, to reach them. Would you begin this work at once, not as something to be done for a sport, and then laid down again; but as the great object of life, to be pursued, week by week, until we go up to the Higher service above? Who will try and save a precious soul at once?

THE WEEK.

The money market of Europe is one of the best thermometers of the general feeling on the question of war. In the event of war, many securities become much reduced in value. The great money kings keep the most careful watch upon national politics, to be able to forecast their probable rise or fall. Sometimes they attempt to arouse a panic, in order to buy up stock at the lowest figure; but still the stock market is a pretty good index of the general feeling. During a part of last week, the great money markets of Europe have been in a feverish—almost a panic—state. At the close of the week they were a little firmer, owing to Bismarck's declaration that on no account would Germany attack France, and the specific assurances of the French government to the German minister at Paris. These assurances, however, do not always amount to much; for, there have been cases where they have been given up to the last moment before war has broken out. Much may depend upon the result of the elections in Germany next week. There is a rumor that the Emperor—and that means Bismarck—wishes to have the decisive contest with France, which seems must come some time, now, before he dies.

There has been nothing of very special interest in the British Parliament. It is generally conceded that the breach between Gladstone and Hartington cannot be bridged, and that the latter must finally find his home with the Tories. It is feared that Parnell will be compelled to retire from political life, owing to an incurable disease that has hold upon him. Randolph Churchill has left England for a few weeks, to recuperate. The Nationalists are preparing to move amendments to the speech from the throne, and Gladstone and Chamberlain, it is hoped, may still agree upon terms of union. If Chamberlain could get back to the Liberal party with all his old-time influence. Now that Hartington, his chief competitor for leadership, is out of the way, he might yet become Gladstone's successor, and Prime Minister of Great Britain. Parnell's amendment to the address in reply to the Queen's speech, on Monday, believes the remedy for existing difficulties in Irish affairs to be in "such reform of law and system of government as will satisfy the needs and secure the confidence of the Irish people;" rather than in the late course pursued by the government. He made a long speech in support of his amendment.

At home, attention is divided between the sherry question and the elections. The United States are beginning to take a more sober view of the situation, now that the New England representatives, and those who have a large number of Irish constituents, have posed before their constituents. They find that the whole Atlantic and lake seaboard is practically defenceless against a fleet of British ironclads. Attention is also being called to the fact that the fisheries benefit very few people compared with the numbers that would be injured by the retaliatory legislation proposed. The Americans have pursued very undignified means, in the past, to gain their ends. Their international politics have resembled, too much, the tactics of a sharper. It is hoped that the sense of honor in the heart of the Christian people of the land may assert itself, and the humiliating spectacle be no longer afforded, of a great people attempting to wrest from a weaker one rights secured by treaties well recognized in the past.

Mr. Chas. Tupper, having become Minister of Finance, is leading the Conservative hosts in Nova Scotia. Hon. Mr. Fisher is leading in New Brunswick, and they are being met by able men on the Liberal side, and both sides claim the victory, in each case. The lesser lights of the respective parties are doing their best to bring victory to their side. The party papers are so blind as ever to the faults of their own candidates and party, and to the excellencies of their opponents.

Halifax Notes.

As I predicted in my last letter, politics have not taken full possession, and the usual quiet and moderate notions of Halifax for the time has become a scene of the wildest activity. A great majority of the voters seem to consider themselves statesmen, and on all possible occasions discuss the questions involved in the contest with such fiery earnestness that one would almost think that they supposed the fate of the nation depended upon their words. In Nova Scotia the campaign seems to have descended almost entirely into a wrangle about the personal merits of candidates, and the important subjects under consideration are not receiving anything like a fair treatment.

Political requirements are greatly interfering with the interests of religion. In different parts of the city both parties hold

gatherings every evening. These assemblies seem very attractive to our electors, and to the young men who are hoping to soon become electors. As one result our prayer-meetings are very sparsely attended, and were it not for the sisters, who are less moved by campaign excitement, this department of service would fall to an exceedingly low ebb. Still, the underrating of anxious inquiry which has been manifested ever since the week of prayer, has not altogether ceased to flow. In a few cases we are happy to see a true revival interest, which illustrates the truth that no outward circumstance will prevent an ingathering of souls whenever Christians are ready to work and move as directed by the Divine Spirit.

The good work at the Cornwallis street church is still going on, and the members declare that they have not been visited with such a season of refreshing for quite a number of years. The brother who is laboring with them now finds it necessary to hold meetings almost every evening, and four services on the Lord's Day. Last Sunday evening enough people came through the driving rain to crowd the house, and after the sermon an evangelistic service was held, during which testimonies were given by fourteen young converts, all of whom have come out during the present revival. At the close of this service nearly one hundred and fifty rose for prayers. In the inquiry meeting that followed some four or five found rest in Jesus. Notwithstanding unfavorable weather the meetings of this week have been largely attended, and every night the number of converts is increased. At this writing there are at least thirty who give bright evidence of having been born again, and we have faith to see that before this season closes many more will enter through the gates of eternal life. A special feature of this work is the remarkable absence of excitement, the feeling is deep and strong and intensely earnest, but not of the kind which is manifested through unusual noise. The candidates will follow the Saviour's example on the second Sunday in this month, when Rev. J. W. Manning will officiate.

The public meeting of the Halifax and Dartmouth Baptist Union which was held in the vestry of the Spring Garden Road church on Tuesday evening, Jan. 25, was of a nature somewhat different from the previous gatherings of this organization. An attempt was made to develop the social element in causing the members of the four churches represented to become better acquainted, and thus, in a certain sense, better fitted to work in harmony for the interest of our denomination. Rev. J. W. Manning gave a thoughtful and instructive address on the object for which this Union was formed, and in a clear manner set forth some methods which he considered best adapted to our mission work in Halifax. Dr. Reed presented a sketch of his visit to Australia, and gave very interesting accounts of Baptist progress in that remote quarter of the world. There was excellent singing by Mr. George Burgoyne and the choir of the church. And during an intermission the ladies furnished the audience with a collation thoroughly satisfactory both in quality and quantity.

Halifax, Feb. 5. NEW SCOTLAND.

Boston Correspondence.

Your readers may peruse with some gratification, if not with profit, a communication from this great centre of human life and activity. There is much about which I am disposed to write; but a selection must be made. What shall the selection be? As your chief aim in conducting the journal under your editorial management is to provide religious intelligence for your patrons, I will fall into line with that aim, and supply a few items in accord therewith. Some may feel inclined to question the fitness of the epithet I employ to qualify the intelligence here recorded, and I confess some hesitation about the propriety of designating the matter in hand as religious. But what adjective shall I use? Before I finish, someone may suggest the befitting word.

The religious movements and developments at this hour in this city are a study. They are unique. They puzzle many. Some good people are more than puzzled—they are painfully perplexed. They fear, and not without reason, that the ranks of those hostile and infidel in their attitude towards evangelical christianity are to be largely recruited by the frivolous and pitiful attempts being made to promote the cause of Christ. I refer more especially to what is occurring under the ministrations of the two noted evangelists imported from the South by the Methodists of this community. Perhaps I should say, by some of the Methodists. My impression is that some of their more serious and judicious ministers are not fully committed to the movement. When in the early autumn it was proposed to invite these men to Boston to inaugurate revival meetings, overtures came from some source, the Monday morning Methodist minister's meeting I think, to the other denominations—certainly the Congregationalists and the Baptists—for a united effort. But inquiry into the character and results of revivals elsewhere conducted by these southern evangelists led the Baptists and Congregationalists to decline having anything to do with such unsafe men and their questionable methods.

Sam Jones and Sam Small—as they are designated on the streets, and in the daily papers, and as they name themselves, disconcerting, as they do, all distinctive, professional, and respectful titles—more frequently referring to themselves simply as Jones and Small—sometimes using only the first name, Sam, and that in a sort of slang way. That sentence is in a wretchedly dilapidated condition. Let me commence it. I began to say that Sam Jones and Sam Small—the first particularly—are just now furnishing Boston with a vast amount of amusement of a certain grade. It would be innocent enough but for its association with sacred things. A few believe, many hope, and some pray, that these erratic men may bring forth out of their anomalous and sensational style of doing religious work, some profitable and permanent results for the cause of God. There is, as all admit, an unusual amount of christian activity and influence, such as it is, in this city. The secular journals every day devote large space to the doings and sayings of churches and ministers. For some time prior to the advent of our southern evangelists, the daily papers were filled with reports and editorials relating to the Andover heresies and heretics. Men, who made it their boast that for years they had not been inside of a meeting house, found it the easiest thing in the world to attend great theological problems that have confounded the wisest and devoutest men of past centuries. But let me not lose sight of my single aim in this letter. The daily papers are giving us verbatim reports of all the performances of Jones and Small. Parenthetically and frequently you will find inserted in these published reports "laughter," "loud laughter," "uproarious laughter." Besides, you will notice the various interjected exclamations, the humorous retorts of people in the audience, and emphatic responses from some feminine voices in a far distant corner of the house. Nor are these features rare. They are frequent, and are becoming yet more frequent. Sometimes one imagines himself in attendance on a comic play in a theatre, instead of a religious service in the holy sanctuary. Nor is there any effort on the part of the men who provoke these boisterous expressions of mirth by their own hilarity and wit to impose any check. The scenes are strange enough when you think of the place and the purpose of these meetings!

And so with all the religious effort and influence now witnessed in this community there is very little if any religious impression. The feeling seems to be superficial, and the fruitage is unsatisfactory. The agents employed; the methods adopted; the staple of the sermons, so called, delivered to the crowds that by day and by night collect together to see and hear, are not such as to produce any profound and sober reflections; any deep and pungent feelings; any painful consciousness of sin and guilt; and clear and marked conversions. There is a shallowness, a flippancy, an hilarity, a levity in it all, that shock and grieve the more intelligent, thoughtful, and devout among christian men and women. That among those who endorse and aid this religious stir and bustle, there are sincere and earnest christian people, no one should doubt. They are anxious for a quickening of spiritual life among christian professors; for a renovation that will yield a higher type of morality in social and business life; for the conversion of sinners; and for larger accessions to the ranks of the churches. For such attainments many are sincerely and deeply zealous. But their zeal surpasses their discretion. Their eagerness to have a revival and to see souls saved blinds their discernment. They are too ready to tolerate, if they do not approve, much that they ought to reprobate. They will countenance mutilations of the sacred oracles; the suppression and even the rejection of some of the fundamental and vital truths of the gospel; shocking travesties of some of the most solemn verities of religion; the inculcation of some of the most deleterious teachings; if only the spiritual life of the church may be quickened and the lost may be saved. As if, forsooth, those ends could be attained by such trifling with truth! From an editorial in this week's issue of the Watchman, a journal that always has the courage to stem any popular current, however strong, that threatens to sweep away fidelity and reverence towards the Word of God—I select one or two sentences that are in a line with what I have here written. Says the editor:

"The burden of Mr. Jones' discourse is, or seems to be, as to its central motive, to interest, to wake up, certainly to arouse his Boston congregations."

Again:

"What provokes this frequent and loud laughter is of the same or of a like staple with what provokes the same thing in comedy, or in the political stump speaker. . . . The practical outcome of all this, and must be, not to lift what should be the most sacred of all themes, in the estimation of the multitude, but to depress and sink it instead."

And again:

"Wherefore should there be in this community, or in any community, for that matter, any most unchristian, and hence most unwarlike, divorce in all our methods of spiritual propaganda, of Religion and Beauty? . . . Their quest is a fearful responsibility, who, from whatever end or motive they propose to themselves, labor practically, and most effectively, to effect this divorce—whereby Religion, under the loud vaunt of a claimed earnestness, is made not what it normally and truly is, but instead unlovely, if not repulsive."

forward from a base of argument to a strong and pungent appeal. The former is uneducated, but not ignorant. He is fragmentary, disjointed, witty, humorous, sarcastic, in his discourse. Hardly ever is he postulate. His preaching consists mainly in vehement denunciations of the evil habits of society—especially the inconsistencies of church members in attending balls, theatres, opera, and other worldly amusements and recreations. He frequently exclaims: "My gospel is the ten commandments and the sermon on the Mount." Sinners are exhorted to quit their "vile habits," "their senseness," and to "live more decently." You hear little, scarcely anything, about repentance for sin and faith in the Lord Jesus Christ as the way of beginning a "decent life."

But my letter is already too long, and pressing duties demand my immediate attention. I may have something more to say, in the near future, of this strange religious movement. I devoutly hope it may be more favorable than what is here written. W. S. MCKENZIE.

Boston, January 27.

Native Helpers and their Supporters.

I have desired for a long time to be able to publish a full list of native helpers, boarders, etc., and those by whom they are supported at home. So many delays in sending me word of their intentions for the current year, that it is only just now I am in a position to make many of the designations given below.

- Appalawsamy, preacher, left station for a time; do not know if he has yet returned.
Chittiah, preacher, supported by A Friend, Windsor, N. S.
Paulus, colporteur—Sunday school, Yarmouth, N. S.
Appayah, preacher—Rev. M. W. Brown, New Germany, N. S.
Nersimulu, teacher—W. B. M. Union.
Martha, Bible woman—do.
Casie, Bible woman—do.
Miriam, Bible woman—C. E. Freeman, Amherst, N. S.
Susie, boarding girl—Mission Band, Fredericton, N. B.
Yerriec, boarding girl—Pine Grove S. S., Middleton, N. S.
Mitty Yellamah, boarding girl—Miss M. M. Stewart, Carleton, N. B.
Lizzie, teacher—Mission Band, Granville street church, Halifax, N. S.
CHICOCOLE.
Bagawan Beharah, ordained preacher, supported by Fyfe Miss. Society, McMaster Hall, Toronto, Ont.
Sookrial Beharah, preacher—Miss. Band, Amherst, N. S.
Savara Venkiah, preacher and teacher—(one third) Long Creek S. S., P. E. I.
B. Tammeyya, preacher—Lanister Street S. S., Saint John, N. B.
Pedita David, preacher and teacher—Miss. Band North church, Halifax, N. S.
P. Jaggiah, colporteur—Not taken (\$40 with coole).
Herriamah, Bible woman—W. M. A. S'cty, Granville Street church, Halifax, N. S.
Martha, Bible woman—Mission Band, Dartmouth, N. S.
David Smith (Chinnie), student—Mission Band, Brussels Street, St. John, N. B.
S. Jacob, boarding boy—Mission Band, N. E. Margaret, C. B.
B. Sooriah, boarding boy—St. Martins school, N. B.
P. Devidatnam, boarding boy—Truro S. S. school, N. S.
S. Mary, boarding girl—Miss. Band, Main street, Woodstock, and Newcastle S. school, N. B.
BOBBILT.
Nursiah, preacher, supported by Ohio S. school, N. S. (not heard from this year.)
Kortiah, preacher—Huron S. school, N. S.
Sutyawidoo Patnuik, preacher and colporteur—German St. S. S., St. John, N. B.
Peter, colporteur—Not taken (\$35 with coole).
Siamuh, Bible woman—Young People's Sewing Circle, Hibernia, N. S. (not heard from this year.)
Nika, Bible woman—Not taken this year (\$20).
Ragannah, Bible woman—died Nov. 1886.
Gulaverry, boarding girl—Not taken this year (\$12 30).
Gloria, boarding girl—Shediac S. S., N. S.
David (Peter's boy), boarding boy—Sunshine Miss. Band, Melville S. S., N. S.
Possibly, some friends who have heretofore contributed for the support of helpers may find their names left off. If so I regret it but am sorry again and again that I should be so nearly so mistaken with their intentions for the year 1886-7, and having many applicants waiting patiently a long time, I was compelled to fill up gaps so far as possible. In a few cases I have retained the names of former supporters, being on the impression that their gifts are intended to be continuous. From those I ask a post card accepting or rejecting the designation. A few helpers are not yet designated. Against their names I have stated the amount required to support them and cover all expenses. In the case of colporteurs, I have included the cost for a coole to carry the stock of books, &c., as the helper moves from place to place.
Half the year has passed; the remittances for support of the helpers have gone forward regularly, chiefly out of borrowed money. Will all who have pledged support forward at least half the amount at once? All these amounts must be sent direct to the treasurer, JOHN MARCH, St. John, N. B., Jan. 29.
P. S.—The name of Sabriadi is omitted

from the list sent by Bro. Archibald, but it is right to state that he is supported by Mrs. Archibald, and no charge for him appears in the accounts sent to the Board.

Questions.

If a church should summon one of its members to appear at a regular church meeting, to answer charges preferred against him for his conduct toward the church, is it right, after he has made his defence, to vote when the voice of the meeting is taken?

Answer: His action was just as consistent as would be that of a man on trial in the civil courts, were he to vote with the jury on his own case.

Home Missions.

THE MONEY

for the payment of the second thousand is coming in. Since the last notice the following contributions have been received: Mrs. James Anthony, Lower Granville, \$1; Rev. Frank Potter, Lower Granville, \$2; Capt. D. A. Saunders, Hebron, \$1.50; An invalid sister, Wellington, Hebron, \$1; Mrs. Irene Kendrick, Barrington, \$1; A friend, St. Stephen, \$1; Edwin York, Parrsboro, \$1; Mr. and Mrs. Robert Ritchie, Wilmot, \$2; W. G. C. Fredericton, N. B., \$5; A. C. Sears and Stewart Estabrooks, Middle Sackville, \$1 each; Sunday School, East Point, P. E. I., \$6; Rev. J. Skinner and wife, Tryon, \$2; J. Hunt, Mabou, 50 cts; Jas. H. McLaren and wife, Argyle, \$2; John Denton and Geo. N. Tibet, Freeport, \$1 each; Mrs. W. H. Patton, Hebron, \$1; Alice M. Veinotte, New Germany, \$1; Mr. and Mrs. A. J. Gordon, New Westminster, B. C., \$2; From Amherst, per R. J. Logan: Mrs. Patton, \$1, Mrs. S. Corbett, \$1, Mrs. J. M. Layton, \$1, Mrs. R. Hicks, \$1, Mrs. T. R. Black, \$1, Mrs. Dr. Tupper, \$1, Mrs. R. King, 50 cts, Mrs. Rhodes, \$1, Mrs. T. W. James, \$1.50, Mrs. N. Forrest, \$1.4, Wolfeville Sunday School, \$50; Eliza Morrison, Folly, 50 cts; Mrs. I. S. Dimock, Windsor, \$1; Mrs. Rachel Bezanon, Isaac's Harbor, \$1. Before reported, \$1,057.38, Total to date \$1,153.88.

A SUNDAY SCHOOL CONCERT EXERCISE

has been prepared and sent out. As we did not have the addresses of the superintendents we have sent them to the pastors, or, where there are no pastors, to the clerks of the churches. Those who receive them will please pass them over to the superintendents, and let all co-operate to make the undertaking a success. While the exercise is not difficult it is believed that it will prove interesting. The hymns have been selected from "Gospel Hymns, Combined," because they are in common use, others can be substituted if desired. Where the schools are not in operation, a little effort by pastor or superintendent will enlist enough scholars to have the concert. Let the effort be made. We would suggest the first Sunday in March as a suitable time for the concert; we will then have moonlight evenings. Will not the pastors preach Home Mission sermons on that day? We will try to send some facts for sermon or concert address.

As will be seen by the "Exercise," the collection is for Home Missions, and it is hoped that all will co-operate so heartily and contribute so generously that at last the third thousand of that "horrid debt" will be made up. Meanwhile let the extra dollars and five dollars come in to blot out the second thousand on which we have already made some advance, as will be seen above.

Will not all join with us in the prayer that this effort may greatly increase the interest in Home Mission work and put at least \$1,000 into the treasury?

A. COHOOS, Cor. Sec'y.

Missionary News.

Rev. George Churchill, Mrs. Churchill, and their little boy arrived at Madras, Dec. 13th, and at Bimilipatan, Dec. 19th, after a most pleasant passage. At the latter place they were met on the beach by Miss Wright, with her pony carriage, and escorted to the compound. On the 21st they left by bullock cart for Bobbili, which they expected to reach on Christmas Eve. All the missionaries at Bimilipatan were well.

Rev. J. R. Hutchinson has had several further attacks of fever, but he had spent 20 days on tour at his last writing and expected to be out 24 days more. He had his whole staff of helpers with him.

Digby County Ministerial Conference.

This conference met at Barton February 1. Brothers present: Hays, P. R. Foster, J. I. M. Young, W. L. Parker, J. S. Brown, J. H. Sanderson, Deacons Geo. Saxon, John South, N. R. Wescott, A. McDonald, Bro. A. Kinney and Perry. Two subjects commended the consideration of the conference, 1st. To improve both the spirit and power of our church life. 2nd. To secure systematic and harmonious missionary effort in all our churches.

A public service for the installation of the Rev. P. R. Foster as pastor of the St. Mary's Bay church, was held on the 2nd day of Feb., after the order of Session, by Rev. J. H. Sanderson; hand of fellowship, by J. H. Sanderson; in the absence of Rev. W. L. Parker, who was assigned this duty; charge to the pastor, Rev. J. I. M. Young; charge to the church, Rev. J. S. Brown. Interesting services were held on Tuesday

and Wednesday evenings. Bro. Foster enters the parsonage of one of the most beautiful, difficult, and interesting churches of this county. He carries with him in this work the confidence and sympathy of his brethren, and the prospects of a successful pastorate are bright.

Arrangements were made to hold missionary meetings in all our churches. To do this successfully the county is divided into districts, and brethren are appointed to co-operate with pastors in these services. From the reports of our churches to the conference, it appears that the chief difficulties to be overcome and conquered are found in the absence of systematic, united and harmonious work, which always carries with it the absence of real, Christian, victorious life and enjoyment in our churches. For this work our pastors are girding themselves. Our motto is quality, not quantity, the important factor of the church of Christ. J. H. S., Secy. Barton, Feb. 3.

Our Book Room.

For some time past I have had it in mind to speak in appreciative words respecting our Book Room at Halifax. Having had frequent occasion to late to do business with that institution, I have been much pleased with the promptness and correctness with which all orders have been filled. Bro. McDonald deserves great credit for the energy and perseverance he has shown in managing the affairs of the room. No better man could have been chosen for the position he occupies. We are no longer annoyed by the tedious and disadvantageous delays we formerly experienced in ordering Sunday-school literature from the United States. Whatever we want is sent to us at once from our Book Room, and the obliging secretary does not seem to be put out in the least degree, even when we send for some things which he is under the necessity of procuring from other stores. Let us encourage this worthy enterprise by sending many and large orders to be filled at the "Baptist headquarters." We cannot procure books from any other source more cheaply or with greater dispatch. There is every reason to believe that in the near future the largest, handsomest, and most progressive book store in Halifax will have over its door this inspiring sign, MARITIME BAPTIST BOOK EMPORIUM. W. H. WARREN, Bridgetown, Feb. 5.

Mass Temperance Gathering at Truro.

I feel sure your readers will be interested in knowing of the decisive action of some six hundred of Truro's citizens. The Y. M. C. A. hall was packed Tuesday evening to criticize the action of the town council on their refusal to fulfil their promise to appoint an Inspector under the Provincial License Act, the Recorder having advised them to do so, and the rate-payers by a large petition having asked it in the interest of the peaceful citizens.

The result of the meeting was (1), condemning the council's action; (2), deciding to appoint a prosecutor and make a test case; (3), to hereafter place only such men in power as can be depended upon, etc. It is clear the people of Truro mean business now. The question now is whether the town shall be controlled by the liquor dealers or the religious people of the town.

Guyboro Notes.

Through the generosity of the noble little church, that I in the providence of God serve, I was enabled to perform a mission of several weeks to Guyboro, New Harbor, and Tor Bay. The Lord smiled graciously upon our efforts. At Boylston we met Bro. Rowsie who has been holding special services for some time with good success. There twelve (12) believers cheerfully followed the example and command of their Lord in the waters of baptism. We next visited Tor Bay, known particularly as the station of one of the Atlantic Cable Co.'s. This place has suffered from great spiritual destitution of late years. Formerly it, and numerous other places along this shore, were visited by Revs. Bros. Whidden and Bigelow's precious memory. Their names are still mentioned with reverence. As soon as we commenced services it was manifest the Lord had prepared the way beforehand. For two weeks daily meetings were held with increasing interest. A score or more professed conversion. After instruction from God's Word upon the ordinances of the Gospel, eight were baptized upon a profession of their faith. Some are still inquiring with regard to their duty, while others give assurance that they are convinced of the truth and intend to own their Lord according to his commandment at no distant day. The work still goes on and we shall expect to hear of new trophies of God's grace. It may be advisable to organize a church here at no distant day.

I spent two evenings in religious services with Rev. D. McLeod at New Harbor. Here also are found God's people ready to work and sinners anxious to know the way. In all probability you will soon hear from Bro. McLeod of additions to Zion. There is a nice new meeting house at New Harbor, and some of your readers will be interested to know that it is a neat, substantial building, and in every way suited to the wants of the community. Bro. McLeod is an earnest, faithful servant of the Lord. He has suffered deep affliction in his family during the last year. The Lord has given him the esteem and love of his people. They remembered him with a special devotion of over \$50 a few weeks ago. We

returned to our home deeply thankful that we had been permitted to minister to the wants of seeking souls by pointing them to Christ. W. B. B. Antigonish, Jan. 31.

For W. B. M. U.

Fredericton, per E. J. Phillips, \$10.00
Lower Cambridge, per Edna McDonald, (\$12.83 collection at annual meeting), 25.00
New Germany, per Mrs. P. Webber, 5.50
Moncton, per Mr. D. Price, 22.00
Amherst, per A. E. Black, 20.00
Spring Hill, per Mrs. H. Black, 7.73
Clarence, per Addie Jackson, 20.00

FINANCIAL STATEMENT FOR SECOND QUARTER.
Received from Nova Scotia, \$455.47
" " New Brunswick, 201.11
" " P. E. Island, 55.10

\$711.68
Received "Christmas Offering" for Home Missions, 145.19

Total received for second quarter, \$856.87
Paid J. March, treas. of F. M. B., \$750.00
second quarterly instalment.
Paid Rev. A. Cohoon, treas. of H. M. B., \$145.19.

S. J. MAXING,
Treas. of W. B. M. U.

Convention Funds Received

Annandale church, P. E. I., \$5.00
Indian Harbor West S. School, \$5.00
Belmont church, \$4.00
Forest River church, \$3.75
Amherst, Mrs. Nelson Forrest, for Home Missions, \$10.00
Prince Street church, Truro, \$50.00

\$87.75

Correction.—The \$22.00 sent from the church, Halifax, and credited to H. M. was a thank offering for the H. M. debt.

Primary class Antigonish S. S., for F. M., instead of Con. Fund as reported, \$4.50. G. E. DAY.

Yarmouth, Jan. 5.

ACKNOWLEDGMENT.—The receipts from all sources for the "Adoniram Judson Memorial Church Edifice Fund," from Jan. 14 to Jan. 29, inclusive, were \$342.97. Amount previously reported, \$689.53. Total, \$932.50. W. F. B.

Religious Intelligence.

NEWS FROM THE CHURCHES.

GERMAIN ST.: Rev. G. O. Gates, pastor. Two were baptized on Sunday morning. All the meetings of the church are well attended.

CAMBRIDGE CHURCH, N. S.—is still without a pastor. Its pulpits are occasionally supplied by students from Acadia College, Bro. Cooney of Berwick High School, and Dr. S. T. Rand.

ELGIN.—Bro. J. W. Carpenter has accepted a call to the pastorate of the Elgin Baptist Church, Albert Co., and begins his work under encouraging circumstances.

FIVE ISLANDS, COL. CO. N. S.—Bro. Havestock is holding meetings at Five Islands with good results.

CHIROOGIS, N. S., Feb. 2.—It was my privilege to baptize again on Sunday, the 30th ult. Two young men followed their Master down into the water and were immersed in the likeness of his death.

I. E. BILL, JR.
UPPER BRIGITON, CAR. CO. N. B.—Bro. J. W. Young writes that he has held some special meetings in this place. There was baptism the last three Sabbaths. The last Sabbath the ordinance was administered to one of the coldest of the season, but none of the eight candidates received any harm. Among the converts was a deaf and dumb man. He had to express himself by sign and by writing; but seemed to have a deep conviction of sin, and to have much joy in the sense of his pardon. Bro. Young is now in Billtown, N. S. He asks for the prayers of Christians.

WILMOT.—At a large and representative meeting of the Wilmot Baptist Church held on Saturday, 22nd ult., an unanimous call to the pastorate was extended to Rev. G. F. Mainwaring, which he, being present, accepted. May the relations about to be entered into between Rev. M. and the Wilmot church be sanctified and blessed by the Great Shepherd. C. S. PHINNEY, Clerk W. B. Church.

LOCKPORT.—On the 23rd, we had the privilege of baptizing 7, and the 30th, 2 believers in our Lord. B. N. NOBLES.

WOODSTOCK, N. B.—An excellent religious interest is manifested in all our church meetings. Several are anxious. One or two, I trust, have found light and peace. We go slow, but we go; thanks be to the Master. W. F. PARKER.

AMHERST.—PASTOR PUT ON THE SPURRY side on 3rd inst. by \$230; also, a short time before, for overcoat, \$60. Amidst all the din of a general election, services well attended, and some asking the way into the kingdom.

CANNO, Feb. 4.—The good work here continues. On Sunday, 23rd ult., seven were baptized, making a total of 37 who have united with the church since the work commenced, 32 by baptism, and 5 by letter. Others are waiting for the next conference to offer themselves to the church. There has been very little excitement in our meetings. The work has been gradual, steady, and deep, and likely to give the best permanent results. The church is in communication with Rev. J. T. Eaton, and we hope he will see his way to accept a call. General missionary McGregor, who has been with us since November, and now feels that the church is in good working order, and greatly strengthened by recent additions, is now anxious to move on to other fields that are calling loudly for him.

MONCTON, N. B., FEB. 7.—Yesterday was a good day for Zion with us in Moncton. In the morning, at 9 a. m., the pastor baptized Lawyer Steves and his wife and a young man lately from St. John, who formerly worshipped in Germain St. Church. Then followed a prayer meeting in the vestry, and there was power in the meeting as one after another plead with God for a special blessing on the day's services. The pastor took for his subject at 11, "The cure for trouble," and he presented Christ as the cure for all our ills, the congregation was much impressed. Evening subject, "Will thou be made whole,"

and as the pastor pointed out the sin so prevalent in this day is mistaken trust. Some were pricked in their hearts, we sincerely trust, while others thanked God for such plain, practical preaching. Our communion season was one of blessing, and was very largely attended. Others are looking expectantly toward the death, and we are trusting for a continued blessing. Com.

PERSONAL.
The friends of Dr. H. C. Malsters, Berwick, N. S., will be pleased to learn that he is recovering from his sickness.

Bro. J. E. Fillmore has resigned his charge of the mission field at Queensbury, York Co. N. B., and is open to a call to labor elsewhere. His address is Lower Caverhill, York Co. N. B.

Bro. J. I. DeWolf has been re-entered by his people at Madras, Becher, Berwick, and Brookville in their annual donation. He wishes to express his thanks for this and other acts of kindness.

Bro. H. Morrow writes from Tavo, Burma, that he is not coming home this year, as was expected a month or two ago, as there was no one to take his place during his absence. He is greatly encouraged in his work. He expected to baptize several, Karens and one Burman, on Jan. 2. We hope our brother's health may stand the strain of his prolonged period of work in that land which has been the grave of so many missionaries.

The sons, daughters, with other relatives and friends, met at the residence of Bro. John Richards, Carleton, to celebrate the 72nd birthday of their mother. The mother, daughter, grand daughter, and great-grand daughter sat down at the same table. The relatives, when leaving, wished Sister Richards many returning birthdays of like pleasing character.

Marriages.

WRIGHT-MURPHY.—At the residence of the bride's father, Andover, Jan. 30, by Rev. C. Henderson, Mr. Nathaniel Wright, of Gordon, and Miss Sarah J. Murphy, daughter of Nelson Murphy, Esq., all of Victoria Co. N. B.

WARD-WARD.—At the residence of Bedford Carl, Woodville, on the 26th ult., by Rev. F. M. Young, Seth Ward, Jr., of Wood Point, to Miss Ida Ward, of Kentville, N. S.

ATKINS-FOSTER.—By Rev. A. W. Barnes, on the 26th ult., Mr. William T. Atkins, to Miss Sadie, youngest daughter of A. G. and Margaret A. Foster, all of Port Medway.

WYNOCK-COVROD.—By Rev. A. W. Barnes, on the 29th ult., Mr. Abedigo Wynock, of Port Medway, to Miss Annie Covrod, of Voglers Cove.

PETERSON-MCDONALD.—At the parsonage, Lockport, Dec. 30, by Rev. B. N. Nobles, Mr. Enos Peterson, of Lockport, and Miss Sadie McDonald, of Brighton.

HICKS-PATTEN.—At the residence of Dr. William Patten, Richmond, Yaq. Co., by Rev. A. Cogswell, Mr. Geo. Hicks, of Darlington Lake, to Miss Annie Elfridge, youngest daughter of Mrs. William Patten, of Richmond.

PARLEE-COLPITS.—At the Birches, Pettoctiac, N. B., Dec. 9, by Rev. George Seely, Mr. Edgar L. Parlee, of Newton, K. C., to Miss Susie Alford, daughter of Wm. Colpits, Esq., Glenora, Pettoctiac.

SHERMAN-DUNHAM.—At the residence of the bride's father, by Rev. George Seely, Dec. 24, Mr. Marshall Sherman, to Miss Dora Dunham, all of Pettoctiac.

COLPITS-KIETH.—At the Birches, Pettoctiac, N. B., Jan. 4, by Rev. George Seely, Mr. Chesley R. Colpits, to Miss Maggie Kieth, sister of Chas. I. Kieth, Esq., merchant, of Havelock, Kings Co. N. B.

COLPITS-STEVES.—At the residence of the bride's father, Jan. 5, by Rev. George Seely, Mr. Robert Snowball Colpits, to Miss Francis Grace, daughter of Frederick Steves, Esq., all of Little River, Elgin, Albert Co. N. B.

JOHNSTON-LOYD.—At the residence of the bride's father, Jan. 16th, by Rev. Geo. Howard, Coleman H. Johnston, and Alice A. Loyd, all of Gordonville, Car. Co.

FLOWER-MACDONALD.—At the home of the bride, on the 1st Feb., by the Rev. A. B. Macdonald, L. Ingelwood Flower, and Ella S., daughter of the late James Macdonald, all of Cambridge, Queens Co.

COE-STRAIGHT.—At the home of the bride on the 2nd Feb., by the Rev. A. B. Macdonald, John D. Coe, of St. John, and Alverta L., daughter of William Straight, of Cambridge, Queens Co.

Deaths.

CROWELL.—At Lower Horton, Kings Co., N. S., on the 26th ult., Emma J., wife of Andrew Crowell, aged 33 years. She leaves a husband and five children to mourn their loss. Sister Crowell, when near death, bequeathed her helpless little ones into the care of her heavenly Father, and he will surely provide for his own.

BAKER.—At Tancook, Dec. 20, Philip Baker, aged 86 years. During the last five weeks of his life he was a great sufferer but he was willing to abide God's time, take him, and died trusting in Christ.

BORGALD.—Suddenly, at Chester Basin, on the 23rd ult., John Borgald, in the 90th year of his age. Deceased was a Christian, highly respected in the community and beloved in his family. He "walked with God," and was not, for God took him.

MOLAND.—Very suddenly, at Chester, on the 21st ult., Mrs. George Moland, aged 56 years. Sister Moland loved the Saviour, and was loved all who knew her as a gentle, quiet, consistent Christian. The Lord sustain the afflicted.

HAY.—At Hampton Village, Kings Co., N. B., on the 23rd ult., Mrs. Hay, widow of the late Dr. Hay, in the 50th year of her age, leaving one son and one daughter to mourn their loss. Mrs. H. was the last surviving child of one of whom Sarah, a faithful and precious memory. She professed religion while living in St. John, and was baptized by the late Rev. Mr. Cowell in 1850, and united with the German Street church. She with her two daughters moved to Hampton, and became members of that church. One of whom, Sarah, passed on to the higher life some time since. Sister H. was a most exemplary Christian; gentle and loving, patient in her protracted sufferings, deprecating to us with Christ which is far better. All that kindness could do for the afflicted parent was faithfully performed by her daughter and son. Her funeral was largely attended. The remains were interred in the Cemetery at St. John. A funeral sermon will be

A GIFT FOR YOUR PASTOR.



SUITABLE FOR THE NEW YEAR OR ANY OTHER SEASON

This is one of the most useful presents that can be given to an over-worked Clergyman, and will save many weary hours' work

The following is one of the many unsolicited testimonials we are constantly receiving from our customers:

YARMOUTH, N. S., December 17, 1886.

Messrs. TIPPET, BURDITT & Co. Gentlemen.—It is now ten months since I began to use my Caligraph, and I take pleasure in saying that the results have exceeded my most sanguine expectations. Having a great weakness in the small of my back, I purchased a machine, hopeful that the pain caused by leaning over a writing table would be prevented, as in using the caligraph one can sit upright. Before getting the Caligraph, I tried the "Hall," but the SMALLNESS and CLOSENESS of the letters on the plate necessitated as much bending over the table as does the PEN, and therefore failed to answer the FIRST object I had in view in obtaining a type-writer. In this comparison, to the Caligraph I award the gold medal.

I have been greatly surprised at my improved composition since using the Caligraph. The sight of your thought-clad in the beautiful type and placed in regular lines, all carefully punctuated, greatly assists literary dictation. And I have found myself developing a thought in a more concise order, since owning my "beautiful writer" than ever before. And what has astonished me not a little is the EASE and ACCURACY with which I can read a sermon or use sermon notes in the pulpit. To a preacher whose chirography is bad and whose miserable reading of a good sermon has made him unpopular, I would say: "Sell the coat on your back," if by no other means you can get a Caligraph.

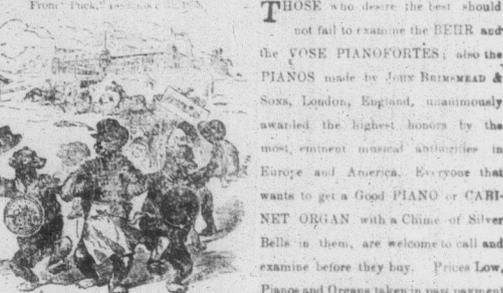
H. FRANCIS ADAMS,

Pastor of the First Baptist Church, Yarmouth, N. S., Canada.

TIPPET, BURDITT & CO. Saint John, N. B. GENERAL AGENTS FOR THE MARITIME PROVINCES.

BAIRD'S FRENCH OINTMENT.

This Ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood, or that may have been impacted by contact with diseased persons. Whatever the eruption of breaking out on the skin may be—whether Itch, or Salt Rheum, or Scald Head, or Ring Worm, or Humors of any kind, a cure may be relied upon. It also stimulates the action of old or indolent Ulcers, Fever Sores, obstinate Sores and Wounds, &c., healing them in many cases immediately and soundly. Sold by all respectable dealers. Price 25 cents a box.



THOSE who desire the best should not fail to examine the BEER and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMEAD & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America. Everyone that wants to get a Good PIANO or CABINET ORGAN with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low. Pianos and Organs taken in part payment for new ones. Also to hire on reasonable terms. Tuning done to order.

WILLIAM CRAWFORD DIRECT IMPORTER. 66 KING STREET, ST. JOHN, N. B. (The Store formerly occupied by G. R. HUNT)

preached, D. V., by the pastor, Rev. Thos. Todd, in the Hampton Baptist church, on Sabbath evening the 13th inst.

ROACH.—On the 14th ult., our conversation; sister Deborah Roach, of Lockport, aged 20 years. Her Savior made her cheerful and calm unto the end.

MCPHERSON.—At Cow Bay, C. B., on the 1st inst., sister Katherine McPherson, aged 84 years. Our sister was baptized about 30 years ago by Rev. Hugh Rose, and had a consistent Christian life. She died peacefully.

DAVIS.—On the 26th ult., Isaac L., aged 16 years, youngest son of the late Hugh Davis, of Kay, N. C.

PIKES.—At Waterville, N. S., on the 3rd inst., Robert J. Pines, aged 73 years.

BOWLES.—At Waterville, N. S., on the 3rd inst., John N. Bowles, J. P., aged 70 years.

WOODS.—At Cow Bay, on the 21st ult., of diphtheria, Mary Wood, child of Thomas and Ellen Woods, aged two years and six months.

SWALLOW.—On July 26, Deacon Wm. Swallow, of Annandale, P. E. Island, in the 71st year of his age. Deacon Swallow was one of the first members of the Antigonish Baptist church, and for a long time was active and useful. He died trusting wholly in Jesus. May God especially comfort his deeply afflicted and aged widow.

MCINTYRE.—In Portland, on the 19th ult., Beulah May, eldest child of Captain Peter and Aja A. McIntyre, aged 1 year.

GRIFFIN.—In Carleton Co., N. B., Jan. 1, James Griffin, aged 89.

HAYES.—In Carleton Co., N. B., Jan. 3, Jerome Hayes, of Wakefield, aged 76, a member of that Baptist church. He was baptized seven years ago. His end was peace.

EVERETT.—At Upper Brington, Jan. 19, John Day, Esq., aged 64. A good man.

EVERETT.—At Kingscliff, 27, January 21, after an illness of nearly five months, Deacon Joel Everett, in the eighty-fifth year of his age. This beloved brother was one of the oldest and most respected men in this community. He united with the

Our Own Sunday School PAPERS.

Reduced in Price. 30 PER CENT on all CASH orders sent to the publisher.

THE CANADIAN EPYFORD, a religious paper with notes of the Sunday school lessons. 30 cents a year. In clubs of five or more 30 cents a year.

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

THE GEN. Illustrated, 15 cents a year. In clubs of ten or more, 8 cents a year.

These are the BEST and CHEAPEST S. S. PAPERS for Canadian Schools. By ordering, take 30 per cent off above rates when sending cash.

Samples sent free on application to J. E. HOPPER, Publisher, St. John, N. B.

65 A MONTH & Bound 12 Issues a Year. Sold by J. W. ZIEGLER & CO. 12 St. John.

THE HOME.

Grandmother.

S. P. SHILL.

Her hair that once was chestnut brown Is now a silver-gray...

The blushing cheeks of rosy youth Are wrinkled now and pale...

Although her youthful charms are flown, Yet, in her life's decline, She is more truly beautiful...

Her aged face reflects a light That cometh from afar, A pure, celestial light that shines Through Heaven's gates ajar.

She stands so near Life's outer shore— Near to eternity; So near unto the pearly gates— Near to the crystal sea.

She almost hears the angels sing Their new and wondrous song, She waits to hear the Master's call To join the happy throng;

When she may leave this world of care— May lay her burden down— And on her spirit's wings of air Rise to receive her crown.

Old Maid's Children.

A child's trust and best happiness does not consist in making his individual well-being the pivot upon which household machinery turns.

The minor morality the principle of careful early training holds good. The politeness that is now dignifiedly styled old-fashioned might be reintroduced with benefit to those who practise it and to those who are favored in receiving it.

The table manners of children cannot receive too close attention, and yet they seldom have adequate care bestowed upon them. The constant reproach and admonition required seems but a thankless task for many years.

—One who has for many years been successful in curing hams and other meats in a superior manner, pursues the following course: So soon as the animal heat is completely gone, cut up into suitable pieces, sprinkle salt one-fourth of an inch deep over the bottom of the barrel, rub each ham a handful of salt and lay in the barrel pressing closely together; sprinkle over the layer a spoonful of salt, and then press in another of well-rubbed hams, and continue till all are in. Prepare a pickle by dissolving in each gallon of water a pound and a half of salt and a pound of granulated sugar, and half an ounce of saltpeter.

—The cheapest meat for the farmer is mutton. It may safely be said to cost nothing, as the fleece from a sheep of good breed will pay for its keeping. Then, for additional profit, there is a lamb of two, the excellent mutton from its droppings, and the ridges of the pasture, and the weeds, to which sheep are destructive foes.

—The best of all meats for the table is mutton. It may safely be said to cost nothing, as the fleece from a sheep of good breed will pay for its keeping.

—Ladies should remember that the art of dressing well lies in the happy combination and harmony of colors.

—Never give letters of introduction unless you are prepared to be responsible for the persons to whom they are given.

—Carry your hat and cane (but not your umbrella) into the drawing-room as a visible sign of your intention to leave quickly.

—Be especially careful in making introductions to ladies. It is an insult if you present to a lady any person of doubtful reputation.

—There is no policy like politeness, and a good manner is the best thing in the world either to get a good name or supply the want of it.

—In bowing to a lady on the street lift your hat off your head. Do not allow her to suppose that you wear a wig and are afraid to disarrange it.

—The holder of a letter of introduction should send it with his card of address. The receiver, if he be a gentleman, will call upon you without delay.

—In the portfolio of Mr. Loughead, soon after his death, were found the following lines, which were written by him in July, 1873, but were not made public until recently.

—In the long, sleepless watches of the night, A gentle face—the face of one long dead— Looks at me from the wall, where round its head

The night lamp casts a halo of pale light, Here in this room she died, and still more white,

Never through martyrdom of fire was led To its repose; nor can in books be read The legend of a life more beautiful.

There is a mountain in the distant West, That, sun-dying, in the deep ravine Displays a cross of snow upon its side. Such is the cross I wear upon my breast

These thirteen years, through all the changing scenes And seasons, changeless since the day she died.

THE FARM.

Hints to Farmers.

The effect of manure on soils is various. Loam manure on sandy soils tends to make the land still more dry, and hence should only be applied to this kind of soil in a thoroughly rotted condition, or better as a compost.

Loams and clays, on the contrary, take up and hold manure indefinitely if not accepted by crops. If accepted by crops it is given up, but all the constituents of plant growth being present, the entire out of manure is not so quickly seen.

—The cheapest meat for the farmer is mutton. It may safely be said to cost nothing, as the fleece from a sheep of good breed will pay for its keeping.

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and drugs will always increase. The same and more profoundly must be the belief of her Majesty's lieges in the United Kingdom.

The Inter-Ocean, in a detailed article, evidently authentic, a short time since, gave a statement of the quantity and cost of the large sum of \$26,038,542, as Chicago's drink bill for one year.

Table with 3 columns: Item, Price per unit, Total value. Includes flour, coal, suits, overcoats, boots, socks, hats, caps, shoes, and houses.

Total \$25,875,000. Add to this the cost of whisky and other liquors and of tobacco, and the aggregate of wealth thrown away is appalling.

—It has been shown by careful, painstaking calculation that the wage class of the United States squander upon alcoholic drink over \$500,000,000 a year.

—The grog-shop is a two-edged sword, and cuts both ways at once. It is a rotating machine for the snaring of souls.

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The African Slave Trade.

Rev. R. P. Ashe in a letter expressing his desire to join the Anti-Slavery Society, writes: "Living in the heart of the gigantic wrong, one can feel the agonizing throbbing of the horrible life which sucks its nutriment from the bitter tears and poured out blood of countless unhappy thousands."

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PARSONS' PILLS. These pills were a wonderful discovery. In others like them in the world, will positively cure or relieve all manner of disease.

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HEMP,
NAPIER,
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INDIAN
SALONICA | AXMINSTER,
ALL WOOL 2 PLY,
DUTCH,
CHINA,
VELVET,
SHEEPSKIN
KHORLAN |
| MATTINGS | | |
| MATS AND RUGS | | |
| SQUARES | | |
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News Summary.

DOMINION.

—The Simcoe, Ont., woolen mills have been destroyed by fire. Two operatives were badly burned before they could escape. It is feared that a young man was lost in the building, as he is missing. The loss is about \$30,000.

—A company with a capital of \$5,000, 000 has been organized at Ottawa to undertake the construction of a submarine tunnel between Prince Edward Island and New Brunswick, provided the government guarantee four per cent interest on the expenditure. Senator Howland is at Ottawa pressing the matter upon the government. It is claimed that the tunnel will shorten the distance between Liverpool and Canadian ports several hours. The provisional directors of the company are: Senator Howland; Hon. Thos. R. Jones, St. John, N. B.; R. H. Hull and H. B. Hales, New York; and E. J. Dwyer, of Kingston.

—Dr. M. H. Peters, of Charlton, who was injured at the fire recently, died on Saturday.

—Owing to the prevalence of diphtheria in the surrounding districts and in Cow Bay itself, the Board of Health has ordered the public schools to close, and all public gatherings of whatever kind to be suspended until the disease has been stamped out.

—Last year brought a succession of successes to the Ontario Mutual Life Co. Its business was \$641,000 larger, the insurance in force, in round numbers, \$1,631,181,000 more, the income greater by \$45,000, and the deaths less by at least \$25,000 than in the previous year, while the surplus has been nearly doubled. It certainly begins its eighteenth year under favorable circumstances.

—The first trip of the ice boats was made last Tuesday, when fifteen passengers crossed from the Island. The first mail by this route was forwarded by the N. B. & P. E. railway on Monday and consisted of eighty-one bags. Six passengers crossed from Cape Tormentine to the Island Wednesday. There are two lines of ice boats besides the government line and the competition for passengers is very sharp. The time of crossing averages four to five hours.

—A Shark, twenty feet long, was captured by a fisherman named Cross, at Beaver Harbor, the other day.

—The annual meeting of the Yarmouth woolen mills co., was held on Thursday last, when the following directors were re-elected, viz: L. E. Brker, president; A. C. Robbins, vice president; W. D. Lovitt, Jacob Binay, and Hugh D. Cane; secretary, J. B. Corning; superintendent, Samuel Moptimer. The company have done a most satisfactory business the past year, and the outlook for the present year is very encouraging. The output of the mill has doubled during the last six months.

—A terrible blizzard raged throughout the West recently. A number of bad cases of people being frozen are reported from points in the territories, but none of a fatal character.

—Young man named William McDonald, 22 years of age, was fatally injured by a heavy fall of coal at Spring Hill Mines. He only lived four hours after the accident.

—In an effort on the Dominion Safety Fund Association, of St. John, N. B., the Budget of Toronto, a regular insurance journal of high standing, says: "It is enrolled as a regular company by the department, and offers the public an excellent method of life insurance, equitable and reliable."

—A fire in a Montreal steam laundry destroyed \$20,000 worth of property last Tuesday.

—Work was commenced on the St. John street railway last week, as required by the terms of the charter, a portion of track being laid. Contracts have been let for the necessary material, and work will be pushed forward as soon as the frost is out of the ground.

—The assessors have just finished taking the census of Montreal. The population is 185,544 against 150,732 for 1881.

—Miss Laura Rice, Plympton, Digby, on a postal card I wrote 850 words, to Miss C. Lewis, Weymouth; Miss Lewis sent back a 900 word postal card.

—Thos. S. Whitman's three-story frame building, Annapolis, occupied by A. F. Cunningham as a drug store, and public hall and offices, was burned last week. Insured.

—James Langan, 23 years of age, was shot dead in St. John last week while he and a companion were carelessly handling a loaded pistol.

—A man named Alexander McKenzie was found dead in the woods at Westworth (Grand, near New Glasgow, N. B.), Saturday. He had gone to cut trees Thursday morning, but no one was seen, and it was supposed he had changed his mind and gone elsewhere. That morning he was found pinned to the ground by a tree. Death must have been instantaneous.

—The Juggins Coal Mining Association met last week in annual session. The directors' report states that the past year in round numbers amounted to 29,000 tons. No dividend was declared.

—At a meeting of the boat and shoe dealers of St. John, Portland, Carleton, and Fairville, held recently, an Association was formed, to be known as the New Brunswick Boat and Shoe Association.

—A novel case was recently tried in a Toronto court. A lawyer named Dunseath took out life and accident policies amounting to \$15,000, amongst which was one in the Ontario Mutual for \$2,500. Dunseath's brother vainly attempted to show that the well-insured fell over the rail of a ferry boat while it was moving in a Detroit wharf. The companies resisted, as death under the circumstances was decidedly improbable; and the fact of a farm laborer carrying \$15,000 insurance, effected only a short time before, was suspicious. Plaintiff's counsel admitted that the evidence was entirely against them, and the judge dismissed the case with costs to the plaintiff, adding that the only doubt he had in the matter was whether he should not place the plaintiff and his chief witnesses under arrest.

BRITISH AND FOREIGN.

—Henry M. Stanley, left Cario on Thursday for Zanibar, accompanied by eighty negroes. The total force of his expedition for the relief of Emin Bay will be 1,200 men. He does not expect any opposition.

—The Government has granted a subsidy to the White Star Steamship company for the use of steamers that will

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JUST LOVELY!

I have just received and am opening, for the Holiday Season, a most beautiful assortment of fine Gold and Silver WATCHES, Jewelry, Silverware, Spectacles, —AND— ENGLISH WALKING CANES.

that I would invite attention to, as I will offer very low to Cash Customers. Orders by mail or express promptly attended to.

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We are just receiving, to-day, a Star Brand of SUGAR, which will sell at actual cost. Handsome and useful presents given to all purchasers of Tea or Coffee.

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Musical Literature.

A fair knowledge of this essential to the full enjoyment of music, and to a musical education.

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YOUNG PEOPLE'S HISTORY OF MUSIC, \$1, by J. C. Macy. (Just out.) A very readable and useful history, with about a dozen biographies.

THE STUDENT'S HISTORY OF MUSIC, \$2. A complete sketch of musical history for the last 2000 years.

Very interesting books are: **THE SOPRANO,** a novel \$1; **CURIOSITIES OF MUSIC,** \$1, by Elton; **ELBERT'S LETTERS,** \$1.25; **GARDNER'S MUSIC OF NATURES,** "POLK'S MUSICAL SKETCHES," \$1.25; **REHNSGOLD TRILOGY,** 50 cents; by Remo!

Most useful books to learners are: **Sieber's Art of Singing,** 60c; **David's Voice as an Instrument,** 50c; **Child's Voice,** \$1; **Pett's Music Exports,** each \$1.50; of Mozart, 2 vols. each \$1.25.

Any book mailed for retail price.

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Book and Job

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PUBLIC NOTICE

is hereby given that application will be made to the Local Legislature, at its next session, for the passing of an Act to extend the time for commencement and completion of work under the Act passed 6th April, 1882, incorporating the Saint John Canal and Dock Company.

Jan'y 11th, 1887. 59

UNION BAPTIST SEMINARY.

SENDING THE ERECTION OF BUILDINGS IN ST. MARY'S.

Work will be continued for the coming year at ST. JOHN.

THESE SPOTS ARE RESERVED FOR THE APPLICATION OF THE

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Principal.