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SPECIAL NOTICE—CHEAP PAPER.

The directors of the Maritime Baptist Publishing Company, desiring to make the Messenger and Visitor as widely useful as possible, have decided to make the following offer:

So soon as there are 6,000 paying subscribers to the Messenger and Visitor, the price will be reduced to \$1.50 per annum.

Providing that 6,000 subscriptions are paid in before the end of 1885, all old subscribers who shall have sent in their full subscription of \$2.00 for 1885 before the end of May, and all new subscribers from this time onward who pay in advance, shall be credited with payment for fifteen months from the time their subscriptions begin, instead of for twelve.

Also, in order to raise our list to the number required to secure our paper at all for \$1.50, we make the following offer:

All new subscribers from this date, shall have the Messenger and Visitor from May 1st until the end of 1885 for One Dollar.

Send in the names and money at once, and we will keep a list and send the paper the first issue in May.

A halo ever surrounds the memory of those who have passed away. In the increasing dimness of the past, all their faults disappear, and their excellencies only remain in mind. This is not to be regretted, but it is to be feared, that the halo of human nature, how much better it would be, however, if we cast the mantle of charity which covereth the multitude of sins over the living as well as the dead. Did we make the most of the good and the least of the evil in people before the grave closes over them, how much of sorrow and pain of heart would be prevented, and how many lives would be changed from gloom to gladness.

—OCTAGO.—The last hours of the late Republican government at Washington, witnessed a fresh outrage upon the Indians. The Sioux Indians have a large reservation in Dakota, upon which they are living peacefully, and following agriculture. The whites have been looking upon this land with covetous eyes, and have attempted to overreach the Indians by negotiations. Falling in this, secretary Teller, so about the last act before leaving over his office to his successor, signed an executive order which opens about half the Indian lands to white settlement. On the day after this order was published, 2000 settlers burst in upon the Indians, and began to take up all unimproved land. The treatment of the Indians is the darkest stain upon the garments of the United States. For a nation which contains so many Christian men to be guilty of such robbery is a disgrace. It is only because the Christian sentiment of the land does not make itself felt, that such things can occur.

—LATE PRAYER.—Those who pray most in their closets generally make short prayers in public. How short the publican's prayer was! And the Syrophenician woman was shorter still—"Lord, help me!" She went right to the mark, and she got what she wanted. If you go through the Scriptures, you will find that the prayers that brought immediate answers were generally brief. Let our prayers be to the point—just telling God what we want.—D. L. Moody.

Yet, this is true; many men make long prayers, because they have first put themselves into a devotional spirit, before they are prepared to tell their heavenly Father what they want.

—DR. JOHNSON is filling the immense audience room of Emmanuel church, Chicago, capable of seating 2000, month after month, although this church is located in a perfect nest of the most popular churches of the city.

—THE POPE sends up this piteous wail: "Our power is taken from us, and the supreme power of the world is needed! Here and all manner of false doctrine are rushing in like a deluge, and we have no power to close the gates, even of our own beloved city of Rome! How much longer are we to endure this? For a time we may have to endure, but we will never submit."

Poor old man, what does he wish?—the grand old times when inquisitions and auto de Fe kept heresy out. It is bad for a belief when it can only be maintained by force.

—CONTRADICTION.—There is said to be a man in one of our villages who prays in the church on Sunday, and sells rum all the week. He had better give up his Sunday praying in public, or his week day sin. In those days they cannot go together. If his prayers were worth much, they would float him up out of such a bad business.

Originality of the Character of Christ.

We pass now to consider the witness of this portrait to itself, and this will be best seen by considering its relation to the contemporary world around it. At the time when Christianity came upon the scene the world was mentally divided into two sections—the Jew and the Gentile. In the mouth of an Israelite the name denoted no more than a difference of nationality, but we saw that they involved a difference of intellectual standpoint. Let us first briefly observe the relation which the character of Christ presents to the nature of Judaism. The mental characteristic of Judaism was its one-sidedness. Of all systems that ever existed it was perhaps the least capable of eclecticism. As long as it remained an independent existence it was unable to contemplate more than one side of an idea. Its earnestness was the earnestness of fanaticism, its reverence for truth was the reverence for a possession which it believed to be exclusively its own. Yet it was from this, the most narrow soil that there emerged the most many-sided conception which has ever proceeded from any age of history.

From the heart of a people whose notion of absolute truth was the idea of a truth absolutely committed to one nation, there came forth a life, or the conception of a life, whose distinguishing feature was its cosmopolitanism, and whose leading characteristic was its capacity for assimilation. If we open the New Testament narrative without any dogmatic bias, if we approach it merely as spectators and in the absence of all individual interests, we shall find that on such a purely human view they are brought at once into contact with what may be called a human anomaly. We are confronted by a portraiture whose distinction it is to combine in highest form all other distinctions, whose separation from the rest of humanity is its ability to unite those elements whose division has been the ground of separation. The life of Christ, as recorded in the Evangelists, is a life which reaches its unity by assimilation of contrary elements. We have the statement of a supernatural birth and of a continued supernatural sustenance side by side with the natural growth and development of a human soul. We have the practical workshop of Nazareth in almost immediate conjunction with the mystical solitude of the wilderness. We have the logical acuteness which can detect the subtleties of Pharisaic sophistry in strict combination with that intuitional child-life which sees the kingdom of God. We have that rare capacity of moral sympathy which can at once turn aside from rejoicing with the joyful to find an equal power in sorrowing with the sad. We have the vast outlook which can contemplate the end of all things, immediately succeeded by that minute particularity which can dictate the precepts for the hour. We have the life which at one moment seems at home amid the crowd, and which the next appears to have reached its ideal in solitude. His all absorbing desire, is the spiritual elevation of humanity, yet he surpasses all philanthropists in his provision for the daily temporal wants of men. He is boundlessly tolerant; he forbids not the good work of those who are working from an inferior motive to that of his personal service. Yet he displays something which in such events is rarely to be found—a tolerance even for intolerance; he will not suffer the fire from heaven to descend upon the village of Samaria which, through the force of religious bigotry, has closed its gates against him. He is pervaded with the love of parity, yet he claims a special power of extending forgiveness to the impure, and exemplifies that power in a series of instances whose consistency is never broken. The conception, in short, which the delineation of Christ's character introduced into the world is that idea which Paul has felicitously expressed in the words "He that is spiritual judgeth all things." It is the conception, of a spirituality which, just because it is the highest type of life, comprehends within itself all the lower forms of existence, which, because it is sacred includes also the secular, and because it is high stretches down to the minute and lowly. This, we say, is the thought which the delineation of Christ's portraiture has presented to the world, and which has long since become the world's possession. Yet we must not forget that this thought was not always commonplace; least of all must we forget that it was foreign to the nation which produced it. It was of all other thoughts that most remote from the Jewish mind; and when the Jewish mind beheld it, it beheld it with aversion and loathing. Even the recorders of the evangelical narrative give indications that they are depicting a portrait the full beauty of whose expression they do not yet see. No one will suspect Mr. Matthew Arnold and Mr. Stuart Mill of an undue predilection for dogmatic Christianity, yet both Mr. Matthew Arnold and Mr. Stuart Mill have recorded in the

strongest terms their conviction that the portrait of the master was above its Jewish delineators. Strauss himself seems latterly to have had this truth forced upon him. In his later "Life of Jesus," intended for the German people, he appears to have found that the character of the founder himself was precisely that element which could not be resolved into the legendary expectations of the Jewish nation, and therefore he is forced to seek for that character a source outside of Judaism. He says that the nature of Christ contains two elements, the one Jewish and the other Gentile; the former derived from birth and education, the latter the product of natural disposition. The former holding him to the institutions of the past, the latter impelling him onward into sympathy with the claims of the future. In this statement there is already concealed one-half of the argument against the mythical theory. If the natural instincts of Judaism are unable to explain the existence of Christ's portraiture, the natural instincts of Judaism must have been unable to create that portraiture. In admitting the originality of Christ's character with reference to the Jewish nation, Strauss has virtually admitted that the Jewish nation of itself could neither have imagined nor constructed the central figure of the Christian history. He has virtually arrived at the conclusion that if these fishermen of Galilee were the originators of this sublime conception, they must have originated it, not by reason of their Judaism, but in spite of their Judaism; not because they had transcended the limits of all Palestine; not because they were imbued with the legendary spirit of their nation, but because they had caught a breath of that Gentile atmosphere which was everywhere diffused around them.

Turn we, then, to this other side of the question. Judaism, in the judgment of the mythical theory itself, has been pronounced inadequate to account for the creation of the Christian portraiture, and the mythical theory has fallen back on the support of the Gentile element. But is the Gentile element more adequate than the Jewish? Does the portrait of Christ, as we now behold it, present any real analogy to the aspirations of heathendom? The heroes of all nations, as embodied in their works of fiction, will be found to be simply the expression of the national ideal. Is the portrait of Christ the expression of the heathen ideal? That is the question to which the subject narrows itself. The first point of inquiry is, What are the ideals of heathendom? As they appear chronologically on the page of history, they may, we think, be reduced to four—physical strength, intellectual power, aesthetic culture, and regal majesty. Let us glance at each of these.

The earliest historical ideal of heathendom is the worship of physical strength; it finds its peculiar sphere in the Asiatic continent. Mr. Buckle, in his "History of European Civilization," has mentally divided the human race into two great sections; in one, man has power over nature; in the other nature has power over man; the former is the characteristic of Europe, the latter of Asia. We believe the distinction to be at once historical and philosophical. As we survey the great systems of Asiatic worship we are impressed beyond all other things with the conviction that we are in the presence of a life where the aspect of nature is more reverence than the movement of mind, where the individual sinks into insignificance in the contemplation of an outward universe, whose vast extent and changed duration contrast so painfully with the frailty of his human years. We believe it was this conviction which originated the Brahminical trinity. Men looked upon the process of vegetation as a continuous circle of birth, growth and decay, in order to be born again, and they gave to each step of the process the name of Brahma, Vishnu, and Shiva. To the philosophic minds of India, these names came, doubtless to have a more spiritual significance, but to the mass of the people their original application remained. Nor, if we consult the sacred books of the Hindus, are we less impressed with the Asiatic reverence for the elements of physical strength. Perhaps in nothing does this ideal more prominently appear than in the tendency to indulge in numerical calculations. As we read the "Vedas" we are absolutely appalled by the vastness of the dimensions and the enormous length of duration assigned to natural objects. We hear in one place the earth described as a plain, whose diameter is one hundred and seventy million miles; we read in another of mountains sixty miles high; we are told in a third of a period of duration extending to four thousand millions of billions of years. Such calculations defy the power of fancy itself, and the imagination grows giddy in the very act of contemplating them. Yet the straining after those vast numerical proportions has its root, not in poetic imagination, but in a very prominent conviction

of the nothingness of human life. Man beheld nature in its most powerful and gigantic aspects, and therefore to him the physically powerful and the permanently changeless became the ideal of perfection. The outward universe appeared invaluable by time, and it was therefore an object of reverence. The individual life was transitory and fading, and it was therefore an object of contempt. Hence, in the Asiatic view, it became the religious duty of the individual to yield up his petty being to the abiding life of nature, to desire no life but its life, no immortality but that which it enjoyed. It was this belief, implicitly contained in Brahminism, which ultimately broke forth with such startling power in the creed of Gautama Buddha. That creed, apparently the incalculable of a spiritual sacrifice, was in reality a homage paid to the power of nature. The individual was enjoined to offer up his individuality, but why? Not because selfishness in itself was noble, but because individuality in itself was worthless. Man's highest life was the loss of his personality, for in the loss of that personality he became a part of the great universe from which he had emerged, and from which it had been his misery ever to have separated. He was unhappy because he had striven to live in independent personality, he must continue to be unhappy as long as he continued to desire such personality; if he would find rest, if he would attain to freedom from care and sorrow, he must obtain freedom from the sense of individual existence, and give back the elements of his being into union with the elements of nature. Such is the religious ideal of Buddhism, such for the most part, is the religious ideal of the Asiatic mind. If in the worship of the Parsees its full force was broken,—if then, for the first time, men began to discover that nature was not altogether beautiful, and that she enclosed a night amid the sunshine; if she still from nature alone that they expected deliverance from the night, and their highest hope of unclouded happiness rested in the contemplation of the strength of material power.

To be continued.

Throwing Out Ballast.

A young lady, deeply interested in a scheme for the reformation and elevation of those in her town who were in danger of becoming the slaves of drink, a scheme which involved not only personal labor, but a considerable expenditure of money, as it anticipated a reading room, home entertainments and public lectures, had already enlisted the money and influence of her indulgent father, and was explaining the plans for work and the need of money to carry them out, in the presence of an old friend of her father's, a retired sea captain, who with hearty generosity said, "You may call upon me to the half of my possessions. I want a share in this work." The conversation turned upon the new building, the furnishing and the time and money required for its completion. "If you feel like drawing back, Captain," said the young lady, "I am sorry to see you so doubtful of the extent of the captain's offer. Bless you no, child, I'm getting in sight of port. Soon I shall be at anchor, and a mercy 'twill be to find something else to my account on the other side." Subsequently he offered to educate one of the young men, who came under his notice. "You see," he said, "I'm throwing out ballast. I don't want to be remembered when I reach the shore."

Did he not act a wise part? Is it well for a Christian man or woman to be "encumbered with riches," as God's stewards, they should have used for the advancement of his kingdom, and the ministrations of benevolence? Why do many hoard and hold on to their possessions until the very last moment of life? Legacies and bequests of large sums to be paid after the death of the testator are the rule rather than the exception, yet we honestly believe that "throwing out ballast," giving while living, would lighten many a man's conscience, as well as his responsibility and care. Especially is it a merit that old men and women, possessing great and even immense wealth, are content even when in "sight of port" to dole out a comparative pittance to the great enterprises which have for their object the conquering of the world to Christ. In a recent religious paper is an item stating that a certain Charlotte, after leaving \$35,000 to her relatives, bequeathed \$10,000 to one society, \$15,000 to another, \$40,000 to another, and a number of smaller sums, ranging from \$1,000 to \$10,000 to different benevolent organizations. We would not judge the motives or the circumstances which induced this Christian woman to deprive herself of the pleasure of throwing out ballast as she neared port, and scattering her surplus of accumulated treasure according to her own judgment and under her own discretion, but we do wonder why, and why she should be not an exception, but a representative of a large class,

who only let go their grasp of their treasure on earth when they can no longer hold it. They make a will, and persuade themselves that their duty is done; they leave to the Lord's cause what is no longer any value to themselves, and what they cannot carry into another world.

And how often it happens that the spirit of the will fails to be carried out by the executors; the will is contested and litigation delays the benefits intended, if indeed it does not use up a considerable portion of the bequest. "Give while you live," is certainly the better and more scriptural way, and it is thus done conspicuously and according to the prosperity of individual Christians, how smooth would be the way of our denominational societies to larger evangelization and how overflowing would be the treasuries of all benevolent organizations. No pleading for a special fund to meet deficiencies, no appalling debt each year to dishearten workers and hamper the work. Who that reads of the present pressing obligations of our Home and Foreign Mission Boards, can help wishing that many of our over-rich Baptists would follow the old captain's example and "throw out ballast," just now.—E. K. P. in *Bap. Weekly*.

We Shall See Him.

There are thousands on thousands of men who walk the earth, and many thousands more who sleep within its bosom, in whose hearts has burned a desire to see their Saviour's face. For centuries Christians have loved an unseen Saviour, followed an unseen Leader, trusted in an unseen Deliverer, worshipped an unseen Lord. "Whom having not seen ye love, and in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." They have not believed because they have seen, but they have that blessing which is pronounced on those who have not seen and yet have believed.

They have scanned with strange curiosity the records of their Saviour's life and death, but among all the particulars there laid down they have not been able to find one that would inform them concerning the personal appearance of him who is dearest to their hearts. Thus they know him not after the flesh, but he hangs to them the glory of the invisible God.

It is not a vain curiosity that leads Christians to desire to see their Lord. Their loving gratitude causes them to long to behold the face that was marred and spit upon, the brow that was wreathed with thorns, the form that was pierced and torn and mangled for their sins. And they have a strange assurance that at last their desire shall be granted. "They shall see his face, and his name shall be in their foreheads." They shall be like him, for they shall see the King in his beauty; they shall behold him whose their souls have loved with unuttered and utterable desire.

And when that beatific vision shall salute our eyes we shall have looked our last look on sorrows, and afflictions, and foes; we shall have witnessed the last parting, and we shall have beheld the last deathbed scene; we shall have gazed on the last grave, and have read the last monumental inscription. Henceforth our eyes shall be turned to brighter scenes; in gazing on him in his glory we shall be like him, for we shall see him as he is, and shall be satisfied when we awake in his likeness.

There we shall see his face, and never, never again—
These from the ranks of his grace
Drink endless pleasures in.

—H. L. Hastings, in *Working and Waiting*.

Hidden and Safe.

One morning a teacher went to the school-room and found many vacant seats. Two little children lay at their homes cold in death, and others very sick. A fatal disease had entered the village, and the few children present that morning at school, gathered round the teacher and said, "Oh, what shall we do? Do you think we shall be sick and die too?" She gently touched the bell as a signal for silence, and observed, "Children, you are all afraid of this terrible disease and mourn the death of your dear little friends, and you fear you may be taken also. I know of only one way to escape, and that is to hide."

The children were bewildered, and the teacher went on; "I will read to you about the hiding place," and read Psalm xxi, 1-10: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. All were hushed and composed by the sweet words of the Psalmist, and morning lessons went on as usual.

At noon a dear little girl gilded up to

the desk, and said, "Teacher, are you not afraid of diphtheria?"

"No my child," she answered.

"Well, wouldn't you if you thought you would be sick and die?"

"No, my dear, I trust not."

Looking at that teacher a moment with wondering eyes, her face lighted up as she said, "Oh, I know, you are hidden under God's wings. What a nice hiding place!"

Yes, this is the only true hiding place for old, for young, for rich, for poor—all. Do any of you know of a safer or better? *Old and Young*.

—WELL PUT.—To a Pedobaptist brother: Suppose you were to become deeply and thoroughly convinced that you could not be saved unless you were baptized, would you not end all doubt by being immersed? Be thoroughly candid and honest in considering this; and thoughtfully inquire whether it is right for you to be more eager to escape hell than to obey the Saviour.—*Central Baptist*.

The proper inquiry for a Christian to make is not, "What must I do to escape punishment?" but rather this, "What can I do to please God?" or this, "What has God commanded?"

We happen to know of a case where a Baptist minister said to a Pedobaptist lady,

"Madam, if your salvation depended on your baptism, would you be satisfied with sprinkling?" The lady became a Baptist.

—TOLDO.—

—Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself. So from day to day from strength to strength, you shall build up indeed, by act, by thought, and by just will, an edifice of England, of which it shall not be said, "See what manner of stones are here," but "See what manner of men."—*Ruskin*.

—BURYING SIN.—There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding seed, or root in the ground. Sin is hidden in its concealment, and finally, pushing up through the soil, brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a smouldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break into ungodliness, and destroy every hand. A sin needs to be dragged out of its hiding place, and extirpated. Hiding it only gives it a fresh hold; "Whose coverture his sins shall not prosper, but who that confesseth and forsaketh them shall have mercy."

—God never accepts a good inclination instead of a good action, where that action may be done. Nay, so much the contrary that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and incurable.—*South*.

—In *The Reporter*, Dr. MacLaren says: Grace.—The word means, first, love in exercise to those who are below the lover, or who deserve something else, stopping love that condenses and patient love that forgives; then, it means the gifts which such love bestows; and then, it means the effects of these gifts, the beauties of character and conduct developed in the receivers.

—"Shall we have a dinner on Sabbath and, inviting our friends, enjoy the social comforts of the day of rest? Certainly not. If it comes in the way to entertain a Christian friend, let us do so, and getting a blessing from him, give him one in return; but let us save the day from the secular social commerce that will rob it of its religious impressiveness. Six days shall thou labor in giving dinners, but the seventh is the Sabbath of the Lord thy God."

—THE SABBATH IS A SAVINGS BANK into which we gather up our resources of physical and mental strength to draw on all the week. That man gives a mortgage to disease and death who works on the Sabbath, and at the most unexpected moment the mortgage will be fore-closed and the soul ejected from the premises. Every gland, every cell, every globe, every germinal cry out: "Remember the Sabbath day to keep it holy!"

—THE SABBATH IS BUSINESS.—A London Banker says: "I came to London thirty years ago, and I have had a great deal of observation and I have noticed that the bankers who went to their places of business on the Sabbath, and attended to affairs and settled up their accounts, failed, and without an exception." A Boston merchant says: "I have observed a long while, and have noticed when out on the Long Wharf, merchants kept their men busy loading vessels on Sunday and at work from morning until night on the sacred day—I noticed also these merchants came to nothing." "Gentlemen," said a merchant although he is a man of the world—"gentlemen, if don't pay to work on Sunday."—*Ex*.

Sabbath School.

BIBLE LESSONS.

FROM SELECTIONS, SELECT NOTES.

Second Quarter.

Lesson III.—April 15. Acts 28: 1-15.

PAUL GOING TO ROME.

Genesis Text.—He thanked God, and took courage.—Acts 28: 15.

1. The Wreath Station of ST. PAUL. The island was called Malta. This island was the modern Malta, cannot well be doubted.

2. And the barbarous people (or, "barbarians" as in ver. 9). So the Greeks and Romans called other nations that their language, especially when speaking another language. It means here nothing more than "natives." Shewed us no little kindness.—No common kindness would be a more correct translation (usual unexpected kindness). They kindled a fire.—An objection has been made that there is now a great absence of wood in the island. But it is only in very modern times that the population of Malta has grown so enormously as to lead to the destruction of the natural wood of the island. And received us every one.—Not only the officers and passengers, but the sailors, and even the prisoners.

3. I, PAUL, BAREK AT A VIRGIN. And when Paul had gathered.—Whatever was to be done that required work, Paul was hand to do it. He was thus illustrating the practical side of Christianity. There came a viper.—Probably the country of Europe. Certainly this serpent must have been deadly, or the people would not have expected to see him die. Out of the heat.—The viper was probably in a torpid state, and was prevented to activity by the heat. Vipers are accustomed to dart at their enemies, sometimes several feet at a bound. And fastened on his head.—The writer once saw a viper "fasten on the wrist of a friend in Bipping France. The whole arm rapidly swelled to an enormous size, and though life was saved, the sufferer was in imminent peril for some days, and an invalid for months.

4. When the barbarians saw.—The surprised natives knew that the poisonous fangs, by which only it could have been bedded in the sand. They said among themselves.—This suspicious conversation among themselves is an animated element in the description. It can well imagine the scene. No doubt this man is a murderer.—They would readily perceive that St. Paul was one of the prisoners under the charge of the military officer, and it was natural to suspect that his crime had been no light one. Of vengeance, or "justice." The idea of avenging justice overtaking crime is common to all religions. Suffereth not to lie.—These barbarians reasoned from great original principles, written on the hearts of all men by nature, that there is a God of justice, and that the guilty will be punished.

5. And felt no harm.—The lie had produced no effect. Thus our Saviour's promise to his disciples was in this instance fulfilled. "They that take up serpents, and if they drink any deadly thing, it shall not hurt them."

6. They changed their minds.—An illustration of the fickleness of popular feeling, the converse of that 14: 17-18. And said that he was a god.—This was natural, for a miracle had been wrought, and that required divine power. He was not God, but God was in him.

III. MIRACULOUS HEALINGS BY PAUL. 7. Of the chief man of the island.—It probably designated the prefect or governor of the island. And lodged (Rev. Ver., entertained) us three days.—This was until arrangements could be made for a more permanent dwelling place.

8. The father of Publius lay sick of a fever and of a bloody flux.—Literally, with fevers and dysentery. We have the testimony of physicians resident in that island, that this disorder is by no means uncommon there at the present day. To whom Paul entered in.—The report of his miraculous escape from the bite of the viper would direct the attention of Publius to Paul as a remarkable man. And prayed.—To obtain the blessing from God, with the wisdom needed, and to show the people that all his power came from the same God whose Gospel he preached. And healed his father.—St. Luke, a physician, but his skill was less effective than the agency of St. Paul, who went into the sick man's chamber, prayed by his bedside, laid his hands on him, and healed him.

9. Others also which had divers.—The original is more extensive. All these things were a golden opportunity for making known the Gospel to hearts predisposed to receive it.

10. Who also honored us with many banquets.—Contending with them were entertained with a generous hospitality, and distinguished by marks of special regard and kindness. They lodged us with such things as were necessary.—The bounty must have been large if we consider the number of those for whom we were entertained. But Publius would set the example and others would not be slow to follow it.

IV. THE JOURNEY TOWARD ROME REVERSED. 11. And after three months.—Levin puts their arrival on Nov. 11, and their departure on Feb. 8, the day when, according to Pliny, navigation here opens. We departed in a ship of Alexandria.—Another vessel employed in the same trade probably as that in which (Ch. 27) they had embarked at Myra. Which had wintered in the island.—Having got so far on the voyage out before the stormy weather came on. As the harbor was then when it now is, the ship had wintered in what is now Valetta. And after the feast.—Rev. Ver., The Twin Brothers. They were represented either by two stars or two young men on horseback.

12. And landing at Syracuse.—The famous city was situated on the east coast of the island of Sicily, about 80 miles, on a day's sail, from Malta. It was made up of five cities, and hence probably its plural termination. According to Strabo, it was twenty-two miles in circumference, and it rivaled Carthage in wealth. Perhaps Paul here preached the Gospel, as tradition makes him the founder of the Sicilian church.

13. From there are fetched a compass.—The fact was that the wind being probably from the west, they were compelled to tack so as to stand out from the shore to catch the breeze instead of coasting, and so come to Rhegium by a circuitous sweep. And came to Rhegium.—The inferior Reggio, situated at the southern point of Italy, on the straits of Messina. It was about 80 miles from Syracuse. At one day the south wind blew.—The wind changed to the south, which was directly

in their favor. And we came.—By means of the south wind they sailed without danger between the famous rocks of Scylla and the whirlpool of Charybdis. Puteoli, now Pozzuoli, was the chief port of Italy at that time.

14. Where we found brethren.—That is, there was a Christian church established at Puteoli. So we went toward Rome.—A distance of 140 miles, 33 miles from Puteoli they reached the Appian Way, on which they travelled the remaining distance.

15. When the brethren heard of us. They came to meet us.—The practice of going some miles from the city to meet one whom men delighted to honor was a common one. As for an Appii Forum.—Appii Forum, the market of Appius, was an obscure town on the Appian Way, about 40 miles from Rome. The Three Taverns.—Ten miles nearer Rome, at the point where the road from Antium fell into the Appian Way. Here the second delegation met Paul. We may doubtless learn the names of some of those from the greetings of Paul to Rome. 16. Zealous of God, and look courage.—The words imply a previous tendency to anxiety and fear. For all that he received even from men, Paul's heart turned to God as the great Giver of all, as well as to the sunar hearts through which the gifts came.

17. Ver. 1. When any calamity has been suffered, the first thing to be remembered is, how much has been escaped (Pa. 118: 18; Isa. 27: 8).

2. Ver. 2. To the poorest and most obscure come opportunities of doing good.

3. God rewarded these people for their unselfish kindness by sending them healing of their bodies and salvation for their souls.

4. Ver. 3. The commonest service that would help his fellow-men is not beneath even an apostle.

5. Ver. 4. Paul, in the very act of doing good, suffered evil. But it was unable to harm him.

6. As Paul shook off the viper, so should we repel every sin with its deadly tooth.

7. Slandereis, like the viper, attack every man that disturbs their quiet.

8. Ver. 4. There is no subject in dealing with the natural man commits more mistakes, than in the judgment he forms of the saints of God.

9. Ver. 7-9. When Paul was in bonds as a prisoner, God vindicated him by doing wonderful works through him. The best reply to detractors is found in the fruits of the Gospel and its workers.

10. Ver. 10. True gratitude will ever manifest itself in kind deeds.

Young Adults.

many bitter antagonisms he had adorned. The character is sometimes ludicrous that the weak eyes of Envy and Jealousy, cannot bear to look at it. It was their nature to put Joseph in the pit, and Daniel in the den, and Shadrach in the fire, and sent John the Baptist to desolate Patmos, and Calvin to the castle of persecution, and John Huss to the stake, and Korah after Moses, and Saul after David, and fixed their eyes on Christ. He who has anything to do for church or state and you attempt it with all your soul, lightning will strike you. The world has had a cross between two thieves for the sake of whom says: "High and holy enterprises have always been followed by abuse. The most sublime tragedy of self-sacrifice has come to burlesque. The graceful gift of virtue is also followed by the same with trifling and trivial, the sweetest fragrance of holiness has come to ridiculous parody, and as long as there are virtuous and righteous in the world, there will be something for iniquity to grin at. All along the line of ages, and in all hands, the cry has been, "No sin, but Barabas." Now, Barabas was a robber." And what makes the persecutions of life worse, is that they come from people whom you have helped, from those who have received money or gifts from you, in business, or whom you reached in some great crisis. I think it has been the history of all our lives—the most acrimonious assault has come from those whom we have helped, and who have received, and that makes it all the harder to bear.

From the Late Hospital Surgeon J. A. Spangenberg, M. D., C. M.

From what I have of your SUIID EMULSION, "BUDD" while reading in the P. and C. Hospital I have no hesitation in recommending it to all those who are afflicted with any form of pulmonary disease, especially when the result of one of those trying and tedious "cures" so common in your country, has proved itself of a permanent value.

A. A. SPANGENBERG, M. D., C. M., Late House Surgeon of P. and C. Hospital.

Always ask for SUID'S CREAM EMULSION, and never accept of any other. The only EMULSION made by Putnam Bros., S. B. Barker and E. W. McCarthy, Wholesale Dealers, Sold by all druggists. Price 50 cents.

St. John's, Newfoundland, Nov. 16th, 1883.

Having used the SUID EMULSION as a preparatory food, I have found it very beneficial in the disease of children, especially when of a baby and feeble constitution.

It has produced admirable results in the ability following the Amie Fevers. It is powerful to resist decomposition, it is agreeable to the taste, and the readiness with which children take it under it is an important addition to our pharmaceutical remedies. I therefore have much pleasure in recommending it.

K. MACRACKER, M. D., A. M., D. O.

Rheumatism is a constitutional disease, and is treated through the blood to effect its removal from the system. It is an excretory disease, and is cured by the use of a purgative which attacks the heart, when it is usually proved by neutralizing the RHEUMATIC poison in the blood.

It is only by the use of Flowers, and these I send them to well and bloom abundantly, should be without Stantons' Food for Rheumatism, which is the only one sufficient for its plans for one year.

Stantons' Food is for Sale by all Druggists and Dealers. Price, 25 Cents.

When a secretary of missions was in Cuba, there were a number of other questions, this one to a class of young girls. "What is the difference between Hinduism and Christianity?" After a few moments' silence, one arose and replied, "The difference is, that Hinduism is a life to live, and Christianity is a life to work."

—He who has not yet become manly enough to have the courage to act independently in resisting evil companions and disregarding their jests, and who has certainly not been manly enough to look out from the sacred ties of home and the wholesome restraint of older and more judicious advisers.

—There is no word of action but may be taken with two hands—either with the right hand of charitable construction or the sinister interpretation of malice and suspicion. To construe an evil action well is but a pleasing and profitable device to myself. It is a fine art, and a noble one. It is a noble art, and a noble one. It is a noble art, and a noble one.

refreshed by their sleep. This is often because they fail to secure ventilation during their slumber. Many a child is restless at night because it cannot get fresh air to breathe. Dr. Austin Flint says that through fear sick people should catch cold, sick rooms are poorly ventilated and patients are oppressed by superabundance of garments and bed clothes. The air which patients are made to breathe having been already breathed and re-breathed, is loaded with pulmonary exhalations. Outaneous emanations are allowed to remain in contact with the body, as well as to pervade atmosphere. Free exposure of the body, is deemed harsh and arduous, and still more so bathing or sponging, the entire surface of the body being exposed. Patients not confined to the bed, especially those affected with pulmonary disease, are overladen with clothing, which becomes saturated with perspiration, and is seldom changed for fear of the dreaded "cold." Let the restorative influence of cool fresh, pure atmosphere be admitted to the lungs.

Hall's Hair Renewer, restores, cleanses, brightens, and invigorates the hair, and restores the color of the scalp. It is a most valuable preparation for the hair, and is sold by all druggists.

From the Late Hospital Surgeon J. A. Spangenberg, M. D., C. M.

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JOHNSON'S AND SUTHERLAND'S PATENT

FOR INTERNAL AND EXTERNAL USE. PARSONS' PURGATIVE PILLS MAKE NEW, RICH BLOOD. POSITIVELY CURE RHEUMATISM, BRUISES, AND ALL LIVER AND BOWEL COMPLAINTS. MALARIOUS AFFECTIONS, AND ALL DISEASES OF THE BLOOD. THESE PILLS HAVE NO EQUAL. They are a valuable and safe remedy for all cases of Biliousness, Headache, Constipation, and all other ailments of the bowels. They are sold by all druggists.

NEW GOODS In Gentlemen's Department 27 King Street.

MANCHESTER, ROBERTSON, & ALLISON. ESTABLISHED 1846.

COFFIN AND CASKET WAREHOUSES, 77 & 79 Princess St., St. John, N. B.

MELLIN'S FOOD. THE ONLY PERFECT SUBSTITUTE FOR MOTHER'S MILK. THE MOST NOURISHING DIET FOR INVALIDS AND NURSING MOTHERS. Keeps in all conditions. Commanded by physicians everywhere. Send for our book, "The Care and Feeding of Infants." BOLLER, GOODALE & CO., Boston, Mass.

PARKER BROS. Market Square. Would call the attention of their friends in the Country to their well assorted stock of DRUGS.

Proprietary Medicines, PERUMERY, TOILET REQUISITES, DIAMOND DYES, DRUGGISTS' AND OIL MEN'S SUPPLIES, BRUSHES, ESSENCES, SYRUPS, &c. Quotations respectfully solicited by mail.

NEW FALL GOODS At McNally's. Several car loads New Furniture (all kinds) at greatly reduced prices. All the latest styles in Parlor, Chamber, Dining Room, Hall, Library and Office Furniture kept in stock and made to order at short notice.

IF YOU WANT A NICE PORTRAIT, Price to suit the Times. Just go to A. MACDONALD'S, No. 9, Germain Street.

ROCKFORD WATCHES. Are superior to EXAGGERATED SERVICE. Used by the Chief of Police, the Mayor, the City Council, the Board of Health, the Board of Education, the Board of Fire Commissioners, the Board of Public Works, the Board of Police Commissioners, the Board of Police Judges, the Board of Police Justices, the Board of Police Clerks, the Board of Police Constables, the Board of Police Sergeants, the Board of Police Captains, the Board of Police Lieutenants, the Board of Police Sergeants Major, the Board of Police Major, the Board of Police Major General, the Board of Police Major General, the Board of Police Major General.

TAYLOR & DOCKRILL, 84 King Street. LONDON HOUSE Wholesale.

DRY GOODS. DANIEL & BOYD.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID. KNOW YOURSELF. A Great Medical Work of Unhoped Exhausted Vitality, Nervous and Physical Debility, Premature Decline in Man, Women, Youth, and the untold miseries resulting from indigestion or excesses. A book for every man, young, middle-aged and old. Contains prescriptions for all acute and chronic diseases, each one of which is invaluable. No force and no expense. Those who have spent 20 years in such a probably never before told to the lot of any physician. 200 pages, bound in beautiful French marbled, embossed covers, full gilt, guaranteed to be a finer work in every sense—mechanical, literary and professional—than any other work sold in this country for \$1.00. The money will be refunded in full on return. Price only \$1.00 by mail, post-paid. Illustrated with colored cuts. Low. Gold medal awarded by the National Medical Association, to the officers of which he is a member.

WANTED A WOMAN. WIN money more than at anything else by only \$1.00. AGENCY for the best selling Non-Fatal, Forme Free, HALLS' FOOT POWDER. WANTED A WOMAN. WIN money more than at anything else by only \$1.00. AGENCY for the best selling Non-Fatal, Forme Free, HALLS' FOOT POWDER.

Messenger and Visitor.

6000 Per Annum, in Advance. Payment within three months from Jan. 1st will be accepted in full.

Messenger and Visitor.

WEDNESDAY, APRIL 8, 1885.

OUR SPECIAL OFFER.

We are sure our people will see, by the notice at the beginning of our first page, that our company are determined to do this paper, as well as an improved one.

We have just made changes by which the Messenger and Visitor appears in a new dress, and with about one third more reading matter than before.

It will be seen that we have taken care not to place the old subscribers at any disadvantage with the new.

We have now on our list over 1,000 subscribers. Give us 2,000 new subscribers who pay in before the end of 1885 and you will have the cheapest denominational paper in the Dominion.

Our subscribers can thus see that the question whether they have a cheaper paper is thus left largely in their own hands.

Neither do we think that any will say, after reading this offer, that our company is swayed merely by a desire to make the paper a means of gain.

HOLY WEEK.

Had we lived twelve or fourteen centuries ago, in any of the great centres of christianity, the past week and Easter Sunday would have been spent very differently.

On Saturday, kept in memory of the day when the bruised and broken body of our dear Lord was quietly resting in Joseph's new tomb, there would have been a break in the solemn hush, although deep reverence was still maintained.

Still it cannot be amiss to have a day in which we turn our thoughts tenderly to our dying Lord, and joyfully to him as he rises from the dead.

Letter from India.

From Akalapatnam we proceeded to Uppalada, a large village nine miles from Kimsly.

From Bro. Coleman's report the reader will see that the Home Mission Board is in debt \$1,132, on the first two quarters of this year.

God is pouring out a rich blessing on many of our mission fields, and thus giving his emphatic sanction to this work.

they curled up in their blankets and a small mountain of straw. But about three o'clock in the morning the cold would obtain the mastery.

Near the upper end of the valley is a very curious and interesting object. A long, finely curved ridge of bare rock suddenly shoots up to a height of some 500 feet, and then, making a gentle curve in mid-air falls sheer away to the grain-covered plain below.

At Uppalada is held every Sunday the largest fair in all the country. There were, I think, not less than five thousand people present on the Sunday we spent there.

In this fair I saw for the first time some genuine hill Savaras. It was a very amusing and suggestive sight to see them pounced upon by the fat native merchants as soon as they came into view.

We visited three of the Savara forts at the foot of the passes leading to the hills. The Bissos or headmen are the descendants of those restless chieftains who, some forty years ago, incited the Savaras to revolt and made this part of the Kimsly Lowlands their home ground.

Notes from the Zenith City.

You may perhaps expect from the above caption, that this is to be a letter from a foreign correspondent. But the expectation is not quite correct.

We have here, then, a city, young and as yet somewhat in the rough it is true, but vigorous, and hopeful for the future.

The principal religious denominations are all well represented here. Already there are a number of strong churches which are doing aggressive work.

the history of our American cities. The population is now estimated at 20,000, and the growth of business interests located here has been even more rapid than the increase of population.

The one item of wheat received at this port, which in 1880 was nothing, in the year 1882 had reached about 4,000,000, in 1883 it amounted to upwards of 7,000,000 bushels, and in 1884 reached to 13,000,000 bushels.

The grain business will for several years to come be the chief article of trade here. The facilities for this business are especially good. At the head of the lake navigation, and almost as near Buffalo as Chicago is, by water, this point must attract more and more of the grain which has formerly gone by more southerly routes.

At present we seem likely to have lively times this season over the construction of new railroads. A bridge is now being built from this point to South Duluth, a small town on the Wisconsin side of the lake, which will let two new roads run their cars into this city.

More laborers from abroad. The Board has decided to give employment to all our ministerial students during the approaching vacations. Most of them will be ready to commence work the first week in May.

Halifax Correspondence.

HALIFAX AND DARTMOUTH.—The outlook for the Baptist cause in the city and its sister rival on the other side of the harbor has some very hopeful indications.

Pastor Grant will soon return from his year of rest in studying at McMaster Hall. He holds a warm place in the affections of his people for his good work's sake.

Bro. S. Smith, 4th, as follows: (1) Hosen 11; (2) Hbb. 10; (3) Sam. 1; (4) Dgat. 34; (5) Matt. 22; (6) Joseph's; (7) Exod. 40; (8) 22 Num. 15; (9) 1 King. 18; (10) 26-27; (11) 28; (12) 29; (13) 30; (14) 31; (15) 32; (16) 33; (17) 34; (18) 35; (19) 36; (20) 37; (21) 38; (22) 39; (23) 40; (24) 41; (25) 42; (26) 43; (27) 44; (28) 45; (29) 46; (30) 47; (31) 48; (32) 49; (33) 50; (34) 51; (35) 52; (36) 53; (37) 54; (38) 55; (39) 56; (40) 57; (41) 58; (42) 59; (43) 60; (44) 61; (45) 62; (46) 63; (47) 64; (48) 65; (49) 66; (50) 67; (51) 68; (52) 69; (53) 70; (54) 71; (55) 72; (56) 73; (57) 74; (58) 75; (59) 76; (60) 77; (61) 78; (62) 79; (63) 80; (64) 81; (65) 82; (66) 83; (67) 84; (68) 85; (69) 86; (70) 87; (71) 88; (72) 89; (73) 90; (74) 91; (75) 92; (76) 93; (77) 94; (78) 95; (79) 96; (80) 97; (81) 98; (82) 99; (83) 100.

The pastor of the First Church has been giving them occasional supplies of late, and the prospects are now that the interest will be sustained until that part of the city is settled up sufficiently to give them a good congregation.

On the first evening that the ordinance was administered the church was packed full, and crowds went away from the doors who could not get standing room inside.

Home Missions.

Meetings of the Board were held on March 6th and 30th.

Reports were received from brethren Ingram, J. R. Skinner, Stakshome, Miller, S. J. Archibald, Henderson, Trimble, McGregor, I. E. Bill, Jr., Haverstock, Spurr, Hayward and Wallace.

GRANTS.

To the Kewick field, including First Kewick, Hainesville, and Maple Ridge churches, and Milville station in York County, N. B., at the rate of \$120.00 per year, from February 1st to July 31st, 1885. Rev. J. H. Coy, pastor.

FINANCIAL MISCELLANY.

1. Finance. Our total receipts to date amount to only \$1,478.36, in consequence of which we have been compelled to borrow \$882.00, and still we owe our missionaries \$250.00 to the end of the past quarter.

2. Encouragement. A "Mother" writes: "My three little girls, Blanche, Irene, and Mary have been saving their cents for some time for missions. I now send a dollar for Home Missions. They have noticed some children giving to Foreign Missions; their interest is largely in home."

3. More laborers from abroad. The three men who have come to us from England within the last few months have received a hearty welcome from our churches. Two others have written us, and will probably reach Halifax some time in May.

A COMING, COR-SEY.

HEBRON, N. S., April 2, 1885.

Tea meetings and societies, mixed up with that which supplies the mind with food for thought and reflection, have been the order of the day. Granville St. has had two very successful ones recently.

I cannot report on the state of the Tabernacle as I am not in possession of the necessary facts. No doubt Bro. Arery will keep you well posted. But the spirit of push and pluck which has characterized both pastor and people is there still to carry them forward in the work of building up the Redeemer's cause.

The Baptist Book and Tract Society is contemplating taking a flight the first day of May from 104 Granville St. to 94 street.

I send you a clipping from the Herald on the Education Bill recently introduced into the House. It deserves the support of every man of good and impartial judgment and ought to pass. This is a move in the right direction.

Bro. Timpany's Death.

(All will be interested in reading the following account of this sad event, written immediately after it took place. It is part of a private letter, and cannot but stir our hearts with sympathy for the widow and the fatherless.—Ed.)

My loved and honored missionary, and my own dear personal friend, Mr. Timpany, has been welcomed to the eternal home.

The account would not allow them to keep him all night, so he was buried that evening at 9 o'clock, by torchlight. The bells of the Telugu and English Episcopal chapels tolled, and as Mr. McLaurin was away in Burnham on a health trip, the native preacher tried to conduct a service in the former, but surrounded by the sorrow-stricken people, he broke down, and the meeting closed.

Mr. McLaurin did not get in from Sannalcutta, 7 miles distant, in time to see him alive. His little daughter May was in school.

It is useless to speak of the stricken wife, only God knows what she suffered in this one dreadful day.

Mr. McLaurin cannot get home for some days yet. We hope he will reach this port next Saturday.

Whither you every success in your new work, and with kindest regards to Mrs. Goodspeed and yourself,

Sincerely yours, CARRIE A. ARCHIBALD.

"I remember, when in Chicago many were toiling in the work, a minister began to cry out from the very depths of his heart, 'Oh, God, put new ministers in every pulpit!'"

Mutual Relief Society OF NOVA SCOTIA.

Home Office, Yarmouth, N.S. The object of this Society is to establish a Widows' and Orphans' Benefit Fund from which to pay the ordinary expenses of the death of a member of the Society who has complied with all the funeral requirements...

Temperance.

Let those who think the drink question is being settled by moral suasion adjust their spectacles to this column, which we compile from Spofford's American Almanac between 1870 and 1880...

Table with 2 columns: Occupation and Number. Includes Artists and art teachers (4,071), Literary persons (946), Boarding-house keepers (12,783), etc.

There is another fruit of the tree that profits tree which will not degenerate to bear evil fruit every year...

Where Missions is a Sin. People need not tell me that I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not.

Bad Air. When a person has remained for an hour or more in a room and had a confined space, a miasma is created...

Loaves of Life. One is that exhalations from the lungs are the breath of a deadly poison, containing the products of combustion in the form of carbonic acid gas...

Waltham Watches. The member being the only authorized agent of the WALTHAM WATCH CO. in this city...

At Old Reliable Killers of Pain. Waltham's Reliable Killers of Pain is a sure cure for Rheumatism, neuralgia, headache, toothache, etc.

One as if they concealed the kindest sentiment. But if his anger could be heard it can be seen: his face gradually grows red, and he looks on his neighbor with an alarming manner...

General Grant's Illness. Profound sympathy is felt for General Grant by his terrible illness. A New York paper says: General Grant has for a number of years smoked a pipe of tobacco...

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Chapel Organ FOR SALE! 10 Stops! Warranted Six Years! We have in our store a New Chapel Organ, made by W. Bell & Co. of Guelph, Ontario...

Social Announcement. NEW GOODS JAMES S. MAY, Merchant Tailor. Would announce to his Customers and the Public that he has opened a Splendid Lot of Spring Goods...

Always in Stock. Brussels Carpets, Tapestry Carpets, All Wool 3 ply Carpets. All Wool 3 Cord Carpets. All Wool 2 ply Carpets.

A. O. SKINNER, 58 King Street. Chandlery & Bracket Lamps FOR CHURCHES & DWELLINGS. In great variety, at lowest prices.

Any Person can Play Without a Teacher. \$1.00 NEW MUSIC. This is the first and only book published in the United States...

Intercolonial Railway. 1884. WINTER ARRANGEMENT. 1885. ON and after MONDAY, December 1st, the Train of this Railway will run, daily (Sundays excepted) as follows:

HAYING TOOLS! BUILDERS' HARDWARE. PAINTS AND OILS. GLASS AND PUTTY. CARPENTERS' TOOLS. TABLE AND POCKET CUTLERY, &c.

BUFFALO ROBES. SLEIGH ROBES. STAR FLOUR, \$5.10 per bushel. The Improved Tubular and Funnel Toy Creamer.

J. R. COWAN, Indian Wells, N. B. A PRIZE. Send six cents for postage, and receive a box of goods which will help you to save money...

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J. R. COWAN, Indian Wells, N. B. A PRIZE. Send six cents for postage, and receive a box of goods which will help you to save money...

Burlington Route. GOING WEST. ONLY ONE TRIP PER WEEK THROUGH CHICAGO, ST. LOUIS, KANSAS CITY, ST. PAUL, MINN., AND ST. CINCINNATI, OHIO.

TOURISTS AND HEALTH-SEEKERS. TOURISTS AND HEALTH-SEEKERS should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory.

90 PAIRS LADIES' KID SLIPPERS. Formerly sold at \$2.00. NOW SELLING AT \$1.40 PER PAIR.

WATERBURY & RISING, 34 King and 212 Union Street. C. H. LEONARD, Commission Merchant, 31 & 32 SO. MARKET WHARF, Saint John, N. B.

ISAAC ERB'S Photograph Rooms, 13 CHARLOTTE STREET, SAINT JOHN, N. B. PANELS.....\$5.00 per dozen. CARNETS.....4.00 " " CARDS.....1.00 & 2.00 " "

INTERNATIONAL STEAMSHIP COY. WINTER ARRANGEMENT. Two Trips a Week. ON and after MONDAY, November 22nd, the Steamers of this Line will make TWO TRIPS A WEEK, leaving for Boston, New York, and other ports...

Notice to Contractors. SEALED Separate Tenders, addressed to the undersigned, and endorsed in favor of the water, Heating, Apparatus, Montreal, N. B., will be received at this Department until the 15th inst.

Department of Public Works. Ottawa, 4th March, 1885. 10-11. Tenders for the construction of a new building for the Department of Public Works, Ottawa, Ontario, Canada.

SEALED Separate Tenders, addressed to the undersigned, and endorsed in favor of the water, Heating, Apparatus, Montreal, N. B., will be received at this Department until the 15th inst.

News Summary

When two duly qualified teachers are employed, with a properly certified party as teacher of at least forty high school pupils...

After the company had presented their personal congratulations and taken tea, the following programme was carried out in response to the call of Mr. John L. B. Steeve...

Words of Warning and Comfort - If you are suffering from poor health or languishing on a bed of sickness, take cheer...

Words of Warning and Comfort - If you are suffering from poor health or languishing on a bed of sickness, take cheer...

PURE SPICES and SYRUPS!

Brown & Webb's Ground Spices ARE THE BEST! BROWN & WEBB'S Pure Sugar and Fruit Juices...

BROWN & WEBB, Wholesale Drug and Spice Merchants, HALIFAX, N. S.

STAFFORDSHIRE HOUSE, 223, 225, 227 Barrington St., Halifax, N. S.

BALDWIN & CO., Direct Importers of English and Foreign CHINA, GLASS AND EARTHENWARE.

CHANDALIERS AND LAMPS FOR CHURCHES And Private Use. Electro-Plate and Table Cutlery.

WHOLESALE AND RETAIL

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