

Messenger and Visitor.

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Directions to Subscribers in Remitting their Subscriptions.

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All our Pastors are Agents.

THE STRIKER.—The era of strikes still continues in the U. S. It is estimated that 50,000 workmen are on strike, at the present time. The Knights of Labor take the lead, and numerous smaller organizations follow. The strikers are fast losing the degree of public sympathy they had at first. They not only take the liberty to cease work themselves, they also require those who wish to work to join them. They do not wish employers to have the liberty to employ whom they choose; but insist upon their having no work men but themselves.

If a manufacturer refuse to comply with their demand, they call a strike, or institute a boycott. The movement is assuming the form of a tyranny, which pays no heed to the rights of others than themselves. It is said that the strikers, for the most part, are not resisting any attempt to reduce their wages; it is even said that their wages are better than ever before, they are attempting to enforce demands which are not justifiable. In the meantime, business of many kinds is being paralyzed, and the result must be disastrous to the very classes in whose interest the strikes ostensibly take place. So serious is the situation that the President has thought fit to send a message to Congress on the question, recommending the appointment of national arbitrators. The court of New York, also, has declared that the boycott is a conspiracy, and has arrested some of the boycotters on this charge. The manufacturers are also combining, here and there, and, in this way, the two great forces of capital and labor are becoming more directly pitted against each other. It seems as though nothing but the prevalence of the religion which teaches each to love his neighbor as himself, can give any assurance of social peace, in the future.

PERSONAL EFFORT.—A nameless brother, in an exchange, records his experience in the matter of personal effort to save souls. This is what he says—
In January 1885, I wrote out a list containing the names of fifty-two unconverted persons, resolving to hear these on my heart when bowing at the mercy seat, and to urge them earnestly, by letter or in person, to "seek an interest in the blood of Christ." The year is gone, the resolution kept, though often in doubt and coldness was the duty performed. Let me here testify that not one of the persons approached betrayed any feeling of disrespect, in word or action, for the loving invitation of the Saviour, or the unworthy messenger who delivered it. There must, then, be some mistake about the prevalent opinion that sinners treat with indifference and grossness the gospel invitation of the bearer. Four of the fifty-two professed faith in Christ during 1885. After the conversion of one young lady, I said to her: "I told you it would all be right if you would go to Jesus." She replied: "I have you to thank for this." Another wrote me these words: "I shall never forget the kindness you have shown to me. You were the first one that put me on the way that leads to the good Father who never forgets his children, though they wander away from him." Others have gratefully acknowledged their appreciation of my interest in their spiritual welfare, and some confessed a longing for something better and higher than the pleasures of this life.

How strange it is that any unconverted man can live a week, surrounded as all are with professed Christians, and not be spoken to about his soul's welfare! If all believers should adopt the course of the brother above mentioned, what a revolution there would be in Christendom. Why should it not be so?

AGENTS.—Bro. D. S. Higgins is agent for the Messenger and Visitor in Middleton, Cumberland Co., and Miss Amanda McKim, in Hartford. Will the new subscribers in these places pay to them or remit direct to C. Goodspeed, St. John, N. B.

DOUBTFUL.—It is more than doubtful if it is wise for churches to make special and direct appropriations to home mission fields. We have a H. M. Board to whom is entrusted the oversight of the whole H. M. work. This Board is in a position to compare the needs of various fields, and appropriate all the funds in the most equitable and wise way. If one church may appropriate in this way, so may others, and the whole H. M. work be brought into confusion were confounded. If any field is neglected, would it not be better to bring its claims before the Board? In our Foreign Mission work, the system of special appropriation of funds has been found to work badly, and Foreign Mission Boards are discouraging this way of giving. Only where there is no Board, as in the case of

the building of meeting houses, is it wise to send money direct to the church or field needing it.

APPEALS.—Last week we published two appeals for aid to build a house of worship. One was from Cambridge, N. B., where a little band of Baptists are struggling nobly and successfully to do the master's work. The other was from the mission at Quinpool Road, Halifax. This mission is just what the Baptists of Halifax have long needed. If it had been started years ago, there might, perhaps, have been four Baptist churches instead of three in Halifax to-day. It is to be hoped that this is but the beginning of more aggressive work in this centre of influence. The churches in Halifax are now straining every nerve to build or repair their own houses of worship, and cannot help as they might were they free from their engagements. The brethren who are pushing the work of this mission cannot meet all the liabilities themselves. Both the above appeals are for the most worthy objects. We can only commend them to the beneficence of those who are entrusted with the Lord's money.

DESERVED HONOR.—Our venerable Bro. S. T. Band, has had conferred upon him the degree of L. L. D., by Queen's college, Kingston, Ontario, in recognition of his literary work in compiling his *Macmillan English Dictionary*.

NOBILIATION.—Our old and dear friend, Rev. D. A. McGregor, of Stratford, has been nominated to a professorship at McMaster Hall, by the senate. If the trustees ratify this nomination, and Bro. McGregor accept, our Theological college will receive the services of an able and true man.

HYMN BOOK.—At the session of the Baptist Union held last week in Toronto, a committee of seventeen was appointed to confer with the committee already appointed on their convention, on the subject of preparing a uniform hymn book for the Baptist churches of the Dominion. We hope the combined committee may agree, and that the hymn book may be given our churches in a reasonable time.

CHICAGO UNIVERSITY.—It has been rumored that the great Baptist University of the West was to be delivered from its debt and have its property restored by the princely liberality of one of our wealthy laymen. This rumor is at least premature. The senate have just chosen Dr. Harper, the renowned Hebraist, president of the university. Yale College is also looking upon him with covetous eyes. It is hoped if he accepts the presidency, that the university debt may be lifted. It would be a great loss if his distinguished services were not retained for the educational work of his own people.

AMERICAN BAPTIST MISSIONARY UNION.—The total receipts for current expenses during the year ending March 31, 1886, were \$384,996.73, and the expenditures, including last year's debt of \$50,616.78, were \$382,088.54, leaving a balance in the treasury of \$2,908.19. The receipts from donations, including \$25,002.97 in response to Dr. Edward Judson's special appeal for Upper Burma, and \$12,919.11 for the debt, were \$231,353.06. The gain in receipts over the previous year was \$22,970.25, and in donations from churches, Sunday-schools and individuals, \$47,051.08. The donations were \$22,223.87 more than were ever before received by the society in a single year from that source.

INCORRECT.—A few weeks ago we published a statement copied from the *Christian Advocate* to the effect that the present Lord Mayor of London, as well as the previous one, was a Methodist, and had preached for Dr. Parker at the City Temple. It now appears that this was all a mistake. Neither of the Lord Mayors are Methodists; probably local preachers. They would, perhaps, be better men if they were. The English correspondent of the *Christian Advocate* gives the following statement of the facts of the case—
The present Lord Mayor of London, John Stapsley, who has been in office six months, has not once visited the City Temple; he is not a Methodist local preacher, nor even a member of the Methodist Society. The Lord Mayor of London last year, Robert N. Fowler, M. P., who is a moderate Church man, accepted an invitation from Dr. Parker to speak in his pulpit one Sunday morning, last October, at the end of the summer vacation, to call public attention to the fact that the Temple was reopened. He is not a local preacher, nor even a Methodist, as Lord Mayor was permitted to occupy once a Congregational, a Methodist, a Baptist, and a New Connection pulpit during his year of office, merely to give an evangelistic address; he cannot preach, and never did preach, as that term is understood. He was not asked a second time to any of the pulpits.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—From an official statement of synodical income and expenditure of the United Presbyterian Church (Scotland), it appears that during the year 1885 the total receipts amounted to £28,569 3s. 10d., showing an increase of £4,325 12s. 6d. over the contributions of 1884. In the year 1883, how-

ever, the income had risen to the exceptional total of £102,163 19s. 2d., while the year previous to that it was £94,320 6s. 2d. The largest fund of the Church, that for foreign missions, has considerably decreased, and a credit balance of £5,550 at 31st December, 1884, has been almost exhausted. The income for augmentation of stipends was £15,465, showing a decrease of about £250 as compared with the revenue of 1884. The grant payable to congregations will thus, as last year, be £16 less than had been paid previously, whereas the minimum stipend of £200 was attained by the Church.

THE TRAVELER.—Whatever may be thought of Grand Master Fowler, of the Knights of Labor, in respect to the strikes which are staying the wheels of traffic in many places; his utterances on the subject of the rum traffic, and his stand in reference to rum vendors, will commend themselves to all right thinking men and women. He says: "In the whole English language I can find no word that strikes more terror to my soul than the one word 'Rum.' It was born in hell ere the fiat of 'no redemption' had gone forth. Its life on earth has been one of ruin to the hopes of youth and the peace of old age. It has robbed childhood of its delights. It has stolen the laugh from the lips of innocence, the bloom from the cheeks of manhood. It has touched the heart of old age like the tip of a poisoned arrow. Its sound, as it gurgles from the neck of a bottle, echoes through many a desolate household as the hissing of a thousand serpents. Yet I deny me no foe radical on this point. You may interfere with the rights of a man to drink if he so elects. I hold I have a right to do so on rum as I would an enraged tiger, neither meddling with it nor allowing it to meddle with me. So long as it keeps its distance I am content to leave it alone, but the moment it attempts to interfere with my rights by coming into the Knights of Labor, then my soul rises in arms against it, and I can find no words too bitter, no denunciations too scathing, to hurl against it."

OBJECTIONS TO INFANT BAPTISM.
An exchange quotes the following from the columns of *The Religious Herald*, in which it was contributed by the eminent Baptist preacher and teacher, Dr. John A. Broadus. We hope it will be read and pondered by all our readers. Infant baptism may seem to those who practice it to be a very proper rite, but (1) It is not in the Bible, and (2) it has wrought vast injury to evangelical truth and practical piety in the past, and would work more to-day than perhaps it does were it not neutralized by certain happy influences and tendencies that are stronger to-day than formerly.

It is sometimes asked by our Christian brethren who practice infant baptism, why we so vehemently oppose it. If we think there is no Scripture warrant for it, why do we not allow those who think otherwise to practice it in peace? Now, we are aware that this rite has for many persons very tender and sacred associations, and should not be contented against it but for the persuasion that it is not only unwarranted, but harmful. We certainly ought never to associate ridiculous ideas with it—to depict the babe screaming and struggling during the ceremony, as some Baptists have occasionally allowed themselves to do. Such bad manners and virtual irreverence ought to be left to those who describe immersion as a ducking, and insist that it is indecent. But we propose to state with utmost brevity, some of the Baptist objections to this practice.

(1) The association of infant baptism with the beautiful words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," has largely turned away the attention of the Christian world from the impressive lesson which these words really teach—viz., that all true Christians are child-like.

(2) If infant baptism secures, or in any wise promotes, infant salvation, then how do we avoid the horrible notion of infant damnation for those dying without the ceremony? Is not this teaching of the Romish Church? And does not the extreme solitude sometimes shown by Protestants when an infant is dying unbaptized reveal at least a vague apprehension to the same effect, a sentiment surviving after a doctrine on which it rested has been abandoned? Those dying in infancy are saved through the atonement of Christ and the work of the Spirit; but this must hold true of all alike, without reference to any ceremony, and no matter whether their parents were believers or unbelievers in a Christian country, or heathen. When it is sometimes charged upon Baptists that they do not believe in infant salvation, this is only another proof that those who make the charge have themselves a half-way notion that salvation is secured by baptism.

(3) Infant baptism we believe to be a

result, and in turn a prop, of the dreadful doctrine of baptismal regeneration, making spiritual character and relation to God depend on a mere ceremony, and that unconsciously received.

(4) It lends itself most conveniently to that union of "church and state" which has wrought such mischief in Christian history.

(5) It introduces confusion as to church-membership, and greatly hinders church discipline. What is the exact relation to the church of persons baptized in infancy, who have never been "confirmed," or have never "come to the Lord's table"?

(6) It encourages many to neglect personal repentance and faith, on the ground that in some sense they have been Christians from childhood; while the religious training of the young can be, and often is, quite as faithfully conducted without it.

(7) Infant baptism prevents the exact carrying out of the Lord's commission, "Go, disciple, baptizing, teaching," and causes many to neglect the duty of being baptized when they believe, through fear of showing disrespect to revered parents and pastors.

For these and other reasons, we are glad to believe that infant baptism is more and more losing its hold upon a Protestant Christendom, and consider ourselves bound to oppose it in all ways consistent with the courtesies and charities of Christian life.

Extremely Depreciable.

Notwithstanding all that is worthy of the very highest commendation in the aims and achievements of Sabbath schools, as they now exist, so as to properly inspire great hopes, as to the triumphs of the gospel, yet there is one aspect of this prominent department of Christian work that may justly awaken not a little anxiety respecting the outcome of this conspicuous agency for answering the prayer, "Thy Kingdom come." The Sunday school has formerly been called "the nursery of the church," and it surely should be fully entitled to such a designation. From this source, the greatest enlargement of the church should come. The school ought to be preparatory for the church. It should graduate its thousands and millions into the sacred enclosure.

To do this, the children under his care should attend the services of the church, and become accustomed to the place where they are held, and attached to the exercises of worship there, so as to be able to say with an ancient worshipper, "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." As a rule, all who go to the Sunday school should go to hear the preaching of the gospel by the divinely called preacher of the premises—"good news." That habitual or even occasional attendance there should be the exception, is a ground for most painful apprehension. To see hundreds in a single Sunday school, who are never seen at the preaching service of the church to which the school belongs, is saddening and alarming.

Many of them, ere long, will leave the school, and if they have not been attendants upon the church services before leaving, they will not be likely to attend afterwards. Instead of graduating from the school into the church, they will in all probability go to swell the ranks of the "non-church-going" multitude, which are certainly large enough without any such unseemly accretions. Those who do not mingle with worshippers in the house of God while children will be quite unlikely to join their assemblies in after years.

This should be seriously considered by parents, and by all who are actively engaged in sustaining Sunday schools. Indeed, one of the leading demands pressing with very great weight upon the managers of Sunday schools, is to see that all connected with the schools as far as possible, regularly attend public worship to be instructed by God's specially chosen teachers of revealed truth, compared with whom there are none having equal claims.

Not to hear the preaching of the gospel is to be insufficiently provided for religiously, and left in a truly deplorable destitution, so far as the means of grace are concerned. Accordingly, Rev. Dr. Vincent, who is notably a specialist in Sabbath school work, is reported to have said that if his daughter could not go to both the Sunday school and the preaching service, he should unhesitatingly decide that she should hear the sermon rather than be taught by any Sunday school teacher, even the best, not to say the average. That was undoubtedly a true father's decision. There is no substitute for the preaching of the gospel by those called of God to that work, and if the Sabbath school in any way comes between children and the place of public worship, so as to prevent them from frequenting it, then the institution is far less a blessing than it ought to be; yes, it is not a blessing, but otherwise.—*Watchman.*

Faith's Knock at the Door.

Does Jesus open the door to every sort of request that we may bring there? No, indeed; he loves us too well for that. We ought to be just as thankful for what he denies us as for what he gives us. Selfishness too often comes begging at the gate of prayer, with no better claim than the worthless tramp who assails our doors with his smooth, artful impositions. Christ knoweth what is in man; knoweth often what harm it would be to us if we could have our own way, and does us the supreme kindness to refuse our unwise requests.

It is not humble faith, it is selfish presumption, which marches up like a bank-depositor with his cheque, and demands just what he wants. "Not my will, but thy will, be done" has got to be inserted in every prayer we present, or the door will not open. Yet is there no certainty in that word "shall be opened"? Is all prayer a hap-hazard process, or a blind knocking at a dead wall? No. For there are certain knockers to which the heart of the loving Jesus is never closed. He always opens to the penitent's sincere prayer for pardon, for whatsoever confession and forsaking his sins shall obtain mercy. To the hunted soul fleeing from the adversary the gate always opens as a refuge. When we need help to discharge duty, and strength to carry insupportable burdens, he pledges to us the power sufficient. And in every repentant sinner who flies to Jesus for salvation that door of love shall be opened. "Him that cometh to me, I will in no wise cast out." I do not believe that there is a soul in perdition today which ever came to Jesus in the right spirit and the right time when here is its period of probation. The bare commission of a single mistake or a single falsehood on the part of the infinite love would be too shocking to be entertained for an instant. Let God be true, though every man be a liar.

Sometimes it is for our spiritual benefit that there be a delay in opening the door. The Byro-Phœnician woman found that out; her faith grew stronger every moment that she has kept waiting. "Thine is the part of our discipline." Our Lord does not cheapen His rich mercies by making them unconditional. Faith must learn the lesson of submission; and this does not mean a tame, indolent submission to evil which we can put out of the way, but an entire acquiescence in God's withholdings as well as in His bestowals. Mercies grow sweeter also if there have been self-denials, and some trials of faith in the pleading for them. A dear friend of ours found the conversion of a beloved child was all the more precious because faith had been brought closer to Christ in beseeching for that child the blessing. Those discouraged Christians who pull the door-bell and then run away have really no claim to enter. Nor will the door open to any of us who seek to smuggle our darling sins with us.—*Dr. T. L. Cuyler.*

The Master and His Disciples.
The Master, thinking only of the cross with its foul dishonor; the disciples thinking only of the throne and their own prominence. And so the lonely Christ goes on His dreadful way. O, it is a picture, not of the past only, but of to-day. These things happen in our midst—Christ unable to teach us what he would; our sympathy withheld; and the soul full only of its own importance and its own advantage.

Eagerly let us ask—What is the remedy for this dreadful possibility? A few months have gone by, and now look at these same disciples. Here is Peter standing up and boldly proclaiming Jesus Christ and Him crucified. They can think of nothing else. It is not that transfigured Christ of whom they never weary of talking—not Christ with Moses and Elias—it is of Christ crucified. They are redeemed with the precious blood of Christ, as a lamb without spot or blemish. That is their joy and glory now. And what is become of their difference? They are all forgotten. They all continue daily with one accord, and live together with singleness of heart. And what now of their swelling ambitions? They are swept utterly away. Listen: "And having beaten them, they commanded them that they should not speak in the name of Jesus. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

What has happened? They have received the Holy Ghost. The eyes of their hearts are opened to see what they have in Christ, and what Christ has in them. In Him, now a Prince and a Saviour—a risen and Almighty Lord; and in them He has servants and followers who count not their own lives dear unto them if they can but love and glorify Him.

And now that is what we have to do—to receive the Holy Ghost for this revelation

and enlightening; to open the doors and windows of the soul for His incoming; to surrender ourselves to His precious promptings and guidance; to read the Word in His light, and be led of the Spirit.—*Rev. Mark Guy Pearce.*

No Time for Prayer.

"It is no use; I have no time for meditation and prayer. I know one ought to pray and meditate upon the Word of God, but I can't, that's all about it. Now if I wrote religious articles, as you do, and my friend stopped to take breath."

"You would have less time than ever," I answered. "But, seriously, I think you have quite as much time as I have. One does not need to get down on one's knees to pray. We can enter into our closet and shut the door, praying to our Father which seeth in secret, on the street or as we do necessary work about the house. One woman's prayer-time is on her way back from her little girl's kindergarten. The sunshine and rain remind her of her Father, who maketh his sun to shine on the evil and on the good, and she is more likely to remember not only her friends, but those who desperately use her. I suppose we all have one or two such."

"But the streets and people would make my mind wander."

Yes, in a city one is much troubled by wandering thoughts in a room as in the street. Try this way, you hurried mother, and father. I would not let it take the place of the still hour in one's own room, yet in that way you can find practically many of us who find such solitude in a minute of uninterrupted solitude in a busy day. There is often a snarl in our very devotional acts. "To obey is better than sacrifice," and when the children need us, or it is our duty to make beds and dust rooms, we please God more if we obey the call cheerfully than if we are vexed that we cannot have time for quiet. Our work is full of suggestion, of him if we would but heed them. You beat the pillow and think of Jesus asleep on a pillow. How true it is now, as then, that he is our only refuge. Or you think of the holidays Jesus visited and ask that he may touch your head, that the fever may leave it and that you may minister to your dear ones. Then as you break and hang up the children's things, the old planning and wondering as to the "how" comes back, and you have to run to his arms and ask to be kept from "anxious thought." Or you notice that Mamie's dress is getting too small, or that your brown suit is seldom used, and you hear his voice saying, "Inasmuch, inasmuch," and the dress or suit is sent off to a needy friend.

Time for prayer, time for meditation! Why, my dear friend, and you have all the time for it, and He waits continually to be known to us, in the breaking of bread as we prepare our children's luncheons, in the ray of his own sunshine, in the beauty of our window plants, in the chirp of the sparrows, in the lighting of our lamps. Everything calls us to him! It is not time that we want, let us confess it; it is real love for the Master. May we have more and more of that love, so that our whole life may be a walk with him.—*Christian Weekly.*

A True Wife.

I know nothing so Christian as to love a lost and hateful thing for the reason that it is lost and hateful, to cling with unalterable affection to a dishonored man. Names and dates can be furnished of sundry instances. This one is authentic. A lovely young woman, respected, happy; discovers that her husband is a defaulter, just ready to abscond with his felonious gains. In a moment her arms are around him. "Do not flee," she says. "Reassert your manhood, and accept the consequences of your error. I will stand by you and share your lot to the bitter end." Ay, and she never flinched. Within a month her hair was gray. Consideration for others made her deny herself to friends who would be compromised by familiarity with a felon's wife. All thought of happiness was finally surrendered. "My business in life," she argued, "is not to be happy, but to rescue my fallen husband!"

O ye shining ones, who shall be sent to convey her to her rest, how gently will ye lift her from the dust of her voluntary humiliation! How soft the touch of your angel palms! How will ye say one to another of this chastened, suffering soul, it is by every token and lineament a true counterpart of Him who left the ninety and nine in the wilderness, and with bleeding hands, extricated the lost sheep from the thorns of its own folly wherein it seemed hopelessly entangled.—*Bishop Lay.*

—Rowland Hill once, on entering a certain church, was admonished, "We preach only to the elect here." "So will I," he replied, "If you will put a label on them."

A Word for the Blind

BY REV. C. H. SPURGEON.

It is not, after all, a thing to be wondered at that men should reject the great truths of revelation. These truths are spiritual, and the carnal mind has no capacity for receiving them...

the newly regenerated, we never find a heart impressed and led to repentance by a novel invention, but always by the old truth. In simple, unadorned language...

and he could not refuse such a request, for they had been faithful friends for years, and never had either failed to respond to the other's need.

he gazed at it in dismay, while Bessie, in spite of her trouble, couldn't help laughing a little at the sudden change in his face.

preach? They felt that an aggressive attitude was being assumed, and they went away to refresh themselves, and others to rest beneath the hedge around...

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Your Best Always.

BY REV. C. H. SPURGEON.

Sir Joshua Reynolds was one of the most distinguished painters of his day; and, in answer to the inquiry, how he attained to such excellence, he replied, "By observing one simple rule, viz., to make each painting the best."

Robert's Advice.

BY REV. C. H. SPURGEON.

One sunny Saturday morning, not long ago, Robert S. sat on the bench in his little room, busily at work. Presently his little sister, Bessie, came in. "I've done something dreadful, Rob; you'll tell me, won't you?" she asked, looking up doubtfully.

The Awkward One-Eyed Preacher.

BY REV. C. H. SPURGEON.

It was at one of those wonderful gatherings, an Association meeting, held at Vainorville in Wales, in the immediate neighborhood of Llanelly. A great concourse of people were assembled in the open air. There was some hitch in the arrangements. Two great men were expected, but still some one or other was wanted to break the ice, to prepare the way. On so short a notice, notwithstanding the abundant preaching power, no one was found willing to take the vacant place.

Learning to be a Man.

BY REV. C. H. SPURGEON.

Boys, look out! Only a few days ago I heard of four boys who were off in a secluded part of the town, smoking cigars and drinking beer - boys whose parents had been so kind as to send them to school. These boys had had the best of training from Christian parents, and were members of the Sunday-school. I would not have believed it if I had not had the information from the best authority. When they were asked what they were doing, and were requested to stop such conduct, they said they were "learning to be men."

Never Lost a Soul.

BY REV. C. H. SPURGEON.

There are some who are so constituted that they will never be brought to the knowledge of the truth. They are born with a hardness of heart, and the truth is like a stone to them. They are born with a blindness of mind, and the truth is like a light to them. They are born with a deafness of ear, and the truth is like a sound to them. They are born with a stupidity of heart, and the truth is like a word to them. They are born with a selfishness of heart, and the truth is like a sacrifice to them. They are born with a pride of heart, and the truth is like a humiliation to them. They are born with a wrath of heart, and the truth is like a peace to them. They are born with a jealousy of heart, and the truth is like a love to them. They are born with a covetousness of heart, and the truth is like a generosity to them. They are born with a sloth of heart, and the truth is like a diligence to them. They are born with a wrath of heart, and the truth is like a peace to them. They are born with a jealousy of heart, and the truth is like a love to them. They are born with a covetousness of heart, and the truth is like a generosity to them. They are born with a sloth of heart, and the truth is like a diligence to them.

Never Lost a Soul.

BY REV. C. H. SPURGEON.

There are some who are so constituted that they will never be brought to the knowledge of the truth. They are born with a hardness of heart, and the truth is like a stone to them. They are born with a blindness of mind, and the truth is like a light to them. They are born with a deafness of ear, and the truth is like a sound to them. They are born with a stupidity of heart, and the truth is like a word to them. They are born with a selfishness of heart, and the truth is like a sacrifice to them. They are born with a pride of heart, and the truth is like a humiliation to them. They are born with a wrath of heart, and the truth is like a peace to them. They are born with a jealousy of heart, and the truth is like a love to them. They are born with a covetousness of heart, and the truth is like a generosity to them. They are born with a sloth of heart, and the truth is like a diligence to them.

Advertisement for various goods including Salt, Rice, Boots, Shoes, Hats, and Stoves. Includes text like 'SALT, RICE', 'BOOTS OR SHOES', 'STIFF FELT HATS', 'COOKING STOVES', 'J. HARRIS & Co.', 'CHRIS T'S LONDON HATS', 'WATERBURY & RISING', 'ALWAYS IN STOCK', 'READERS OF THIS PAPER', 'NEVER LOST A SOUL', 'THE AWKWARD ONE-EYED PREACHER', 'LEARNING TO BE A MAN', 'YOUR BEST ALWAYS', 'ROBERT'S ADVICE', 'NEVER LOST A SOUL'.

weekly fair at Balgapat, two miles from Poda, Poda.

Our third centre was Poram, about five miles from Baram. From this eighteen villages were visited, and one day was spent at a large fair, in preaching, selling books and distributing tracts.

Our fourth and last centre was Rahan. From this fourteen villages were reached, but for lack of time we were obliged to leave many unvisited.

I arrived in Bobbili on Tuesday Jan. 5th. Our Telugu Association began on Saturday the 9th. The sessions of this day were occupied mainly with the reading of the four church letters and in eliciting from the delegates further information regarding the work on the different fields.

On Monday five practical questions vital to the prosperity of the work, were earnestly discussed. Our native brethren did better than ever before in Association, so far as speaking to the point is concerned, and also in reference to the expression of appropriate thought.

Akalampura church was represented by two delegates, Chacolee by three, Bimilipatan by two, and Bobbili by five. Sutanpali was present from Seyore, and in addition with all present, was much encouraged and strengthened by what he heard.

Association closed on Monday evening, and on Tuesday evening about 8 p. m., we arrived in Bimilipatan. On the following Monday morning we went on board the steamer for Coosada. The conference began on Wednesday morning, Jan. 20th, and closed Saturday noon. Throughout the whole we missed sadly the loved form and wise counsel of Rev. A. V. Timpany.

On Monday evening, Jan. 25th, we left Coosada by boat for Nellore. Thursday noon found us on the Godavery. Wednesday found us at Ellore.

Letters from Rev. J. R. Hutchinson.

CAMP PALATALAO, 30 miles N. E. of Chicocole, Jan. 30, 1886.

As you will see from the above, I am again upon the field. Two years ago I started on this tour and was turned back by sickness. Since that time I have been able to find no time for visiting this part of the country; other, older, and more important interests demanding my attention.

So far as I can learn no missionary has ever visited this part of the country—a fact the more surprising from its easy accessibility and proximity to the sea. We are, therefore, working virgin soil on this tour.

I left home on the 15th in company with my wife, and little boy and Mr. Sewell, who drove us in the Callagapattam, where Mrs. Sewell was waiting for us, and where we were to be their guests. Here we spent four days, during which time brother Gibson and I (with the helpers—all of whom, with the exception of Tamiah who is still unable to work, and Sookiah who was recalled home at the start by the serious illness of his wife) did some good work in the town and near villages. One English service was also held. On Friday the 19th I crossed the river and camped in Polaki.

Here we remained four days preaching the good news of the kingdom in all the villages about with varying success. This part of the district I had visited once before. We next moved on four miles to Lakshampattam, up the coast, where we remained another four days, preaching with good results. Yesterday we moved on again, camping here. About tea o'clock I began to have premonitory symptoms of fever, and by twelve was about as bad as it is safe to be in the jungle. All day I lay with raging fever, but with the set of sun it left me and I had a good night's rest and feel almost myself this morning.

From here I propose working up the coast by easy stages as far as Tekkali. I hope to make a 30 days' tour before returning home. The men are all in fine spirits and very helpful. Good old Bagawan Bayrah is especially so. He rides up his loins to the work like a lad of 18.

P. B.—LATER.—Continued violent attacks of ague have made it necessary for me to return home. Was very bad yesterday.

CHICOCOLA, India, March 2, 1886. As I wrote you in the P. S. to my last, I was compelled to return home on the fourteenth day of my tour by severe fever. The past month has been one of almost constant suffering from the same cause. The fever was varied some ten days ago by a threatened attack of inflammation of the bowels. On Saturday last, and again yesterday, I was down with severe ague. I have been laid by in all about fifteen days during the past month, while the remainder of the time I have spent in weakness and reluctant absence from work. How much longer it will please the Lord to lay me by in this way, I do not know; but I long to be at work again—there is so much to do and so few to do it. I am having the best medical assistance to be obtained here.

After my return home the men continued their tour and completed the contemplated thirty days. They seem to have had a good time and to have worked faithfully. To-morrow I expect to marry Venkiah and Uchima; after which the men will start out again.

On the nineteenth I was announced to Callagapattam by the sudden death of Mrs. Gibson, whom I buried on that day. She leaves a husband and three small children. Her case was a very sad one, except that she died triumphant in the Saviour.

This, That, and The Other.

—The masses are at length being reached to a large extent in France. It is estimated that more than 400,000 persons attended the McAll Mission in Paris alone last year; while Mr. Gibson reports 35,000, and Miss DeBroen, in her Belleville Mission, counts 20,000 a year.

—When old Jonathan Edwards was dying, he asked: "Where is my old friend Jesus of Nazareth?"

—The ground-hog day has come. He retreats when winter comes into a dark hole—goes into winter quarters, just as many of our country Sunday schools do, but he comes out with the coming of spring. Let every hibernating Sunday school follow his example.—Rel. Herald.

—A Jewish traveller recently visiting Palestine, describes the region of Mamre: "The following day I took my supper under a grape-vine, whose stalk was one and a half feet in diameter, height was thirty feet, and with its branches and shoots covered a hut of more than fifty feet long and wide. It called to my mind the passage of Micah iv. 4: 'They shall sit every man under his vine and under his fig tree.' The wine raised by native Jews is carried as far as Egypt, and is very popular all over the Orient. Its taste is like that from the Rhine, richer in sugar and natural flavor. There are clusters of grapes twelve pounds in weight, and the berries are as large as German plums."

—A certain German Lutheran congregation of Austria insists that the sermon shall at least be one hour long. How far behind the age!

—As the ground must be prepared for the reception of the seed, so must the heart of the sinner be softened by prayer and communion with the Holy Spirit, that the words of the Gospel may sink into its depths, take root and bear fruit for the service and glory of our Master.

—Dr. E. Heckel has discovered in Central Africa a tree, called by the natives karite, the berries of which yield a kind of wax, and its trunk, when cut into after the age of four years, will yield an annual supply of from five to six dollars' worth of gutta-percha. Dense forests of this tree grow in Central Africa.

—A great-grandson of Alexander Carson, Belfast, Ireland, has recently given himself to the Congo mission, Africa.

—A brave but kind soldier—Lord Charles Beresford is almost as fearless a soldier as his friend Colonel Bunsby, and consequently a great favorite. It is related of him that during the hot fighting in South Africa, as he was riding back after an engagement, he overtook one of his troopers, wounded and slowly making his way about. He stopped and told the trooper to get up behind him; the trooper refused on the ground that if he got up they would both be taken by the enemy, but if Lord Charles Beresford rode on alone, he was certain to escape. Lord Charles Beresford looked at him a moment and said "If you don't get up, I shall have to get off and knock you down." Whereupon the trooper mounted and both escaped.

—The best way to get rid of the worry which some people inflict is to lend them money. Soon after I moved to Louisville, a cranky man gave me great worry by calling often and staying long; but, after a time, he asked me to lend him \$2.50, and said he would return it in a few days. With unutterable pleasure I lent him the \$2.50, and have never seen him since. If you wish to be rid of a man, lend him some money."

—T. T. Eaton. The Chancellor of the Exchequer, Sir William Harcourt, stated in the House of Commons that the diminution of revenue from alcoholic liquors the past year was £1,179,000 or in round numbers, five millions of dollars. The diminution in ten years had been £4,500,000 or more than twenty millions of dollars. This result he attributed to a change in the habits of the people. As a set-off to this loss of revenue, there had been an enormous increase in that from taxation of articles of necessity and comfort. But there could not have been such an increase but for the increase in quantity and value of the consumption of such useful articles. Both sides of the account testify to an improvement in the national character and prosperity.

—There can be no question about the efficiency of prohibition when the execution of the law is in the hands of its friends. Jesse Hamner, a Kansas probate judge recently revoked all the druggist's permits, for selling liquors in his county, and is said to have entered upon his record the following: "It is said that during the year 1885 that prohibition did not prohibit in this county, but by the grace of God and Jesse Hamner prohibition will prohibit in the year 1886." We venture that prohibition will prohibit in that county from this time on.

We should consider it a very high privilege to be truly testifying for Christ, down here where everything is against us and against Him. Those who have slept in Jesus, can no longer do so; they have left opportunities of serving Him which yet remain to us. Let us not fall, then, to take them as they offer. "The time is short"—short for suffering, and that is comfort to the weary; short for serving, and that is a stimulus to the faithful, loving heart. That word "As ye have opportunity," is very blessed. Are we not conscious of missing many opportunities? I have often thought of the sad and bitter feeling that Peter, James, and John niter

had when they looked back upon the opportunity their gracious Lord afforded them of watching with Him and soothing Him in His hour of deep distress. What a time for a servant to be resting—while the Master was in agony! But they had missed their opportunity—such an opportunity as was never given before to man; and never can be again. And are we not often like them? Christ is not here personally, but He has left us an opportunity of serving Him.

Religious Intelligence.

NEWS FROM THE CHURCHES.

NORTH SYDNEY, C. B.—In a private note, Bro. D. G. McDonald writes:—You have learned by my last item of news to the Messenger and Visitor, that I am again to work with Bro. Bancroft—giving an occasional meeting to Bro. Caldwell of Sydney. I preached for his people on Friday evening, and Saturday p. m. He baptized on Lord's day. Baptist last night with him also, and shall go again (D. V.) Thursday evening. Shows of blessing are falling upon the people. Great doors and effectual are opening up in every direction. Last Lord's day, p. m., I preached at Bonalderie for the first time. We had special evidences of God's blessing. We want to begin work there this week. It is a station of Bro. B's field.

FALMOUTH.—The good work still goes on here. Bro. H. Fosbery was over and baptized on a recent Lord's day.

GRAND BAY.—One was received for baptism in this section of the Fairville field, last Wednesday evening—Bro. Thomas writes:—The brethren of Grand Bay have given me an invitation to supply for them during my vacation. I have accepted, and expect (D. V.) to begin work the second Sabbath in May. B. H. THOMAS, (Lia.)

MURRAY RIVER, P. E. I.—Last Sabbath I baptized four and gave them the hand of fellowship into the Murray River church, and a prospect of more to follow. Our pedo-Baptist friends are saying all manner of things against the ordinance of baptism, which answers as a grand advertisement to call up the attention of the people to the subject, and they are searching the scriptures daily to see if they can find any so. Please make a note of it.

BANQUE.—At our conference last Saturday, one man, a head of a family, offered himself and presented for baptism, and will be baptized soon.

A short time since we buried one of our veteran church members, and now another, in the right of manhood, is to be buried up the ranks. Thus the Lord carries on his work. I. J. SKIRWAN: Tryon, April 28th, 1886.

ALBERT ST. BAPTIST CHURCH, WOODSTOCK.—Baptized three persons yesterday morning. To these, and four others received by letter at our last conference, was given the hand of fellowship at the close of our evening service.

RIVER HENRY.—Two united with the church by baptism yesterday, and one by letter. Meetings are still very interesting, and we are praying for a gracious outpouring of the Holy Spirit that many more may become followers of our Lord and Master, May 3.

TARNO.—The beautiful springtime has come, and every pastor will be constrained to put his people on their guard, lest the busy season divert attention from the good work in the church, and the interest which has been happily manifested during the winter months be allowed to dwindle and die. Let us not forget, beloved, that souls are as precious in May as in December, and in as much danger of being lost. No effort should be relaxed, no church work laid down. Surely Jehovah's voice is sweet and his words applicable, when the sunshine of summer makes us glad, and the songs of birds make music in our ears. In this beautiful May month he is saying as he said in January, "Bring ye all the tithes into the storehouse, and prove me." I am happy to say, that the interest continues with us, without any signs of abatement. Yesterday we visited the river (the brightness of the day made it preferable to the font) where five were baptized, a young man, two young women, a mother in middle life and an aged sister, all happy in the love of Christ. More are on the way. May 3rd. J. E. G.

MONROE.—Five were baptized on Lord's day, April 25th, and two were awaiting baptism last Lord's day. About seventy have been added to the church since the beginning of the year, and the work still goes on steadily.

SUSSEX, N. B.—The Lord's work is prospering in our midst. A large company gathered to witness the ordinance of Christian baptism yesterday administered by our pastor, Wilson, who has already opened upon his fourth year of service with this church. The church in all departments is characterized by spiritual life. We are united and happy in the work and full of hope for the future.

NORFOLK.—The regular meeting of the Executive Board of the W. B. M. Union will be held on Wednesday, 12th, at 2 p. m., in the Mission Rooms, 52 German Street. M. E. MASON, Cor. Sec'y. May 4th, 1886.

HARTFORD.—The pastor, Rev. J. A. McLean, has been laid aside from work by hemorrhage of the lungs. His physicians give hope of his recovery. The church shows much sympathy with his estimated pastor and has most cordially offered him a rest of three months from May 1st. Many outside of Hartford will join the brethren there in sympathy and prayer for this devoted minister.

ACKNOWLEDGMENT.—The Treasurer of the Foreign Mission Board acknowledges the receipt of ten dollars from an old friend of missions, sent through Mrs. James E. Masters, St. John.

WOODSTOCK.—The work of the Lord is prospering among us. Our meetings are well attended and the people have a mind to work. Last Sabbath I gave the hand of fellowship to three; two of these joined by letter and one on experience.

Bro. J. C. Blakeley, who resides here, has rendered me very valuable assistance since my coming here, for which I feel very grateful. That the Lord may continue to bless us is our united prayer. May 1st. A. T. DYKEMAN.

NORFOLK.—The Annapolis County Ministerial Conference will take place at Wilmington, Wednesday, May 11th, commencing at 10 o'clock, a. m. It is hoped that the ministers and licentiates of the county will endeavor to be present, and contribute to the general interest of the meetings.

Each church can send two delegates. Preaching in the evening. J. CLARK, Sec'y.

TORIQUE.—I wish very gratefully to acknowledge the receipt of the several sums received for the Torique mission as a special offering from the following churches: Jacksonville, per Rev. B. N. Nobles, \$10.70; Jacksonville, 7.50; Centreville and Florenceville, per Rev. Geo. Howard, 5.00.

I trust the Lord will very abundantly bless those pastors and churches who have thus encouraged us in our work for the Master. It was Rev. W. E. McIntyre, at our last quarterly meeting, who proposed to our churches to give a little extra help to the Torique mission. I thank him for the interest he took in this very important cause. I wish that some of our churches would be kind enough to present us with a few second hand S. S. Books. They would be very thankfully received. I hope that the many prayers of God's people for Torique will soon be answered in the salvation of many souls. Pray for your Torique missionary, C. H. BRYAN.

NORTH EAK AND LITTLE SOUTH-WEST.—The interest in this field continues good. We have not had any additions to our membership lately, yet it is encouraging to see those who have professed to be followers of Christ, faithful in the discharge of their duty.

Our meetings are largely attended, in general, and better than all we enjoy our meetings on account of the Saviour's presence. The children of God in giving expression to their feelings often repeat the words of St. Peter, "It is good for us to be here." We have three prayer and social meetings during the week at the above places, beside our regular service on Sunday.

At Little South-West the sisters hold a mothers' meeting once every two weeks. Thus far it has proved a success, in giving encouragement and strength to those who attend. We also have two Sunday schools, which are quite largely attended and full of interest. May the Lord bless all these efforts to the advancement of his cause, and the edification of his people. During the revival last summer there were sixty-five baptized and added to the above named churches. Others professed conversion and united with other churches. It is encouraging to still hear them give expression to the desire of their hearts in the language of the poet, "Oh, for a closer walk with God."

I will also state that owing to my health failing, I have found it necessary to resign the pastoral charge. I have labored with great satisfaction among this people. I have found them kind and generous. They have assisted me amid all my want of qualifications and my shortcomings, and have stood by me amid discouragements. My prayer is that the Lord by his providence may sustain them, and through boundless grace redeem them. I trust they will soon be enabled to secure the services of another man to assist them in the good work of the Lord. THOS. STRACORAN. April 28th, 1886.

FRANKLIN ST.—One was baptized at the close of the Sunday evening service.

FR. MURRAY.—I have been spending a few days here, and baptized three persons yesterday. The outlook for the future is promising. If there is continued labor here, more will soon follow. A. W. BARRS. April 26.

PERSONAL. The many friends of the Rev. W. P. Everett, will be interested to know that he has resigned at Quincy, Ill., and has accepted a call to the pastorate of the church at Upper Alton, in the same State.

Convention Funds Received. Portland collection, \$30.00; Collection at Norton, 3 41; Collection at Hampton Station, 7 14; " at Hampton Village, 3 45; May 2. G. E. DAY.

Baptist Book & Tract Society, No. 94 GRANVILLE ST., HALIFAX, N. S. 1886. SPRING AND SUMMER, 1886. —LIST OF— Cheap Libraries. ALL DUTY PAID.

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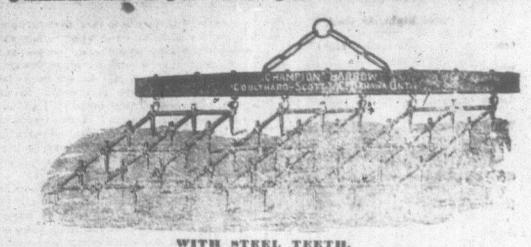
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Order by number, and mail price of library by post-office order or bank draft, payable to the Baptist Book and Tract Society, or Secretary. Give full instructions how to send, naming nearest station, &c.

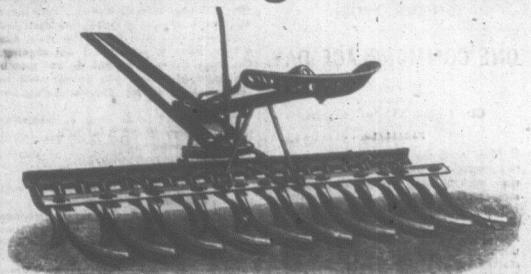
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WITH STEEL TEETH. Is Constructed of Wrought Iron, with Steel Teeth; the teeth are driven into malleable clips, which unite in holding the teeth and cross-bar rigidly together. No Holes Punched in it to Weaken it. No Nuts to Loosely. The only one with Steel Teeth.

"ACME" Pulverizing Harrow.



CLOD CRUSHER AND HARROW. The "Acme" subjects the soil to the action of a Crusher and Leveler, and to the Cutting, Lifting, Turning process of double rows of Steel Coulters, the peculiar shape and arrangement of which, give immense Cutting power. Thus the three operations of Crushing, Leveling off the ground and thoroughly Pulverizing the soil are performed at one and the same time. The entire absence of spikes or spring teeth avoids pulling up rubbish. It is especially adapted to inverted sod and hard clay, where other harrows utterly fail; works perfectly on light soil and is the only harrow or cultivator that cuts over the entire surface of the ground.

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Baird's Balsam of Horehound.

For the relief and cure of obstinate Coughs, Irritation of the Throat, Croup, Whooping Cough, Asthma, Croup, &c. Baird's Balsam of Horehound is composed of choice gums and other vegetable remedial agents that soothe and allay the most obstinate Cough. It produces easy expectation, is very healing in its nature, and by its Tonic properties strengthens the muscles of the Throat and gives tone and vigor to the organs of speech. Baird's Balsam of Horehound will give relief as if by magic. Sold by dealers. Price 50 cents.

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Our REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks. PURE SUGAR AND FRUIT JUICES being used in their preparation, they are Palatable and Healthful for the Weak and the Invalid.

N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

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Our Machine Building has earned a high reputation for its quality. We have a full line of machinery for all kinds of work.

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At the corner of the next neighborhood, a young man and woman were seen to be in love.

Carter's Life of Man Bitters.

It is a well-known fact that the blood is the life of the body. Carter's Life of Man Bitters is a powerful purgative.

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It is a well-known fact that the blood is the life of the body. This syrup is a powerful invigorant.

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No. 38, Chertsey Street, NEW YORK. We have a full line of sewing machines.

THE HOME

Dear little feet! In any year, To tread life's path, 'mid smiles or tears, With cheerful laugh or anxious fears?

THE FARM

Some years after Edward Burke's first marriage he presented the following eulogium to his wife, of whom it is said to have been the first paragraph.

THE FARM

We have often noticed that even when spring is very late, sometimes nearly a month late, the first of August or September does not come any later than the first of the year.

THE FARM

Every farmer and every one who has a garden, must make his arrangements for doing a great amount of work in the very commencement of the season.

THE FARM

Just at this season, before the leaves come out, an inspection of young apple and pear trees which have been making but little growth, will very likely show little scale on them.

THE FARM

Seasonable Remedies. Clean up and burn all rubbish about the premises, whether in the yard, field or fence corner, and thus destroy many insect pests.

THE FARM

After the ground is prepared for cabbage and similar crops, kill the cut worms by distributing cabbage leaves dipped in a solution of Paris green over the surface in rows 15 or 20 feet apart, and about the same distance apart in the rows.

THE FARM

TEMPERANCE. The Stationer. A woman was walking along the street of one of our cities. She was poorly dressed and her hair was white.

THE FARM

25 YEARS IN THE POLITY YARD. This is a full and complete history of the business, from its origin to the present time.

It is a well-known fact that the blood is the life of the body. This is a powerful purgative.

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\$400,000 New Business in Six Months. THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA.

Upright PIANOFORTES. The best, most durable and most popular.

Electric Light. -Monitors to have the Electric Light.

Winnipeg forger has been captured in Mexico. -Queen university has conferred the honorary degree of doctor of laws.

Mr. John Woods (brother of Hon. D. Woods) and his wife were drowned.

A paper mill at Lindsay, Ont., has been burnt, loss \$35,000.

The engineers of the Halifax graving dock company sent out to select a site for the dock.

The mackerel fleet which has just returned to N. Y. has been again successful.

The English Army in Burma has having a good deal of trouble from the protraction of the war.

The strike for 8 hours labor without any reduction in pay is growing formidable throughout the principal cities.

Great indignation is felt at the Imperial Government's decision to put in force the arrangements of November 14th, 1885.

The Lord Provost of Edinburgh has very considerable doubts whether the public houses are suffering from the depression.

At the residence of Benjamin Wier, Esq., April 29th, Mr. I. Nelson Wier, to Miss Maggie A. McLeod.

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For W. B. E. V. Apr. 27. Point Migre, per Sarah A. Estabrooke, per Sarah A. 55 25

Seven Years. Of suffering relieved is as many days. Corn cause in the aggregate as much suffering as any single disease.

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THE MOST SATISFACTORY COMPANY. Ontario Mutual LIFE.

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For Ladies to Read! To the housekeeper and her help, to the boarding-house mistress and her lady boarder.

For Laundry and Kitchen Use. Just Think! No scalding or boiling! No smell on Washday!

Notice of Sale. TO THE WIDOW AND HEIRS OF ALEXANDER JAMIESON, late of the City of Saint John.

RESPECTED READER: I have given you extracts from a few of the many letters I have received from all parts of the world.

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THE CHRIS... VOL II

Directions to Subscribers. Many subscribers have written to us inquiring about the best way to get their Messengers.

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