

Messenger and Visitor.

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All our Pastors are Agents.

—THINK OF IT.—Dr. T. A. Higgins spoke some wise words at the Central Association. He feared that our Associations were often robbed of much of their power because so much of the time was spent in the consideration of details, and discussions on points of order and methods of conducting business. Is not this so? Would not our gatherings have double power if all the force of the speaking were expended on the discussion and exposition of the great principles which underlie all our studies in the various departments of our work. What grand meetings we often have when the strength of the strong men is given to discussions of this kind! Why should it not be so always?

—LADY ANN.—It is with deep concern that we hear of the prostration, from overwork, of the editor of the *Wesleyan*. We have never had the pleasure of the acquaintance of the Rev. Mr. Smith; but the praise of his deep piety and kindly Christian charity has gone abroad beyond the bounds of his own denomination. We tender to him our sympathies. Editors have a great burden upon them, and often sink beneath it. Who will be the next? It is a question in which some of us may have a deep personal interest.

—AN EVIL.—Is it possible to secure the care of all the members of the Associations to all the great objects of our denominational interests? At the N. S. Central Association the profit of the gathering was much lessened, as before, by the fact that the one subject received the attention of the whole Association. The people did not all gather till Monday. The forenoon was taken up by the Associational sermon and the Offering Letter. The afternoon the sisters were all absent, in the Ladies' Aid meeting. Monday evening, at the male missionary meeting, there was the only truly representative session. Tuesday morning there was a general fight of ministers and delegates, and some of the most important objects received the attention of a very small number. We are glad to be informed that the sisters propose to make a change in the time of holding their meeting, so as to interfere less with their attendance at the discussion of subjects in which they are so deeply interested. A committee was appointed at the N. S. Central Association to consider whether changes might not be made in the time at which the Association meets, and in the conducting of its business, so that the undivided force of the sessions might be thrown into the discussion of questions which most deeply concern us as a body. There will be need of great care in making changes; but it is hoped a better arrangement may be made than the present.

—THE FITZ-JOHN PORTER CASE.—Whether because it is out of the general line or not, it has now come to be the custom to commend a disinterested or generous action on the part of government. The Fitz John Porter case is now occupying a prominent place in the American press on this account.

By a misunderstanding of his orders General John Porter made such a disposition of his troops in the late war, that a battle was lost to the North. He was court-martialed and found guilty. Since that time he has devoted himself to advancing evidence that the charges of which he was found guilty were false. Several times one branch of Congress has passed a bill similar to the present one, but it has failed in the other. Once a bill to remove his disabilities passed both the Senate and House, but President Arthur vetoed it on technical grounds. General Grant became convinced of the innocence of General Porter, and did all he could to create such a sentiment. It is now the received opinion of almost all military men and others who have investigated the matter, that he was not at fault. Congress has at last removed his disabilities and restored him to the regular army by a special enactment.

—MCMASTER CATALOGUE.—We have received a copy of the above, for the last year. The total number of students is 63. One thing we notice is encouraging; the healthy growth in the number of graduating classes. There run from the beginning as follows:

1882	3
1883	3
1884	5
1885	8
1886	10
1887	14

—N. B. WESTERN ASSOCIATION.—Owing to a misunderstanding on the part of two ministerial brethren, on whom we had depended for a report of the N. B. Western Association, no report of that meeting has been given as yet. We have made arrangements and hope to have one next week.

—MIDWINTER PRAYER MEETINGS.—We are now getting along into midsummer and a word of warning is perhaps not out of place in regard to the prayer meetings. The temptations to remain away are greater than at any other time; the need of going to help sustain them is greater. Let us resolve to make a little extra effort to be present, even if it is a sacrifice.

—PASTORS IN THE PRAYER MEETING.—Some pastors seem to regard the prayer meeting as a kind of machine which must be kept going at all hazards, lest it hesitate for a moment and come to a standstill on a dead centre. It is very nice, of course, to have enough taking part to occupy all the time; but if not, there is no occasion for disquietude. One of the main benefits to be derived from the prayer meeting is that which comes from self-examination and meditation.

We once attended a meeting of the Society of Friends (Quakers). They spoke, we suppose, in accordance with the custom commonly attributed to them—"as the Spirit moved them." What a quiet, sweet hour it was after the distractions of daily toil! How conducive to communion with Him whom we must worship in "spirit and in truth." There were no long prayers that the time might not "go to waste," no hastily prepared and heedlessly delivered exhortations, because "some one must say something." When one of them spoke or prayed, it was done because what he had to say was felt to be peculiarly applicable to the meeting. There was no minister to invite them to speak, as is often done in a way implying that speaking rather than saying something is the desired end.

Perhaps, if we thought the matter over, the ideal which Paul had in mind when he said, "Let all things be done decently and in order," will be found somewhere between the two.

Baptist Mission Work in Burma.

It is strange to observe how indifferent the public generally is to the best and soundest work being done in its midst. This has been so at all times in the past and probably will be so in the future. It is being strikingly exemplified now in the matter of the quiet and unobtrusive work of the Baptist missionaries. Those of other sects have also done much good work; but several circumstances have recently occurred leading to make many test the excellence of the work done by the American missionaries and it is to these therefore that we now more particularly refer. We do not in any way disparage the labor of others or the excellence of their work, but nothing special has happened recently to draw attention to it; whereas the capture of the Mayan Chong Phoozye by the Christian Karens is one of many things which have recently drawn public attention to the effects of the labors of the Baptist missionaries.

In spite of discouragements, a small but devoted band of Baptist missionaries has labored in Burma for little more than half a century, and is now able to show results which make the old somewhat contemptuous indifference impossible. Even those who may be least disposed to regard the conversion of the Karens to Christianity as a gain, cannot but admit that they, and consequently the state, have gained enormously in many ways from the devotion of the missionaries.

Some sixty years ago, the early American missionaries found the Karens wild savages, with no religion but the most primitive and worshiped so terrified by the brutal treatment they had received at the hands of the Burmese, that they would live only in the most inaccessible parts of the jungle. They must have seemed a most unpromising people to labor among, for they had to be taught every thing. It was not only a religion that the missionaries had to give them, but every art of civilized life down even to an alphabet. What was even harder: they had to be taught courage and self-respect; for they would fight sometimes with the courage of despair, knowing by bitter experience that defeat at the hands of the Burmese was always worse than death, their first idea was to hide themselves and avoid a conflict. Like all people who have long been accustomed to nothing but ill-treatment, they were very suspicious; but gradually the missionaries won their confidence and convinced them that in British territory they had the rights of men and would not be treated like wild beasts. Courage came to them by degrees; they ventured to settle in the plains as cultivators; and the very race, which little more than half a century ago had most of the instincts of a hunted animal, is now the race which is doing more than the other

indigenous races for the maintenance of law and order. In time equal laws for all might have brought about this result; but, without the labors of the American missionaries, it would probably have taken several generations to change the wild Karens into a bulwark of order. As it is, some of the very men who have hunted down the notorious dacoit, or rebel Phoozye, may have died in their boyhood, with their parents, at the very sight of a Burman.

Not is this the only change resulting from the long unnoticed labors of the American missionaries which has attracted public attention of late. The last census astonished most people by bringing out the fact that out of 84,000 Christians in the province, 55,000, or considerable more than half, are Baptists. The great majority of these are converted Karens, who are living apart in Christian villages, maintaining their own churches and schools. The savages who had no alphabet have now books in their own tongues; and many of them are no mean musicians, as was amply proved by those who sang in the Assembly Rooms a year or more ago. All this change has been wrought by the unnoticed labors of self-denying men and women, who have gone and lived among these people, in remote villages; sacrificing for themselves almost all the comforts of civilized life in order that these people might become civilized and Christian men and women.—*Rangoon Gazette*.

The Christian College.

We commend to our readers the following abstract of a discourse by Dr. Porter, of Yale College, on the need of maintaining Christian colleges.

Yale College was founded avowedly as a Christian college. All the older colleges were originally established in the interest of Christianity and the church, the church being conceived as providing for every interest and relation of human society. Within a very few years, however, another theory has found many advocates and been embodied in a few colleges and universities. This secular theory is briefly this: Education of every grade and pre-eminently of the highest to be consummate must be free from all alliance with religion. It must forever sever its allegiance to the Christian creed and dispense with positive Christian influences. While it may accept the fruits of Christian civilization so far as science and letters, art and culture, law and morality, have taken them into the general life, it will best do its appropriate work and even best serve Christianity itself if it leaves all positive teaching and training to the household and the church.

I propose to defend the old theory, on which this college stands, as contrasted with the new theory. With those who deny and half believe Christianity, supernatural and permanent, we can hold no argument; they have already decided the question at issue. We can only address ourselves to those who believe in Christianity as permanent and divine, but yet honestly question whether in the present condition of our higher schools of learning and of Christianity itself, it is wise or practicable any longer to make these schools distinctively and earnestly Christian. I do not propose to make this discussion controversial or critical. I would rather seek to portray in positive form the ideal Christian college in its aims and the conditions of its realization. This ideal ought to be made real.

It is the glory of Christianity that it presents the noblest ideas. It is not the less its glory that it inspires men with courage and self-sacrifice to turn these ideas into facts. The ideal Christian college should continue and supplement the functions of the family and church. If the family and church should be Christian, the college, for similar reasons, should also be Christian. It finds men with a home and temple of some sort. It roots itself in one and expands itself within the other, purifying and elevating both. The college trains and teaches the young on a higher scale than the family or the church. If elementary instruction should be positively Christian, why should not that of the higher? The school of the highest grade should be emphatically and positively Christian. It should be wisely Christian, and not undo by overdoing. That Christianity should seek to found colleges seems as natural and necessary as that it should seek to animate the family and church with its truth and life. The story of the Gospel every student must accept or reject with some measure of judgment. The speculative conception of God, of duty, immortality, government, law, religion, origin of the earth, and the spirit of man, which the educated man must accept or reject are necessarily theistic or atheistic. The practical principles of manners and morals which the student receives or rejects as the living spirit of his own moral life must be sharply Christian or non-Christian, or as many blinded and inconsistent as the line of the character, which is colored by what it changes

to feed on. We cannot understand the logic of those who admit the necessity of Christianity at home but exclude it from the college. It is true that the student is no longer a child and perhaps not a youth, but neither in character or conviction has he become a man. He is just at the period of life when he is doomed to pass through that fermenting and transition period in which he must form for himself practical convictions and theoretical judgments to the light of independent thought. There is no time or condition of life in which wise Christian influences are more needed or are more effective than when confirmed or rejected by the growing man. If the teacher's character is elevated and refined by Christian earnestness, a single word or sentiment will go further to confirm the halting faith or rekindle the smoldering fervor than a sermon from any preacher or a homily from any exhorter; or, unhappily, a contemptuous word or sarcastic utterance may send the feeble fabric of a falling faith and poison the heart with distrust and scorn of what is noble and good.

Knowledge and culture in their highest perfection are needed for the complete manifestation of what Christianity can do for man. The import of the kingdom of Heaven in its inner spirit and eternal manifestations can only be comprehended in its full significance by the most enlarged and best instructed mind or appreciated by the most refined or cultivated soul. This ideal will never be perfectly understood and exemplified until the results of science and culture shall have been applied to all the forms of individual morals and manners and all those agencies which Christian ethics and social science shall mature and put in force. To such a consummation the Christian is as necessary as Christian preaching; the university as the Sunday School; the conscientious culture of science literature and art as the prayer meeting and the Bible reader. It will be still every thought is subjected to the obedience of Christ that the tabernacle of God shall indeed be with men.

We are forced to confess that with all that is noble and Christian-like in its spirit much remains that is base in manners and morals. See the church forgetting that it should be militant only against its foes. Think of the secularism which is the scandal and shame. Think also of its hard and scholastic statements of doctrine; of its narrow judgments of character; its scrupulous parsimony in some directions and its original luxury in others; the tenacity with which it adheres to old errors, and the credulity with which it runs after the latest sensationalism. What might Christian culture do for our individual and public morals and ceremonies were it rightly enforced in our colleges? It should give us worthy conceptions of Christianity as an historic phenomenon. It should effectually arouse the sense and quicken the imagination that among all the heroes of the earth Christ should be visibly transfigured high and lifted up. All should bow with wonder and worship and say: "It is good for us to be here." Christian faith is the perfection of human reason as truly as a necessity to the human heart, and therefore essential to the highest forms of human culture. No institution of higher education can attain the highest ideal excellence in which the Christian faith is exalted as supreme; its truth not asserted and defended and enforced with a fervent and devoted zeal, in which Christ is not honored as the inspirer of man's best affections, the model of man's highest excellence and the master of all human duties.

Ascetic Piety.

Earnest piety is not to be considered identical with asceticism. On the contrary, the difference is precisely that between health and disease. The one is a natural development of love to God and to man, while the other is an artificial product of narrow and mistaken ideas of duty. The one is legitimate growth of principle in the use of divinely given powers and opportunities, and results in "the beauty of holiness." The other is a persistence of will in the repression of faculties and the neglect of relationships, and produces a distorted and unlovely, though it may be sincere, character. The latter may have an occasional use in an individual who has an exceptional mission in the world—some Elijah, or John the Baptist. The former is for universal cultivation, as exhibited in our perfect exemplar, the Lord Jesus Christ. Of John the Baptist it was declared that "he came not eating and drinking," that is, that he did not eat and drink with others, socially, or as did others, in respect to his food and beverage. As the stern reformer, he led an ascetic life, living apart from the world, in the wilderness, not participating in human affairs, not entering the homes of the people, not partaking of their feasts, but confining himself to the simplest possible diet, "locusts and wild honey." Jesus identified himself as in this respect, the mystical counterpart of John. He was more than a negative reformer, he was the positive

illustration of piety. Hence, he "came eating and drinking;" that is, he was one of the people, was found in their cities, villages and homes, conformed to their social customs, accepted invitations to their feasts, and ate and drank what others usually did. We are to imitate him, therefore, and not John, in the character of our piety and the method of our usefulness.—*Congregationalist*.

Peace At Home.

It is just as possible to keep a calm house as a clean house, an orderly house as a furnished house. If the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wisest? It is by leaving the peace at home to chance, instead of consulting it by a system, that so many homes are unhappy. It deserves notice, also, that any one can be courteous and patient in a neighbor's house. If anything goes wrong, or is out of time, or is disagreeable there, it is made the best of, not the worst; every effort is made to excuse it, and to show that it is not felt; or if felt it is attributed to accident, not to design; and this is not only easy but natural in the house of a friend; we will not, therefore, believe that what is so natural in the house of another is impossible at home, but maintain without fear that all the courtesies of social life may be upheld in domestic societies.

A husband as willing to be pleased at home, and as anxious to please, as in a neighbor's house, and a wife as intent on making things as comfortable every day to her family as on set days to her guests, could not fail to make their own home happy. The sweetest, most clinging affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart that would defy the battle-axe of hatred or the keenest edge of vindictive satire. Now, the shade, the gloom of the face familiar and dear, awakens pain. These, in the elegant words of the preacher Head, are the little thorns which, though men of rougher form may make their way through them without suffering much, extremely incommode persons of a more refined turn in their journey through life, and make their travelling irksome and unpleasant. How careful we ought to be not to darken and mutilate the sweet images of hope and joy and peace, that might gladden the curtains of our companion's life, by suffering these spots to mingle with them—these shadows of unbelief to be collected in the stream. Of all cruel words or deeds, those that would darken hope are the most cruel.

To Make a Happy Home.

1. Learn to govern yourselves, and to be gentle and patient.
 2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and often them by prayers and a sense of your own shortcomings and errors.
 3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
 4. Remember that, valuable as is the gift of speech, silence is often more valuable.
 5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
 6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
 7. Beware of the first disagreement.
 8. Learn to speak in a gentle tone of voice.
 9. Learn to say kind and pleasant things whenever opportunity offers.
 10. Study the characters of each, and sympathize with all in their troubles, however small.
 11. Do not neglect little things, if they can effect the comfort of others in the smallest degree.
 12. Avoid moods and pets and fits of sulks.
 13. Learn to deny yourself, and prefer others.
 14. Beware of mediocrity and tale-bearers.
 15. Never charge a bad motive if a good one is conceivable.
 16. Be gentle and firm with children.
 17. Do not allow your children to be away from home at night without knowing where they are.
 18. Do not allow them to go where they please on the Sabbath.
 19. Do not furnish them with much spending-money.—*Intelligencer*.
- A clergyman at Nashville, Tenn., has offered to give \$10,000 to any believer in the faith cure who will cure by faith a disease which a reputable practitioner pronounces incurable.

This, That, and The Other.

—"There is no bigotry," says the N. Y. Tribune, "like the bigotry of 'free thought' run to seed."

—Of the 408 Senators, members, and Territorial delegates who compose the United States Congress, 72 are Methodists, 63 Baptists, 41 Episcopalians, 23 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christians (Campbellites) and 2 Quakers, making a total of 283 who are actively connected with some Church organization. This leaves 125 who either never belonged to any church or have drifted out of such associations.

—The ancient city of Tarsus, where the Apostle Paul was born, has a railroad. British capitalists are constructing a railway in Asia Minor, the first section of which, from Mervin to Tarsus, has just been officially inaugurated. The opening of the road was made the occasion of a grand jubilee, in which the local officials heartily joined. A dozen sheep were sacrificed, there were religious Benedictions, speeches, and then a free excursion to the nobilities. Some Arab dignitaries, however, would not trust their lives on the train, saying they would wait till they saw how the extraordinary English contrivance was worked.

—Some people wanted ethical teaching—ethical reform. The true road to ethical reform was the road to Christ. Ethical reform demanded a perfect model—Christ was such a model. Ethical reform inspired a new heart—Christ alone could give it. Ethical reform needed a motive—love was the motive the Gospel had to make men ethically good. The Gospel was not alone for people who made honest effort for ethical improvement—it was for all sinners. The best way to reach the highest ethical standard—God's way, Paul's way, was to preach Christ crucified. In the course of a sermon Dr. Hall held fast to the doctrine of imputed righteousness and vicarious atonement.—*Standard*.

—SLAVERY IN MOROCCO.—Great Britain has sacrificed much to put down slavery and the gloom of the slave-trade, but hitherto has not made any great effort on behalf of the victims of slavery in Morocco. It is to be hoped, however, that the revelations contained in a little pamphlet issued by the British and Foreign Anti-Slavery Society, will have the effect of rousing the public mind in connection with the sad condition of things in that country. At the close of last year, Messrs. J. V. Crawford and C.H. Allen paid a visit to Morocco on behalf of the above-named society, and at Tangier held a highly successful first anti-slavery meeting in the domain of the Sultan of Morocco. From the report which Messrs. Crawford and Allen presented to the committee, it appears that slave-dealing of a most heinous kind is carried on all over the country with impunity. Slaves are imported to the number of about 4000 annually, and their sale produces the Sultan's revenue of about \$4800 a year. Several descriptions of slave markets which are inserted in this report, show in what a revolting manner the trade is carried on. Those Governments having diplomatic relations with Morocco, could surely stamp the whole thing out. The fact that Morocco is at the very door of Europe, makes it all the more incumbent upon European powers to put forth their strength in such a good work.—*Christian World, London*.

—The summary of statistics of the United Presbyterian Church (North America) shows 9 synods, 60 presbyteries, 736 ministers, 61 licentiates, 780 congregations with 91,086 members, an increase of 1,215, and 887 Sunday-schools, with 81,295 scholars. The contributions were: For ministers' salaries, \$488,926; for congregational purposes, \$276,408; for the Board, 148,166; for general purposes, \$49,309.

—Every people that you kick with your foot, if thought about and treasured, contains the secret of the universe. The commonplace of our faith are the food upon which our faith will most richly feed.—*Dr. A. MacLaren*.

—A tree will only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"—*J. J. Gurney*.

—The *Bombay Guardian* says: How many people are converted to Christianity, in all the world, every year? Three millions? Our readers will exclaim that this is an extravagant estimate, and will doubt if even one million are won. Well, it appears from Boehm and Wagner's new edition of their work on the "World's Population," that this has increased by twenty-eight millions in about ten years. So that for the Gospel to keep up with the increase of the world's population, it would need to win about four millions annually. The majority of Christians seem to think that the force of circumstances is going to bring about the conversion of the world, and that it is enough if they look on and feebly thank God. The Church of Christ must become aggressive to an extent little dreamed of at present.

The Growth of Truth

ASSOCIATIONAL SERMONS OF N. S. WESTERN ASSOCIATION. BY REV. C. C. BERGERS.

"But the Word of God grew and multiplied."—Acts 12:24.

The words of the text were spoken by way of contrast, and are intended to show the difference between Herod's sudden and awful end and the glorious advancement of the Word of God.

This growth was, and is, peculiar. It did not grow as runner, but as a conqueror who invades new territory, conquers his enemies, takes possession of the country, and establishes his dominions.

God Himself purposed that it should grow, "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be as the rain and snow, and shall not return unto Me void, but shall accomplish that which I please, and I shall prosper in the thing whereto I send it."

It is also according to the nature of the Word. "The Word of God is not bound." The secret, yet mighty pressure of it in the soul, compelled the statement, "We cannot but speak the things which we have seen and heard."

Another helpful element is self-denial. The first Christians knew that meant. When their property was confiscated for government, or destroyed by the mob, they took joyfully the spoiling of their goods, knowing in themselves that they had left heaven a better and an enduring substance.

The student will forego all the privileges of home, and curial expenses, that he may be successful in the pursuit of knowledge; because he knows that in the end it will turn to his advantage; that the gain will be greater than the loss.

Not only does this Word present this beautiful picture of the possibility of a grander and complete life for humanity, but it is at the same time made known upon what grounds it is possible.

The Christian who makes self-denial for the sake of the cause of Christ, is really giving up nothing, since what he takes is such a marvelous compensation.

The results of self-denial are twofold: a being healthier and more vigorous in the things of this life, and a being more prepared to receive the Kingdom of God.

Resurrection follows as a mighty means by which the Word of God may grow. We have great reason to speak with the confidence of those who have seen the Word of God demands that, "upon the first day of the week let every one of you lay by him in store, as God hath prepared him."

The religious teacher has no more difficult task to perform than that of educating the masses to give of their worldly substance to sustain and send the Gospel at home and elsewhere. We may well carry the subject into our Sunday-Schools and families. It is worthy of being taught everywhere.

"God's love bath us to wealth upheaped, Only by giving is it reaped." The body withers, and the mind, if kept in selfish rival.

The Bible teaches that poverty attends the man or the body of men, who withhold more than is needful. May not the social depression to much some of the result of penuriousness? Do we not find an explanation of it all in the words of the prophet when the Lord declares, "Ye have robbed me."

We rejoice that the Word of God is indigenous, and acknowledge some advantages in virgin soil; yet piety is always a mighty factor in the introduction and perpetuity of the Gospel among men.

Each individual added to the church should consider himself an agent to approach his neighbor with the news of salvation, who in turn will communicate it to others, and thus the Word will be carried along, until living voices shall grid the world with praise, and the earth be made white with an everlasting joy offered to the great creator.

Let every member feel himself to be consecrated, by his profession, to the great work of giving the gospel to the world. Whether men are sensible of it or not, every follower of Jesus Christ is summoned to witness for his Saviour, and to give of his substance for the dissemination of religious truth.

Where duty calls, or danger, Be ever wanting there." Holding forth the Word of life is the present privilege of every Christian in this way they may throw a hallowed radiance far over the rebellious sea of human life.

It does not seem that we need more resolutions on the records of our churches, but we do need that all alike shall come up to that standard to which the scriptures upon our attention, when we find a principle, and action shall be in union with the life and letters of the Son of God.

The Word of God in the care of such men and women as we have described, cannot fail to grow. The master passion of the Christian is to see the world redeemed from the power and curse of sin.

Be encouraged in this work. We have a wide and hopeful field in which to plant, as well as the precious nature of the seed to be sown, to cheer us. It is the living Word of the ever-living God, the incorruptible and unchangeable, and abiding truth, which lives in an ever-expansive life, shooting forth new roots and branches, and yielding seed for new planting long after the planter may be laid in the grave.

Contributing, either by labor or money, to carry the gospel into contact with the mind, is the duty of every Christian for glorious harvest, and are making known the joyful remedy provided by heaven for the deadly wounds of sin.

To us belong the duty and privilege of making the gospel familiar to every man. We would not speak comparatively, but we do state that we have the truth, and teach it in all its significance and bearing upon the life of the individual, and the attitude toward the Word of God. Let us, then, by gifts, by example, and by voice, labor to set in motion the water of life, and circulate the messages of grace through wide and remote regions.

The early Christians did not suspect the Master's ability or frailness. We need more of the spirit of fraternal enterprise, the questless spirit of love, to glow in our hearts at home, and in our presence, to spring from sympathy with the people committed to us, and an assurance that we have the co-operation of the mightiest agencies in the universe.

While we feel the duty of giving the gospel to others, let us be careful to drink deeply from its spirit ourselves. "Be ye also enlarged" is addressed to us, and means enlarged affections, benevolence, hopes, desires and confidence.

"Were the whole realm of nature mine, That were a present far too small; Love's little kingdom vastness, Demands my soul, my life, my all."

"Reader therefore to all their dues, tribute to whom tribute is due; custom to whom custom; rent to whom rent; honor to whom honor." Reader therefore unto Caesar the things which are Caesar's, but unto God the things which are God's.

The Gospel will finally prevail. God is the author of it, and the means to be used for the propagation of truth are of His appointment. The sins and tears of our world had heart up to heaven, and God had fixed his gaze on man's redemption. For this He formed the plan, sent His Son, accepted the sacrifice of His blood, and in His name upon the cross, made a proclamation of pardon and peace to this great family of rebels. And shall not this plan go into full effect? Will God leave His noble edifice half finished?

"Hath he said it, and shall he not do it?" For the restoration of the world God has adopted a system of agencies, and it is His object to be accomplished. The Gospel is "the power of God that bringeth forth life in all them that obey it." It is just what the dying millions of our world need. And it is committed to us, my brethren; and there is no aspect in which the matter can be viewed which does not urge, in the tenderest and most powerful manner, our duty and our responsibility upon us.

"The Word of God" is the gift of heaven, and is put into our hands, not that we should imprison it in our own souls or land, but that we should to the very uttermost of our power, and to the end of the morning, and bid it fly to the uttermost parts of the earth. The wants of our dying world, the nature of the Gospel, the command of heaven, the principle of benevolence, and the seal of God upon all our efforts, all urge us to stand by this cause and one another, according to our

views, and do as the Word of God and conscience would have us do. O let us lift our eyes and hearts to "the hills from whence cometh our help," until we shall become more intensely engaged in that work, the completion of which will fill the world with shouts of triumph.

May God inspire us for the work, and take the glory to himself forever. Amen. To the Churches Composing the Nova Scotia Central Baptist Association. BY DR. P. H. STODOLSKY.

Dear Brethren,—In this, our annual letter, we desire to call your thoughtful and prayerful attention to the intimate relationship that exists between the several members of a Christian church; and to urge the importance of giving recognition and expression to this relationship by cultivating a kindly interest in each other's welfare.

It is a building "firmly framed together," again it is a living organism—a body in which each member performs its own function for the promotion of the common good of all. If one member suffers, all the others suffer with it. The church is a family, and the members are as the members of a family.

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BIBLE LESSONS. THE DEATH OF LAZARUS.

Lesson III. July 19. John 11:1-56. GOLDEN TEXT. Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.—John 11:11.

I. THE BEREAVED FAMILY. 1. A certain man named Lazarus. Lazarus is the Greek form of the Hebrew name Eleazar, meaning God to his help. We know nothing of his history aside from this narrative. The family appears to have been one of wealth and social distinction. They owned their house, had their tomb in their garden, and were able to give \$300 worth ofointment.

2. It was that Mary which anointed the Lord. There were three other persons by this name mentioned in the Gospel. (1) The mother of our Lord, (2) the wife of Cleophas, and (3) Mary Magdalene. Anointed the Lord. This was two months later, on Wednesday afternoon, April 5, in their home at Bethany, two days before the crucifixion. How long a loving dead is remembered. Lazarus' brother Lazarus was sick. The severity of the sickness is known by the fact that he died very soon after the messenger was sent.

3. Therefore his sisters sent unto him. To Bethsara (Bethany) beyond the Jordan, the place where John baptised, Lord, behold, he whom thou lovest. The Lazarus who had not even been mentioned in the only account preserved to us of a previous visit of Christ to Bethsara is described as "he whom Christ loved." There are many unrecorded and unknown ones whom Jesus loves, and who love Jesus. They take it for granted that this announced men will be efficient.

II. A Vision of the Reasons for Sorrow. 4. When Jesus heard that, he said. To the messenger, though in the hearing of the apostles. The only right understanding of this answer, and our only whole proceed here, is, that he knew and foreknew all from the first, as well the termination of Lazarus' sickness and his being raised again, as the part which this miracle would bear in bringing about the close of his own ministry. It is not unto death. In regard to Lazarus will not be death. These words are purposely enigmatical, and must have greatly tried the faith of the sisters. But for the glory of God. Which glory would be through the glorifying of the Son. That the Son of God might be glorified thereby. E. C. by the sickness of Lazarus. He was glorified, (1) perhaps by the development of a higher spiritual life in Lazarus through his sickness, death, and resurrection. (2) By the manifestation of the divine power of Jesus Christ, thus leading many to believe on him as the Messiah. (3) The phrase contains a clear allusion to the glory of the Lord won through the Passion. The raising of Lazarus by revealing Christ's power and character brought the hostility of his enemies to a crisis (ver. 47 ff.), and led to his final glorification. In regard to his death, resurrection and ascension to the right hand of God.

5. Now Jesus loved Martha, etc. This statement is made in explanation of ver. 6. Therefore... as abode two days still in the same place where he was. Why? (1) Because this delay was necessary to complete the work in which he was engaged. (2) Because this delay was necessary to the consummation of the miracle of the resurrection of Lazarus in such form as to forever prohibit the impression that death and not taken back. (3) To develop and increase the faith and love of the Bethany family and his disciples. (4) Jesus himself was soon to lie three days in the grave; if, therefore, he was able to raise up Lazarus after four days' burial, they would have stronger faith in the resurrection of Jesus from his three days' burial.

III. THE RETURN TO JUDAEA. 7. Let us go into Judaea again. From Bethsara in Peraea.

8. The Jews of late. Not more than a month or two before. Synagogue to synagogue. The disciples see clearly that to go to Bethsara is as perilous as to return to Jerusalem, where he has but now escaped from the rage of "the Jews" (chap. 10:31).

9. Are there not twelve hours in the day? A definite time marked out by God for work, which no man can shorten or change. The night cannot pass by any will of man, but by God's appointment only. So God has appointed a definite time for man's life; he has appointed a work for each man to do the hours of his service.

The day means light, help, means, opportunity. It means all that God sends to us to enable us to do our work. If any man walk in the night, he is doing his appointed work, fulfilling his duty with the help and blessing of God. If he doeth it not, no harm can come to him; no person, no obstacle, can stop him.

10. If a man walk in the night. Contrary to God's command, without God's approval and blessing, striving to prolong life by neglect of duty. He stumbleth, because there is no light in him. He has nothing to guide him, no one to protect him, and he cannot succeed in accomplishing his purpose.

IV. THE DEATH OF LAZARUS. 11. After that. Implies an interval between the previous discourse and the words which follow. He saith unto them, Our friend Lazarus sleepeth. Better, as in Rev. Ver., "is fallen asleep." Sleepeth. It goes on rest. Sleep as an image of death is common from the dawn of humanity; but the Gospel has raised the expression from a figure to a fact. The very expression implies immortality. I go, that I may awake him out of sleep. Never was bolder declaration made.

12. Then said his disciples, Lord, if he sleep, he shall do well. A Jewish notion of the apostles here was not extraordinary. They had witnessed cases of miraculous healing in at least two instances, wrought by a word on an absent patient (Luke 7:16; John 4:50-53); so when Jesus said, "Lazarus is sleeping," they thought the crisis of the disease had passed, and that there was no reason why their Master should brave the dangers of a Judean road to go to the bedside of a convalescent friend.

another. "Let not your heart be troubled." Sympathy holds an important place in the mission of the Church. The disciples learned his principles, caught his spirit and imitated it upon others. Hence Paul says, "Rejoice with them that do rejoice and weep with them that weep." "Be of the same mind one toward another." "Put on one another mercies, kindness, etc." and "Remember them that are in bonds as bound with them." This is fellow-feeling, with an emphasis as an inherent element of the Gospel of Christ which he and his disciples taught, not only in words but also in their lives; and which we are to exercise for the well-being even of our enemies and persecutors as well as of our friends.

"Kindness by secret sympathy is tied, For noble souls in nature are allied." —Dryden. "Oh! there is need that on men's hearts should fall A spirit that can sympathize with all." —Phebe Cary.

Christian Endurance. But there is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian height; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflict in behalf of the truth and the right, has equalled theirs, which could endure without murmuring, and could remain constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope of full immortality, which has never for a moment forsaken them.—A. P. Peabody, D. D.

MENEELY & COMPANY WEST RIVER, N. Y., BELLS. BUCKEY BELL FOUNDRY. Church and School Bells. BIRDS AND PRICES.

By the Rev. A. M. Bailey, D. D. Sympathy is a fellow-feeling never possessed by brute—a quality of being affected by feelings common to our fellow-men. It is the response of heart to heart, of emotion to emotion. It is skin to pity and sympathy by love, if not generated by it. As sympathy is a fellow-feeling, it is a fellow-feeling of sympathy and utility to its influence. Our state of mind for well or for ill often depends upon the state of other minds with which we are in correspondence. If they are in pain we are in anguish, if they are in joy we are in joy. We weep when they weep and laugh when they laugh, and thus we have their sorrows and double their joys.

The reverberations of thunder among the mountains and the shouts of the schoolboy, echoing from hill to hill, are wonderful, but there are no echoes so mysterious as the responsive cry of sorrow in human hearts which makes one feel another's pain as though it were his own. It is strange that the strings of a piano will vibrate when the tone of another near by is struck forth. Yet how much stranger is it that the vibrating strings of one heart will cause those of another to vibrate also.

This principle has much to do with our happiness and usefulness in society. No one can afford to ignore or do without sympathy. He cannot have it to give and he must receive it, or his life will prove comparatively a failure. As someone has said, "No man can do the best work that is in him without a certain amount of kindly sympathy." It must be reciprocal. A man alone in the world, who has no fellow-feeling for others' joys and sorrows, who can not appreciate their well-being or compassionate their grief, and who has no place for the heartfelt emotions of his fellow-men must be in a deplorable condition. How can he ameliorate their wretchedness or contribute to their prosperity? There is no one who does not need this oil of human kindness to lubricate the bearings of life's machinery and qualify it for its onerous burdens—this honey of human felicity to sweeten life's cares and to transform all its toil into ecstatic pleasure.

It thus becomes the true secret of success in the arduous business of life. Nay, more, it is the secret of life's improvements and happiness. Without it our future prospect would be dark and forbidding, and the treadmill of daily toil income and independence would be a never-ending, spontaneous exclaim, "There! nothing for me to live for."

Sympathy is an essential of domestic happiness. As the husband and father goes cheerily to his accustomed task, the home of the living day pass rapidly and almost unnoticed, and labor becomes a pleasure because he knows that there are hearts beating in union with his own in that home he loves; and the wife and mother, whose work is never done, is unappalled and unwearied in that work, because she looks well to the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her, saying, Many daughters have done virtuously but thou excellest them all." "Behold how he loved him." When he saw their tears, "He groined in spirit and was troubled." And with this sympathy he stood at the grave and wept. He was a man of sorrow and acquainted with grief, and "could be touched with the feeling of our infirmities." He could say to his disciples in the prospect of a terrible affliction: "A new commandment I give unto you that ye love one another, even as I have loved you that ye also love one

another. "Let not your heart be troubled." Sympathy holds an important place in the mission of the Church. The disciples learned his principles, caught his spirit and imitated it upon others. Hence Paul says, "Rejoice with them that do rejoice and weep with them that weep." "Be of the same mind one toward another." "Put on one another mercies, kindness, etc." and "Remember them that are in bonds as bound with them." This is fellow-feeling, with an emphasis as an inherent element of the Gospel of Christ which he and his disciples taught, not only in words but also in their lives; and which we are to exercise for the well-being even of our enemies and persecutors as well as of our friends.

"Kindness by secret sympathy is tied, For noble souls in nature are allied." —Dryden. "Oh! there is need that on men's hearts should fall A spirit that can sympathize with all." —Phebe Cary.

Christian Endurance. But there is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian height; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflict in behalf of the truth and the right, has equalled theirs, which could endure without murmuring, and could remain constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope of full immortality, which has never for a moment forsaken them.—A. P. Peabody, D. D.

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JAMES PYLE'S PEARLINE THE BEST THING KNOWN WASHING AND BLEACHING

EPPE'S COCOA BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and assimilation, and by a careful application of the fine properties of our well-selected Cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the use of this Cocoa that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle poisons which find their way into our systems by means of many of the dainties which we indulge in eating, but which our system has no power to break down, are expelled by a course of pure Cocoa, and a new and healthful habit is formed.

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Dr. Geo. A. Hetherington, OFFICE: 129 UNION STREET.

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5,500 SACKS LIVERPOOL SALT. Now receiving per Steamer Barnatan.

BARBOUR BROS. WANTED—LADY Active and intelligent, to represent our goods.

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Gates' Life of Man Bitters. INVIGORATING SYRUP.

ISAAC ERB'S Photograph Rooms. 18 CHARLOTTE STREET, SAINT JOHN, N. B.

THIS PAPER may be found on every street in Saint John, N. B., where it is sold by the following dealers.

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Window and Annapolis Railway. 1896. WINTER ARRANGEMENT, 1896.

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THE BEST MUSIC. Vacation Time at the Mountains, the New York, or the "Golf Course, Breeze & Co.'s Music Books are an unfailing source of entertainment.

MINISTERS SONGS. Old and New. \$2.00. College Songs with new popular songs. \$1.00.

AMERICAN SONGS. Old and New. \$1.00. The best is a large sheet music size book, and all contain just the same songs that make the time pass pleasantly in social parties, boat rides and excursions.

OLIVER DITSON & CO., BOSTON. It is an invaluable Hair Restorer & cleanses the scalp of all Dandruff.

VALUABLE INFORMATION. Having used my Father's Liniment for several years in my children I desire to be known for the best thing for horse flesh I know.

Intercolonial Railway. 86. SUMMER ARRANGEMENT, '96.

ON AND AFTER MONDAY, JUNE 16th, 1896, the Trains of this Railway will run daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN. Day Express, 7.00 a.m. Express for Summers, 11.00 a.m.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Summers, 4.30 a.m. Accommodation, 6.10 a.m.

TRAINS WILL LEAVE HALIFAX. Day Express, 7.00 a.m. Express for Summers, 11.00 a.m.

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WEDNESDAY, JULY 7, 1896.

N. S. CENTRAL ASSOCIATION.

The Mass Missionary meeting, Moody evening, drew out a crowded audience. The addresses were short and interesting, and must have made a deep impression.

Bro. Churchill spoke of the difficulties which awaited him; but of the joy it gave him, nevertheless, to go back to encounter them for the sake of his Lord and to rescue the perishing. Whether he ever returned to meet his brethren in Association again, it mattered little, if he could but be the means of helping on the Lord's work.

Bro. Sandford—A glance at the great mission field, shows that 874,000,000 of the 1,470,000,000 inhabitants of the world are heathen. Of the remainder, but 135,000,000 are Protestants, upon whom must come the work of evangelizing the world. In India there are 252,000,000 people swarming over the land. The Telugus, among whom we are laboring, number at least 17,000,000. We have laid a foundation for work among them and achieved a success which has gladdened the hearts of all the workers.

Bro. W. B. Boggs, who has just returned from a period of labor under the American Flag, thought no argument to justify Foreign Missions was now needed. If a regiment of soldiers should receive orders to do service in India or Africa, they would go unquestioningly. We have received our marching orders in the words "Go ye into all the world, &c.," and there should be unhesitating obedience.

The Jubilee of the Telugu Mission has been lately held at Nellore. What a contrast the statistics of fifty years ago and the present show. Then there were but two or three converts, now there are 30,000. Then there was but one school, now there are village schools by the hundred, two theological and our girls' school. There are trials. Hardships do not appear; but the separation from children is a bitter experience. Yet there is great joy in this work. While travelling in the wilds of hitherland for months at a time, he had been so happy. It had been his blessed privilege to baptize 250 on one tour. He had baptized 125 at one time, without leaving the water.

The tax which such gatherings of ignorant heathen, after thousands of years of vile idolatry, bring upon the missionary is tremendous. The wonder is that so few relapse. The proportion is not greater than at home. To show the steadfastness of the converts, at one place a haughty Bramin has offered the Christians work and means if they would but conform to the heathen custom of shaving off a certain lock of hair, and threatened them with loss of work and starvation if they refused. Not one yielded.

Finally, receive a motto from a brother. Let "For Christ's sake" be the watchword in all work and giving.

Dr. Day spoke on home missions. The disciples were to begin at Jerusalem, and our Lord was a home missionary. Our denomination has been attempting to obey this command as well as the "Go ye into all the world." An outline was given of the work done. The results had been glorious. This work was made necessary by reason of the great success of the past and the great need of the present.

There are advantages in this work. The laborers do not need to study a language but can go to work at once. As weak churches are aided they help to supply the strong with members and ministers, and lay the foundation of success in all the departments of our work.

It follows that this work has claims. These are based upon our relations to God and the desirability, and enforced by the first and second great commands. These claims can be met only by prayer and giving. Let us then be encouraged by the success of the past, and warned by the apathy which would bring upon us the blood of souls.

This deeply interesting meeting ended with the collection and doxology. The first business of Tuesday was to receive the following able and excellent REPORT ON EDUCATION.

1. Our institutions at Wolfville have just completed a most successful year. The attendance has been larger than usual, and the year upon the whole has been very satisfactory. Eighty-one (81) have been in attendance upon the classes in Acadia College. Fifteen (15) of these, having completed the prescribed course, received the degree of B. A. Horton Academy is preparing under the efficient management

of Prof. T. A. Higgins (78) were enrolled, twenty-three (23) of whom matriculated, and will probably pursue the course in the college. Acadia Seminary has also received a good degree of patronage. Seventy-nine (79) lady students pursued their studies in this institution during some part of the year. It is learned with regret that Miss Graves, the efficient and successful Principal for years, has resigned her position. But there is cause for satisfaction that the managers of the Seminary are sanguine of securing a worthy successor. In all these schools honest work has been done, healthy discipline has been exercised and a good tone of morality has been sustained. It is recorded with thanksgiving, that God has again visited our institutions with a gracious revival of religion, so that few returned to their homes without a hope in the Saviour. It is also cause for gratitude to God that so large a proportion of those seeking an education are already devoted to the ministry of the Word.

2. The honorable position our institutions have gained in the estimation of our people, as well as in relation to other seats of learning in this and other countries, shows the high character of the work performed, and is cause for congratulation, increased interest and thanksgiving. But the place already secured can only be maintained by wise and broad counsels and liberal benefactions.

3. The important place that education holds in relation to our strength and development as a people and to the success of our religious enterprises, has been so frequently stated at our associational gatherings, that it might reasonably be expected that the membership of our churches would be educated up to the clear recognition of their opportunities and responsibilities, in connection with our institutions at Wolfville. But it is to be feared, that only the few, as yet, see things as they ought. The feebleness of the responses hitherto made, renders it needful to continue to press upon the attention of the Association the claims of our College and Academies. It would be difficult to over-estimate the value of education. By culture man becomes acquainted with himself, discovers his own powers and learns how to use them. By education the facts in the world of nature and in the realm of history are mastered and classified, and their forces employed to develop our resources. Our people require this culture to-day. We live in an age wonderful for rapid advancement in every department of life. The education of the masses is one of the most prominent features of the situation. In the struggle for influence and position, which is already upon us, the first and best educated will assuredly take the first rank in the important stations of usefulness, trust and honor. Thus, the urgent necessity for a liberal culture becomes apparent, if the interests of our people are to be advanced, or even if our present financial, social, mental and spiritual status is to be maintained.

4. A struggle between education under spiritual influences, and education divorced as far as possible, from religion, has been going on. It is well understood that perils of an ordinary character surround the youth of to-day, threatening to swamp morality and religion, and deluge society with vice and infidelity. Mental culture, alone, has no force in itself to encounter and repel those perilous influences. But Christianity possesses the adequate power. Hence there is great need that education should be gained in harmony with the principles of true religion. Hence also, parents will do well to enquire into the religious influences, if any, that their children are subjected to, during the process of education. We are proud to claim that our institutions aim to train their students under the restraining and ennobling influence of Christianity, and that their policy is in harmony with the last and best statements of the most illustrious educators of the age.

5. As Baptists, our views upon this question have been emphatically stated in the establishment of our institutions of learning at Horton, and the opportunities there offered under Christian control. That position has been sustained by the increasing attendance upon the classes, and by the gifts of large numbers of the membership of our churches to the treasury. There has appeared no good reason to swerve from that policy, but many good reasons for strengthening our position and pursuing it with renewed vigor.

6. But whilst we as Baptists recognize and avow these principles, it is to be feared we fail to always act in harmony with them. Our children sometimes attend schools whose religious influences are of doubtful or pernicious tendencies. Too few of our sons and daughters are pursuing studies at Horton. Our contributions to the cause of higher education are, far below what is required to meet the demands of the times, and, we fear, far below our ability. Our interests as Baptists require more Christian students, and the interests of our institutions demand more money.

7. From a review of the history of our educational institutions after an examination of their present management, from some knowledge of the broad and far-reaching aims of the governing body, and upon the consideration of the grand results that must inevitably come to the institutions themselves, to the Baptist brotherhood and to society at large, we have every reason to recommend our beloved institutions to the hearty patronage and support of the churches.

8. It may be appropriate to call attention

to the opportunities offered to ministerial students at McMaster Hall; and to express regret that so few of our young men preparing for the ministry have hitherto availed themselves of the advantages of the instruction given at that institution.

W. B. BRADSHAW, Chairman.

In discussing this report Dr. T. A. Higgins bore the strongest testimony to the fact that the removal of the Theological instruction to Toronto had not injured the religious power of Acadia. Never were the students so well organized for work, and never was the spiritual tone higher.

Dr. D. F. Higgins argued that as a command to sow a field in wheat presupposes all that is necessary to the growth of the seed, so the great commission includes all that is necessary to the successful preaching of the word. This brings in Education as a part of the great work of evangelizing the world. As Christian men and women, therefore, we must give this work our sympathy and support.

C. Goodspeed spoke of the controlling influence educated men and women have in the land, and urged the need of having associated with the culture of the mind the culture of the heart which would secure the right use of the grand powers of educated intellects.

Prof. Kierstead believed the first element of success was a conviction that our College is in the way of the divine will. The centre of all that is of value is life, and the centre of all true life is God. All wealth and means are intended to subserve the highest interests of this precious life. All that one generation is and has, is to be poured forward into the life of the next. This is the Christian idea, that of the world is to gather all into the present. We want this grand Christian idea in connection with our educational institutions. We want students. Don't send them up merely to be trained. Do what you can to have them well grounded in all that is good when they come. The students that come are gifted with fine natural powers. This is one reason why teachers are so ready to labor at a sacrifice here. We need more money, more prayer and thought, and to be faithful to our own country, to our families and to God.

Bro. Avery enforced the idea that educated men rule the world. In Old Testament times, it was the religiously educated men who had power. He was brought up at a university town in England and could testify to the ruin wrought at a godless institution.

Bro. Hughes was much pleased with the tone of the discussion. It will pay to educate our young people; for they are not to be excelled in natural talent. Our sons are going all over this continent, where there are all kinds of temptation and need. This lays a greater responsibility on us to see to it that they are well grounded in all good powers, in order that they may do a grand work whither they go. He believed, that no institution on this continent had such a strong religious influence as Acadia.

On Tuesday afternoon the report on S. Schools was introduced. It stated that there are 98 schools within the limits of the Association, having an average attendance of 3290. Of the 473 baptisms reported during the year, 270 have come from the S. School. In Nova Scotia, only 44 per cent. of our children attend S. School. It recommended that more attention should be given to this vital subject at our Associations.

Dr. T. A. Higgins advocated a S. School normal class, as a means of training suitable teachers and of holding the young people to the S. School and the church.

Bro. W. A. Porter thought the children could be retained in the S. School, if the parents would attend. The S. Schools should be under the direct control of the churches. We must get our ministers, missionaries and church workers from the S. School trained children. Hence the great importance of this work.

Bro. Selden thought it was of great importance to have a good primary class. Let there be a good teacher, and let the parents come with the children and have a mutual improvement class. In this way, the young would be brought in and the adults kept in.

Bro. Avery thought we needed more zeal and devotion in the work, as the great secret of success.

Bro. Bradshaw advocated a teacher's class. The burning question is how to get the older people interested in the work. He believed the S. School should be made an organic part of church work. We need to make our church services so scriptural that a taste for God's word be cultivated.

Bro. A. Freeman referred to his own experience in the S. School work. Many children have S. S. influence as the only one to help them to good. Even to others, the S. School is the strongest power to help the children to heaven, and to make Christian workers of them.

Bro. G. A. McDaniel and C. Goodspeed also spoke to the report.

After the transaction of some routine business, the Association adjourned to meet next year with the church at New Germany.

The discussions during all the sessions were harmonious, and there was much to stimulate thought and effort. The people of Hantsport were lavish in their hospitality. The place and surroundings are beautiful.

Bro. McLean, the loved pastor of the church, who has been so near death's door, is slowly, but it is hoped, steadily, recovering. Let all pray that his life may be spared to his family and the work he loves.

IMPORTANT RESOLUTIONS.

The resolutions which follow were passed at the Western Association of N. S. They refer to a matter of a good deal of importance. There seems to be a disposition, so soon as a few converts are gathered in at some out-station on a field, to organize them into an independent church. We see the fruits of this tendency everywhere. There is danger of evil resulting in two ways. If the central church to which the part of the field where the new church is organized be strong, it is apt to feel less obligation to assist in supplying the weak church with the gospel than if a part of itself. It is also more difficult to have concert of action on a field where there are two or more small churches than when all belong to one. In both these ways the most economical grouping of fields is prevented or broken up, and little sections are left out here and there to make inordinate demands upon the Home Mission Board, or the interest upon them to dwindle and die out of neglect. In any case, one strong church ever has more moral influence and power than two weak ones. It is only when there is a prospect of rapid growth into a self-sustaining church, and when an independent existence as a separate church will stimulate effort, that the organization of a church under the circumstances mentioned in the resolutions, seems at all justifiable. We commend the resolutions to the consideration of our pastors, churches and councils for recognizing churches:

1. Resolved, that this Association disapprove of the organization of churches in communities where there is not sufficient ability to support a pastor, and which are near enough to some other community to enable them to unite with them in maintaining a church organization.
2. That where church organizations now exist under the foregoing conditions, this Association advise such churches to unite and become one organization.
3. That this Association views with alarm the demoralization of some of our churches, and urges upon them the importance of maintaining a strong center, while carefully cultivating the whole field.

THE ENGLISH ELECTIONS.

The English elections will continue during the greater part of this month. The usual uncertainty of the result is heightened by the doubtfulness of the votes of the agricultural classes, who were enfranchised some 15 years ago. Another confusing element is the difficulty of estimating the extent of the split of the Liberal party.

The election has put this squarely before the people: a choice between Gladstone, Home Rule and a Liberal administration on the one hand, or a coalition government composed of the Conservative Party flanked by Hartington whigs, Chamberlain radicals and dissenting liberals, with the strengthening of aristocratic influence which conservative government means.

Gladstone, whatever opinion may be entertained of him, is the centre of interest. In his influence he towers above all others. On his recent visit to Scotland our eyes followed him and London was forgotten. His attempt to benefit Ireland has been made in a way that challenges the admiration of all, he has staked his own political existence and made at least the present success of the Liberal Party dependent upon what he considers justice to Ireland. Even if in the present contest he should fail, the promise which he has given to Home Rule will have so identified the idea with Liberal principles that its ultimate success will be assured.

That this, the crowning effort of Gladstone's career, has not been undertaken as a political feat rendered possible by his influence with the masses, is seen in the grief tone which characterizes his references to Hartington, and especially his recent letter to John Bright.

If Ireland wants a self-government such as is consistent with the union of the empire, we who have experience in democratic government know it must come some time, and any delay in according it can only result in increasing the difficulty of a final settlement.

The great dependence of Gladstone is in the common people, the middle classes, including the Non-conformists almost, as a body. The Irish, except the Ulstermen, are, of course, solid for the measure.

His opponents rely upon the aristocracy, land-owners, and clergy, and that constitutional slowness in reform which characterizes the English people. Liberal Defection is a great source of strength.

The latest returns show 267 Unionists and 105 Gladstonians returned.

A noticeable thing in all the contests so far is the abstentions from voting—a Conservative will vote for a bolding Liberal, but many Liberals abstain from voting rather than vote for an opponent of Home Rule when the Unionist Liberal has given place to a Conservative.

Caine, a prominent Liberal Unionist, and Professor Thorels Rogers, a Gladstonian, have been defeated. Jesse Collings, a bolding Liberal, has been elected. Broadhurst, and Sir Wm. Harcourt, Liberals, are also elected. The cities are going against Home Rule, its only hope now is in Scotland and the counties.

—MEMOIR OF A MISSIONARY.—The Rev. John Houghton and his wife, English Methodist missionaries, have been murdered at Gollant, East Africa, by the Masai tribe. They were young missionaries, and greatly devoted to their work.

Bible Societies and the Baptists.

PROBATIONARY ARTICLE II.

The British and Foreign Bible Society owns a good deal to the Baptists for its origin and early success. When the Rev. Thomas Charles, an Episcopal minister, reported in England the great scarcity of Bibles in Wales, a great deal of religious enthusiasm was aroused and, at a large meeting held in London, it was decided to do something to supply Wales with Bibles. Rev. Joseph Hughes, a Baptist minister, arose and said: "Surely a society might be formed for this purpose, and if for Wales, why not for the Empire and the world." This proposal was warmly greeted and out of this grew the British and Foreign Bible Society, with Rev. Joseph Hughes for its first secretary. In their constitution the society said that "The sole object shall be a wider circulation of the Holy Scriptures, without note or comment." We shall see, before long whether they have kept to the spirit of this article or not. We have seen already how that one Baptist man was largely instrumental in the origin of the society. Now let us turn our eyes to the East and we will see how another Baptist man had much to do in replenishing its treasures. Just about this time now under consideration, Dr. William Carey completed the translation of the whole Bible into Bengali and was about to print it at Serampore. He wrote home for money to carry out this glorious enterprise. An eminent physician in Yorkshire determined to collect £1000 for this purpose. Hearing of this the young British and Foreign Bible Society proposed that the money thus raised should pass through its treasury, promising to cheerfully assist the Bengali, and future translations with their money and influence. This proposal was readily accepted and the money paid into the Society. From this time forward, and for a number of years, Baptist money poured into the treasury of the Society from all parts of the land, so that when the separation took place between the Baptists of England and the British and Foreign Bible Society, it was estimated that over \$100,000 had been paid into the Society by Baptists. In 1804 the Society was organized. In 1809 the first grant was made for £1000 to assist Dr. Carey in printing his Bengali Bible.

In 1813, the corresponding secretary of the British and Foreign Bible Society, in an official letter inquired whether Baptists and its cognates were translated or transferred. The official reply to the secretary was, "they are translated." No action was taken upon the reply of the secretary and the Society continued to make appropriations to the Baptist Missionaries. By 1815 the missionaries had made translations of the whole Bible, or parts into twenty-seven Oriental languages.

I think every Baptist will agree in saying that Dr. Carey did right in translating and not transferring the word *Baptist* and its cognates. Surely if he felt it his duty to give any part of the Word of God to the heathen in their own tongue he must have felt it his duty to give the whole of it in the same way, and especially so important a word as *Baptist* and all its relations.

After twenty-eight years of cooperation, nineteen of which the Society had known the nature of the translations made by our missionaries, sudden offence was taken by the Society and from that day until now one dollar has been granted by the Society to assist Baptist missionaries in printing and circulating God's Holy Word among the heathen. What did the Baptists do, you ask, to offend the British and Foreign Bible Society and compel it to withdraw its assistance from so noble a work. To answer this we must go back a little. In the year 1815 Dr. Gates went to India. He and Rev. W. H. Pierce assisted Dr. Carey in completing the first revision of the Bengali Bible. This perfected edition was completed in 1835.

In that year Dr. Gates and Mr. Pierce made application to the British and Foreign Bible Society for aid in printing this Bible. This aid was refused unless they would alter the version and the Greek terms relating to baptism be transferred. Why do they complain now after assisting through so many editions before? Three Pedobaptist missionaries in India wrote to the Bible Society requesting them not to give any assistance to any Indian version in which the word *Baptist* was translated to *Simser*. It was on account of this request that the Society broke faith with the Baptists and refused them any further aid. These three missionaries laid die before they found out how much mischief was done through their request. W. J. S.

Notes by the Way.

SUNDAY IN BOSTON.

In repeated visits to this city, I have heretofore always found a decent Bible in my room in the hotel. This time there is none, but in its place is a "Stranger's Guide to the City of Boston." Can it be that Bostonians are coming to regard this as the more valuable book? However that may be, it is evident that the Sunday of the Boston of the present time would have shocked the good people of the fifty fifth years ago. It is not the Sunday of the olden time. There is more freedom of movement, and less deference for religious customs. Men and women come and go on this day as their pleasure leads them, and feel no diminution of self-respect though they pass by the open church door. This indicates a great change. Yet the day is not like the other days of the week. Business is suspended, and an appearance of self-imposed

is not distant enough and its ure in education with Woods favor in the will be expected for an Education in the Dominion doubt as to Woodstock hopeful as we been success and the room. Mr. Bradshaw's scribbled jointly some dollars. Some of the struggle to make have no gratitude to us in the prosperity of "Our Association" marked by largely per the church progressive bodies sending Dominion of forward upon "One Lord, All God's will in the practice. In discussion article—Dr. on experience another church. Before acceptance tute enunciation be well to co it infringes? Baptists have and inviolable Dr. Saunders reply to the duction of an revolution," sound and co be deemed pr meddle in m peculiarly theologian—I venture to p endeavor to p or unseat" and but as old as has rested for still continue fabric. My is this, "ever its being a right, in its receive on a though exclu This is the lo stion of a tist church is self-contained other church, to the Master's knowledge and "with its meases and A church must for ever church, and governing chu to decide who bers of its will be satisfie a certificate pr letter, or will receive on e prepared to arrogate assu church to die they should i invite to do does he draw ority does he the right of pleases, and The reason fatal to the in have about th ency. Expedi great argumen or the devil— find no place church. If be unscriptur base and built tion the bette right for whic constitutional if "put in pr church," V calamitous. If a church's constitution it will admit why should a much less be sister church, since with its ment? Again practice would fragments. tions assume authority or regulations? churches? E itself to be "w do well to be we being inter which he had "by mindin" The object

and Woodstock in the hope that the way is not distant when we shall be more thoroughly and formally one. The new departure in educational matters in connection with Woodstock college, will meet with favor in the Maritime Provinces, and you will be specially glad to know that the prospect for Woodstock College's becoming an Educational Institution second to none in the Dominion, is so good as to exclude doubt as to its realization. The friends of Woodstock were never so aroused and hopeful as now. The canvas so far has been successful beyond their expectations, and the required amount to secure Senator McEwen's great gift, will soon be subscribed. Woodstock and Toronto having jointly subscribed over twenty thousand dollars. Some of us who know something of the struggles and self-denials of the past to make Woodstock what it now is, have no words in which to express our gratitude to God for what He is doing for us in the matter of education and church prosperity generally.

Our Association this year have been marked by great earnestness and unanimity, largely perturbed by the Spirit of Christ's church letter bearing witness to the progressive and prosperous condition of the Dominion. The Baptists of the Dominion ought to take courage and go forward under their time-honored motto, "One Lord, One Faith, One Baptism." All God's saints of every name shall be one in the practice and defence of the truth.

LAKELAND.

Receiving Excluded Members.

In discussing the subject that heads this article—Dr. Saunders propounds the question, "Has one church the right to receive on experience an excluded member from another church?" He answers, "No." Before accepting this dicta as an authoritative enunciation of Baptist polity—it may be well to consider to what, if any extent, it infringes on any principle which Baptists have heretofore considered sacred and inviolable.

Dr. Saunders designates an affirmative reply to the above question, as the introduction of a "new doctrine" which "means revolution," and which "to his mind is unsound and consequently unsafe." It may be deemed presumptuous in a layman to meddle in matters that seem to come more peculiarly within the province of the theologian—therefore it is with all humility I venture to state a thesis, which I shall endeavor to prove to be neither "unsound or unsafe" and which is no "new doctrine," but as old as the foundation stone on which has rested for ages, and on which must still continue to rest, the whole Baptist fabric. My reply to the doctor's question is this, "Every Baptist church by virtue of its being a church, possesses an inherent right, in its judgment and discretion, to receive on experience a member, even though excluded from another church." This is the logical sequence from the constitution of a Baptist church—every Baptist church is a church complete in itself—self-contained and independent of every other church, it is responsible for its action to the Master of the church alone and acknowledges no superior to itself on earth, and "with it all ecclesiastical action commences and with it all such terminates." A church possessing such an organization must for every purpose be a self-governing church, and by virtue of being a self-governing church, it alone has the power to decide who shall or shall not be members of its communion—and whether it will be satisfied to receive its members on a certificate from another church, i.e. by letter, or will in any given case or cases receive on experience. Dr. Saunders would say that it would not be an arrogant assumption of authority in one church to dictate to another church, whom they should call as their pastor, or who invite to supply their pulpit? Where does he draw the line? And on what authority does he now seek to deny to a church the right of receiving any applicant it pleases, and in the manner it pleases.

The reasons given for inflicting a blow so fatal to the independence of the churches have about them a strong flavor of expediency. Expediency is doubtless a very good argument used by the world, the flesh, or the devil—but it is a word that should find no place in the vocabulary of a Baptist church. If the principle of independence be unscriptural and unsound, then the sooner we demolish the structure reared upon its base and build on other and safer foundation the better. The Dr. asserts that the right for which I contend as the inalienable constitutional right of every church, would if put in practice alienate church from church? Why anticipate a result so calamitous.

If a church has authority by virtue of its constitution to declare in what manner it will admit persons to its membership, why should another church take umbrage, much less become alienated, because a sister church regulates its action in accordance with its established form of government? Again we are told that "such a practice would read our associations into fragments." How long since the associations assumed to exercise ecclesiastical authority or surveillance over the internal regulations and management of the churches? Before any association suffers itself to be "rent into fragments," it would do well to take counsel of the man who on being interrogated as to the means by which he had secured a fortune, replied, "by minding my own business."

The objection urged that "one church

would have no means of knowing what the member applying for admission was excluded for" appears to me to be a very silly and insignificant one, no church would desire to receive as a member one who would not receive as a member, and the fact that the applicant had no letter, would put the receiving church on its guard, and it would convince itself by proof not difficult to be obtained that he had been unjustly dealt with before extending to him the right hand of fellowship—What I contend for, as the outcome of independence is, that the receiving not the excluding church, is the one to decide as to the eligibility of a party to its membership.

Dr. Saunders falls back on usage, and adduces his own personal knowledge as evidence that for the "last thirty years, the receiving of members on experience has not been practiced in Nova Scotia." He is a wise man and possessed of more than human presence who would venture an assertion so far-reaching as no better authority than that furnished by his own personal knowledge. If the Doctor were to brush up his memory, he might be able to recall at least one instance within that period in which the principle for which he contends has been honored in its breach. He admits that if the doctrine is "not sound, usage will not make it right." A doctrine cannot be said to be sound, that strikes at the root of the independence of the churches, and subjects one church to the ecclesiastical domination of another church, and so by his own admission, the place of usage will not avail him, even had he succeeded in proving his contention. There is no point or force in the argument that "even colleges, associate for the purpose of discipline," they may do so for aught I know, but then it can only be by express agreement between colleges entering into the compact each for itself. Where is the proof that any of our churches ever entered into any such agreement with any other church? I know of no instance, and I think none can be furnished, and no compact entered into between other churches can possibly bind a church not expressly consenting thereto; the principle of independence forbids. I am by no means prepared to admit that any church possesses the power to enter into any agreement with another church in reference to the reception or non-reception of members, in view of the fact that the church holds a delegated authority for the faithful exercise of which each church is for itself responsible to the Master of the church. To the allegation that the principle which I am endeavoring to support, "in bringing to an end the discipline of the churches," I reply that no church has any concern with the discipline or internal management of any other church. Carry out Dr. Saunders' contention and the grossest injustice may be practiced by a church upon a member, and every other church be compelled to fold its arms, and quietly see a brother Baptist wronged; and afford him no redress, lest forthwith, it should interfere with the discipline of another church.

Is it not possible for a Baptist church to do wrong or make a mistake? Deny this, and you at once proclaim the infallibility of the church—nay, not of the church, but of that portion who, on any given question, may happen to compose the majority. They are infallible, and can do no wrong; the minority for the time being are fallible, poor erring mortals. Is this proposition too absurd and startling for credence? Then why may not a church make a mistake, or act unjustly or tyrannically in the exclusion of its members in any other matter? Suppose a member so excluded, what is his course? Dr. Saunders would say, "Let him go and be reconciled to his own church," but if the church refuses to be reconciled without demanding concessions that, as a conscientious Christian man, he cannot give, what then? The reply would probably be, "the excluding church and the excluded brother must unite in calling a conference." Very good; but what if the church refuses so to do, or if, having called a council, declines to follow its advice? And here I must remind the Doctor that there is a precedent for just such procedure, and a precedent which, if usage is to govern, any other church may cite in justification of like action.

What is to become of a member so circumstanced? Is he to be left to trudge the pathway of life with no home in a Baptist church? Surely no Baptist will say that a doctrine that can by possibility lead up to such result is either safe or sound. Fortunately for the cause I champion, I can fortify my argument by the deliverances of a man no less celebrated than the late Dr. Wayland of Boston. In his "Notes on the Principles and Practices of Baptist Churches," after stating that Baptists have ever believed in the entire and absolute independence of the churches, and that in consequence the ecclesiastical relations proper of every member are limited to the church to which he belongs, he proceeds (page 178), "If it be said that a member may thus be exposed to the tyranny of a majority, and suffer censure without hope of redress, I reply the principles of independence carried consistently to these results furnish a remedy for this form of injustice. A church owes courtesy to every other church, but it is under no obligation to take part with it in wrong-doing. The injured person may therefore apply to any other church for admission. It is perfectly competent for them to examine the case for themselves, and if in their opinion the member has done so wrong, they may rightfully receive him."

Dr. Wayland suggests that in such a case "it would probably be the preferable course to call a council of disinterested brethren, who might examine the facts and give the aggrieved members and the church with which they proposed to unite the benefit of their advice." In all cases of difficulty of the receiving church would, I should suppose, gladly avail itself of such assistance. Dr. Wayland adds: "this seems to provide a sufficient remedy against ecclesiastical tyranny; and this is the result to which the independence of the churches necessarily leads." Dr. Saunders' doctrine does not recognize the independence of the churches, or if it does, it is only a sort of hybrid independence, covered from sight under a thick coating of expediency. It provides no remedy against ecclesiastical tyranny, and offers to the excluded person only the alternative of submission or exclusion from the whole Baptist body. I think that I have now clearly established the proposition I set out to prove, and it will be well for Baptists to entrench themselves strongly behind Baptist principles, assured that the old Baptist path, consistently trod, will not prove either "unsafe or unsound," and that the outcome will not be "revolution."

Dartmouth. J. W. JOHNSON.

The above letter was written some time since, in reply to a communication from Dr. Saunders that appeared in the Messenger and Visitor. Its publication has been delayed for several reasons, among which was that I awaited a further communication. I understood to be promised by the Doctor, but which, when it appeared, was little more than the reproduction of articles from different papers, and which, not advancing the argument beyond where Dr. Saunders left it, requires no further notice. J. W. JOHNSON.

"I was readin' in de paper yesterday," said Brother Gardner as the meeting opened after the usual style—"I was readin' a lament because de ole fashun'd man an' wotman had died off de world be seen no one on airth before. Ise glad on it. De ole fashun'd man scraped off de measure when he sold wheat; he believed dat some sort of food an' any sort of bed was good 'nuff for his chill'en; he took de biggest piece of pie at de table; he ate mo' like a hog dan a human being; if he had any sympathy he was fur his cattle instead of his family. De ole fashun'd man was a regular attendant at prayer-meetin'; he worked his hired help twenty hours out of twenty-four just de same. He'd drive five miles to church on Sunday to show his religion, but doorn de odder six days ob de week he was a bad man to trade horses wid. I look his wife six months to get up de courage to ax him for a new haliker dress, an' mo' of his chill'en growed up an' went away from home widout a recollectashun of a dozen kind words.

"De ole-fashun'd man had two recipes for his fellow-bein's. De dust was hard work, de nex was honest tex. He had but two ideas in regard to boys. De dust was lots o' work an' a little schoolin'; de nex was lots o' lickin's an' no holidays. He had but two ideas in regard to business. De dust was git all ye kin; de nex was keep all ye git. He argued dat a hat can never enter de kingdom ob Heaven, but would go out an' lick a sick ox to death widout any fear about his hereafter. He prayed loudly dat de Lord would increase his crops, but he kept his hired hands down de lowest feger. He made a great show of submittin' to de will ob Providence, but if 500 pounds of hay got yet in a rain storm, he mo' ob de chill'en come in fo' a lickin' befo' night.

"De ole-fashun'd man an' wotman hev departed, an' de world hasn't lost a scent by it. It was a good depart. Wicked as some folks claim de world to be, I feel dat I kin walk into de average crowd an' pick mo' charity, humanity, religion, sympathy an' morality dan could be found in 'is ten-acre lot ob ole-fashun'd men. Let us now proceed to blessedness."

NEWS FROM THE CHURCHES.

CHIMSWAY, Q. C.—It was my privilege to visit the beautiful waters on Sabbath morning and bury in the emblematic grave one happy believer in Christ, and after receiving the right hand of fellowship into the Chipman church, she sat down with about thirty others at the Lord's table, where the presence of the Master was manifest. We are hoping and expecting others to follow her example, in publicly putting on Christ before the world, in a short time. Pray for us.

S. W. KEENEHEAD.

TEMPERANCE VALE, YORK CO.—Brother J. W. S. Young continued with another the spiritual meeting and faithfully and lovingly preached to us the Gospel. God blessed the means used; the church was blessed, and souls were saved; and others are seeking the Lord. Six have been baptized and added to the church, and one added on experience. Brother Young kindly consented to baptize as I was not able, having been thrown from my buggy on my right side a few days ago. Am doing well; will soon be well again. Meetings continue.

P. S.—The quarterly meeting was a great blessing to this little struggling church. To see, and to hear, so many of God's dear servants, seeing eye to eye and preaching that old, old Gospel of Christ and his apostles with love and in power. God bless each of those his servants; they will long be remembered by the little Baptist church of this place. J. E. FRIZZON.

OXFORD.—Last Sabbath we enjoyed a special day—a day of grace and power. The ordinance of baptism was administered in each place, and the churches received additional strength and encouragement to go on in their work. We are now making special efforts to help out embarrassed brethren. Sister God is blessing us so much with converting and saving, that it is our privilege to bless the Lord with the grace of giving. "See that ye abound in this grace also," says Paul (2 Cor. 3:7), and there is much need of this. May God help all our pastors to bring this matter before their people. Brethren, let us lead off in this good work. Let us heed the claims that are upon us, and reconsecrate ourselves to the service of Jesus. By the permission of my blessed Lord, I am doing a little work for my blessed Lord in some of the destitute sections of our country. On Tuesday last I visited Millville, and preached to quite a number of people on that evening. It was evident that the Spirit of the Lord was in our midst. Some took part after the sermon. I saw in this meeting elements of a work of grace. All that I wanted here is a good Baptist minister, who is not afraid of work. I found some anxious about their souls' salvation. I hear the cry all over this destitute country, "Come over and help us." Bro. J. Wallace is expected by this people soon. If he does not come, I have arranged to spend some week-days with the people of Millville in holding special efforts. My heart is drawn out towards the people of this place. I believe firmly that God will give me a harvest of souls long as I see this whole country occupied by a ministry in the work with our denomination; for it is only a Baptist minister that can preach the whole gospel. May God hasten the time when this shall be the case. I shall have baptisms by report before long. God's truth will govern. T. M. MERRIN.

OXFORD, July 2, 1886.

GERMANTOWN.—You have already had a report from Rev. S. C. Moore of a report of the work. He stated that nine had been added to the church. Since that time four more were baptized—thirteen in all. We verily believe that the Lord sends to us our good brother John H. King. He went to work under very discouraging circumstances, and the Lord blessed his efforts. The church has been so revived that we are trying to secure a pastor. We hope to obtain the pastoral labor of the Rev. Ezekiel Hopper. We feel that we cannot bear to leave so many young disciples without the care of an efficient pastor. Oh, that the Lord may help us, and still further revive us, for His name's sake! ROWELL WILSON.

2ND ST. MARTIN'S, N. B.—Three happy converts were baptized by the pastor, and assisted with this church on Sabbath, June 27th. R. H. MERRIN.

HARWOOD, N. B.—Four persons were added to the membership of this church on last Lord's Day, July 4th, two by baptism, and two by experience. R. H. MERRIN.

LEINSTER STREET.—The monthly missionary meeting on Friday next, at 8 p. m., in this church, promises to be of more than ordinary interest. The programme will consist of an address by the pastor, and a collection for the mission, and by Mr. Hardy, Miss Edith Estey, Miss Salis, and others. Collection at its close.

UPPER ROSSWAY.—Since my last note, we have had the pleasure of dedicating a new place of worship at Upper Rossway. This building, begun during the pastorate of Rev. J. H. Saunders, is one of the neatest houses to be found in our County and is a monument of what may be accomplished by the energetic efforts of a few little, or no outside aid was sought or given, yet the building stands completed inside and out, with a debt of less than twenty dollars. Let any may be tempted to despise the efforts of the poor, they are numerous and wealthy, I would state that in number they are few, only three or four families while their circumstances are but moderate, in fact in many localities they would be considered poor—but they were determined, and as a result a house of worship has been erected, and with the exception of the small sum named, paid for, superior in appearance and furnishings to the houses occupied as dwellings. This success should encourage others who, in poor localities are striving to build, to put their shoulders to the wheel and do all the work without placing so much dependence on outside aid. In Digby Town the brethren and sisters are, as usual, doing nobly. A tea held the other day netted \$100 towards the building fund, the services are well attended and yesterday we had the pleasure of gathering at the side of our beautiful baptistry of nature's handiwork and administering the ordinance in accord with the teachings of God's Word. Digby, July 5. J. S. B.

HANTSFOOT.—The W. M. A. Society met in the vestry of the Church by special appointment—the President, Mrs. McClean, was the chair. The Society was opened in due form with singing; praying by Sisters Higgins and Barker; reading of Scriptures by president, followed by prayer and singing. Then we listened with much interest to Sister Sanford while she told us of our poor heathen sisters in India, how they spend their time in working and do all the planting, their hair and worshipping their false gods; while among the lower classes they do the roughest work. For instance, many of them are employed by the English government to work on the roads. Sister Sanford drew our attention to one English woman in particular, Miss Eva DeFraser, of mixed nationality, who has given her heart to the Saviour, and is a very great help to the missionaries in the schools, teaching the young the way of life. We felt that Sister Sanford had the sympathy and prayers of all present. In the absence of Sister Selden, Sister Nalder read extracts from the different villages and stations showing what the school have been doing. Sister Nalder spoke briefly of missionary work and of our work, encouraging us to work on with glad hearts. Addressed by Sisters Mahoning, of Halifax, who spoke of our privileges as women in a land of Christianity; Brown, from New Germany, who spoke encouragingly of the Society and Mission Band there; Woodworth, from Canby; North, from Middleton; and Carroll, from Kentville, who said there was no W. M. A. Society in that place at present, but we all expect to hear of one being formed very soon, as no one could go from this meeting without a true missionary spirit. The meeting closed with the singing of a doxology. June 28. JENNIS BONDAR, Sec'y.

OSLOW, N. S.—Our prayer and conference meetings have been seasons of spiritual refreshing, during the winter and spring months, and the conference meeting this afternoon was a special season of grace to those present. We spent the year was present, and told us that she united with the Baptist church 58 years ago, and only two persons are now living who were members of the church then. We received three persons for baptism, one

was a grand-daughter of the aged sister referred to. C. H. MARTELL, Sec'y.

Delegates to the Eastern N. B. Association to be held at Hillsboro' on the 17th inst., passing over the Intercolonial, Elgin and Havelock or Albert railways, can return free on presenting properly signed certificates. Delegates are requested to send in their names before July 17th, so that provision may be made for their entertainment while attending the Association. Hillsboro', N. B., July 2. (W.) W. E. CAMP, pastor.

The Carleton and Victoria Co's. Quarterly Meeting holds its next Session with the South Richmond Baptist church, on Friday, July 9th, at 7 o'clock, p. m. Quarterly Sermon by Rev. J. C. Bleakney. Alternates, Rev. A. H. Hayward. W. E. PARKES, Sec'y. Woodstock, June 26, 1886.

MARRIAGES.

BIDDISCOMB-SLEEP.—At the residence of the bride's father, Lewis Sleep, Esq., Chipman, Q. C., June 23rd, by Rev. S. W. Keenehead, Mr. Francis E. Biddiscomb, of Newfield, Sunbury Co., to Miss Mary Amelia Sleep, of Chipman, Q. C.

BERRILL-DURKEE.—At the Baptist parsonage, Milton, N. S., July 1st, by Rev. J. A. Ford, B. A., Mr. Henry W. Berrill, of Milton, to Miss Mary L. Durkee, daughter of Mr. Sidney Durkee, Ohio.

HOWAT-NELDER.—At the Baptist parsonage, Tryon, P. E. I., on the 30th ult., by the Rev. I. J. Skidmore, Mr. Robert F. Howat, and Miss Rebecca S. Nelder, both of North Tryon.

HENSHAW-RING.—At Barton, June 9th, by the Rev. A. Cogswell, Mr. James A. Henshaw, of Clements, to Mrs. Wealthy M. Ring, of Barton, Digby Co.

JOHN-BURKE.—At the residence of the bride's father, on June 30th, by Rev. F. Potter, Mr. James W. Johns, and Miss Mary C. Burke, both of Lower Grandville, Annapolis Co., N. S.

KNIGHT-MOSLEY.—At the residence of the bride's father, Milton, Yarmouth, May 6th, by Rev. J. A. Ford, B. A., Capt. W. B. Knight, Digby Co., to Miss Lizzie Mosley, Milton, Yarmouth.

RICE-BENSON.—At the residence of the bride's father, June 16th, by the Rev. H. Cogswell, Mr. Frederick A. Rice, to Miss Manly Benson, all of Centreville.

SWEET-MARSHALL.—In the Baptist church at Bridgetown, N. S., on the 29th ult., by the Rev. A. T. Dykeman, brother-in-law of the groom, assisted by the Rev. W. H. Warren, Rev. E. H. Sweet, B. A., pastor of the Baptist church at Ayr, Mass., to Alma S., youngest daughter of Charles L. Marshall, Esq., of Clarence, N. S.

WEBB-WEBB.—At Great Village, N. S., June 24th, by the Rev. T. B. Layton, Mr. J. M. Webb, of Greenville, to Miss Annie C. Webb, of Westchester.

Deaths.

BUCKLEY.—At Isaac's Harbor, June 14th, Chesley, youngest son of David and Catherine Buckley (formerly of St. John, N. B.), in the fifty-fifth year of his age.

SAUNDERS.—At Springfield, on the 8th of June, Addie O., youngest daughter of Zeon and Adeline Saunders, aged three years and eight months.

LOD.—At North Tryon, at the residence of her son, Dea. F. C. Lord, Mrs. Charlotte Lord, in the 73rd year of her age. She had "hope in her death."

The great success which has followed the introduction of Minard's Liniment has tempted unscrupulous parties to put up and force on the market white Liniments similar to Minard's in appearance. The public is cautioned not to be put off by salesmen who say "this is just as good," but to take no other preparation.

DEATHS.

DEATH.—At Paradise, June 16, in her 88th year, Mrs. Warren Bent. Sister Bent was one of the true-sounding ones. Her life was a silent epistle, which could clearly be read the name of her Saviour. Her translation was a sudden one. Any one talking with her about the Master and his work, could unhesitatingly say, "This person can die happy." The "righteous hath peace in death."—Pro. 14:32.

STEVENS.—Deacon Hugh Stevens, of Hillsborough, passed peacefully and quietly to his rest on the twelfth morning of June after a brief illness, in the 71st year of his age. During the past few months he visibly failed and spoke often of approaching death, gladly awaiting the time when the Master would call his happy spirit home. Brother Stevens was baptized by Rev. John Francis, and united with the First Baptist Church of Hillsborough, about 35 years ago. He soon after was received by letter into the Third Hillsboro' church, of which he was then ordained deacon. He was blessed with a hopeful and trusting spirit; in which no element of skepticism found a footing. His knowledge of scripture truth was extensive and real, and hence both a benefit to himself and all who had the pleasure of his association. He was not obtrusive but always ready to defend the truth. For very many years he superintended the Sabbath School, and its interests lay very near his heart. His generous heart and liberal hand were ever open, and ready to contribute to his Master's cause. His house was not only a home for God's ministering servants; but the poor and wayfarer were made welcome, and none left without feeling in him a true friend. Our brother leaves a sorrowing widow, three sons, and two daughters to mourn their irreparable loss.—Con.

MCCLELLAN.—At Marble Mountain, West Bay, Cape Breton, on the 13th June, 1886, Deacon Norman McClellan, aged 74 years. He had been brought up and indoctrinated in the Presbyterian communion until about the year 1863, when, in conversation with a Baptist friend, he (Deacon McClellan) quoted Acts 2:39, "For to you is the promise and to your children, &c." The Baptist friend observed that the term children there did not necessarily imply infants, but offspring of any age, and that his quotation was but one clause out of four in the verse and that the 4th was the explanatory one—"Even as many as the Lord our God shall call unto Him." From these remarks light dawned on his mind very clearly and saw it to be his duty and privilege to be baptized on the public profession of his own faith in Christ Jesus; to which divine command he cheerfully complied on the 25th of August, 1869. On the 18th Sept. following, he was unanimously chosen a deacon of the little Baptist church there, then newly organized, which office he filled in the full confidence of the brethren and sisters until called to the "rest that remaineth for the people of God." He was a man of natural kind disposition. He never omitted an opportunity to console the sick and dying, for which kindly ministrations he will be much missed and kindly remembered by the community at large. He was more than ordinarily familiar with the Scripture of him it might be truly said, "He kept himself unspotted from the world." "Blessed are the dead who die in the Lord; for they rest from their labors, and their works follow them." (Rev. 14, 13, N. V.)

DEATHS.

BUCKLEY.—At Isaac's Harbor, June 14th, Chesley, youngest son of David and Catherine Buckley (formerly of St. John, N. B.), in the fifty-fifth year of his age.

SAUNDERS.—At Springfield, on the 8th of June, Addie O., youngest daughter of Zeon and Adeline Saunders, aged three years and eight months.

LOD.—At North Tryon, at the residence of her son, Dea. F. C. Lord, Mrs. Charlotte Lord, in the 73rd year of her age. She had "hope in her death."

The great success which has followed the introduction of Minard's Liniment has tempted unscrupulous parties to put up and force on the market white Liniments similar to Minard's in appearance. The public is cautioned not to be put off by salesmen who say "this is just as good," but to take no other preparation.

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HAY ELEVATORS AND CARRIERS
SINGLE AND DOUBLE ACTING.

(The Old Way.)

HORSE HAY FORKS.
Single Harpoon, Double Harpoon and Grapple Forks

Of the most Approved Patterns and Best Makes.

EVERY VARIETY OF HAY AND GRAIN PITCHING APPLIANCES.

No progressive farmer will continue to pitch hay by hand when these labor, time and crop saving implements can be so readily obtained at little cost.

(The New Way.)

NOW IS THE TIME
To get in a Hay Elevator before the rush of haying commences.

SEND IMMEDIATELY

For our special Hay Elevator Circular giving description of various styles of outfit cost 1 n from \$10.00 up to suit every one, according to the means and requirements of purchasers. Apply to

TIPPET, BURDITT & CO., St. John, N. B.

Or any of our authorized Agents throughout the Maritime Provinces.

THE HOME.

The Master of the House. He says he will not be a slave to his work...

Papa's Sunday Messages.

What is the reason papa always has the headache, Sunday? Do you know, mamma?

It is well that God is merciful to us, and does not let us sleep through the veil that enshrouds even one hour of our lives...

—What appears to be a genuine prophylactic for seasickness has been found by Dr. Manassis of St. Petersburg...

Card-playing at Rome. Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion...

The Jewish Passover.

The editor of the London Methodist Times lately witnessed the celebration of the Jewish Passover in the city...

What Disease is this that is Coming Upon Us?

Like a thief at night it steals upon us unawares. Many persons have pains about the chest and want to sit in the back...

Coffee and Indigestion.

Observing physicians learned long ago, that coffee is a hindrance to digestion; but scientific methods have been used to determine the exact fact with the following results...

THE FARM.

It is an old saying, that "if a farmer has half of his corn and half of his hay on St. Valentine's day, he will have enough to last the season through..."

—Do not overlook the great importance of sunshine to your stock. A cloudy, windy day quickly reveals its effects at the milk pail...

Chickens and Cuckoos.

We are convinced, if we did not make the discovery, that Solomon was a wise man, and fully realized the effect of chickens, or what we call "cuckoos," in the household...

TEMPERANCE.

—Mrs. Fanny Garrison Villard, the wife of Henry Villard, was recently asked by the Crown Princess of Germany to take the part of an English lady...

the good a smile may do? The little child will be the happier and better for it...

Card-playing at Rome.

Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion, and when once fixed a man will forego home, family, business and pleasure...

That accomplished writer, the late Dr. Hollis, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that, which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself, under elevating or beautiful associations..."

What Disease is this that is Coming Upon Us?

Like a thief at night it steals upon us unawares. Many persons have pains about the chest and want to sit in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning...

Coffee and Indigestion.

Observing physicians learned long ago, that coffee is a hindrance to digestion; but scientific methods have been used to determine the exact fact with the following results...

JOHNSON'S ANTI-BILIOUS LINIMENT. The Best Wonderful Family Remedy Ever Known.

PARSONS' PURGATIVE PILLS. MAKE NEW, RICH BLOOD.

CHICKEN CHOLERA. MAKE HENS LAY.

H. C. MARTIN & CO. Portrait Artists.

Portrait Artists. Studio-46 King Street. Saint John, N. B.

BUY ONLY THE GENUINE Bell Organ! A MODEL OF BEAUTY and SWEET IN TONE.

Crist Mill For Sale. \$400,000. New Business in Three Months.

PORT ELGIN Woollen Mills. The Largest and Best Equipped Mill in the Province.

SACKVILLE STATION, I. C. R. JOHN READ & SONS. ALWAYS IN STOCK.

J. HARRIE & Co. 27 & 29 Water St., SAINT JOHN, N. B.

J. E. FRASER, ENGRAVER ON WOOD. Orders may be left at GEO. A. KNOELL'S, Church St., or 20 Garden St., St. John, N. B.

LONDON HOUSE Wholesale. DRY GOODS.

DANIEL & BOYD. PILLS. OPIUM.

St. John Business College.

SPECIALTIES. BOOK-KEEPING, BANKING, PENMANSHIP, TELEGRAPHY, PUBLICATIONS, COMMERCIAL LAW, CORPORATION WORK.

ROYAL BAKING POWDER
Absolutely Pure.

None More Pure Than WOODILL'S.

Following analysis made by the...
WOODILL'S BAKING POWDER...
W. F. BENT, Dom. Analyst, London, N. B.

Ontario Mutual LIFE CO.

Demolition Deposit, \$100,000.00

1871	\$ 7,830.00
1872	15,757.62
1873	27,049.09
1874	51,260.70
1875	82,779.78
1876	161,418.94
1877	199,182.60
1878	273,448.25

Your Sunday School Finds Pleasure in its Music.

Oliver Ditson & Co., Boston.

LAMP GOODS.

Chandeliers, Bracket Library, Student Table and Hand Lamps, Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, etc.

Clerical Hats.

C. & E. EVERITT,
11 KING STREET.

Mackinaw Hats.

C. & E. EVERITT,
11 KING STREET.

LOANS 1% TO 4%.

News Summary.

Two pairs of swans, one white and one black, have been added to the Public Garden collection of birds in Halifax.

Cardinal Taschereau was given \$5,557 by the citizens of Quebec Sunday in honor of his elevation to the cardinalate.

A ship has sailed from Japan for Vancouver, B. C., with a cargo of tea for Canadian and American merchants.

Engineers have been selected to survey and locate the Cape Breton railway.

Sir John McDonald, Hon. Mr. Thompson, and Hon. Mr. Foster attended a picnic at Carleton Place, Ont., and spoke to the large audience assembled. This is the opening of the Ontario picnic campaign for the party.

The Empress Eugenie, accompanied by M. H. de la Princesse Louise and the Marquis de Lorne, paid a lengthened visit to the Canadian section of the Colonial Exhibition recently. The list of the exhibits has now come to hand from Canada; in the steamer "Hannara," of the Furness Line, which arrived in dock on the 11th.

Work on the Central N.B. railway has been commenced at Chipman, and extending southward to the river, about a mile or two, the road is already graded.

St. John, N.B., to be outdone by Halifax, is to have a drydock 100 feet broad by 600 feet long, to accommodate vessels of the largest tonnage, the estimated cost of the same to be \$200,000. A syndicate of New York capitalists are at the back of it.

Statement of the number of failures in Nova Scotia for the first six months of 1886, compared with the first six months of the previous year: 1886, 46 failures for \$445,000 and 1885, 56 failures for \$490,000. New Brunswick sends an equally gratifying report. For the first six months of the present year, the number of failures in that province was 41, with liabilities of \$129,000, as compared with 30 failures with liabilities of \$902,340 for the corresponding period last year; and 35 failures with liabilities of \$557,330 for the first six months of 1884.

A general meeting of the shareholders of the Ficton Bank is called for the 21st July to consider the advisability of winding up its affairs.

Mr. Churchill, of Rustico, P. E. I., caught 10,000 mackerel in two dips, on the 25th ult.

Fishermen on the North Side, P. E. I., experienced considerable loss Saturday and Sunday before last, from a violent wind and rain storm. Many lobster traps have been saved and the factories may have to close down.

The senate of the N. B. University, at its meeting on Thursday last, decided in favor of co-education. It is probable that some lady students will enter next term.

A Winnipeg man some years since, as a matter of curiosity undertook the domestication of the buffalo. He has now a herd of fifty; finds they can be crossed with the domestic cattle of the country to advantage; and has formed a company to run a buffalo ranch on a large scale.

"Bear Blanket," one of the rebellious patriots, has just been released from Monsey Mountain by order of the Government. The lad hailed from New Brunswick and was a leading disaffected spirit in that district.

Some consternation has been caused amongst fruit dealers in Toronto, Hamilton and London, by a demand from the Customs Department that the amount out of which they have to pay duties be determined by undervaluations, shall be made good.

Astor-General Longley of N. B., has formally declared against "better terms" for Nova Scotia and will insist on repeal of the Union.

Shad and shrews have climbed a perpendicular fall of 60 feet in the Megalloway River, N. B., by means of Inspector Rogers' paint fish.

Three more dories, two from Glasgow and schooner and one from Labrador, banker, have been picked up and brought into St. John, Nfld. The crews were in a dangerous state of exhaustion. A fishing craft and four hands sank during a violent gale in the Strait of Belle Isle.

Edward Bond of Canada, and Albert Blanche of Boston, belonging to the fishing schooner Gardner W. Tarr, of Gloucester, fishing on St. Pierre bank, missed their vessel during a thick fog on the 20th ult., and after eighty-eight hours of exposure without food or water were picked up by German barque Dimeter, one hundred and forty miles south-west of St. Paul's Island, Nfld., where they were landed on the 25th ult. Governor Campbell forwarded the men.

Capt. Wm. Beasley of Halifax pilot boat number 2, reports having picked up Joseph Reyno and his son, Patrick, in an open boat about fifteen miles south-east of Chebucto head. They lost their schooner—the Mand, of Herring Cove, while tending trawls on the banks during a dense fog. They had been two days and nights in the boat, without food, and had rowed about 60 miles.

Miss Stewart, of Hampton, N. B., was aroused from sleep by a man, who had entered her room. Her outcries brought her father and mother to her assistance. The man escaped from the house but was captured by the younger Stewart at the end of a half mile chase being brought to the ground by a blow on the head from a gun shot. He was then bound and was carried to jail next morning. He turns out to be a veterinary surgeon who had been but a short time in the place. Report says he already served a seven-year term in the penitentiary for a like offence. Young Stewart who made the capture is only 17 years of age.

It was Lord Houghton who wrote—
Man's best things are nearest him,
Lie close about his feet.

The Dominion Safety Fund Life Association, whose system has commended the admiration of insurance experts and journalists abroad, is a reliable home institution, which is particularly adapted to the needs of our people, who want reliable life insurance, but are quite capable of looking after their own banking.

Messrs. Gray & Weston's saw mill, at Salisbury, N. B., was destroyed by fire the other day. Insured for \$2,100 in the Commercial Union.

Digby, N. S., has constructed a place for holding. It is independent of tide and will prove an attraction to summer visitors.

Dr. De Chene, N. B., has a last slide on the same principle as one for toboggans.

The following percentages of increase

in the railway system of Canada during the last ten years indicate very clearly the development of the country during that period. The miles of completed railway have in ten years increased 118 per cent., the amount of capital invested has increased 48 per cent., the gross earnings show an increase of 139 per cent. The number of passengers carried increased 76 per cent., the amount of freight 130 per cent., and the train mileage 70 per cent.—Toronto Globe.

The Marchioness of Lansdowne has sailed for England.

Fires in the woods are quite numerous in the vicinity of St. John.

The cruiser "Terror" has captured 2 American fishermen, the "City Point," the "Geo. W. Cushing" and the "C. B. Harrington." They have been fined \$400 apiece. The reports in the American papers which told of a back-down on the part of the Canadian government, are much to blame in this matter.

Orangeville, Ont., has had a \$17,000 fire.

Foundmaker is dead; cause, a bursting blood vessel.

The first through train on the C. P. R. has just finished the trip.

Maurice Uonman and Archibald Forestal, belonging to Port Mulgrave, N. S., were lost from the Gloucester fisherman "Chester R. Lawrence."

BRITISH AND FOREIGN.

At least 25 persons were drowned by the sinking of a ferry boat at Prague.

Germany has assented to Switzerland's proposal to revise and renew the commercial treaty between the two countries.

Mr. Henry Labouchere, editor of London Truth, apologises to Mr. Cyrus W. Field for having libeled him, and comes down with sufficient pounds sterling to pay the costs of the suit.

The Indian budget for past year shows a deficit of \$206,000. For the current year it is estimated that there will be a surplus of £182,000. The total liabilities of India are \$250,000,000; assets, \$268,000,000.

French ports have determined to discard wooden sleepers on railways and to substitute metal ones, which are coming into exclusive use on the continent.

Prince Leopold was formally installed as regent of Bavaria during the reign of King Ludwig, the insane successor of King Ludwig. The ceremony was witnessed by a great throng of people.

New Zealand had a surplus last year of \$185,000 over expenditure, and this year expects three-fourths of the foreign import trade of the country, the annual clearings of her banks representing a volume of business exceeding that of the banks of London.

Wm. H. Broadnax, of N. Y., printer, was arrested for forgery of bonds of the Consolidated Electric Light Company, on which he had received over \$100,000.

At Suspension Bridge, N. Y., while a gang of workmen were tearing down an old barn they found in a pail under the floor seven hundred dollars in gold. The latest date on the coin was 1861. The workmen divided the find.

Thirteen boys in an Illinois school went out on strike recently. The principal ordered that number of "birds" to be procured to the playground and each bring in a boy. The order was promptly obeyed, and the strike ignominiously fell through.

Up to the close of president Arthur's administration the whole number of presidential votes had been one hundred and twenty. Mr. Arthur had but four; Hayes twelve; Grant twenty-nine; Johnson seventeen; and Lincoln but one. George Washington vetoed two bills, and up to the time of Andrew Jackson there had been but nine vetoes; he, however, increased the number to twenty-four. But already Cleveland has sent forty-four vetoes to congress.

The citizens of Charleston, S. C., sent Mrs. Cleveland a massive ivory pincer for a bridal present in a testimonial of their regard for her husband. The president in accepting it expresses unusual pleasure saying: "I have asked the privilege of commending our acknowledgments to the gift of the present. The letter and gift take their place in my household, and will serve as reminders of the happiest incident of my life as a citizen, and of the humble efforts I have made to assure good government to the people and complete reconciliation between all sections of the land."

Messrs. Lord & Thomas, of Chicago, the well-known and popular Advertising Agents are about to move into new quarters. The building, Nos. 45, 47 and 49 Randolph St., between State and Adams Ave., is 70 by 114 feet, practically new, and lighted by gas for show.

Thomas will occupy the entire third floor, giving them a superficial area of nearly 12,000 square feet. The new building department of Lord & Thomas is made entirely of wire wood; a separate compartment is made for each Newspaper, Magazine and Periodical in the U. S. and Canada, about 14,000 in all. Our friends who wish to see a copy of our paper when in Chicago, can always find it on file at the Agency of Messrs. Lord & Thomas.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is more reliable as an agent in the cure of Consumption, Chronic Coughs and Emaciation, than any remedy known to medical science. It is so prepared that the potency of these two most valuable specifics is largely increased. It is also very palatable.

Received For W. B. E. F.

CONVENTION FUNDS RECEIVED.

June 18. Pine Grove, per Mrs. E. King	\$20 00
" 19. Balmston Creek, per Mrs. E. King	6 25
" 24. Aylesford, per Mrs. L. H. Baker	10 00
" 24. Albert, per Mrs. H. H. Coleman	10 00
" 29. Digby, per Mrs. C. E. Dugby	9 50
" " Florenceville, per Mrs. M. A. Wheeler	2 00
" " Nictaux, per Mr. J. Clark	6 00
Collection at Western Association	4 30
" Liverpool, per Mrs. S. West	15 00
" " Hillsboro', per Florence B. Steeves	35 50
" Greenwich, per Albina Crab	4 00
" " Yarmouth Tem. Church, per Mrs. A. S. Murray	11 50
" " Falmouth, per Aggie Thomas	14 00
" " Walton, per Mrs. Edwin Bancroft	5 00
July 1. Truro, per Helen M. Layton	60 00
" 2. Great Village, per Rev. W. H. C. Layton	2 50

The accounts of the W. B. M. U. will close the 31st of July. Will all the W. M. A. Societies send their money as promptly as possible, as no money received after July will be acknowledged this year?

Received for Acadia College.

ENDOWMENT FUND.

Francis Layton, Mosquodoboit, Le. Acady, per Rev. G. E. Day, D.D.	\$20 00
Mrs. John W. Lovitt, Yarmouth, donation to H. Harding Professorship, per Rev. A. Coburn	100 00
Miss Annie E. Homes, Sydney, C.B. on note, per Rev. J. W. Bancroft	16 00
Estate Hix Church, per Rev. W. H. Warren	1 68

IN TRUST.

F. W. Dimock, per Rev. S. E. Kempton	1 25
Wm. Cummings, Truro	6 08

CONVENTION FUND.

Per Rev. G. E. Day, D.D.	550 00
Wm. Miller, Clarendon, N. S.	28 80
Capt. J. B. Raymond, per Rev. W. H. Warren	10 00

INDIVIDUALS FUNDS.

John H. Haley, Yarmouth	50 00
J. B. Keavy	10 00
Zeb. Godley	16 00
J. A. Keavy	10 00
F. C. Keavy	10 00
Per Rev. J. W. Manning	40 00
Harlan Fulton, Halifax	40 00
Henry Herman	25 00
Per Rev. W. H. Warren	80 00
John Miller, Annapolis	20 00
S. F. Daniels, Paradise	10 00
Asa F. Moore, Lawrenceville	30 00
Jan. A. Bancroft, Bridgetown	30 00
Wm. Cummings, Truro, deposited on condition that the whole amount be collected, etc.	1000 00

W. C. Crawford, Treasurer.
Wolfeville, July 1st, 1886.

CONVENTION FUNDS RECEIVED.

Miss D. Young, Ledge, N. B., for H. and F. M.	\$2 00
Mrs. M. Mortimer, Port Medway, for F. M.	5 00
Cambridge Ch., N. S.	19 50
South Rawdon, per Mrs. Charles Dymock, for Home Missions	7 00
Rev. S. McO. Black, for H. and F. M.	10 00
Central Association, N. S.	274 04
Western Association, N. B.	163 74
York Co. Quarterly Meeting	10 65
Sussex Church	20 00
G. B. School	2 50
Granville St. Church, Halifax	78 55
Florenceville, N. B.	2 35
Upper Steviacke, for Con. Fund	5 00
Bedford, Mrs. Joe. Archibald	2 00
Annapolis Ch., P. E. I., Con. Fund	6 00
Fox River, Cumberland, Mrs. J. S. Halifax	1 00
Alice P. Hatfield	1 00

Yarmouth, July 3rd. G. B. DAY.

Struck with Lightning.

Nearly destroyed the position of a hard or soft corn when Putnam's Painless Corn Extractor is applied. It does its work so quickly and without pain that it seems magical in action. Try it. Recollect the name—Putnam's Painless Corn Extractor. Sold by all druggists and dealers everywhere.

The citizens of Charleston, S. C., sent Mrs. Cleveland a massive ivory pincer for a bridal present in a testimonial of their regard for her husband. The president in accepting it expresses unusual pleasure saying: "I have asked the privilege of commending our acknowledgments to the gift of the present. The letter and gift take their place in my household, and will serve as reminders of the happiest incident of my life as a citizen, and of the humble efforts I have made to assure good government to the people and complete reconciliation between all sections of the land."

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BAPTIST BOOK AND TRACT SOCIETY,
94 Granville Street, Halifax, N. S.
1886—THIRD QUARTER—1886.

—ORDER YOUR—
Lesson Helps & Periodicals
FROM US AT ONCE!
THIRD QUARTER BEGINS JULY 1, 1886.
GEO. A. McDONALD, Secy.

Baird's French Ointment

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