

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.
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THE CHRISTIAN VISITOR,
VOLUME LII.
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—THOSE STATEMENTS.—Will the subscribers to whom statements of account have been sent, please remit promptly, as the offers we make are special ones, and will expire in a few days.

—SCREW TO WIN.—That pluck and perseverance is sure to win is finely illustrated in the life of William Carey. It is told of him that when he was a boy he attempted to climb a tree, and in doing so broke one of his limbs. After many weeks of suffering, the first thing he did after getting out of the house was to go and climb that tree. This determined and invincible spirit, sanctified by the grace of God, insured his success in missionary work in India.

—MR. BRYSON, an Episcopal rector, refused to give the communion to a Mrs. Swayne, on the ground that she had attended Methodist service, and had made herself a "schismatic." She appealed to the courts, and the rector has been suspended from office and emoluments for one year, and has all costs to pay. Those who put themselves under the control of Caesar in religious affairs, must not complain if they are compelled to go to Caesar.

—MANAGEMENT.—The captain of a ship must control his crew or his crew will control him. The orator must master his audience and lead his audience or his audience will master him and despise him. The pastor of a church must lead and teach his people if he will do them good and command their respect. "Let no man despise thee," is an apostolic injunction which he cannot afford to forget. People wondrously enjoy being managed, especially when they see that their best interests are promoted thereby. Let our young pastors make a note of this.

—AN EXAMPLE.—A layman has been holding services at a certain destitute section in Hants, N. S. The attendance has outgrown the school-house, in which the meetings have been held, and now the people, assisted by a brother in Windsor who is ever ready to help on any good work, are building a house of worship. What a grand work is this for a busy man of business to accomplish, and yet, in these provinces of ours, there are any number of just such openings and any number of brethren who might do similar blessed work for the Master, were they but to sacrifice a little time and toil in order to seize the great privilege of advancing Christ's glory by helping men to Him and His salvation. Are there not some who will begin this kind of work at once? Pastors, help those who are fitted for this work into it.

—WHO DOES THE GUESSING?—The *Herald* and *Presbyter* cite some Baptist author as holding that Lydia, of Philippi, had no young children to be baptized with her, and therefore cannot be cited in defence of infant baptism, and says: "The case of Lydia was always a very troublesome one to our Baptist brethren, and this effort to guess away the difficulties is not very ingenious, though it may be ingenious." A little more needs to be said about this guessing business. Before Lydia's household will give any difficulty to Baptists, the following guesses will have to be taken as facts; for the Scripture record gives us no information: 1. Lydia was a married woman; 2. She had children; 3. Some of them were too young to understand and accept the gospel message; 4. She had brought these young children with her from her home, hundreds of miles away, on her business trip to Philippi; 5. These were baptized with the elders who might be called the household, exclusive of such young children. Is it not wonderful that the Baptists do not accept infant baptism at once, when a difficulty so great as she one founded upon all these guesses, confronts them? May we not suggest to the *Herald* and *Presbyter* and to others who rely upon Lydia's household to prove infant baptism, a lot more difficulties. Why not guess that Paul baptized infants in every place he preached, and be done with it, for there is just the same evidence he did this as that there were infants in Lydia's household; the records are only equally silent about both. No, no, it is not the Baptists who do the guessing. We only accept what the record states; it is our Pedobaptist friends who have to guess the baptism of infants into the records, in order to make a difficulty for us.

—Here is a whole sermon in a sentence by Hannah Moore: "He who cannot find time to consult his Bible will one day find that he has time to die; he who has no time to pray must find time to die; he who can find time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."

Eastward Bound.

S. S. DAMARA, NOV. 2.

How fortunate it is that we are able so largely to forget our sad experiences! I was reminded of that fact to-day. Now that we are so gently gliding along upon the smooth waters of the English Channel, on this delightful day, we have almost forgotten how miserably sea-sick we were only a few days ago. Life now begins to appear worth living. I think there have been times, since we left Halifax, when some of our passengers rather doubted the desirability of living. The world with all its joys seemed to have lost its attractions for them. It is marvelous how insignificant this world suddenly becomes to one who is passing through the "desperate" stage of sea-sickness. Equally marvelous is it, that one should have such an unwillingness to leave this world—that he should cling to life so tenaciously—just so soon as he has passed the "desperate" limit of his illness. A new life seems to dawn upon him; his spirits rise with the barometer. Now the sun seems to shine more brightly than it ever did before; the sky seems bluer and the air purer than ever before. His heart becomes lighter as the sky becomes brighter; an unwonted joy fills the heart of the once disconsolate traveller. Thus it always is. So soon as the rift in the cloud appears, and the dark, threatening sky begins to clear and the sun again smiles upon us, we forget the storms through which we have passed. In life there are many storms through which we must pass. Sometimes our heavenly Father seems almost entirely to have withdrawn His presence. Clouds and thick darkness hide His face. But, to the Christian, this dark experience cannot last long. Soon the storm will pass over and he will again bask in the sunlight of God's presence; and in His presence he will find fullness of joy. Child of God, be encouraged by this thought. The heavens will not always frown upon thee. Thou shalt soon forget the sting of thy sorrow; its bitterness will pass away, and thy joy when it comes will be all the greater, because of the sad experience through which thou hast passed.

In my last letter I gave some account of our journey as far as Halifax. Let me continue the description of the trip from that point. The *Damara*, unfortunately, was to sail from the wharf at Richmond. This fact made it impossible for many of our Halifax friends to see us off. A few, however, met us at the steamer and remained with us until our departure. We were pleased to notice the interest which these friends manifested in us. The familiar faces of brethren Maynard, Freeman, C. W. Williams, Geo. McDonald, and Miss Lila Williams, have lingered in our memory during our voyage across the ocean. We shall think of these friends as they lay to rest upon us waving their handkerchiefs and bidding us farewell. When we were far down the harbor we saw the handkerchiefs still waving, until finally they faded from our view. Then as we left the deck and went below we realized, as we did not before, that we were off for India. What a world of meaning is in this custom of waving handkerchiefs! Only a form, and yet how suggestive! As we saw the waving of hands and handkerchiefs we knew that fervent prayers were rising to God in our behalf. Of those who were with us till we sailed, two were fathers and two were mothers of members of our missionary party. The pain of leaving home was lessened by the presence of our dear parents with us.

The *Damara* has 15 passengers on board. With the majority of these we have become very well acquainted and have found them very pleasant. The voyage has been a good one, though we have had some weather which we should consider rather rough. One woman did not leave her berth from the time she left Halifax until yesterday—19 days. To most of us sea sickness has not been so serious. At first we found the experience rather ludicrous. It was quite amusing to see the dishes upon the table flying in all directions. To find yourself knocked about from one side of the cabin to the other, or sprawled upon all fours on the floor, is quite a ridiculous experience. But ere long one gets tired of this fun. To have your soup or tea emptied in a flood upon your knees, or to be pitched headlong down the stairway, running the risk of breaking your neck, is to carry the experience farther than most mortals care to go. You never know when you will be slammed against the wall of the saloon; nor can you predict with any degree of certainty in what direction you will next take a "header." One naturally prefers to have the use of his own will in steering himself. It is rather amusing to see how desperate one will

become when tossed about in this unceremonious way. His exclamations of remonstrance and protest are both loud and decided. But protests and denunciations are useless, however exasperated one may be. Hence the best way is to subside, and take the experience with as good a grace as possible, committing yourself to the "tender mercies" of the staggering boat and the merciless waves.

During the voyage—twelve days—we find many things to interest us, and many ways to occupy our time. When ever sufficiently free from sea-sickness, we spent our time in writing, reading, eating, sleeping, etc. We have had a good opportunity during the voyage to get a lot of correspondence of our hands. Part of the time we have found amusement in watching porpoises. These fish swim around the bow of the steamer. They are nearly as large as a man and swim much faster than the steamer sails. To watch them dart like a shot through the water, or jump entirely out of the water, was great fun. During the evenings we have sometimes enjoyed a number of games. Some of these we never heard of before, and others were old and familiar. But they all helped to pass away the time very pleasantly.

November 4.—At noon on Saturday, we sighted land for the first time since leaving the rock-bound coast of Newfoundland. For the last thirty-six hours we have been making our way up the English Channel. The weather in the Channel has been pretty rough. The chief attraction on this part of our voyage was the "lights along the coast." The captain informed us that there were about twelve of these lights stationed along the coast. He gave us the names of the lights and a description of them; so that we could observe each as we came to it, more intelligently. Some of them are fixed, others intermittent, and many of them can be seen twenty-five miles.

We spent two Sabbaths on board the *Damara*. Both days the weather was rough and disagreeable. However, we managed to make the day seem as much like the Sabbath as possible. In the morning we gathered together for a short service. About eight of us joined in the evening. Singing filled up the remainder of the time. The first Sabbath on board was as little like our usual method of spending that day as could well be imagined. Part of the time I was feeding "dry hark" by the forkful to sea-sick women stretched out upon a long sofa; or peeling apples, squeezing lemons, etc. Your correspondent was once a hospital chaplain, but never before a "hospital nurse." I have often heard that it was a good thing to "learn a little of everything"; and I may say that I am trying to become accustomed to new and untried experiences of every sort. Our captain was a jolly fellow, and took delight in chaffing the Nova Scotia passengers about our ships, climate, country, etc. We found it quite a pleasure to give him back as much as he gave.

For the last hour or two we have been slowly drawing up to our landing place through several miles of docks. The "spy" looking custom-house officers have come on board. They are already eyeing us sharply, and will soon be overhauling our luggage and "digging in the depths" for dynamite, etc. Another interesting class of beings have also come on the steamer. They hover around the passengers like hawks over a chicken-yard. Being the first specimens of Englishmen that we had seen on our arrival, we were singularly impressed with the "uncouth, non-politene" of these English people. But these singularly polite people frequently offering us their assistance, plainly overdid the matter and betrayed their desire for a "job," and a chance to rob the innocents by exorbitant overcharges. Finally, in spite of custom-house officers and porters—or perhaps better, by the aid of them—we hops to get ashore and make our way into the midst of the noise and confusion of London. W. V. HIGGINS.

In the *Central Baptist* we find the following bit of history, which carries its own moral: A few years ago an infidel club established a town upon the border of Missouri, calling it "Liberal." They determined that no church should be established in the place, and that as far as possible God and His people should be kept out of the town. They built a large hall, costing some \$1,200. The club is broken up, the town is a failure practically, the hall has been sold to the Methodists for a house of worship for \$500, and even in Liberal the power of God is being felt. It is said that the railway authorities were appealed to by the infidel founder for a side track, but they replied, "Any people who want no church and no God, will not need any switches."—*Christian Secretary*.

Missionary Correspondence.

BOONJEWALIA, Oct. 1.

It has been so long since I have written anything for the *Messenger* and *Visitor*, that I almost feel ashamed to begin again. Should anyone enquire the reason of my long silence, I must confess myself without a sufficient excuse. The days have just slipped past one after the other, till they have grown into weeks and months. My last letter was written in April, while on my last tour, before the hot season had fully set in. To escape the extreme heat, we started a week or two later for the hill, or mountain, I suppose we might call it, near Kimpdy, in the Chioacole field. It took us five days and nights to travel the distance—less than one hundred miles—by native bandies. Without any previous mutual arrangement to that effect, Mr. and Mrs. Davis and baby from Cocanads, Mrs. Archibald from Chioacole, Mr. Archibald from the top of the "Hill," and we from Bobbili, all met one Saturday morning at the foot of the Hill, and to get us and our belongings all up to the top we required quite an army of *Sowra* coolies. A sufficient number was forthcoming, but it being famine time and the hot season together, their strength was not at all equal to our needs, so three men had to walk most of the way, and a hard, stiff climb we found it. But once at the top, we soon forgot the hardness of the way. The air was delightful, so clear and fresh, it was just a pleasure to breathe. The mercury stood at 80 degrees, instead of 100 degrees as in the plains. After a few days of observation, though some things were not just to my liking, I decided to copy Mr. Archibald's example in a hump house for ourselves or others who may come after us.

For several weeks I had little help and had to work almost single handed, and it is no little praise of the climate to be able to say I never worked harder in my life. Still, the best I could do, things moved slowly, and it took much longer than I had planned for.

I had no carpenter, so all the wood-work such as door and window frames, etc., I had to do myself. I used to go to the woods in the morning as soon as it was light enough, cut down some trees and rough hew the stuff, and bring it out on my shoulder to a shed, where I would work under cover during the day. Some may care to know how and of what material our houses are built. Mr. Archibald's is built of mud, and I commenced to build mine of the same material, but finding it too difficult to get coolies enough to build with it, I decided to use mud and stones, the latter of which were close at hand.

It was so late in the season before the walls were begun, that I felt sure the rains would set in before they could be finished, so put the roof up first and built the walls under cover, and I hoped to have no trouble. But alas for the plans of "mice and men." All know the case of the man who built his house upon the sand. I did not do just that, but built instead upon mud and the result was much the same in both cases.

Before commencing to build with the stones, I had got the wall part way round built up with mud nearly a yard high, and not wishing to lose all that work, and hoping for fine weather till it got thoroughly dry and strong, I built upon it. But in a few days the rains set in and the mud kept getting softer instead of harder, until one day when we had just got the wall up to the wall plate and had one room finished, all that part built on the mud came down in a heap, and I lost four or five days of hard work, and so I did not get our house quite done.

In order to have it as far along as possible, we remained on the Hill two or three weeks after other missionaries left. Under the circumstances it was not the most pleasant place in the world. It was literally a case of building a house, if not a "palace, in the clouds," of which we have all heard. After the rains set in, the clouds used to settle down upon us, day after day, so thick we could often not see objects fifty yards away. If any one wishes to know, as I used to when a youngster, what the clouds are like, the best way to describe our clouds is to say they were just like our thickest Bay of Fundy fog, only more so. After a time it got so bad we had to move out of the open work-place we were staying in, into Mr. Archibald's big house, and there we kept a fire burning all the time to keep things dry. But it was nice and cool, especially at night. We used to get our supplies up from Kimpdy by coolies, but sometimes they didn't come on time. Once, for two or three days, they did not put in an appearance, and when Saturday evening came there was nothing on the hill to eat, neither rice, nor bread, flour,

meat or anything but the milk our cow was giving. Sunday morning I hurried off some of our men to different villages to try to find something, but in vain. However, at two o'clock the coolies came and the famine was over. Glad enough were we, a few days later, when we found ourselves one evening at the foot of the Hill and bandies waiting to take us to Kimpdy. Thence a couple of nights by native bandy, took us to Chioacole, where three days were spent conferring together on mission matters, and then the home drive to Bobbili. Heavy rains, muddy roads, broken-down bullocks and swollen rivers made this last anything but a pleasure trip. A day or two of rest, however, and we were ready to take up our work again, feeling we had been greatly benefited by our vacation and our escape from the hot season, which, we are told, was a very trying one at Bobbili.

I am sorry to say our good health record has been interrupted. Last month there was a general outbreak of malarial fever in Bobbili and neighborhood. Mrs. Churchill, myself, and some of our servants and boarding children had an attack. It was not of a severe type, though we were a good deal pulled down by it. I seem, however, to be clear of it and am so much better that I am making a tour toward Vizianagram, where I hope to meet Mr. Sanford and go with him to visit some of the out-stations connected with our new station of Vizianagram.

So much for matters personal. Of general news I have not much to write. While we were away on the hill, there was a very general outbreak of cholera all through the country, and large numbers died. In connection with this, we have heard of cases that were peculiarly sad. But one case was horrible. One dresser told me that in a village not far from Bobbili, a marriage ceremony was being performed, the bride as usual being only a child. While the ceremony was going on, the man was attacked by cholera and died. The parents and friends begged and entreated the Brahmins that the preceding ceremonies should be regarded as not binding, and that the girl should not be regarded or treated as a widow. They would not consent, but insisted that the remaining ceremonies should be completed between the girl and the corpse, which was done. G. CHURCHILL.

W. B. M. D.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

Extracts from the Minutes of the Regular Executive Board Meeting, held Nov. 13, 1889.

The vice-president, Mrs. G. O. Gates, occupied the chair. After reading the Scripture, prayer was offered by Mrs. M. E. Cowan. The minutes of the last meeting were read and approved. The treasurer's quarterly account was read and was exceedingly satisfactory.

Letters were read from Mrs. Churchill, Bobbili, India; Miss Wright, Chioacole, India; Miss Gray, Bimlipatnam, India; Mrs. Smith, Amherst, N. S.; Miss Sophia Jackson, Liverpool, N. S.; Rev. Prof. Keirstead, Wolfville, the secretary of the Baptist Convention; Rev. W. J. Stewart, secretary of the Foreign Mission Board; Rev. J. H. Doolittle, superintendent of the Baptist Missions in the Northwest.

We regret to learn from Sister Churchill's letter that she had been suffering very much from attacks of fever, she was still very poorly, and wrote while unable to sit up. Sisters Wright and Gray are in their usual health and pursuing their loved work with ever increasing interest. Their quarterly financial accounts were pleasing in the highest degree. Miss Gray said Mr. and Mrs. Sanford had gone to Vizianagram to fit up the place somewhat before the arrival of Mr. and Mrs. Higgins. She would be left with the care of the Bimlipatnam station during their absence.

Prof. Keirstead's letter conveyed the kindly resolution passed by Convention at its last session inviting the Woman's Baptist Missionary Union to hold its next annual mass meeting with Convention.

Rev. J. H. Doolittle, after speaking of the past work done, aided by the Union, on the Cardiff and Sourisford fields, says: "I have just returned from a tour over the whole district, and there are greater things to tell. At Cardiff there have been three baptisms, and numbers more are halting. A church with a membership of about 30 was organized last Sunday. At Sourisford there have been 25 conversions, the result of special services in one district; four baptisms at another evening came there was nothing on the hill to eat, neither rice, nor bread, flour,

have been asked to support has been abundantly blessed. M. E. MARCH, Cor. Secy.

It will be remembered that \$250 of the W. B. M. U. funds was given to aid in home mission work in Manitoba. In acknowledging the last remittance, Mr. Doolittle writes to our late treasurer:

You can scarcely understand what joy it gives us to see our friends in the East taking such a hearty interest in the work of this country. We are busy planning our work for the future, and with the increased co-operation of the Maritime Provinces, Ontario and Quebec, our prospects are most promising. We are providing for our greatest need permanent pastors, and we must do an enlarged summer's work through students next season. We are likewise moving in the line of vigorous evangelistic work. It will also be necessary for us to provide a building fund. We ought to erect at least six church buildings next summer. We are arranging to have the *Messenger* and *Visitor* regularly supplied with information by Brethren Hall and Whitman of Emerson, and are also providing a printed sheet for general circulation. We shall also make some provision for maps of Manitoba and the North-west, indicating the extent of our field and the location of our mission. The money you have forwarded was designated to fields in a new section of the country, which is rapidly opening up. An excellent work has been accomplished there. On one field there were several baptisms, and a church of about 30 members was organized. In the other field there were 25 conversions, and a widespread quickening in the whole district.

I trust you will be kept fully informed as to the needs and progress of our work. I shall keep your Society constantly in mind. Wishing you abundant prosperity in your work, and heartily thanking you for your assistance.

I remain, faithfully yours,
J. H. DOOLITTLE.

The needs for Christ in Manitoba and the North-west are greater at the present time than ever before. The country is just recovering from the shock of a commercial panic. Prospects are promising and immigration is rapidly increasing. If Baptists are ever to work in that country, now is the time. Such opportunities have never been open to them before. Our brethren are making a desperate struggle to fulfil their obligations to those thousands, many of whom are from our homes and our country. In addition to the loud call for pastors and student preachers, there is great need of Christian schools. Prof. S. J. McKee says, "There are more waiting for educational facilities who would soon be ready for service, if an institution were provided, and such a school could have 150 or 200 students for a start." To accomplish all this work earnest and persistent efforts are being made. The appeal to our Convention and to the Ontario and Quebec Convention must receive an unanimous response. Rev. A. Grant thinks if this aid were given for four years, they would then be in a position to do their own mission work.

Sisters, the claims of this mission are still upon us. Something has been done. Bread has been cast upon the waters and it has been found after few days, but too much has been left undone. Let us try to overtake the past opportunities. If our sisterhood of 30,000 make an offering of ten cents each to this special work, at the beginning of the new year, we shall greatly assist those worthy calls for our sympathy and help. Although our brethren and sisters in Manitoba and the North-west are prosecuting their work so vigorously they don't forget the spiritually destitute in the foreign fields. With us they feel that the work at home and abroad is one. Miss Frith, of the Ontario-Quebec Societies, recently made a tour through that country, and organized several mission circles. This will be a source of strength to Women's Home and Foreign Missionary Society of Manitoba. At a recent meeting of its board, Miss Booker, of Emerson, was appointed a missionary to the Telugus, to labor with the missionaries of the Ontario and Quebec Societies; but will be supported entirely by the Baptists of Manitoba and the North-west.

There is not a differing relation woman bears to social life, but is treated of in this book—the Bible. As a daughter, you will find her an example, obedient, gentle, and true, even if obedience mean suffering, as in the case of the daughter of Jephthah. As a sister, she moves before us in the gentle case of Martha, and the contemplative love of Mary of Bethany. As a wife, examples abound of wise helpmeets from Ruth to those of whom Paul and Peter speak. As a mother, so lofty in her love, so noble in her purpose—from Hannah to Mary, the mother of Jesus. As a widow, so calm, so heroic, and so loving, until, as in the widow of Nain, we seem to see her tears, and hear her songs of joy. All that is pure and holy is before you in living example.—From "Friendly Words to Young Women."

Thus you will see that the work you

The Christian Life.

BY ALEXANDER MACLAREN, D. D.

Brothers, let every man wherein he is called, be holy as God is holy. You find that three times within the compass of a very few lines this injunction is repeated. "As God hath distributed to every man," says the apostle in the 17th verse, "as the Lord hath called every one, so let him walk. And so I ordain in all churches." Then again, in the 23rd verse, "Let every man abide in the same calling wherein he is called." And then finally in our text.

The reason for this emphatic reiteration is not difficult to ascertain. There were strong temptations to restlessness besetting the early Christians. The great change from heathenism to Christianity would seem to have swept the joints of all life, and having been swept from their charge in religion, all external things would appear to be adrift. It was most natural that a man should seek to alter the circumstances of his life, when such a revolution had separated him from his ancient self. Hence would tend to come the rupture of family ties, the separation of husband and wife, the Jewish convert seeking to become like a Gentile, the gentle seeking to become like a freeman, the slave trying to be free, the freeman, in some paroxysm of disgust at his former condition, trying to become a slave. These three cases are all referred to in the context—marriage, circumcision, slavery. And for all three the apostle has the same advice to give—stop where you are. In whatever condition you were when God's invitation drew you to Himself—for that, and not being set to a "vocation" in life, is the meaning of the word "called" here—remain in it.

And then, on the other hand, there was every reason why the apostle and his co-workers should set themselves, by all means in their power, to oppose this restlessness. For, if Christianity in those early days had once degenerated into the mere instrument of social revolution, its development would have been thrown back for centuries, and the whole world and power of it, for those who first apprehended it, would have been lost. So you know Paul never said a word to encourage any precipitate attempts to change external things. He did not say, do not trouble yourselves about external circumstances; keep to your Christian profession; let those alone, they will right themselves. Art thou a slave? Seek not to be free. Art thou circumcised? Seek not to be uncircumcised. Get hold of the central, vivifying, transmending influence, and all the rest is a question of time. But, besides this more special application of the words of my text to the primitive times, it carries with it, dear brethren, a large general principle that applies to all a principle I may say, dead in the death of the maxims upon which life is being ordered by the most of us. Our maxim is, "Get on! Paul's is, "Never mind about getting on, get up." Our notion is—"Try to make the circumstances of your life what you have them." Paul's is—"Leave circumstances to take care of themselves, or rather leave God to take care of the circumstances. You get close to him, and hold His hand, and everything else will right itself." Only he is not preaching the acquiescence. His previous injunctions were—"Let every man abide in the same calling wherein he is called." He sees that that may be misconceived and abused, and so, in his third reiteration of the precept, he puts in a word which means a flood of light upon the whole thing—"Let every man wherein he is called therein abide." Yes, but that is not all—"therein abide with God!" Aye, that is it! not an impossible stoicism; not hypocritical, fanatical contentment of the external. But whilst that gets its due force and light, what a man yields himself in a measure to the natural tastes and inclinations which God has given him, and with the intention that he should find there subordinate guidance and impulse for his life, still let him abide therein as he is called with God, and seek to increase his fellowship with him, as the man thing that he has to do.

And sins? No doubt. Blessings and sorrows falling indiscriminately on a whole community or a whole world? Certainly. And yet the visible agents are not the sources, but only the vehicles of the power, the belting and shafting which transmit a mighty impulse which they have nothing to do in creating. And the antagonist subserves the purposes of the rule which it opposes, as the blow of the surf may consolidate the sea-wall it breaks against. And our own follies and sins may indeed sorrowfully shadow our lives, and bring on us pains of body and disasters in fortune, and stings in spirit which we alone are responsible for, and which we have no right to regard as inscrutable judgments—yet even these bitter plagues of which our own hands have sown the seed, spring by His merciful will, and are to be regarded as His loving, fatherly chastisements—sent before to warn us by a premonitory experience that "the wages of sin is death." As a rule God does not interpose to pick a man out of the mud in which he has been plunged by his own faults and follies, until he has learned the lessons which he can find in plenty down in the slough, if he will only look for them. And the fact that some great calamity or so great joy affects a wide circle of people does not make it a lesson of special meaning for each of them at all doubtful. There is one of the great depths of all moving wisdom and providence, that by the very selfsame act it is in one aspect universal, and in another special and individual. The ordinary notion of a special blessing or curse is that it is directed to a particular person. But God's will is less concerned in some parts of a man's life than in others. But the true belief is that the whole sweep of a life is under the will of God, and that when, for instance, war ravages a nation, though the sufferers be involved in a common ruin occasioned by murderous ambition and measureless pride, yet for each of the sufferers the common disaster has a special message. Let us believe in a divine Will which regards each individual caught up in the skirts of the horrible storm even as it regards each individual on whom the equal rays of His universal sunshine fall. Let us, in accordance with the counsel of the apostle here, first of all try to anchor and rest our own souls fast and firm in God all the while the storm ever as it regards each individual on whom the equal rays of His universal sunshine fall. Let us, in accordance with the counsel of the apostle here, first of all try to anchor and rest our own souls fast and firm in God all the while the storm ever as it regards each individual on whom the equal rays of His universal sunshine fall. Let us, in accordance with the counsel of the apostle here, first of all try to anchor and rest our own souls fast and firm in God all the while the storm ever as it regards each individual on whom the equal rays of His universal sunshine fall.

Our text is a revolutionary one. It is dead against the watchwords that you fathers give your children—"push, push, push, push, push, push, push, whatever you do." You have made a philosophy of it, and you say that this restless discontent with a man's present position and eager desire to get a little further ahead in the scramble—that that drives much modern civilization and progress and the desire to get on, and more than all that dazzles us by the false gleam of created brightness!

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wards evening to the dawn which was pacing beside him, "Where is the lake?" so you and I journeying along by the margin of this great flood of things when wild storm sweeps across it or when the sunbeams glint upon its blue waters, "and birds of peace are brooding on the charmed wave," shall be careless of the changeful sea if the eye looks beyond the visible and beholds the unseen, the unchanging real presences that make glory in the darkest lives, and "shinings in the shady places." Let every man wherein he is called, therein abide with God!

Another very remarkable idea suggested by a part of the context is, What is the need for my troubling myself about outward changes when I Christ I have given position desirable to me? To take concrete examples—if a man is a slave he may be free in Christ. If free, he may have the joy of utter submission to an absolute master in Christ. If you and I are lonely we may feel all the delights of society by union with Him. If surrounded and distracted by companionship, and seeking for seclusion, we may get all the peace of perfect privacy in fellowship with Him. If we are rich and sometimes think that we were in a position of low temptation, if we were poorer, we should find all the need for which we sometimes covet poverty in communion with Him. If we are poor and fancy that if we had a little more to lift us above the grinding carking care of to-day and the anxiety of to-morrow, we should have more peace of mind, we should find in Him, and so you may run through all the variety of human conditions and say to yourself, What is the use of looking for blessings flowing from them from without? Enough for us if we grasp the Lord who is all in all, and will give us in peace the joy of conflict, in conflict the calm of peace, in health the refinement of sickness, in sickness the vigor and glow of health, in memory the brightness of unyielding hope, in hope the calmness of holy memory, in wealth the lowliness of poverty, in poverty the ease of wealth; in life and death, in heaven and more than all that dazzles us by the false gleam of created brightness!

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These were members of her Sunday-school class, and upon them she had exerted an influence for a considerable period of time. But the other four were newly-found acquaintances, members of a family brought to the appreciation of the sweetness of fellowship by believers through this Christian worker's kindly offices, beginning with a call upon the mother of the household. Christians must not despair of being soul-winners. Ways in which they may exercise an influence for good upon either old friends or new friends will be opened up for them, if they put themselves under the guidance of the Holy Spirit, and keep their eyes open that they may see and seize the blessed opportunity when it comes.—Interior.

The Greatest of These.

Mary, Lucy and Ellen were sitting in the bay window working as though their lives depended on finishing those particular pieces of fancy-work while daylight lasted. They were all pretty and gracious young things, charming like the flock of English sparrows outside in the ivy. Now that the sun has come out, how different everything looks; if the fair were not coming off so soon, I should drop everything and go out. There goes Miss Randall home from school, her tired old maid thing! Those children are too much for her. "I am not going to waste any sympathy on her," said Ellen; "they say she is a miser, and her manners seem to me to be extremely abrupt, cold and repelling."

"What expressionless hair she has, and eyes equally so," added Lucy. "Her hair would not be so bad if she would arrange it better; for my part, I think she is rather sweet-looking," said Mary, gently.

"I'll be bound, Mary, if there is anything good to see in her, you will see it, uninteresting as she is. Isn't there some chemical which always finds the gold if there is any?"

"Yes," continued Lucy. "I think I could safely leave my character and person in Mary's hands, and feel sure she would give me the best she could for me behind my back. If she will do it for the merest acquaintance, she will for me."

Mary laughed and blushed while she said: "She's a kind word, or say nothing at all." The other girls regarded her affectionately, for Mary was loved by everyone.

"Girls," said she, "it is much easier to keep from criticizing people than to avoid thinking evil. Whenever I want to give myself good overeating, I read that thirteenth chapter of First Corinthians. Dear, dear, how can one reach such a standard as that? 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth.'"

Nothing was said for a few moments, and then Ellen remarked: "I do enjoy saying just what I think of people once in awhile, and having it all out."

"But suppose you are being dissected, and not allowed to defend yourself. I always think of that."

of the school children on the following morning, and gradually the poor girl's life was brightened by many pleasant little attentions. When they learned to know her better, they discovered more of her true worth of character, and found that she could be an affectionate as well as lovable friend.

On the morning of the day when the famous bazaar was to come off, the girls received a package containing a beautiful slumber rug, with a note, saying: "I want to do something to show my appreciation of your kindness—your loving kindness—to me since I came here a stranger. I know that something for your fair will be more acceptable than anything else, so please accept this, which no other has had good me to make."

The girls were quite overcome at the thought of her spending her precious leisure in doing this elaborate piece of work, but she assured them that it had given her, particularly her mother, the greatest pleasure to make it.

"Their gratitude is quite out of proportion to the cause," Ellen remarked privately; "and I have made up my mind never to express an opinion until I know the character of a person. It is so easy to be mistaken."

"Do we not often misjudge our friends and acquaintances, because we can not know their secret hindrances and difficulties? Perhaps they have some anxiety resting heavily, which makes them seem selfish and unsympathetic. Let us be on the lookout for good, rather than disabuse ourselves, and find the bright side of people's characters—feeling sure that there is a bright side. Let us ask humbly for grace to avoid the sin of taking up a reproach against our neighbor, so that the world may have no occasion to say, ironically: 'See how these Christians love one another.'"

—That was a suggestive lament of a Connecticut deacon. Referring to twelve persons who had joined his church on profession of faith on a given Sunday, he said "there was not one sinner among them." Alas! in these days of laxity we see so little deep conviction of sin. We can not explain it by saying that people are so much better in heart and so much more fully instructed that such deep conviction as our fathers felt is not necessary with us. It was Paul of blameless life, living "in all good conscience," who felt himself the chief of sinners. And the better a man is, the deeper will be his sense of guilt; the clearer his vision, the more plainly will he see the stains on his soul.

When a farmer wishes an abundant harvest he plows deep; when the Holy Spirit wishes an hundred fold from the seed sown in the heart, he plows deep with conviction of sin. Shallow conviction is not followed by much love. We see the same "compassion to enter the strait gate;" there is more hope that they will walk steadfastly along the narrow path without looking back or sighing for the flesh pots they have left behind. It is inspiring to see a man overwhelmed with a sense of guilt before God, feeling in his heart that he is lost and condemned, and that his damnation is just. Such a man will love all the more the Saviour who has rescued him from such guilt, and will hate sin all the more. It is "the broken and contrite heart," which God delights to accept.

There are among us a mischievous tendency to try to make salvation pleasant to the carnal heart. There is too much preaching as if all that was necessary was a willingness to accept Jesus; too much dwelling on that willingness, which is the sinners' only hope. Too little is heard of "golly sorrow for sin," and the result is our churches are being filled with members to whom such language as David and Paul use, and such as we read in Bunyan's Grace Abounding and in Augustine's Confessions, is well nigh meaningless. Their mothers have never had such feelings of their awful state before a broken law and a holy God. This is not because the saints of old were guiltier than the men of to-day, but because they had a deeper and truer knowledge of sin.

We all have many and great sins to be forgiven, and the love we cherish toward Christ will be in proportion to our sense of the enormity of our guilt. Admit that a man can be saved without such deep contrition, yet the love of such will be small in consequence of the shallowness of their conviction. He who is crushed into the dust by a sense of his awful guilt will love much. Our love will be in proportion to our sense of sin, and that love will give us a clearer insight into God's character and our obligations, and this will give us a deeper sense of the greatness of the sins that have been forgiven, and this will strengthen our love. The road to deeper and stronger love lies through repentance, which is not ended with regeneration, but continues so long as we commit sin. Jesus said of the woman who had washed His feet with her tears and wiped them with the hairs of her head, "Her sins, which are many, are forgiven; she loved much, but to whom little is forgiven, the same loveth little." The sicker a man feels himself to be, the more will he love the physician who heals him.—Western Recorder.

Mr. Spurgeon is much improved in health and is preaching with all his old time power. From the London Baptist we learn that Mr. Spurgeon wrote the other day to an American lady (Mrs. Ambler) who had sent him a box of a remedy for rheumatism: "The medicine has just now arrived, and as I happen to be suffering from an attack, it comes at the right time. I have already taken so many drugs that I mistake the woman who suffered many things of many physicians and was nothing bettered. Yet I will try again. May God bless the means. The newspapers represent me as soon to be done for, but I shall outlive many of them and be heard when some of their thunder is hushed in the eternal silence."—Christian Secretary.

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Personal Influence.

Day after day the Christian believer observes a wide and growing outwardward religion, and he personally knows many people whom this indifference afflicts. How can he suggest relief to his acquaintances who are thus afflicted? How can he arouse them to a state of conscious and active faith? How can he open their eyes to the light of truth? How can he lead them to look on Jesus Christ as their Saviour? These seem to him difficult as well as serious problems, and he is tempted to give them up as insoluble. Of course there is a way to solve them, and it is this: He must first be true prayerfully. It will not appear to him who seeks in his own strength, and with his own ideas as to timeliness. We truly think that intimate acquaintance is often a bar to our speech, in respect to spiritual interests. God may lead us over that bar, or remove the obstruction, by offering the opportunity of a new acquaintance. The case of a brother comes to mind; he felt this concern for others, for his unconverted friends, but he did not know how to express it. One day he formed a new acquaintance, under circumstances which made it seem probable that the acquaintance soon would ripen into friendship. Suddenly he thought of the possibility of developing that friendship along the lines of Christian sympathy, and, without embarrassment or hesitation, he asked the prospective friend if he had any interest in church affairs. The work was half done in an instant, so far as the human agency was concerned, simply because it was so well begun. The answer to that preliminary question was knocking the sharp corner off a brick, or plastering mortar on the one below it before he lays it carefully on its course. Is the building getting on? That is the one question that is worth thinking about.

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Sabbath School.

BIBLE LESSONS. STUDIES IN JEWISH HISTORY. Fourth Quarter.

Lesson II. Dec. 13. 1 Kings 11: 4-18. SOLOMON'S FALL. GOLDEN TEXT.

"Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10: 12. EXPLANATORY.

I. THE INFLUENCES WHICH LED SOLOMON AWAY.—(1) POLYGAMY. For it came to pass Solomon was old. Between 50 and 60 years old; when his energies, being somewhat relaxed, he would have less power of continued resistance to the influences of his foreign wives.

(2) BAD COMPANY. Through his heathen wives Solomon was thrown into bad company and under bad influences. (3) A FALSE TOLERATION. Not the allowing each of his wives to have her own opinions and her own religion till convinced of better things by his wisdom and his conduct, but the favoring and aiding of religions and principles which were destructive of the very foundation of his prosperity.

(4) A WISDOM STRAY OF HEART. And his heart was not perfect with the Lord. The word rendered heart in the Old Testament is very significant. It means more than the will, the emotions, and the affections; it reaches down to the depths of one's soul out of which thought, feeling, action, flow.

(5) POLYGAMY. Contrary to the divine law of his kingdom (Deut. 17: 17) Solomon multiplied wives till he had 700 wives and 300 concubines (1: 3).

(6) EXTRAVAGANCE. The wealth of Solomon was enormous. The king was proportionally extravagant. See the account given of his palaces, his gardens, and his retinue. No country could long bear such a strain, and it tended to cherish pride, and selfishness, and self-conceit in the king.

(7) OPPRESSION. He appears to have copied the Pharisees not only in magnificence, but in disregard for human suffering. The Canaanites were reduced to the position of helots; multitudes were torn from their homes to fell timber in the forests or hew stones in the quarries (2: 20-25). The greatness of the oppression is clearly seen not long after in the appeal of the citizens to Rehobam to lighten their burdens (12: 4, 14).

(8) SUPERSTITION. To prevent his fall Solomon was not left to himself; but every possible good influence was thrown around him.

(9) SPECIAL WARNINGS. 9. And the Lord was angry with Solomon. The Lord's anger is a sense of justice which would stop the evil doer in his course and punish him. All good beings must have this anger; and it is the more intense in proportion to the purity of the person who feels it, and his clear perception of the evil, and His love for those who are injured by the wrong.

beginning of his reign (3: 4-15), and then at Jerusalem, about the middle of his reign (9: 9) in the very height of his prosperity. These were special warnings and encouragements because of his great danger.

(3) WISDOM TO FORESEE THE TREND OF EVERY COURSE OF LIFE. He was not walking in the dark. He knew the consequences of his conduct.

(4) WISE EXPERIENCE. He was 50 to 55 years old, and had enjoyed a larger observation and a fuller experience of life than falls to the lot of most men.

(5) GOD'S BLESSINGS. God's promises had been fulfilled to him, and God had given him every earthly blessing it was possible to bestow.

(6) RELIGIOUS WORSHIP. All the influences of the purest religion in the world were thrown around him.

(7) THE CONSEQUENCES; JUDGMENT AND MERCY. 11. Wherefore the Lord said unto Solomon. Probably by a prophet, Ahijah or Iddo, as Nathaniel was no longer living. I will surely rend. I will violently take away. The kingdom from thee, and will give it to thy servant.

(8) TIGER. It happened a good many years ago, said grandfather to Harry and me, as we sat around the fireplace one December evening, that father bought a piece of timber, several miles from our house, and he had some men there cutting it. One day he wanted me to go and carry a message to them.

"I ain't afraid," I said, standing up straight. "I didn't like to be called 'little chaps,' and I want to show them that we're big enough to take care of myself."

"Well, you'd better walk along lively then, or you'll be snowed under before you get home," the man said, rightly laughing at me for the airs I had put on.

"I was sound asleep when they found me, almost covered with snow. Tige began to paw off the snow and lick me, they said, and barked furiously as they came up; and while they were carrying me home I kept jumping up against me, as if anxious to see me wake up.

"Yes, old fellow, you saved him. It's all on your account that he is here," mother said, hugging his great shaggy neck, after I had told them how he had dragged me along against my will.

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. An article of its kind has given super satisfaction.

The Census of India.

The new census of India gives the population in March, 1881, as 269,477,728, of which 60,684,378 belonged to the native States. Distributed according to religion, in round numbers, the Hindoo population in millions is about 190; the Mohammedans 81, "aboriginals" 64, Buddhists 31, Christians nearly 2, Sikhs nearly 2, Jains 1, while Parsees, Jews, and others are comparatively very few.

Dignity, my son, is a very proper sort of thing; but don't put on too much of it or you may be taken for a foolman.

St. Andrews, N. B., 4th Oct., 1889. Messrs. Brown Bros. & Co. Being very much reduced by sickness and almost given up for a dead man, I commenced taking your

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Messenger and Visitor

WEDNESDAY, DECEMBER 4, 1890.

CHURCH AMUSEMENT.

A sin-blinded and sin-cursed carnality seeks for amusements rather than for salvation. This demand of human nature for pleasure appears to be so reasonable and necessary to our well-being in this troublesome life, that any provision made for supplying it is sure of popular favor and large patronage. Then along this line the money flows. They who cater to public tastes and desires are sure of rich financial rewards. So it comes to pass that the Christian church is tempted to bid for place and power in this world—to afford the pleasure and make the money. The plausible argument that the world demands, and that the church can best provide, the harmless and most useful amusements goes very far to silence any protests of the religious conscience. And yet there is a visible unrest in the churches. A cloud hangs over the progress and prospects of our Zion. Our spiritual life and power are developed to no satisfactory degree. The details of church work are hard to adjust and far from perfection.

The conviction of every pastor and earnest worker in our churches for many years has been that this trend of things is in the wrong direction, but it is to be feared that few, if any, have realized to what an alarming extent our churches have drifted from the right course. The fact that the church of Christ was not commissioned by the Lord to amuse, but to preach the gospel, and to teach lost sinners the way of salvation, has been to a large extent overlooked, in this parleying with, and pandering to a worldly policy. It has been fatal to the growth and glory of God's people in any age, and every age, for them to attempt any work outside the Lord's appointments for them. The lack of spiritual power in our churches to-day is but a sad history being repeated. And so we have another repetition of the Lord's way of saving his people from failure, and his people from spiritual death, by the calling out of his faithful servants to declare his will, and to rebuke his people for their departure from Him and His ways. One of the hopeful signs of the times is that faithful ministers are found just now giving no uncertain testimony as to the will of God and the religious desires of the devil.

There has been placed upon our table a small book by the Rev. Archibald C. Brown, one of London's most successful pastors. "The Devil's Mission of Amusement—A Protest," is the title of this little tract, and it fairly covers the subject described. It is a brief introduction by the Rev. C. H. Spurgeon, and a prefatory note by the well-known evangelist, Geo. C. Needham.

Mr. Spurgeon says of the book: "Our brother, Archibald Brown, is one of the valiant in Israel, and he has struck a blow at a giant evil. Oh, that the blow might tell! It is all very fine to sneer, or to talk about exaggeration; but we know that our friend has written nothing but sober truth and surface truth. If he had gone into more private matters, he might have raised the blush upon the cheek of those who know how the amusements of the mission have, in sad instances, had their evil followings as surely as the amusements of the music hall and theatre. We do not hesitate to assert that the characters of many hopeful young people have been shipwrecked, not by the avowed haunt of vice, but by the influence of the questionable entertainment in connection with their religious relationships. Pleasant lectures and wholesome singing were all very well when used for higher ends; but here has been a gradual coming down, till in some cases the school room has endured what the theatre would have refused as too absurd."

This earnest warning ought to be poured like grape-stone upon the enemy, till the devil is driven to abandon the entrenchments of religious amusement. At present, in many cases, the prince of darkness feels himself as much at home in the church as in the world; and it is time that something was done to disturb his repose. Mr. Needham says of the book and the writer:

"The great demand for this little book shows that it is both suitable and timely. Nearly one hundred thousand copies have been called for since its appearance a few months ago. Surely the hour had come for the Protest, and the man has been duly qualified to utter it. From time to time there have been many things written on the subject of church entertainment, some wise, and some unwise. Mr. Brown deals with the fashion of ecclesiastical amusements, or church entertainments, so rapid in growth, of such infinite variety, so subtle, so insinuating, and so dangerously aggressive, that it is quite impossible to indicate them in detail. He therefore attacks them in a general way and pens his protest with unerring terms. He feels the evil to be gigantic; he dare not strike with feeble effort. Demons of an evil may be of little worth unless the better thing is introduced. Nor will unproved theories satisfy. The author of the Protest knows the better way. For many years he has walked in it, apart from all

affiliation with every worldly money-raising scheme introduced for the enrichment of the church. The promoters and promoters of such policy have received neither counsel nor condemnation from him. More than a full score of years Mr. Brown has preached amid the giddy crowds of East London. Every form of gilded vice, seductive pleasure, of attractive display surround his church, yet out from among these tempted souls four thousand persons who have put on Christ, received from him the right hand of fellowship. Nor do these number all the saved, who, through his instrumentality, have been plucked from the burning; some have joined neighboring churches, others have emigrated. The East End Tabernacle, of which he is pastor, is truly a working church. More than forty societies have been evolved from it, each and all imbued with his spirit, in their endeavor to preach Christ through various forms of practical Christian benevolence. Mr. Spurgeon, Mr. Brown is pre-eminently a preacher to the masses. His ordinary congregations number three thousand persons; in the weekly prayer-meeting are frequently found from one thousand to one thousand five hundred. Far be it from me to disparage our worthy brother, a gifted man, but we consider his powerful hold on the hearts of the people as the grip of a redeemed and consecrated hand. Despairing alike the jugglery of the pulpit trickster, with the wordiness of the would-be orator, Mr. Brown preaches in good old Anglo-Saxon the message of salvation out of the Bible, and in consonance with its precious and powerful doctrines.

On Lord's day morning and evening he comes from the room where pastor and elders have been closeted in prayer. After brief invocation the hymn is announced. By his side stands the preacher, a godly brother, who without aid of choir or organ leads the vast congregation. That rapturous praise! This is worship. Then follows the Scripture lesson—a lesson indeed. Two thousand or more Bibles fly open, and eagerly the people listen to the juicy comments, the rich expositions, the candid exegesis. For many years he has given himself to careful study of Scripture, that he may expound God's Word with profit. After prayer and further singing he preaches a half-hour sermon, which is an amplification of the text. We do not wonder that glorious results follow. The Word of the Lord for matter; the Spirit of the Lord for power. With such resources can there be failure?

This brief sketch presents the man who makes this ringing protest against the false, the impotent methods now so largely employed to attract the masses. Long has he himself prayed that no such potential influences over the heart of men exist that are erected by the gospel of Christ, and the presence of His Spirit.

We hail with joy every indication on the part of godly pastors, and evangelists, who are turning away from all those worldly expedients which paralyze church life, and stultify Christian growth, to the divine resources and unfailing instruments of power. Thus it was the apostles achieved their victories; by an uncompromising decision they gave themselves "continually to prayer, and to the ministry of the Word." Church entertainments and ecclesiastical amusements have grievously dishonored the Spirit of God, dried the streams of Christian life, and have encouraged irreverence for sacred things, while inculcating a taste for carnal delights. Many who once could joyfully testify "while I was using the fire burned," now sorrowfully complain, "while I was amusing the fire burned out." If the church of God prefer live coals to dead ashes, she can have them. They come from the smoking altar of sacrifice; hot coals of juniper touched with the blood of expiation to purge our hearts. And hot saints need no worldly stimulus to excite their zeal. It is not the consuming zeal of a fervid spirit, but the temporary excitement of a fevered mind.

I must not detain my reader any longer, but would commend two Scriptures which may have a new force after the protest has been read. "Not one ye idolaters, as were some of them, as it is written, The people sat down to eat and drink and rose up to play." "It is written: My house shall be called a house of prayer, but ye have made it a den of thieves." GEO. C. NEEDHAM.

Manchester-By-the-Sea, Mass. Mr. Brown introduces his subject in this terse way: "Different days demand their own special testimony. The watchman who would be faithful to his Lord and the city of his God, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it. During the past few years it has developed at an abnormal rate, even for evil. It has worked like leaven, until now the whole lump ferments. Look upon what you may, its presence makes itself manifest. There is little, if anything, to choose between church, chapel, or mission hall. Amusement for the people is the leading article advertised by each. If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study 'the amusements for the week' or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that 'amusement' is ousting 'the preaching of the Gospel,' as the great attraction. 'Gauds,' 'entertainments,' 'fancy fairs,' 'fantastic performances,' are the words honored with biggest type and most startling colors. The concert is fast becoming as much a recognized part of church life as the prayer-meeting, and if already, in most places, far better attended."

"Providing recreation for the people" will soon be looked upon as a necessary part of Christian work, and as binding upon the church of God, as though it were a divine command, unless some strong voice be raised which will make them see that it is not a divine command, but a human invention. I do not entertain the hope that I may awaken some louder echoes. Any way, the burden of the Lord is upon me in this matter, and I leave it

with Him to give my testimony ringing tone, or to let it die away in silence. I shall have delivered my soul in either case. Yet the conviction fills my mind that in all parts of the country there are faithful men and women who see the danger and deplore it, and will endorse my witness and my warning.

It is only during the past few years that "amusement" has become a recognized weapon of our warfare, and developed into a mission. There has been a steady "down grade" in this respect. From "speaking out" as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "reaching the masses and getting the ear of the people." The devil has seldom done a cleverer thing than hinting to the church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the habit. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext, that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

He then proceeds to the discussion of the following propositions: 1. "That providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the church." 2. "Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His apostles;" and lastly:

"The mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts."

These points are all discussed in a plain, straightforward scriptural manner that cannot fail to instruct and convince all who shall read, with a desire to know and do the Lord's will.

This work is published by Fleming A. Revell, New York and Chicago, at the low price of 35 cents per dozen, or 50 cents per hundred.

Pastors cannot do better than to supply our churches with this book.

PRAYER.

Christ must have made a profound impression upon His disciples as He prayed in their presence. In no particular, it may be, did His divinity shine out more conspicuously than in His converse with His Heavenly Father. His intelligence and spirit were so superior to anything earth-born, His purpose and power in prayer were so far above the human, with which alone the disciples were familiar, that they could not fail to recognize their worth, and to most earnestly covet their attainment. So Luke records that when, on a certain occasion, He had ceased praying, one of His disciples said unto Him, "Lord, teach us to pray." In answer to this request Jesus tells them what to say in prayer. To the many who have no conception of the spirit, purpose and power of prayer, as the disciples of Christ had seen these illustrated in the devotions of the Son of God, this form of words is all that is really necessary to genuine prayer. By thousand voices, daily for ages, these words have been said and sung, thoughtlessly and hastily, by those who claim that they are far from living prayerless lives; who even have set themselves up as models of obedience to this divine injunction. A little careful thought will, however, soon convince us that the most punctual and persistent repetition of this or any other form of prayer may come far short of fulfilling the divine command, or of meeting the necessities of the human soul. To be really helpful and instructive to the devout soul, this form of prayer must be studied in connection with the experiences at that time of the disciples who sought instruction from our Lord, as well as with His subsequent teachings as to the nature and intent of prayer.

In all this it will be found that Christ, here as elsewhere, is ever ready to put a premium on the exercise of common sense, and honest speech. Both these will invariably counsel us in prayer to be intelligent as to our wants, and truthful in presenting them to our Heavenly Father. These simple elements, which even children and the most unlettered may comprehend and practice, lifts the human at once into the presence of the "Divine one." These were the constituents of the Saviour's prayers, which made them so much to differ from the ordinary prayers of the insincere, ignorant, self-sufficient and self-righteous hypocrite of His time, and all time. What a wondrous reform would be accomplished in the world if the children of God could but arise to the privilege provided for them in the service of prayer. How the weak ones would become strong—how the all but useless members of our churches would arise to usefulness of a high order—how the faith of the doubting ones would be increased, and the power of the churches multiplied a thousand fold.

Who can doubt that all this spiritual good is in store for the believers of to-

day; and may be theirs for the intelligent and honest saking. In considering this subject one hardly knows which most to admire, the childlike simplicity or the divine omnipotence of prayer.

MEETING OF GOVERNORS.

According to announcement, the annual session of the Governors of Acadia College was held on the 28th. Hitherto we have felt rather lonely, as we have never had the company of any of the Governors of the College from New Brunswick. This year, however, we were more fortunate, as Bro. G. J. C. White, who was appointed a Governor last August, accompanied us across the Bay.

We found that a council had been in session during Wednesday afternoon, to consider the propriety of ordaining to the ministry, Bro. McQuarrie, a student of the college, who is to become pastor of the Campbellton Baptist church. The council was called at Wolfville, because there are no churches near Campbellton whose delegates could compose a council. We heard very high commendation of our young brother's fine knowledge of the Bible, and the excellent showing he made. In the evening the ordination service was held in the church. Bro. Cohoon preached a very scriptural sermon on what constitutes a good minister. Bro. S. M. C. Black offered the ordaining prayer. Bro. Manning gave a very practical charge to the candidate. Bro. Kempton welcomed him to the work, responsibilities and privileges of the ministry. The service was a very impressive one.

There was a large attendance of governors on Thursday. Dr. Sawyer gave an interesting statement of the changes in the staff and the present condition of the various departments of the College and associate institutions.

By the help of tutors, the professors in the College have been able to do the work of their various departments with efficiency. The meeting for Bible study in College hall, on Sunday afternoons, is largely attended. The students are divided into five departments under teachers, with general exercises at the opening and close.

The Seminary staff has been much strengthened. Miss Reeves has been appointed principal of the instrumental music department, and already she has more pupils than she can attend to, and Miss Eaton has been appointed assistant. Mrs. Thompson has become instructress in vocal music, and is throwing much enthusiasm into her work, and is making a good impression. There are to be four recitals during the year, which will bring the work of the music department and of the elocution classes more prominently before the public.

Miss Harding, in addition to the work of the painting and drawing department, has been acting as principal. To accommodate the growing desire to receive instruction in china painting, a furnace for the baking of the china has been put in. Miss Fitch, a graduate of the college, and Miss Crowell, recently connected with the Model School at Truro, have also been appointed as teachers.

The attendance is larger than last year, and, from applications coming in, it appears that the accommodations of the Seminary will be about all taken up. The Academy is doing excellent work. The attendance is good, the order is excellent, and the students are making study their business.

The Board did considerable business. There was a report from Bro. Cummings, who has the matter of theological instruction on his heart, and largely in his hands. While he has not met with the full success he had hoped, in getting subscriptions on the salary of a professor, he was still determined to push the matter through, and believed he would succeed.

THE WEEK.

Salisbury has again spoken. This time he declares that Gladstone's home rule policy has not gained in favor with the English people, asserting that the success of the Gladstonians in the bye-elections was due to other and side issues. The question remains, how could this be true when the home rule question was so prominently before the minds of the electors in every one of these cases. Gladstone's idea of the progress of Home Rule sentiment in Great Britain differs much from Salisbury's. He estimates for Home Rule a majority of 109 were an election to take place.

Great Britain has a small war on hand. An expedition is fitted out to punish the Chins, a tribe to the West of Upper Burma. It is hoped that this marauding tribe may be caught between two columns and soundly punished for their many acts of violence and robbery.

Russia has again shown her hostility to England by inducing the ruler of Bokhara to put a high duty on British goods which must pass through his country to get into the great country to the west of India. More definite news from Stanley has been received. Several letters from him describing his adventures and the hazards of his expedition, have come to hand. They tell of all kinds of dangers from hostile natives and treacherous friends, when given in detail, will be of thrilling interest. He has really had to rescue Emin, after all it

is said by the Times that he is to be offered the governorship of the great East African province just being organized by the British East African Company. He has shown himself to possess wonderful resources in dealing with savage tribes, and it would be of great gain to the company, as well as to the country, to secure his services in this position.

The Colonial party of Germany are said to be jealous in consequence of the belief that Stanley is working in the interest of Great Britain.

While all official utterances of European governments declare that peace is assured, yet evidently people are not assured. An ambitious war party in Berlin, together with no small feeling of hostility in France towards Italy, shows that peace rests on no solid foundation.

Two terrible fires have occurred during the last week. The first was in Lynn, and swept away the whole centre of the city, entailing a loss estimated all the way from \$5,000,000 to \$10,000,000. Scarcely had this conflagration burned itself out, when the fires flashed the news abroad that the flames were raging in Boston, along Chauncey and Essex streets. This fire was not got under control until it had raged for four hours, and had burned over two acres of solidly built business blocks, entailing a loss of \$4,000,000. The fire in Lynn will be the severest on the people, as thousands are thrown out of employment and many are left homeless. The loss in Boston fell on the wealthy, and is pretty well covered by insurance.

The Scott Act has been sustained in Fredericton for the fourth time, with a majority of 68, the largest since it was first carried. Well done, Fredericton! Now let the remnant of liquor-selling be cleaned out.

Questions.

1st. Is it the vote of the church and church council, or the laying on of hands, etc., that properly sets a person apart to the work of the ministry?

2nd. Would the fact that a man has not had a college training be considered a sufficient reason for the clergy to refuse to set him apart to the work of the ministry by the laying on of hands, if the majority of the church council thought otherwise?

3rd. What educational qualifications do the Baptists require a candidate for the ministry to have, and is there anything in the New Testament by which an educational standard can be fixed?

In answering the above, we would suggest the following as suitable. To the 1st. Neither the one nor the other, or both together, only as they recognize and voice the Divine call.

2nd. To the first part of this question we say, No. This does not imply that a minority may not be right.

3rd. Baptists require that their ministers be God-called, and that they know what to teach and how to teach—that is all. So they are very careful to "lay hands suddenly on no man." 1 Tim. 5: 22. A man who has to deal with such tremendous subjects as relate to the soul, its destruction and salvation, cannot have too much culture of either mind or heart.

The Bird of the Air.

The master has been dull lately. But I heard him sneaker 't'other day, as he read of the eulogy once pronounced on Colonel Yell of Yellville, Ky. "His books would not balance," remarked one of his admirers, "but his heart always beat warmly for his native land."

Anything that puts the old gentleman in a good humor does me good. I hate to see him looking so grim. He is cross too,—snaps the children up for almost nothing. I always watch him with my little eye, when his work is done, and he takes up his paper to read. He is serious-looking, over most of it. "Ah," I hear him say, "another friend gone before. Well, I must get ready. I may be hit myself. Anyway, a fellow is on the homestretch after fifty." But he does not cry, like an old gentleman I saw once, when he was informed that the lights must soon go out.

Then, right in the midst of this seriousness, I see his features relax a little, and he reads:

The theory of pessimism, says the Independent, is that the devil practically rules the world, and hence that things are steadily going from bad to worse. The theory of optimism is that God rules the world, and that under his rule things are going from bad to good and from good to better. One is the theory of gloom and despair, and the other that of joy and hope.

He soon laughed outright, and I hopped on to his shoulder to see what stirred his risibles. It was this:

A young man who had returned to his native town, after an absence of years, as the advocate of certain theories which the village fathers pronounced "shaller and sinful," was somewhat taken aback by the speech of a worthy deacon, who had volunteered to introduce him to the audience before whom he proposed lecturing.

"This is little Johnnie Wyatt," said the deacon, rising. "You all know him when he was knee-high to a quart bottle. He's come down here to tell us old folks how to live—and when he's finished what he's got to say, we'll take advantage of havin' 'em together to talk over that matter o' the new town pump."

But as he read in the Examiner, all at once he looked sort o' pitiful, and said:

"Poor fellow, there have been many like him; and they are going yet," he said, "with some feelin', I thought. I picked up the piece. It's no good to me; and it may hinder interest you, as I did him."

William Miller, the prophet of 1843, lived in Vermont. The story is, and we have it on the best authority, that one night Mr. Miller felt sure that the time had come for the second advent, and he told his wife that he was going up the hill. But after climbing quite a while he became tired and turned back. His wife was a strong-minded and ready-witted woman, but never believed in his advent theories. When in one of the late hours of the night some one knocked hard at the door his wife cried out, "Who's there?" and the reply was "William Miller, your husband." "That can't be," answered the wife, "for he has 'gone up,' and I can't let an impostor in." She kept her word, and he had nothing else to do than to spend the rest of the night rummaging on what there was no help for. This is factious enough, but the serious side of Miller's influence in Vermont is that it fell like a blight and a curse on many Baptist churches, some of which lost their existence, and others have not gotten over it to this day.

A tall, grave looking man (pears to me he might have been a minister, for he speaks so tell great stories—I have heard 'em)—this man was tired talking; too; but he told a little tale that the Master seemed to relish. Of course, little birds can't remember every thing, but this was about "the pith o' it," as the Scotch boys say:

A gentleman engaged a servant named Tommy. He did his work faithfully for three years, and then all of a sudden he came to the master and asked for his discharge. The master was surprised. "Why, Tom, what is the matter? Have I not paid you regularly?" "Yes, sir," "Fed you well?" "Yes, sir," "Well, what in nature's the matter?" Then Thomas began to question the master: "Have I not fed your horses well?" "Never better." "Have I not driven them carefully?" "Never better, Tom." "Haven't I done everything you ordered me?" "Yes, Tom, you have; and I never found fault with you for anything?" "And yet," said Tom, "all these three years, you never once snapped your fingers, and said, Well done, Tom! I am not appreciated. I am going, sir."

The master looked wise, and said to the long, sober-looking man who told the story: "That cap will fit a good many heads," and he said moreover unto him: "As Josh Billings says: 'It's the kind words that soothes the errors of the settin' hen.'"

Conventions Funds Received.

Table with 2 columns: Name and Amount. Includes Lower Economy and Fire Islands, T. H. Estey, Wicklow, Carleton, etc.

Yarmouth, Nov. 30. G. E. DAY. P. S.—The \$15.00 credited to Kempt, Queens, in MESSINGER and VISITOR of Aug. 21, should have been credited to Kempt, Hants. This amount, and the \$31.94 Aid Society money, credited in the Year Book to the former church, should have been credited to the latter one. The receipts from Kempt, Hants, would then be \$67.44, instead of \$30.50. Those who send money, and the treasurers of the different Boards, should be particular to state to what church credit is to be given. G. E. D.

RECEIPTS. The sum of \$50.85 was acknowledged some time since from the treasurer of the Southern Association of New Brunswick. He wishes the items to be published as under:

Table with 2 columns: Name and Amount. Includes Collections at Southern Association for Convention Fund, Rev. S. H. Cornwall, Mrs. Cornwall, etc.

FOR W. R. M. V.

Bridgewater, per M. C. Dodge, F.M., \$5.00. Albert, per Mrs. Rufus Tingley, F.M., 7.00. Tryon, per Lizie Howatt, F.M., 8.00. New Germany, from Wilfred and Vernon Anderson's mite box, per Ella S. Bars, 9.00. St. Margaret's Bay, per Mrs. Hub. Iley, F.M., 2.88. Alberton, per Mrs. G. Gray, F.M., 3.50. Mrs. Mary Smith, Annapolis, N. S. Ladies—New York Domestic Paper Patterns are more d'zassy, better fitting, and more easily got together than any other. Send 5 cents in stamps and I will mail you a catalogue (10 pages) of Summer, 1890, styles.—W. H. BELL, 25 King Street, St. John, N. B.

Ordination.

Pursuant to notice a council convened at Wolfville for the purpose of considering the propriety of setting Bro. McQuarrie, student at Acadia College, apart to the work of the Christian ministry.

Rev. S. B. Kempton being chosen chairman, and Rev. J. H. Foshay, sec'y, the meeting was called to order, and the following list of delegates made out: Wolfville—Rev. T. A. Higgins, D. D., Rev. Dr. Sawyer, Professor Kierstead, Deacon Ruscoe; Halifax First—Deacons E. D. King, B. H. Eaton; North church, Halifax—Rev. J. W. Manning, brother J. H. Bently and W. J. Gates; Dartmouth—Deacon J. W. Johnson, brother N. E. Hermon; Windsor—Rev. J. H. Foshay; Hantsport—Rev. P. S. McGregor, deacon Davidson; Brookline—Deacon H. H. Reid, brethren Clarence Reid, Isaac Huntley, L. A. Cooney, Lic; Gaspareaux—Rev. M. P. Freeman, deacons Andrew Caldwell, F. Larkin, John Vaughan; Canard—Rev. S. B. Kempton, deacons S. McDonald, R. E. Rand; Third Horton—Bro. L. Rouse. The council being organized, Rev. S. B. Kempton was chosen moderator, and Rev. J. H. Foshay, sec'y of council.

The following brethren were invited to testify—Rev. A. Cohoon, S. McC. Black, Prof. D. F. Higgins, Prof. A. Caldwell, and Bro. G. W. Borden.

The following brethren, students from the College, being present, were also invited to testify: C. A. Eaton, lic; W. B. Wallace, lic; B. H. Bently, lic; T. J. Bradshaw, lic; C. R. Minard, lic; H. H. Saunders, lic; R. E. Gallian, lic; D. F. Baker, lic; W. H. Stackhouse, lic; L. J. Quigley, lic; H. A. McNeill, lic; W. M. Smallman, lic; E. H. Borden, lic; J. S. Wright, lic; C. H. Collahaw, lic; J. L. Miner, lic; Austin Kempton, lic; C. E. Seaman, S. F. Newcomb, M. H. McLean, C. B. Freeman, G. P. Raymond, lic; F. S. Messenger, Q. Morse, lic; E. E. Daley, lic; F. M. Shaw.

Rev. T. A. Higgins, D. D., pastor of the church, made explanations relative to the call of Bro. McQuarrie to ordination. Some question arising as to the propriety of ordaining students before the completion of their course of study, Bro. Cohoon arose to justify the action in this case on the plea that the church Bro. McQuarrie was to serve for a year was in such an isolated place that it would be almost impossible to secure an ordained minister to administer ordinances, etc.

A question was also raised with respect to the regularity of the proceedings, some supposing that Baptist usage did not admit of a minister being ordained without the authority of the church calling him to be her pastor. After a short discussion, however, it was thought to be regular enough, and the following resolution passed the council unanimously: Resolved, That the council be satisfied with the regularity of the proceedings, Bro. McQuarrie be requested to give a statement of his conversion to Christ, call to the ministry and views of Christian doctrine.

The candidate then came forward and gave a very full and touching account of his salvation and call to the ministry, as also a very clear statement of his belief of Christian doctrine.

Bro. McQuarrie was then subjected to a very prolonged and severe examination by the council, which he passed in a most satisfactory manner.

The candidate being requested to recite, it was moved by Rev. M. P. Freeman, and seconded by Rev. P. S. McGregor: "Having heard with great interest the statement of the candidate relating to his religious belief, call to the ministry and conversion to Christ, the council advise the ordination to proceed in usual way, by prayer and the laying on of hands."

Evening Service.—In the evening, a good audience having assembled, Rev. A. Cohoon preached the ordination sermon from I Tim. 4: 6; Rev. S. McC. Black offered the ordaining prayer; Rev. S. B. Kempton extended the hand of welcome; Rev. J. W. Manning gave the charge to the candidate. The benediction was then pronounced by Rev. M. P. McQuarrie.

Thus closed a more than usually interesting ordination service.

J. H. FOSHAY, Secretary of Council.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PROSSER BROOKS, Albert Co.—The revival still continues. Three have been baptized since last report by the Rev. J. C. Steadman. Bro. H. Warden is being much blessed in his labors here.

CHARLOTTETOWN.—We expect to occupy our new vestry in two or three weeks time. Our congregation, Sunday-school and prayer meetings are steadily increasing in number and interest.

J. A. GORDON.

NEW ROSS, Lunenburg Co.—The Rev. S. Langille is much encouraged in his work. He had the privilege of baptizing one Sept. 22, and again on Oct. 27, one. Much opposition to the truth is manifested; but here now, as always, it prevails.

OAK BAY, Charlotte Co.—It was my happy privilege to receive two into this church on the 17th inst. I have also received a unanimous call from the churches of this field for another year. I was very kindly remembered by the kind people of Bartlett's Mills on the evening of the 11th inst., for which I feel most grateful. F. S. TODD.

ONLAW.—Last Sabbath, Nov. 24th, it was our happy privilege to receive six more into the East Onlaw Baptist church, five by baptism, and one by profession. A result of the work done in Nutby, and more to follow. Bro. Wm. Cummings, of Truro, was with us several times and rendered valuable aid. The Lord has owned and blessed his labors in Nutby. Souls through his instrumentality have been led to Jesus.

DISTRICT NO. 1. CENTRAL ASSOCIATION. N. S.—The last district meeting called to meet at Cambridge, Oct. 29, was a failure—none of the brethren except the chairman and pastor of church being present. The next meeting will take place at Upper Aylesford, on Monday, Dec. 9, at 2 o'clock, p. m. Rev. D. Price, of Cambridge, will preach in the evening. Will pastors make an effort to be present, and churches having no pastor send a delegate. H. N. PARRY, Chairman.

ACADIA MINES.—The Lord continues to work with his people at Acadia Mines. Last Sunday (Nov. 24), eight more were baptized and added to the church. This gracious work had its beginning, doubtless, in the church removing, from itself, dead and corroding branches, until the top looked painfully thin; but this let the light of heaven, which brought life and fruitage. When a church, in the love and fear of Christ, purges itself from impurities, God will assuredly give them a golden harvest. P. R. FOSTER.

DIGBY COUNTY MINISTERIAL CONFERENCE.—Pursuant to a call from Rev. J. L. Reed, Rev. W. J. Bleakney, W. H. Richan and Dea. J. F. Saunders met the conference in the Digby Baptist meeting-house, on Nov. 26. The paucity of our number may be accounted for partly from the fact that during the past year every parsonage in the county, with the exception of that of the Digby North church, have been vacated, and Bear River, Weymouth, New Tusket, and Westport are still pastorless. Bro. Tingley now "holds the fort" at Long Island, and Bro. J. C. Morse, of course, remains, and will remain, until the Lord call him up higher. We are hoping that our depleted ranks will soon be filled, and that as a county conference we shall yet "wage a good warfare." The next sessions are to be held at Barton and Hill Grove, on the 17th and 18th of December, commencing at Barton on the 17th, at 10 a. m. Each pastor is requested to prepare a paper for the occasion. At the evening meetings we propose to discuss the following themes: "The relation of Home and Foreign Missions, each to the other;" "The need of money for carrying on the Lord's work;" "The spirit of liberality." W. H. RICHAN, Sec.

ST. FRANCIS.—I wish to tender my thanks, in behalf of the St. Francis Baptist church to the "Baptist Book and Tract Society," for the handsome present of a Full Bible and hymn book. The church has been supplied with the "Canadian Baptist Hymnal" and consider the hymns to be a very choice selection. We were very much pleased to have them at our Dedication Service, as we were then enabled to select hymns suitable for the occasion. The preaching by Rev. A. Cohoon was a rich treat. His visit to St. Francis was highly appreciated, and will not soon be forgotten. Since parting with Bro. Cohoon I have been giving what spare time I had to St. Leonard and Grand Rivers, which the lowest section of the St. Francis field. The Lord has been pleased to meet with us by His converting power—as a proof of it last Lord's day six followed their Saviour in the ordinance of baptism, five of whom have families—one couple over 61 years old. Several others have joined us in prayer, and we trust they will soon be led by the Holy Spirit to put on Christ as the word of God directs. Pray for the St. Francis missionary. C. H.

P. S.—I thank those who have been supplying me of late with papers and Sunday school books, &c., and pray that the blessing of God may attend their circulation. C. H.

GIBSON.—About January, 1887, a few sisters started a sewing circle at Gibson, at the home of Mrs. John F. Miles; then followed sales and suppers. In the summer of 1887 Bro. McIntyre started a Baptist Sunday-school. The interest has grown under the care of Bro. Crawley, of the Fredericton church, and Bro. Simms, who succeeded Bro. McIntyre as superintendent of the Sunday-school. In July last there was a building committee appointed—Thos. Hobbs, D. Babbitts, and Chas. Yerxa—to draw plans and build. Subscription papers were started. Bro. A. F. Randolph, of the Fredericton church, presented them with the ground—a beautiful site, commanding a fine view of the noble St. John and city of Fredericton. August 1st the stone was laid, and on the 14th of November the church was organized, with a membership of 35, who had letters from their different church homes. On the 17th, the dedication services, was preached by Bro. Hinson, of Moncton, at 11 a. m.; Sunday-school at 2 p. m.; addresses at 3 p. m. by Bros. Thomas and Manzer; at 6:30 preaching by Bro. Thomas. The sermons were the best efforts of the preachers, and were highly appreciated by full houses. The church has a seating capacity for 350, and when the spire is finished, in the early spring, we are in hopes the debt will be small, if any. We are now looking for a minister to take charge of the church and look after the interests of St. Mary's and Maryville. The church is willing, but not rich; if the H. M. Board could see their way to assist, it looks as if the combined interests would be self-sustaining in a short time. Pray for us all, that the Great Shepherd may send one to suit the needs of this growing interest. CHURCH CLERK.

PERSONAL.

The address of the Rev. J. C. Bleakney for the present is Woodstock, N. B. He has resigned the pastorate of the Richmond and South Richmond churches, but is supplying them occasionally till they can secure the services of a pastor. His health, which has been failing, it is hoped, will improve with rest.

The Rev. F. H. Beale, of Hebron, Yarmouth, has been spending a few days in the city. His church and many friends will be glad to know that his health has been much improved; and we hope that the medical advice and treatment he here sought will be of permanent advantage. On Sabbath, the 24th, he sup-

plied the Leinster street Baptist church with much acceptance.

The Rev. M. B. Shaw, A. B., late pastor of Milton, Yarmouth Co., has accepted a call to the pastorate of the Fallbrook Baptist church, Los Angeles, California. We wish our bro. great success in his work. The removal of another of our talented young men from a pastorate which is found somewhat difficult to fill, indicates that we, in order to supply our churches with efficient pastors, are called upon to do more than provide for their education in our own provinces.

NOTICES.

The Carleton, Victoria and Madawaska Counties Quarterly meeting will be held with the Jacksonville Baptist church, on Friday, 20th Dec. Service to commence at 7 p. m. We hope to see a large attendance of ministers and delegates present. THOS. TOSS, Sec'y & Treas.

THIRTIETH ANNIVERSARY.—Bro. Wm. Hall Mission, efficient pastors, held the 13th anniversary on Wednesday evening, Nov. 27. After opening by prayer and responsive readings, the scholars sat down to a bountiful repast supplied by the teachers and kind friends of the mission. This school, which has been a flourishing condition, and the prospects are bright for even greater usefulness in the future. GEO. F. DOIS, Secy.

Marriages.

GRAY-MOORS.—On Nov. 22, by Rev. Wm. E. Hall, Edward Gray, to Annie May Moors, all of Sackville, N. B.

CAMPBELL-LEIGHTON.—At the residence of the bride's father, Nov. 20, by Rev. Thos. Todd, Scott F. Campbell, to Alice G. Leighton, both of Benton.

ATKINSON-BARNES.—On Oct. 30, by Rev. Wm. E. Hall, Wm. A. Atkinson, to Lois E., only daughter of Jane and Sanford Barnes, Esq., of Westcott.

GODDARD-DOVER.—At the Baptist residence, Nov. 25, by Rev. T. M. Munro, Edward Goddard, of Sandy Point, to Lucy Downie, of Lockport, N. S.

BROWN-McGINNIS.—At Chipman, Queens Co., Nov. 14, by Rev. W. G. Corey, James Irwin Brown, to Carrie Olive McGinnis, both of Chipman, Queens Co., N. B.

HUNT-HANLEY.—At the residence of the bride's father, Nov. 20, by Rev. D. W. Crandall, Porter F. Hunt, Esq., to Mary E. Hanley, all of Greenfield, Queens Co., N. S.

KEITH-McLEOD.—In the Baptist church, Penobscot, Nov. 27, by Rev. Sydney Welton, B. A., Fred. H. Keith, to Agnes Louisa, eldest daughter of Daniel McLeod, Esq.

SIMPSON-LAWRENCE.—At the residence of the bride's father, Bay Side, Charlotte Co., by Rev. F. S. Todd, Joseph Simpson, of Eureka, to Lena Lawrence, of Bay Side.

ADAMS-BOYD.—At the residence of the bride's father, Nov. 16, by Rev. T. M. Munro, John H. Adams, of Shager Harbor, to Emily Boyd, of Port Clyde, Shelburne Co., N. S.

LEVY-LEVY.—At the home of the bride's father, Sherwood, Lunenburg Co., Nov. 21, by Rev. S. Langille, David Levy, of Waterville, Hants Co., to Ella Levy, of Sherwood, Lunenburg Co., N. S.

FORD-ANDERSON.—At the residence of the bride's mother, Oct. 15, by Rev. Wm. E. Hall, Ernest L. Ford, Esq., attorney-at-law, to Louise, daughter of the late Edward Anderson, all of Sackville.

BOWLES-WESTER.—At the home of the bride's father, A. A. Webster, Cambridge Kings Co., N. S., Nov. 14, by Rev. David Price, assisted by Rev. Mr. McLennan (Presbyterian), Norman Bowles, of Waterville, to Edith Webster, of Cambridge, N. S.

Deaths.

MESSENET.—At St. George, Oct. 20, Claude Messenet, aged 72 years.

CROSS.—At Fairview, Oct. 20, Raymond, infant son of Alpheus and Ella J. Crossman.

MAHER.—At Elgin, Albert Co., Nov. 17, George M., fourth daughter of Daniel Maher, of Little River.

BARN.—At Black Rock, Tobique River, Kings Co., N. S., Nov. 14, John Frost, aged 40 years. May God bless the widow and fatherless.

McVICAR.—At Mascarene, Oct. 27, James McVicar, aged 75 years. Deceased died in full assurance of faith.

TURNEY.—At the residence of E. Perry, Digby, Oct. 27, William B. Turne, aged 92 years.

COX.—At Second Falls, Parish of St. George, Nov. 16, Mrs. Herbert Cox, aged 30 years. Deceased put off preparation to meet her God until her death-bed.

SORREY.—At Sturgeon, P. E. I., Nov. 19, Mrs. Ellen Sorrey, widow of the late John Sorrey, at the advanced age of 97 years. Her children mourn, not without hope.

CRAIG.—At Second Falls, Nov. 14, Mrs. Elizabeth Craig, aged 71 years. Our deceased sister was a member of the Second Falls Baptist church and died rejoicing in the faith.

McFARLANE.—At the Dow Settlement, Canterbury, York Co., N. B., Nov. 21, of typhoid fever, Samuel McFarlane, aged 49 years. He leaves a wife and seven children to mourn their loss.

STEVENS.—At Lower Steviacke, Colchester Co., N. S., Nov. 17, of whooping cough and congestion of the lungs, J. Winnifred, daughter of the late James E. Stevens, aged 8 years and 7 months.

BARN.—At Black Rock, Tobique River, Victoria Co., Nov. 12, of spinal meningitis, Willie J., aged one year, one month and twelve days, youngest and beloved child of Benjamin and Ella Reed.

CURSTANCE.—At Upper Rawdon, Hants Co., Nov. 13, Elizabeth, wife of William J. Curstance, aged 81 years and eight months. Deceased had been a member of the Baptist church since her girlhood. She died trusting in Jesus.

CLARK.—Killed by a falling tree, while working for Charles E. Boone, on Whitney Brook, Acworth Co., Maine, Nov. 13, Andrew Clark, of Ashland, Carleton Co., aged 52 years and seven months, leaving a wife and eight children to mourn their loss.

CROSBY.—At Woodhurst, Oct. 2, Ida, beloved wife of Parker Crosbyman. A few years ago she and her husband together were banished and united with the Donchester church, where she held her membership in good standing till called home. Her age was 27 years.

JENKINS.—At her residence, Johnson, Queens Co., Nov. 13, Elizabeth Jenkins, in the 74th year of her age. Sister Jenkins professed faith in Christ about 48 years ago, and was baptized by the late Elder Mersereau. She united with the Free Baptist church at Perry's Point, of which she remained a consistent member until called away to join the church in glory. She leaves a husband and five children to mourn their loss.

ANDERSON.—At the Baptist Parsonage, New Germany, N. S., Nov. 15, Wilfred M. Anderson, aged 10 years, beloved son of Rev. W. P. and Clemmie Anderson. Fifteen days ago we buried Vernon; the day following Wilfred complained of not feeling well. The doctor was summoned, and then another, and everything was done, yet the summons came. With the expression, "I love Jesus best of all," his ransomed spirit took its flight.

BANKS.—At Harmony, Kings Co., N. S., Oct. 19, of heart disease, Leslie W. Banks, aged four years and nine months. Leslie was a bright boy, one so young in years. He came with his father to the house of God and paid great attention to the gospel. His peaceful spirit is with his sainted mother in the home above. Much sympathy is felt for our dear brother. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

LAYTON.—At Falmouth Village, Nov. 6, Mrs. Layton, widow of the late Hyman Layton, of Falmouth, Hants Co. She made her home with Mr. John B. Lyon, her son-in-law, where she was kindly cared for by a loving Christian daughter. Though her sickness was short, death, to her, was a relief. She was a faithful member of the Falmouth Baptist church, and a good member of the W. M. A. S. Three sons and four daughters mourn the loss of a tender mother. They all belong to a Baptist church, and consequently mourn as those who hope to meet again.

MILTON.—At Dorchester, N. B., Oct. 15, Joanna, beloved wife of Wm. Milton, aged 68 years. About forty-five years ago our sister was baptized by Rev. W. Sears and joined the Upper Sackville church. On moving within the limits of Dorchester church, she transferred her membership there. The general influence of her life tended to lead others to the Lamb of God. If her seat in the house of worship were vacant, you might expect a justifiable excuse; and the hymn sung at the funeral, "Sister, thou wast mild and lovely," seemed appropriate. For six long years she struggled against disease, but it proved to be the most refining and sanctifying period of her whole life. "Father, thy will be done," meant more, much more, to her than mere sentiment; yet the words were uttered. Though dead she yet speaketh. A husband, three sons, and six daughters are possessed of the strength derived from the memory of a devoted Christian wife and mother.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Hot Water Heating Apparatus, Dalhousie, N. B.," will be received until Wednesday, 18th December next, for the construction of a Hot Water Heating Apparatus at the Dalhousie, N. B. Post Office Building. Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Dalhousie, N. B., after Wednesday, 4th December next. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signature. Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned to the tenderer. The Department will not be bound to accept the lowest or any tender. By order, A. GORRIEL, Secretary.

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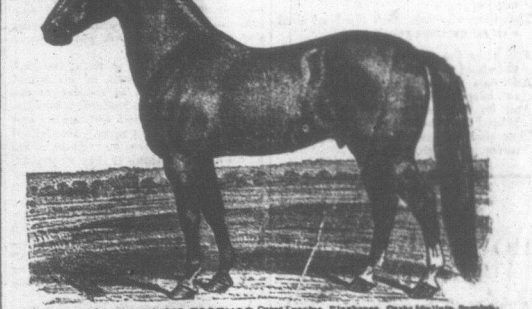
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GROWING OLD.

They call it "going down the hill" when they are growing old. And these mournful accents when our tale is nearly told: They sigh when talking of the past, the days that used to be, As if the future were not bright with immortality.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc BY GRACE RAYMOND.

CHAPTER VIII.—Continued.

CATHEDRAL STEPS.

When Rene came to himself, he was seated by the table in his chamber at the Auberge, with his face buried in his hands. It had all happened in a few seconds, but he knew that a great epoch in his life had passed. Something had happened in his heart that would never go outside the same. He scarcely thought of Madame Cartel. It was against Eglantine herself that his anger burned most hotly. Of the gay, easy-going woman of the world little was to be expected; but of the child who had lain upon his mother's breast and been taught at his father's knee, he felt he had had a right to look for something better. After her eager denial, it was impossible to doubt that she had acted thoughtlessly. But what right had she to be thoughtless on a matter of such vital importance, he asked sternly. Eglantine, the child who had known better. Was Eglantine, the woman, to be more easily led astray? Had she forgotten the perpetual blasphemy in the sacrifice of the mass, the idolatrous worship of a woman like herself, enmeshed in the music she had gone to hear? Had the incidents of that afternoon made so little impression upon her heart that she could clasp hands so quickly with the persecutors of her kind? Where was Nanette? Had she forgotten her mother, and the cost at which the pure faith of her childhood had been purchased for her. Rene Chevalier's heart grew hard. Granting all that was so, and the suffering of a stranger awake only passing sympathy, one thought could not be had—how could her feet upon that threshold—how could she cry, like an angel in the way, have withstood her. She could not have forgotten his father. Had she learned to condone that cruel death, to think lightly of that cruel confusion to make friends with his murderers? He had had this feeling, when he had seen the little testament in his breast. He drew it out and opened it. The leaves were yellow and clinging clammy together. The volume was evidently little read. With growing sadness, but less bitterness, he turned to the first leaf with its three inscriptions. He had glanced them over that afternoon with a tender smile. Now his eyes grew dim as they rested on the words printed on the bottom of the page:

"I do, my Rene, but it is very hard to go without you and my aunt Nanette."

With a rush of remorseful tenderness, he lifted the book to his lips. She had said to him and to all they would have had, but it had done "very hard," alone. He could understand it all now, could imagine just how untoward things had been made for her—how lonely and difficult had looked the strait way, how broad and easy that other road, down which all about her were sauntering their feet. He had been to judge and condemn her! Rene Chevalier felt on his knees beside his bed, and cried to God for pardon, and for strength to save her eyes yet. "Help me, Rene! Be patient with me, Rene! I seemed now to him the language of those languid of the morning, those pleading eyes. Ay, he would help her—God helping him!—with all there was in him of love to give, of strength to hold, of courage to achieve—help her, and already dimly he foresaw the possibility, from henceforth, of herself. He would go to her early on the morrow. It was his duty to remonstrate plainly with Madame Cartel on the imprudence of attending a Catholic service, under the last ordinance, but he would be very gentle with Eglantine. He would tell her of the scenes he had witnessed that evening in the weaver's attic, and of many another case of suffering and constancy he knew; he would remind her tenderly of old days, his mother's love, his father's teachings; he would not speak either to her or himself of the day before her story of that dungeon in St. Epprit, of which he felt sure she had never heard. She must

listen to him; flattery and indulgence could never have so utterly spoiled a heart naturally true and loving. Whether the blessing would ever be returned in his own bosom, he did not ask; into one deep, passionate desire had been emptied all the other desires of his life. "Still angry with me, little one? Is it such a crime to have pitied you, ungrateful child? Will I make you take back what I said, and protest he will make you the kindest and best of husbands?" The glow of the summer morning was softened to a golden shadow in the heart of the luxurious boudoir. Madame Cartel's wrinkled hand was upon her niece's head. Eglantine's flushed face was bent low over her embroidery frame. "There was no need to say anything about it, aunt Madeline. I will not hear Rene abused, but you know very well that I need not marry him unless I like."

" Bravo, my pet! Look up, and let us see if we cannot make up this little quarrel. You are angry because I said he would make a tyrant of a husband? Well, my dear, if I am not to look upon him in that light, I doubt not but what I may be able to find something to admire."

With a hand of soft authority, madame drew the needle from the trembling fingers, and led her niece to a seat on a silken divan. A reluctant smile was beginning to dimple round the girl's mouth. The old lady hailed it with a gay sweet laugh. "Let me see: what was it I was to concede—some virtue in this old playmate of yours? Well, he is courageous, I will grant you that; I never in my life saw any one more indifferent to the eyes and tongue of a community; and self-contained—if he felt any pleasure at seeing you, ma pauvre, he took good pains to conceal it."

"Now, aunty that is really too bad. You know he is brave, or he would never have spoken as he did to the people in the temple yesterday, and last night he was troubled because he saw us coming away from mass. He did not understand why we had gone; I am afraid he would think it very wrong under any circumstances—at least for me, my dear. I read him through at a glance. He is one of those uncompromising fanatics, who are bringing down all this misery upon our poor France—people who seem to be in love with martyrdom, and generally end in making a martyr of more than themselves. They have no pity, no tenderness."

"Then that is not the kind of a man Rene is, I feel sure. He was always gentle with me, and could never bear to see me hurt. You have no idea how good he is to me."

"Good? I have not the least doubt of that, my dear. But it is a very uncomfortable kind of goodness to live with, I can assure you. I know it all from my experience with my dear old Albert. There was no reason why we should not have been happy; we were young, we were rich, and we loved each other, but alas! Albert could find no happiness in any occupation but palming. Songs and laughter he considered frivolous, and bright colors were a offense to his soul. He never permitted himself to pay me a compliment; he appeared to have forgotten how to smile. I fear I should have forgotten too, if the good Lord, who knows what is best for us, had not taken him away to the world for which I am sure, he was far better fitted than this."

"All good men are not like that, aunt Madeline. My uncle Godfrey was not, I know."

If there was any name she dreaded to hear from the lips of her niece, it was that of the martyred pastor. She positively started.

"I have not the least doubt M. Chevalier was a saint, Eglantine. But I cannot have that painful story brought up again. Tell me, if that young man was not a fanatic, why did he look at you last night as stupidly as if he were staring at the ugliest face in La Rochelle. If you are ready to forgive the fault, my beautiful, I am not."

"Nonsense, aunt Madeline. I don't suppose Rene hated her. I looked. He would love me just the same."

"Then I protest he does not deserve to win my love of roses! Come, my little one, confess! How did the young captain who assisted you yesterday was not so blind?"

"May it not be that he is incensed at the action of the authorities yesterday, and is brooding over the wrongs of his people?"

"I might think so if it was not for this sudden impulsion to leave La Rochelle. That tells a different story."

"Then I will saunter round to madame's, and see if she can throw any light upon the matter."

"The red glow of sunset was on the carved panels of the room when M. l'Abbe returned. M. Renaud gave a keen look into his face, and uttered an exclamation hardly suitable for clerical ears, though the priest bore it with composure."

"Ha! I see I was right. We have been betrayed," said the courtier. "We have, monsieur. And by no less a person than the Huguenot lover himself. He saw our captain assisting the young lady in the press, and had an interview with him afterward."

"Not a quarrel? I would give a good deal to bring that about, Louis."

"On the contrary, to judge by the Huguenot's report, the rencontre was a most amiable and satisfactory one."

"Then Henri's moodiness is easily explained, and we may as well throw up our cards."

"Madame says not."

"She does not know my kinsman."

"But she does know her niece, and insists that certain plain words have not been without effect. Her wit, moreover, have been invigorated by a little spice of temper. The young man had the imprudence to antagonize her at the outset."

"The young fool! It would not be hard to outwit such a fellow as that. But Henri will be harder managed."

Big Things of the World.

The largest suspension bridge in the world is the one between Brooklyn and New York. The length of the main span is 1,595 feet 6 inches. The entire length of the bridge is 5,989 feet.

Fortress Monroe is the largest single fortification in the world. It has already cost the American government over \$5,000,000. The water battery is considered one of the finest military works in the world.

The loftiest active volcano is Popocatepetl (Smoking Mountain), thirty-five miles southwest of Puebla, Mexico. It is 18,784 feet above the sea level, and has a crater three miles in circumference and 1,000 feet deep.

The largest university is that of Oxford, England. It consists of twenty-five colleges and five halls.

The most extensive park is Deer Park in the environs of Copenhagen, Denmark. The enclosure contains 4,200 acres, and is divided by a small river.

The largest pleasure ground in America is Fairmount Park, Philadelphia, which contains 3,740 acres.

The largest body of fresh water on the globe is Lake Superior. It is 400 miles long, 160 miles wide at its greatest breadth, and has an area of 32,000 square miles. Its mean depth is said to be 200 feet, and its greatest depth about 900 fathoms. Its surface is 535 feet above the level of the sea.

The largest tunnel in the world is that of St. Gothard, on the line of railroad between Lucerne and Milan. The summit of the tunnel is 900 feet beneath the surface at Aundermat, and 6,000 feet beneath the peak of Kastelhorn of the St. Gothard group.

The most extensive cavern is the Mammoth Cave, in Edmonson Co., Ky. It is near Green river, six miles from Cave City, and 28 miles from Bowling Green. The largest trees are the mammoth trees of California. One of a grove in Tulare Co., according to measurement made by members of the State Geological Survey, was shown to be 276 feet high, 105 feet in circumference at the base and 76 feet at a point five feet above the ground. Some of the trees are 356 feet high and 34 feet in diameter. Some of the largest that have been felled indicated an age of from 2,000 to 2,500 years.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, its greatest breadth 270 miles, and its area 18,000 square miles.

The largest empire in the world is that of Great Britain, comprising 8,557,658 square miles (more than one-sixth of the land of the globe), and embracing under its rule nearly one-sixth part of the population of the world. In territorial extent the United States ranks third, including 3,580,245 square miles, including Alaska; in population it ranks fourth, with its 60,000,000 people. Russia ranks second, 8,352,940 square miles.

The highest monolith is the obelisk at Karnak, Egypt. Karnak is on the east side of the Nile, near Luxor, and occupies part of the site of ancient Thebes. Its whole length is 122 feet, its weight 400 tons. Its height, without pedestal, is 180 feet 10 inches.

Writing Famous Poems.

Gray's immortal "Elegy" occupied him for seven years.

Bryant wrote "Thanatopsis" in the shade of a grand old forest—a fitting place for such a theme.

Cowper wrote one of the drollest and quaintest English ballads, "John Gilpin's Ride," when he was under one of those terrible fits of depression so common to him.

General Lytle wrote his beautiful composition, "Antony and Cleopatra," which begins, "I am dying, Egypt, dying," on the night before his death. He had a premonition that he was going to die the next day.

"See the Ball," the little poem which has made the name of Nora Perry known in the world of letters, was jotted down on the back of an old letter, with no idea of the popularity it was to achieve in the pages of a noted magazine.

The "Old Oak Bucket" was first suggested to the author, Samuel Woodworth, in a bar-room. A friend with whom he was drinking said that when they were boys the old oak bucket that hung in his father's well was good enough for them to drink from. Woodworth immediately went home and wrote the famous poem.

John Hays, Credit F. O., says—His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Electric Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since."

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

A poor preacher was caught in a shower on his way to church. He said: "I shall certainly take cold if I go into the pulpit so wet." "Oh, no, you won't," was the reply; "you are always dry enough there."

You can make a large sum of money at home by selling the "Five Millions" of Dollars. It is a simple, easy, and profitable business. You can work at home, and you can work at night. You can work at home, and you can work at night. You can work at home, and you can work at night.

BRISTOL'S PILLS THE INFALLIBLE REMEDY FOR ALL AFFECTIONS OF THE LIVER & KIDNEYS SCOTT'S EMULSION OF PURE GOD LIVER OIL AND HYPOPHOSPHITES Almost as Palatable as Milk.

NESTLE'S FOOD IS ESPECIALLY SUITABLE FOR INFANTS IN HOT WEATHER. It requires no milk in preparation, and is very effective in the prevention of CHOLERA INFANTUM.

BEAUTY OF Skin & Scalp RESTORED BY THE CUTICURA REMEDY.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDY in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, and pimply diseases of the face, scalp and blood, with loss of hair.

Send for "How to Cure Skin Diseases."

C. E. Burnham & Sons HAVE A COMPLETE STOCK OF PARLORSUITES BEDROOM SETTS In Ash, Cherry, Walnut and Oak, at very Low Prices.

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

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

NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street.

DR. DANIELS' Veterinary Colic Cure Has never been known to fail in a single instance.

A. F. RANDOLPH & SON, WHOLESALE PROVISION MERCHANTS, Direct Importers of TEAS from China.

FREDERICKSON, N. B. Goods sent enough to write in newspaper or calling list in one.

INCINNATI BELL COUNTRY CO. SUCCESSORS OF THE BELL MANUFACTURING CO. CATALOGUE WITHOUT CHARGE.

MENEELY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1840.

Baltimore Church Bells. Since 1840 celebrated for superiority over others.

LITTLE HONORA MULLALLY.

Poor little Honora Mullally. At the close of Thanksgiving day, standing in front of her alley, watching some children at play. Her gown was a wonderful garment, all patches from shoulder to hem, and her hat and shoes—well, I beg your excuse.

THE HOME.

Write to Them.

"Yes, Tom said that morning, while he stood in the hall, surrounded by trunks and boxes, and tried to look mainly sad and not care as he lightened the straps of his valise."

"But Tom, dear," I reasoned, with what he calls my "big sister tone," "you must have an education, you know, and you can't study nearly so well at home. Besides, it isn't very long before vacation."

"What do you mean to insinuate?" he asked, angrily. "Nothing, nothing whatever," replied the young man, hurriedly, evidently anxious to avoid a quarrel.

"You are not going out to-night, Perry?" I thought perhaps you would like to hear the new song that I have been practicing."

fourteen little notes carefully tied up, and none of them contained anything but these few words: "This is the way we succeeded in managing matters. There was no scramble or hurry for envelope or stamp, for a package of stamped envelopes, all directed, occupied a special pigeon-hole of the library desk, and in each was a blank sheet of letter-paper."

THE FARM.

A CHEAP FERTILIZER.—The following composition is recommended by a chemical authority as a cheap and reliable substitute for commercial fertilizers, such as phosphates, etc.

TEMPERANCE.

"I'll give up this sort of thing after I am married," said Perry Ralston, as he raised a glass half filled with the dark colored liquid and drained it to the last drop.

"Better reform before the event takes place, or the little woman who takes you in hand will find her task a pretty hard one," said the young man's companion, in a joking tone.

"What do you mean to insinuate?" he asked, angrily. "Nothing, nothing whatever," replied the young man, hurriedly, evidently anxious to avoid a quarrel.

"You are not going out to-night, Perry?" I thought perhaps you would like to hear the new song that I have been practicing."

"What in the mischief are you doing here at this hour?" exclaimed a loud voice. "If you have been waiting for me, the sooner you stop that sort of thing the better it will be."

not have continued his remarks even if he had desired to do so for by this time the carnal desires of the lounge, breathing heavily and filling the atmosphere with the fumes of the vile stuff that had been the cause of so many untold heart aches.

An hour later Myra Ralston, with face blanched to a deathlike pallor, entered the room a shuddering, pale, and the recumbent figure and clasped her hands convulsively. Hot tears fell from her burning eyes, and her hands trembled as she placed a large shawl upon the form of the man who was bringing distress and misery into a home that might have been one of the happiest on earth.

"Poor Myra! The time of thy visitation is come. May the black surge of thy desolation be tempered by a merciful God!"

"Can't do it, Ralston. You owe us five dollars now, and boss gave orders to shut down on you," said the bar-keeper, scowling.

"Here, take this," said Perry Ralston, handing the man a child's gold ring.

"I'll take the ring," said the man, closing his fingers upon it quickly. "but it will have to help to pay off the old debt, for the concluded, with a tantalizing laugh."

"It was Bertie's ring. Myra gave it to me to buy bread and coal," muttered Perry, as he turned away from the bar.

"There is a stir at the door, and the next moment a man bearing a child in his arms entered the room."

"Guess this youngster's done for; I found him in the snow drift under the window," said the man, moving towards the stove.

"Throw the brat out again; there's no room for him here," said the proprietor, brutally, at the same time coming forward as if to carry out his inhuman order.

"Shame!" Seeing that he had gone too far, the man drew back and permitted the person who held the child to approach the fire.

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THE CONSUMPTION CANNOT BE CURED BY CATARRH STAGES.

There is positive danger to health and life in neglecting a case of Cold in the Head or Catarrh, and at this season with its changeable weather, unusual moisture and sudden changes from heat to cold, there is peculiar liability to cold in the head.

Mr. Alex. Burns, of Sudbury, Ont., says: "I may state that I have been afflicted with Catarrh for seven or eight years, and it has attended with consequent symptoms such as foul breath, constant dripping into the throat, hawking and spitting, partial deafness, hoarseness, etc."

Mr. John H. Adams, merchant, Bradford, Ont., says: "I have used N.A.S.A.L. Balm for Catarrh, and found it to be a CRISP CURE."

W. A. Doyle, Banish, Man., writes: "As a family medicine to check Catarrhal affections of the Head, N.A.S.A.L. Balm is UNRIVALLED. We prize it highly."

Mr. A. Schlegel, Toronto, says: "For a number of years my wife has been badly troubled with Catarrh. Dr. Schlegel's N.A.S.A.L. Balm made a new man of me."

Mr. J. P. A. A. writes: "I have never used a remedy so satisfactory."

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CHANGE OF TIME. 2 TRIPS PER WEEK 2 FROM ST. JOHN, N. B.

INTERNATIONAL S.S. Co. TO BOSTON.

COMMENCING MONDAY, Nov. 10th, and will further notice, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every MONDAY and THURSDAY morning at 7.30.

INTERCOLONIAL RAILWAY. '90, Winter Arrangement, '90.

Trains will arrive at Saint John. Express from Montreal & Quebec, 11.10.

THE ODELL TYPE WRITER. \$15 will buy the ODELL TYPE WRITER.

SHE (The Sensible Housewife) Sent the Largest Number of Wrappers of WOODILL'S German Baking Powder.

KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister.

KENDALL'S SPAVIN CURE. Sold by all DRUGGISTS.

RHEUMATISM CURED. GATES' LIFE OF MAN BITTERS IS THE BEST.

AT A. P. SHAND & CO.'S YOU CAN PURCHASE THE FINEST SHOES AT THE LOWEST PRICES.

NOTICE. PARTIES who intend to furnish Private Homes or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS.

CAUTION.—Beware of Imitations. If your dealer has not N.A.S.A.L. Balm in stock, do not let him persuade you to take any other.

JOHNSTON'S FLUID BEEF. First—A STRENGTH-GIVING Food for INVALIDS and CONVALESCENTS.

GENEVA. We have our American Waukenphast and London Boots.

Waterbury & Rising. 24 King & 212 Union Sts., St. John, N. B.

WINTER SASHES. The best and cheapest place to buy your WINTER SASHES is at A. CHRISTIE WOOD WORKING CO.

Kendall's Cure (Large). (Small). Bileter. Persian Pills. Flint's Powders.

S. McDIARMID, Druggist, 49 King Street, St. John, N. B.

FASHIONABLE FURS. WE have now in stock: Black Bear, Silver and Grey Lynx, Natural and Black Beavers, Blue and Black Fox, etc.

SHOULDER CAPES: Alaska Seal, Flashed Beaver, Otter, Black Marten, Australian Opposum, Baltic Seal, Black Lynx, and other fashionable furs.

FUR LININGS. C. & E. EVERETT, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. We are the largest and best equipped fur and clothing store in the world.

