

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 9, 1889.

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— We have received the following, containing the sad intelligence that another of the fathers has fallen:

HARTFORD, Oct. 5.  
Rev. S. T. Rand, D. D., passed away to his rest in heaven at half-past one o'clock yesterday. Funeral at 2 p. m. Monday. I was with him during the last few hours. About an hour before he died he looked up smiling and said he could see the angels hovering over his head. He died without a struggle, like a tired child going to sleep. P. S. MacGibbon.

In another column will be found a characterization of Dr. Rand from the pen of Bro. Steele, who, all will be glad to learn, is not very ill; but only requires rest to restore him fully.

VANCOUVER.—Some of our readers have taken an interest in the struggling Baptist church at Vancouver, British Columbia. These will be glad to learn that the interest has so grown, in connection with the labors of the Rev. J. B. Kennedy, that their old house of worship proved too small for the congregation, and that a new house has just been opened, capable of seating 800 people. The site was donated by the C. P. Railway, and the edifice cost over \$10,000. On the opening day over \$2,000 were raised in liquidation of the debt. The prospects for the Baptist church are very bright indeed. In British Columbia, generally, the Baptist interests are vigorous. It only requires consecration and activity to enable our brethren there to do a great work for God in that growing country. In Vancouver itself, there are not a few Provincialists, and their friends at home will be especially interested in this record of church progress.

CIRCUMSTANCES ALTER CASE.—Who has not been tired of reading reports set afloat in the part of the press that caters to the liquor interest of the failure of prohibition in Iowa, more intoxicants drunk than before, etc. Now they herald abroad the fact that about one hundred German families are leaving that State because unable to obtain their favorite liquor. This is to show that prohibition is ruining the country by driving out its people. Of course it makes no difference that the first statement is in flat contradiction to the last fact. Let those who cannot live without beer go out, better men will come in to take their place, because of the security to their families. Here is another case. The Toronto World was ready in the campaign against the Scott Act in Ontario, a few months ago to shoot itself hoarse with the cry, the Scott Act is a failure. Now it publishes the statement of the largest creditor of the Toronto Brewing and Malting Co. that "in the hey-days of liquor selling in this Province the concern made a great deal of money, but for the few years that the country was under Scott Act, its earning power became so impaired that at last it drifted into bankruptcy."

THE DEAR OLD CHURCH.—In almost all our communities there are living members of churches in other places. How often are all the efforts of the pastors in these communities met by the declaration, "I cannot think of leaving the dear old church," and they continue outside of the church where they live. In some cases, this is the expression of a real abiding love for the old church into which they were baptized; but the action based upon it is not right, all the same. It is not the matter of their own feelings, which should govern Christians, but what is right in principle and most helpful to the cause of Christ; for believers to hold membership in another church than that in whose limits they live is wrong in principle, and by refusing to throw in their full sympathy and co-operation where these alone can be thrown, is not as helpful as might be, if not positively harmful to the cause of Christ. In other cases this expression of love for the old church is but an excuse behind which dead and alive professors may hide, and do little or nothing for Christ, anywhere. If any of this class use this expression, it might not be out of place to ask them to send a good round donation to "the dear old church." If she is so dear, this is the best they can do.

THEOLOGICAL FETTER.—A controversy has been in progress between Drs. Harper and Ladd of Yale, on the one hand, and Dr. Mendenhall, editor of the Methodist Review, on the other. It began in an article of this latter gentleman, charging upon the former gentlemen that they were teaching "Rationalism." The Yale professors replied, the answer of Dr. Harper being especially temperate and dignified. In the last Methodist Review, Dr. Mendenhall gives his rejoinder. It is very bitter and violent. Among other expressions are the following, culled out by Zion's Herald:

These gentlemen—one or the other of them—are accused of prevarication, "literary hypocrisy," "supercilious egotism," "gross temper," lacking all "manly sentiment" or "truth-loving or Christian spirit," "dissecting" their "readers," of intentional deception and falsehood ("he [Harper] knew he manufactured it when he wrote it"), of double-dealing, of "guilt," of "playing a game of 'hide and seek'" with their readers, of "hypocrisy" in the conduct of certain journals, of "literary sophistry," "rationalistic juggling," etc., etc.

This paper, though belonging to Dr. M.'s own denomination, censures him very strongly. It says:

The using of the language of the printing in what ought to be a dignified and respectful debate between Christian scholars, is greatly to be deprecated. The article in the Review is written in an ungracious spirit; and nothing in the previous stage of the controversy warranted this descent. The articles by Dr. Mendenhall and Professor Harper were calm and moderate, unexceptionable in tone and language.

It also expresses the opinion that the charge of Rationalism is not made out. Dr. M. has little sympathy from any quarter, and this may account for the strength of his language. In reference to this whole question of Biblical criticism, the following from the greatest antagonist of the higher criticism of the Wellhausen type is most judicious:

"I do not believe," says Professor Green, of Princeton, "that the foundations are in any danger of being overturned. Many of the so-called new discoveries are likely to be abandoned with as much haste as they have been accepted. It is not a case, however, for suppression by popular denunciation, or by ecclesiastical censure, but for the freest and fullest discussion. Let light be turned on from every quarter. Truth has no need to fear the most searching tests and the most thorough investigation. Some chaff heretofore cherished may be blown away. Some dross may be burned up. But all that is of real value will abide. And there need be no fear that Biblical criticism, fairly and honestly conducted, will contravene or seriously modify the long established faith of Christendom in the genuineness, integrity and truth of those Scriptures which were given by inspiration of God."

Sunday School Convention of N. S. Central Association.

The Convention met this year with the church at North Kingston, on the 19th of Sept. After some time spent in devotional exercises, the nomination committee submitted their report, which was adopted as follows: President, W. S. Sweet, Esq., Billtown; 1st vice-president, R. W. Killam, Esq., Berwick; 2nd vice-president, Burpee Witter, Esq., Wolfville; secretary, Austin T. Kempton, Canard; treasurer, J. Edward Easton, Kingston.

All the letters that had been received were read. A paper on the "Aims of the S. S. teacher" was read by Austin T. Kempton, and spoken upon by Rev. H. N. Parry, E. E. Daley (Lic.) and others.

In the afternoon the question of locating the Convention was taken up and discussed. After careful consideration, and in view of the fact that Hants County had already given notice that they wished to withdraw, and form themselves into a County Convention; also that no delegates or letters (up to this time) had come from Halifax and Lunenburg counties, therefore Resolved, that we withdraw from the S. S. Convention of the Central Association and form ourselves into a County Convention, to be known as the "Kings County Baptist S. S. Convention." This was carried by a two-thirds vote. A committee was then appointed to make such changes in the constitution as was necessary.

The model class was conducted by Rev. S. B. Kempton.

The evening session opened with prayer and singing. An invitation was extended to meet with the Sunday school in Kentville next year. This was accepted. The committee of arrangements for next year were: Chairman, the pastor of the Kentville church; other members, S. S. Strong, T. E. Smith, Harding Sweet, Geo. Wallace, A. S. McDonald.

An instructive sermon from the words, "Suffer the children to come unto Me," was preached by Rev. David Freeman.

Touching remarks were made by Revs. E. O. Read, S. B. Kempton and E. E. Daley.

A vote of thanks was extended to all taking part in this convention. A resolution to recommend the adoption of the four-fold pledge against the use of strong drink, tobacco, bad language and improper books was passed, and all Sabbath schools urged to give the pledge a trial. A vote of thanks to the friends entertaining the Convention, and also to the choir, was passed. The treasurer's report received and adopted. Moved and passed that the same officers be retained in the County Convention. Adjourned to meet next year in Kentville.

Austin T. Kempton, Sec'y.  
Upper Canard, Sept. 30.

Circular Letter  
TO THE CHURCHES COMPRISING THE N. S. SOUTHERN BAPTIST ASSOCIATION.

Dear Brethren,—I trust you will indulge me while I call your attention to a theme that touches very closely the present as well as the future prosperity of our denomination, viz: "OUR YOUNG CHURCH MEMBERS: THEIR OPPORTUNITIES AND OBLIGATIONS."

In order to discuss, with profit the graver questions of duty and responsibility in relation to the young, there ought not only to be a mind to think and a heart to sympathize, but a life matured by age and ripened by experience. Although in my case the wisdom born of years is wanting still I am conscious of a profound and deepening interest in the peculiar spiritual needs, perils and possibilities of young Christians.

While Christians, whose lives are meliorated by years of service and enriched with sacred ministries, inspire us with respect and admiration; still we are conscious that in their "case character has acquired a fixedness which diminishes the scope and effectiveness of our influence. There is growth, but it is calm and deep and depends upon inner forces rather than external processes; there is energy, but it needs stimulus more than direction, vitality more than poise. With the young Christian there is a radical difference of condition, involving different methods of treatment. The character of the latter is in its formative state, and may be moulded by skillful hands into "shape and use." Under wise management he may be persuaded to choose the worthiest courses, and to imitate the loftiest ideals; he may be allured by the possibilities of a true life, and convinced that the development of character is the normal purpose of living, and that self denial and self-gratification is what exalts the man and lowers the spirit with freedom.

No more sacred trust could possibly be bestowed upon a church than a number of fresh young spirits full of zeal and ardor, yet requiring the hand of gentleness and wisdom to give purpose and direction to their lives. And yet how seldom is the full value of this trust appreciated; and how often after the first enthusiasm which accompanied their conversion has subsided, does the church forget their needs and overlook their claims for sympathy and instruction. Under such treatment it ought not to be surprising if the ardor of the young Christian should grow cold. Few plants thrive in an ungenial atmosphere, and few souls can preserve their freshness and warmth amid indifference and neglect. The Master's words to Peter, "Feed my Lambs," were not intended for a single disciple or a particular age. They belong to all time and are full of loving admonition to the churches of to-day.

While the churches have an important trust to redeem in the matter of training their young members, the young members themselves possess opportunities for service, and incur obligations that cannot be overlooked without danger to their own spiritual growth and honor to the Master.

The young Christian should improve the opportunities that grow out of his church relation.

Much of that lack of steadiness and purpose, too often found among young Christians to-day, arises from a weak conception of what church life really involves. Anxious friends or over-zealous pastors are in danger of minimizing the responsibilities of church membership, lest the inquiring soul should take alarm at the unwelcome prospect of a practical unromantic career in the quiet, unselfish activities of a Christian church. To regard membership in a New Testament church as an unimportant thing, something dependent upon the convenience or caprice of the individual, is positively dishonoring to Christ and unworthy of a true disciple. Cases are not infrequent where membership in a mere human society has taken precedence of membership in a church of Jesus Christ, thus exalting a weak and perhaps worthless organization above that body which the Scriptures represent as being without a peer on earth or in heaven.

The church is the spiritual home of the young Christian. Nothing else can take its place; and when the spiritual life current throbs healthfully in the soul, the young Christian will realize how indispensable are her solemn feasts to impart tone and vigor to his new nature; and when spirituality wanes and love grows cold, then the old faithfulness becomes irksome and the services of the church are exchanged for others of a lighter kind.

But perhaps matters within the church are distasteful to the young Christian; what then? Simply this, that his tastes are not infallible, and if they were, imper-

fections in the church never justify in stability of the part of individual members. A badly managed campaign never justifies desertion on the part of the troops, nor does an ill-regulated family make it a right and proper thing for some members of the household to advertise family differences by eating at a neighbor's table. If the young Christian expects to find a perfect church, he will be disappointed, but if he ever should find one, they would not receive him into fellowship, as then they would cease to be perfect. Facts go to show that Christians who decline to work at home, are not distinguished for steady or effective service anywhere. When a young Christian develops into a spiritual tramp who begs or steals a precarious morsel at a stranger's board, leaving the responsibilities of church life to other hands, then his days of usefulness are over, and a cypher carved on his tombstone when he dies would about represent his value as a moral factor.

The church is God's appointed agent for the evangelization of the world. It is the offspring of divine wisdom wedded to immortality. Within her borders the young Christian will find ample opportunity for the development of all his powers. In this busy work-day world one does not need to seek far to find work to occupy hands and heart and brain. The world is holding out its myriad hands to the willing spirit. From every point of the compass there come eager voices crying in the wilderness of sin and folly for speedy succor. There are weak and trembling souls to be strengthened by words of gentleness and affection—there are thorny paths along which tired and bleeding feet may be led. There is a territory to be reclaimed, there are forces to be employed,—that territory is peopled with souls and the forces with which we conquer are the twin spirits of truth and love.

But there comes a remonstrance. The young Christian may contend that his duties are very unimportant. They are mostly the little things in the doing of which small credit can be gained. Show us a path that requires courage and fortitude—one that makes demands upon our manhood, and we will enter upon it. Very good. This is precisely what a proper attention to life's details will do. Humility is the crown of all the virtues, and humility can only be gained by sitting at Jesus' feet and toiling in the spot he assigns us. It must be remembered that opportunities are not made to order. They are thrust upon us whether we will or not. They are evolved out of the conditions of life and must be attended to without reference to our likes or dislikes. The sculptor is not responsible for the block of marble upon which he is called to work. He does not quarrel with his material, but wisely makes the best of it. The workman who lays the foundation of the building is just as important though not as conspicuous as the one who paints the dome. "Do good as ye have the opportunity," is a maxim from our Father's directory, and he who honestly seeks to carry it out will not sigh for employment. It may not be of a kind to feed our vanity, but it will chasten and sweeten the soul. The laborer who gleams in the Master's harvest field, must gather the ears wherever they fall.

Every opportunity implies a corresponding obligation. We cannot disregard a cry for help from any quarter without violating binding and sacred laws. We may choose to be deaf and blind to the needs of other, but we are responsible for the neglect all the same. We may decide to murder our hours, but their ghosts will haunt us still. We may conceal our light under a bushel, but the result will be a flame of diminished power. One may neglect his mother tongue till his lips refuse the once familiar words. One may hold his arm in a certain position till the muscles become rigid and the arm a helpless fixture. Similarly we may acquire a certain fixedness of character by repeated neglect of well-known duties. By maintaining a certain attitude of soul the spiritual fibre will refuse to relax, and spiritual deformity becomes the permanent penalty. Thus all the voices that speak to us of God and heaven may lapse into eternal silence. It is the doom of the irresponsible, inactive soul. "From him shall be taken away even that which he hath."

On the other hand the young Christian who drinks in appeals, who responds to obligations, will be rewarded by finding his powers enlarge with every item of service. He will comprehend the deep meaning of the divine words, "Unto him that hath shall be given." He will know the truth of the poet's thought:

Not in the clamor of the crowded street,  
Not in the bustle of the giddy throng,  
But in *solitude* is triumph or defeat.

Obligation is not an abstraction to perplex us, neither does it exist in the mass

to dishearten us. It is separable into infinite units, and thus it is to be met. Every grade of life is thus fitted to provide the willing spirit with such aids to soul culture as his needs require. Obligations are thus in proportion to opportunities and honestly developed powers. Men and women are not hermits. The recluse is a man who repudiates obligation that he may give himself up to a life of selfish and worthless pietism. Emerson says that "man was made for society," and a wiser than the philosopher of Chelsea declares that "No man liveth to himself." Every life has its tendrils. Like the web of a gossamer, they reach out and convey subtle influences to other lives. No life is so weak that it does not help to give direction to the life it touches. The sand is an unstable thing, yet it moulds the cannon ball. Water is a yielding substance, yet it wears the rock and sets the foundation of the hills.

The young Christian, in his home life, should strive to be an attraction and a warning. Naturally, the members of his family study him. If they still see the selfish act, the proud look, the irritable, passionate word, they will form their opinions accordingly. The home is the spot where the real life of the young Christian can be read. It is there where the graces of his character will exhibit their earliest bloom or bloom. If he be cross and unloving in the home circle, if he be fond of gossip and gaiety, he will soon cease to be a light in the home, a help to the church, or a beacon to the world.

The young church member is under obligation, above all, to be guided by principle. This point, indeed, includes all the others. An animal may be governed by passion, a fool by impulse; but a man should have his convictions grounded in principle. The day is gone by when our beliefs might be taken second-hand or pinned to the garment of parent or priest. To be a Christian worthy of the name, the young church member must go to the fountain head, and make himself acquainted with truth as the Bible teaches it. To be ignorant of the Bible in this age of free thought and infidelity, is not only a calamity, it is a crime. Our Baptist youth should become filled with New Testament teaching, and then there would be little danger of their sympathies running away with their judgment. Let the young Christian hold with affectionate regard the image of Christ wherever he sees it; let him not cease to love the followers of the Lord by whatever name they may be known; but let him never renounce one atom of truth to make the very best of them love him. To be attached to one's own church is not narrowness; to be devoted to one's own denomination is not bigotry. If it be, then may narrowness and bigotry of this particular type more generally prevail among our young church members.

Surely the remark that we too often hear, "Oh, it does not make any difference what church one belongs to," is not the product of settled principle. No doubt it is intended to be a kindly expression of Christian sympathy for all evangelical denominations; but in reality it is a loose form of liberalism which is never appreciated by any. It does make a difference what church one belongs to. If our young church members do not believe that the Baptist denomination represents more New Testament truth than any other body, then they are acting inconsistently and dishonestly in continuing their connection with them. But if they claim that the balance of truth is with us, then they dare not do otherwise than place themselves where truth is the largest and fullest. Let no young Christian fancy he will gain friends by repudiating or belittling his principles. A friend so gained will be no strength, but rather a weakness. The man who would influence us to give up our principles to conciliate him, will not respect us after we have made the sacrifice, neither will he be worthy of our respect after we have won him.

Our Baptist history, with its record of sacrifice and holy service, ought to be inspiring to our young people. They will find that ours is not a mushroom faith that, like Jonah's gourd, sprang up in a night and withered with the first east wind; but it is as old as christianity, and supported by the weightiest and firmest evidence. They will find that scholars of almost every creed and nation witness for us unasked. They will find that truths for which our fathers shed their blood like water are now the common property of christendom. They will find that Baptist principles are so rapidly extending as to justify the belief that in the years to come, wherever the Bible is known and honored, these principles will be accepted as its true interpretation.

J. A. Foss.

W. B. M. U.

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

Introduction of Christianity into India.

Danish and German Missions.—In the first part of the 18th century, Dr. Lutkins, one of the chaplains to the King of Denmark, placed before him the necessity of sending the gospel to his subjects in India. The King at once favored the project and directed Dr. Lutkins to procure measures for sending out missionaries immediately.

Two young men of learning, zeal and fervent piety, students of Halle, Germany, were found ready to enter upon this work. Ziegenbalg and Plutchen sailed for Tranquebar on the Coromandel coast, in 1705. A mission was established here, and this movement by the Danish Government is regarded as the beginning of protestant missions in India (though previous to this, some of the Dutch missionaries in Ceylon had visited the Dutch possessions in Tuticorin and Nagapattam, but their labors were confined to their own countrymen and native Christians).

These brave young men soon found the way was paved with difficulties. Before they could hope to accomplish work they must have a knowledge of the Tamil language, and to this the natives objected. Nothing more than a colloquial use was permitted to Europeans. After some struggles were encountered, they secured the services of a young Brahmin teacher, but this course was soon discontinued. By the violent persecution of his enemies, pursuing him from place to place, and at last of accusing him before the Rajah, as betraying their religion and revealing its most sacred mysteries to the missionaries, he was obliged to desert from teaching. The Rajah loaded him with iron and had him imprisoned many months. Ziegenbalg and Plutchen then saw an opening for Christian work with their own countrymen, and one service a week was given to them. Some of the Europeans had slaves, and by getting permission from their masters, "two hours daily were devoted to the instruction of these poor outcasts." In less than a year five of these slaves of Danish masters were brought to Christ. After overcoming the obstacles of the first year, they labored with such encouragement for a year or two. A church was erected, and at its dedication they preached to a crowded congregation of Christians, Hindus and Mohammedans, in both Tamil and Portuguese, and many were led to abandon heathenism as a result of the work. But this success was soon followed by rigid persecution, and not from the natives either. From the first the Europeans were hostile to the mission; they regarded the enterprise as absurd and visionary. In defiance to the King of Denmark, Ziegenbalg was imprisoned by the governor, a Norwegian, and kept in close confinement four months, being deprived of intercourse with his friends, or the use of writing material.

When the time of freedom came, he found many of the converts scattered by the persecution and terror. Some were in prison, others banished, some cruelly treated, and some put to death. Even this did not discourage these devoted servants of God; undaunted they toiled on. In three and a half years after their arrival, the native Christian community numbered 160 persons. About this time Grandler, a man of kindred spirit, joined the staff of workers and was associated with them in the translation of the New Testament, and also in the printing of thirty-three works, including a dictionary. On account of ill health Ziegenbalg returned to his native land in 1714. Although he was absent from the foreign field, he was not absent from the work. It is said "he preached to vast crowds, kindling by his presence the zeal of all mission friends, and moving his audiences as he would by his glorious appeals, kings, princes and prelates gave liberally to the cause." The king of Denmark, who originated the mission, took a continued interest in it, and George I. of England assured the missionaries of his interest in their work, and aid from various sources was sent to them. Ziegenbalg returned to Tranquebar, but his labors were of short duration. At the age of thirty-six years, after spending thirteen years on the mission field, God called him up higher. Previous to Ziegenbalg's return to Germany, Plutchen went thither to place before the king of Denmark the trouble the missionaries were suffering from the Danish governor. During the absence of these two men Grandler conducted the mission. For eleven years this faithful man labored for the conversion of the heathen to Christ. One year after the death of Ziegenbalg, his useful and active life was closed on earth to develop the glorious life beyond. They both lie buried in the mission church, opened three years before his death. "Small marble slabs in the walls bear brief inscriptions to their memory."

(To be continued.)



BAPTIST S. S. ASSOCIATION SERMON.

BY REV. J. W. BANCROFT.

(Published by request of Association.)

"The church which was in Jerusalem."

The central thought of Old Testament teaching was the coming of the Messiah. Around this central thought all the grand thoughts of inspiration cluster and crystallize.

The hopes of God's ancient people centre in Him. He is to be their Redeemer, and with longing eyes they look for His appearance. His advent is the grandest event in the history of the world.

What was the nature of a New Testament church? It was a local organization, complete in itself, owing its origin to Christ, receiving its authority from Christ, recognizing Him as its head, and owing allegiance only to Him.

These references indicate the fact, that these churches were local, and independent of each other. In each case the gospel was preached, its teachings received, believers baptized, and organized into churches, which were endowed with the highest authority God has conferred upon men.

The language indicates very clearly the position which the members of the church of Ephesus occupied in the mind of the apostle. He speaks of them as those "that are sanctified in Christ Jesus, called to be saints."

The church in Jerusalem was a spiritual body, composed of those only who professed to be believers in Christ. The apostles recognized no other organizations, as having authority to do the Lord's work in the world.

Another noticeable fact is that as soon as faith was possessed, baptism followed without delay. As soon as the scales fell from his eyes, although he had been circumcised, arose and was baptized. The question arises, What was the act of baptism? Was it a definite act, always to be performed in the same way, or could it be administered in several ways, and be equally valid?

Let us note some of the descriptions given of baptism. According to Matthew, John baptized "in Jordan," and according to Mark, "in the river of Jordan." In the Gospel of John 3: 23, we read, "And John was baptizing in Enon, near to Salim, because there was much water there."

The question arises, What relation did New Testament churches sustain to each other? While independent of each other, so far as organization and authority is concerned, there was a strong bond of union existing between them. The same gospel had been instrumental in their salvation. They had been enlightened by the same truth, regenerated by the same Spirit, and sanctified by the same life.

The meaning of the Greek word used to denote baptism is important. Baptized is the word invariably used by the inspired writers to describe the act of baptism. Its meaning then should settle forever what is meant by baptism. All standard Greek lexicons agree that it means to dip or immerse, but they never give us a meaning to sprinkle or pour.

The question, What is a New Testament church? we may answer by giving Dr. Ripley's definition of a Christian church. He says, "A Christian church is an association of believers in Christ, who have been baptized on a profession of their faith in Him, and by their voluntary consent, yet in subjection to the will of Christ, whose authority each

member acknowledges, have united for the observance and maintenance of the Christian religion, their mutual spiritual benefit, and the extension of the gospel as a converting and saving power."

Having defined what a New Testament church is, let us inquire, What was its origin? It owed its origin either directly to the instructions given by Jesus to the apostles and disciples before His ascension; or to Him at Pentecost, as the Spirit revealed His will to them respecting the establishment of His church in Jerusalem. A New Testament church, then, is a divine institution, having a divine origin; it is the embodiment of divine wisdom, established by God for the furtherance of His cause in the world.

Following the apostolic injunction, repentance, faith, baptism, and church membership were duties enjoined upon every one. The gospel was to be preached, believed, obeyed. Those who received the truth were to be organized into churches, having the same nature and constitution as the divine pattern.

What was the nature of a New Testament church? It was a local organization, complete in itself, owing its origin to Christ, receiving its authority from Christ, recognizing Him as its head, and owing allegiance only to Him. That it was local rather than provincial, or national, is clearly shown by the references made to individual churches, as the church at Antioch, "the church which was in Jerusalem," "the church of God which is at Corinth," "the church of the Thessalonians," and the churches of Judea, Galilee, of Galatia, and of Asia.

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righteousness. The immersion of the believer in water presents to the mind a beautiful symbolic picture of the meaning of the act of baptism. None of the things which are done by men have any such significance.

We are forced, then, by the description given us of the act of baptism, by the meaning of the Greek word used, and by the symbolic meaning of the act, to believe that baptism in the New Testament means the immersion of a believer in water, into the name of the Father, and of the Son, and of the Holy Ghost. Paul says, in Gal. 3: 27, "For as many of you as have been baptized into Christ have put on Christ." Here the apostle couples together baptism and a vital union with Christ. Baptism was the act by which a believing soul professed his attachment to his Saviour.

The second ordinance enjoined upon His church was the observance of the Lord's Supper. The act of baptism was expressive of the entrance of the individual upon a new life. The nature of baptism indicates that it is an act to be submitted to but once. The Lord's Supper is a commemorative act, intended to keep the memory of His people of the great facts in connection with the death and sufferings of Christ in behalf of sinners. It was to be frequently observed by His churches, to remind them of the fact that a great sacrifice was made in order to secure their salvation.

The mission of a New Testament church is indescribably grand. To be one with Christ, united to Christ, receiving life from Him, living members of His body, animated by His spirit, enlightened by His truth, inspired by His love, under His leadership honored with His presence, kept by His power, sanctified through His truth, saved by His grace, and called with a holy calling to labor for Christ, is the position which the members of such a church claim to occupy. Church membership means much; it involves the most solemn obligation to love God and keep His commandments, and affords the grandest opportunities to work for Christ.

The church is twofold, pertaining to themselves, as an organized body, and to the world. She is to use faithfully all the means which God has ordained for the promotion of a true, vigorous, spiritual life among her members. In order that as a body they may live in Christ, exemplify the principles of righteousness; have power with God, and power with men. Church life has been called eternal life at school. The mission of the church is to train men for heaven, or to tempt them to hell, in order that they may glorify God. She is to receive the truth, love the truth, teach the truth, and live the truth. She is to receive, observe, and maintain the ordinances in all their primitive simplicity and beauty, and with all their wealth of meaning, as they were given by Christ. She is to be loyal to God, to truth, and implicitly to obey all His commandments.

The Bible and the Bible only is to be her guide. The service in which she is engaged is consecrated, holy, and divinely appointed. On the part of her members, of all they have and are to the service of God. The church is to be a centre from which holy influences are to go forth, a sun which will shed the light of truth on all around, and by its genial influence awaken desires after holiness.

The church is pre-eminently to possess the Spirit of Christ, and like her Lord, her sympathies are to be as broad as the world. He came to seek and to save the lost, to enlighten those who were in darkness; to liberate the captive; to rescue the perishing from the wrath of God. Wherever men are found living in sin, there she has a mission. The great work laid upon her is the evangelization of the whole world. When persecution arose, the church in Jerusalem was scattered, and everywhere they went they preached the gospel; men and women were born into the kingdom, and organized into churches which became centres of missionary influence, and were fired with a holy enthusiasm to preach the gospel to the regions beyond. The leaven must work; wherever the Spirit of God reigns in the hearts of men, there a missionary spirit is begotten.

The great mission of the church of Christ on earth is to preach the gospel to every creature. God has assigned them and spake unto them, saying: "All authority hath been given unto me in heaven and on earth, go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." Matt. 28: 18-20.

Could anything be grander than the commission given by Christ to His disciples, to His churches in all ages of the world? Could a more solemn obligation be laid upon them by their risen Lord than to disciple all the nations of the earth? In order to disciple all the nations, the gospel must be preached to them. When will the churches of Christ awake to a sense of the full measure of the obligation laid upon them in this great commission; to the greatness and grandeur of the mission Christ has given them? When will they be made to realize that hundreds of millions of the following generations are going down to eternal death simply because of their indifference to the fact that the churches commissioned by Christ to give them the gospel, have been slumbering in forgetfulness and sin; have failed to do the work assigned them by their Saviour?

Will not the churches be held responsible for the blood of the millions who are perishing, because they have proved false to the sacred trust committed to them? Is it not high time that the churches of Christ everywhere should be awakened from their slumber, and be made sensible of the full measure of the obligation resting upon them to give the gospel to the whole heathen world? Is there not imperative need that the great commission should be pronounced in tones of thunder in the ears of all the

churches; that an earnest effort should be put forth to make them see and feel as never before, the nature of their obligation to God, and to the world? Is there not an urgent demand for more prayer, for stronger faith, for a recognition of the fact that all the treasures of earth belong to God; that He requires His people to lay their possessions, as well as their talents, upon His altar? When the fact is recognized, that the gold and the silver belong to God, will there not be a mighty change in the world? Then the treasures of the churches will be filled with the willing offerings of God's people.

The day is approaching when this grand commission will be fulfilled. The command will be obeyed, for the Lord himself has said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and they shall be baptized: and he that believeth shall be saved, and he that believeth not shall be condemned." If all the world is to become guilty before God, and if the great multitude of the saved are to be "redeemed out of every kindred and tongue and people and nation," it is to be by the proclamation of the gospel to the whole world. Hence the church is to be diligent to secure the privilege God has conferred upon His churches, of engaging in the work of missions.

The ultimate triumph of the truth is assured. God has said, "I will send My Spirit, and He shall testify with My mouth; it shall also return unto Me, and it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 61: 1. "He, O Lord, shall see of the travail of his soul, and shall be satisfied." Isa. 53: 11. The kingdoms of this world are to become the kingdoms of our Lord, and of His Christ; and He shall reign forever." Rev. 11: 15. God has promised to give to His Son, the heathen for His inheritance, and the uttermost parts of the earth for His possession.

If the work laid upon His churches is great, the promises He has given are grand and inspiring, giving the strongest assurance of the ultimate triumph of the kingdom of Christ. The future of missions is just as bright as the promises contained in God's Word. If God's people will but carry out the requirements of their commission, the day will be hastened when the whole world will be redeemed to Christ. Let the gospel be preached just as it is given in the commission. Let the order be noted and strictly followed: First, disciple, then baptize, and instruct them in all the laws of the kingdom. That they are to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, proves beyond the shadow of a doubt, that by regeneration they had been brought into a vital union with Christ, and in their baptism professed the reality of the change which had been wrought within them. The disciples of Christ were believers in Christ. The teachings of Christ and His apostles are in perfect accord with the teachings of their baptism. "Teaching them to observe all things whatsoever I have commanded you." A profession of faith in Christ was to be followed by thorough instruction, in all that the Lord required of them, and implicit obedience to the divine will.

So far as the churches are concerned, the presence of Christ and the converting power of His Spirit, are conditioned upon obedience to the divine commands. The success of all human effort in the cause of Christ, will depend upon our loyalty to truth. All the churches need to be imbued with the spirit of this grand commission. There is little room for doubt that those views of truth and departures from the truth are crippling the power of the churches of Christ on earth. They seem to forget that there is a divine order in the gospel system, which is essential to make it the power of God unto salvation. The fact, that the church is a divine institution, seems to be ignored by many who claim to be the followers of the Saviour. Almost any organization which pleases the fancy, is accepted instead of the church which Christ has ordained. Societies are multiplied, which claim to do the work of the church, and it matters not how destitute they may be of a true Scriptural basis, there are many who are ready to applaud and join with them. In the multiplicity of organizations, the minds of God's people are distracted, turned away from the divine plan, from the mission of the churches which Christ ordained to do His work in the world, robbed of their power, rendered weak when they should be strong.

Is there not in all this an impeachment of the divine wisdom, a violation of divine law? The churches of Christ, modelled after the New Testament pattern, are the divinely appointed organizations for preaching the gospel to the nations of the earth. When the churches occupy the position God has assigned them, and do the work Christ demands of them, the blessing of heaven will rest upon them. Pentecostal seasons will be enjoyed; multitudes will be brought to bow before the mild sceptre of the Father, and the crown of the Saviour Lord of all. God will abundantly bless His people when they do His will. "It is not by might nor by power, but by My Spirit, saith the Lord of hosts."

There needs to be a return to the primitive simplicity of the gospel plan in all the departments of Christian effort before the great commission will be fulfilled. Societies may be good, but they cannot do the work which Christ has assigned to His churches. Church members should be taught to work in the church, to do all their work for Christ under the direction of the church, that this divine institution affords the grandest sphere to work for Christ, and is infinitely superior to any mere human organization. Is it not passing strange that members of the churches of Christ should choose to organize themselves into societies which are independent of the church, and work in them rather than in the church. Are they not violating the solemn covenant into which they have entered with God and His people? Is not the lack of funds for carrying out the great commission due largely to the fact that scriptural methods are not followed by the churches? Should they not join upon their members the duty of contributing of their means systematically, and in proportion to their ability, every week for the Lord's work? Should not the churches direct and control all the efforts put forth to raise funds for the carrying out the great commission, and hold, subject to their order, the funds which are raised? We believe the following out of the divine plan would re-

sult in an abundant increase of funds for all departments of Christian work.

Until it can be shown that men are wiser than God, it will be safe to follow the divine plan, in seeking to evangelize the world. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6: 16. Let our efforts be put forth in harmony with the divine mind, as revealed in His own Word, and all the power of the Omnipotent Father is pledged to make them effectual in accomplishing the purpose of Christ in the salvation of the world. It is not societies that are needed, but that the churches of Christ be imbued with the divine Spirit, working in harmony with the divine will, for the accomplishment of the divine purpose, to redeem the world to Christ.

We Baptists believe that God has given us an important mission in the evangelization of the world. A mission which no other body can accomplish for us. Let us be loyal to our principles, follow closely the methods recognized and approved by Christ and His apostles, and our labors will be crowned with abundant success. Truth will triumph, and God will be honored in redeeming the world from sin.

May God hasten the day when it shall be said, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 34. Again, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 10-11.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Fourth Quarter.

Lesson III. October 20. 2 Sam. 1: 18-29. DAVID'S THANKSGIVING PRAYER.

GOLDEN TEXT. In everything giving thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. 5: 18.

EXPLANATORY. I. DAVID'S GREAT DESIRE. David, in his magnificent palace of cedar, could not enjoy it with a peaceful conscience, and happy heart so long as the house of God was but a tent (7: 2). It argues ill for a people when the private dwellings are rich and the house of God poor. It was a noble desire, the perfecting the religious work he had already begun.

II. THE PROMISE. The prophet Nathan struck the prophet Nathan very favorably, but the next night he had a revelation from God forbidding David to carry out his design. The reasons were probably (1) the temple was to be a type of the church of God, a kingdom of peace, while David was a man of war (1 Chron. 22: 3, 28: 3). (2) The kingdom was not yet sufficiently established to allow David to take so much time and thought from its organization and conquests as would be required to build such a temple. (3) The temple could be built much more magnificently by David's son in the peaceful times which David, as warrior and statesman, would bring to the kingdom. (4) It would require all the time, and skill, and wealth of David's reign merely to prepare the materials for the temple.

III. THANKSGIVING. What a person most heartily thanks God for tests his character as with Ithuriel's spear. 18. Then went King David in to the tent where the ark was. And sat before the Lord. So Moses said, Ex. 17: 16. It does not necessarily follow that the prayer was uttered sitting. David may have sat down to meditate, and then rose up to pray.

(1) BECAUSE THE BLESSINGS WERE GIVEN TO ONE UNWORTHY OF THEM. Who am I? Only he who believes in the true God knows what genuine humility is. To him the contrast between the almighty and holy God and a weak, sinful atom of humanity, is too overwhelming. O Lord God. The divine name is here printed with the word God in small capitals. This is always done in the authorized version wherever it stands for Jehovah in the original. And what is my house? descendants.

(II) FOR PROVIDENTIAL GUIDANCE IN THE PAST. That thou hast brought me hither. All he is and all he has he owes to God.

(III) FOR FUTURE HOPES. 19. And thou hast yet a small thing in thy sight. Not in David's sight but in God's, and in comparison with the still greater things promised. But thou hast spoken also of thy servant's house for a great while to come. even forever, and with a glory far beyond David's highest thoughts. The kingdom for 40 years was a small matter compared with the everlasting kingdom of "David's greater son." His life sent a benediction down the eternal ages. What greater blessing than to have an influence for good that is without end? And is this the manner of man. Rev. Ver. reads, and this too after the manner of men: as man speaks to man, or would confer a favor on another man.

(IV) FOR GOD'S UNSPEAKABLE GOODNESS. 20. And what can David say more, etc. Words are utterly insufficient to express the feelings of his heart. But God knew what was in his heart. 21. For Thy word's sake. Because God had given His promise. And according to thine own heart. The gift in its largeness and blessing, partook of God's own infinite nature. It was far-reaching beyond not merely the gift, but even the conception of man.

To make thy servant know. Not only to do them, but also to reveal them. 22. Wherefore thou art great. This wonderful gift, and the vision of it, testified the greatness of God. No miracle of power, not even the measureless creation with its infinite number of worlds shows the greatness of God so much as does His goodness and love in the redemption of man, and the everlasting kingdom of His saints.

(V) FOR GOD'S REDEEMED PEOPLE. 23. And what one nation in the earth is like Thy people. God's people were a peculiar people. (1) They were God's people, serving and worshipping Him, guided and blessed by Him. (2) They were a redeemed people, whose God had redeemed them from the bondage of Egypt at great cost, as He now redeems His people from the bondage of sin. (3) They manifested to the rest of the world God's goodness. And to make Him a name. Not that "He might for himself enjoy the praises of men," but that He might express His goodness and make known His love, so that all the world might see it and be drawn to Him, to love Him and to become His people. (4) To do for you (rather, them) great things and terrible. Such as the plague upon Egypt, the path through the sea, the law from Sinai, the crossing of Jordan, the possession of the Land of Promise.

(VI) FOR THEIR EVERLASTING KNOWLEDGE. 24. For Thou hast affirmed to thy people. Renewed the promise, as given in Nathan's message to David (vers 12: 16). A people unto Thee forever. True of the natural Israel in a measure "for they still exist, though scattered and peeled; and there are many glorious promises yet to be accomplished in them and for them." But completely fulfilled only in the kingdom of Christ whose people are children of Abraham by faith. And thou, Lord, art become their God. It may be asked, Was not He a God to all nations? Yes, as to His power and providence. But only to Israel was the fulness of His Godhead. His love, mercy, justice, long-suffering, faithfulness displayed.

IV. PRAYER. 25. And now: in view

of all God had promised and done. Establish it for ever. Carry out the promise. Not that David doubted, but he expressed his desires and hopes.

26. Let Thy name be magnified for ever. So we are taught to pray in the first part of the Lord's prayer. The honor of God was dear to David's heart. And the more God's name (i. e., his real nature expressed in action and word) is magnified, the more the world is blessed.

27. Hast revealed. True prayer is founded on the promises. I will build thee a house: a family, a dynasty, culminating in His-Son Jesus, the eternal King.

28. Thy words be true. David believed God and rested upon the promises. Note in this prayer: (1) David's humility; (2) his gratitude, his thankful spirit; (3) his faith in God's promise; (4) his wide reach; (5) its earnestness.

THE ANSWER. Vastly beyond what David asked or could even imagine. The posterity of David could only last forever by running out in a person who lives forever; i. e., by culminating in the Messiah, who lives forever and of whose kingdom there is no end. Soon after Christ's death, the authority and almost existence as a separate nation was taken away from the Jews, at the destruction of Jerusalem; but before this Christ set up His kingdom, which was David's kingdom. The kingdom of God, in a kingdom was at that time the visible kingdom of God, in the world. And thus David's kingdom, through his descendant and heir, still continues, and will abide forever, bringing all nations and peoples under its sway, and more than realizing all the visions of glory which filled the Jewish heart.

Geraldine's Venture.

BY MARGARET E. SARGENT.

Geraldine Beach sat in her favorite nook, watching the passers-by. Many of these, looking up, thought what a pretty picture the child made among the flowers and birds in the bay window, the deep red rose curtains just beyond showing in relief against her golden hair. Nobly sat the ivory crutches, with their silver tips, and a ragged girl, going slowly by, carrying a covered basket, glanced wistfully up to the window, wishing that she might see the room in which that other fortunate girl, about her own age, was warm and bright. The ladies in the street, which was just beginning to threaten. The ragged girl's name was Maggie. She had red cheeks, rough little red hands, and a merry look in her blue eyes, for all her acquaintance with poverty.

"Oh, but she's the daisy!—isn't she, now?" said Maggie to herself, shifting her basket from one tired arm to the other. "An' it's meself would like to go intil that foine house, and maybe sell the pretty little lady some of the mother's cakes. But how's it to be done?"

The ladies in the street, which was just beginning to threaten. The ragged girl's name was Maggie. She had red cheeks, rough little red hands, and a merry look in her blue eyes, for all her acquaintance with poverty.

"What have you in your basket?" was a friendly inquiry, spoken in tones so animated that the ragged girl would have guessed how weary Geraldine was of having nothing to do except sit in the window this chilly day.

"Cookies and gingerbread," was Maggie's reply. "Mother makes them. She was a cook before she was married. They are really good, miss. Won't you buy some, please? Try a cookie, and see whether you don't like it."

And coming closer, Maggie for the first time caught a glimpse of the crutches, and saw that the rich girl with the pretty hair and the dainty dress was lame. "Well, well! Maggie wouldn't have changed places. She enjoyed life, notwithstanding its hardships, and liked to run about on her own sturdy feet."

The two girls were presently chatting gaily, when the door opened and a young lady came in.

"Whom have you here?" she asked. "But before Geraldine had time to answer, she exclaimed: "Why, Maggie McCarthy! It's not you; is it dear? Dina, this is one of my little mission girls. I've had the class only a week or two, and am hardly acquainted with the girls as yet; but this is one of the dearest of them. I am glad to see you Maggie; and I'm coming to visit your mother."

A little later, her basket visibly lightened, and she had bits of silver in her purse, Maggie ran merrily homeward. She fairly flew through the alley and up the stairway of the rear tenement in which she had her home, calling with all her might:

"Mamma! mamma!"

"What, Maggie?" said a neighbor, putting out a white-capped and filled head from her door. "Yer mother's not at home the night, and ye needn't be stirring up the house at this rate."

"Mamma not home yet!" said Maggie, amazed. "Then she's kept late at the place where she's at work to-day, an' it's meself that'll go after her this natant. Poor mamma! She'll be glad to hear what a good day I've had."

And Maggie ran off as fast as her feet could carry her. But when she arrived at the house where her mother was employed as a laundress, her heart fell with a thump; for Mrs. McCarthy had been gone two hours or more, and nobody knew anything about her. Poor Maggie was wild with anxiety. She did not know where to look nor what to do, and the kind people in the house were as anxious as she was herself. Finally, an hour after bedtime, the big policeman whose beat was near the head of the court, came along, rapped at the main door, and said:

"Tell Mrs. McCarthy's little girl that her mother's in the hospital, an' she's right, only she fell down and broke her hip as she was coming home to-day. I've just had word."

Now I am coming to Geraldine's venture. Two days after the evening of Mrs. McCarthy's fall on the slippery sidewalk, it was a very sorrowful and anxious little face which confronted Miss Beach, Geraldine's sister-teacher, in the mission class. She would hardly have known Maggie McCarthy with that new expression on the rosy care-free face. In a talk after school, the child's trouble was all told. It would be weeks before Mrs. McCarthy could come home, months before she could work again. In the meantime Maggie wanted to keep the little home till mamma was able to come back.

She had a plan. It was a wise one for such a little heart. If she could go on selling her cookies and gingerbread on the square as usual after school, and could supply her mother's regular customers, she was sure she could pay the rent. Then, for odd jobs of scrubbing, carrying the baby, and doing what she could to help them, the neighbors between them would give her enough to eat.

It came to my mind that story the superintendent told about Eliza, fed by the ravens, and I thought the Lord could feed me, teacher," she said, very simply.

The weak part of the plan was in its most important part. The cookies and gingerbread, Miss Beach suggested to come from? Maggie shook her head.

"My customers won't look at baker's stuff," she said.

"We will think what can be done," the young teacher replied.

Meanwhile she took Maggie home to tea.

What a treat to the forlorn child was that Sunday evening hour in Geraldine's room,—the quiet talk, the song, the little prayer before she was allowed to go home! But she had opened her eyes very widely indeed when the crippled girl, a new light in her face, said:

"Bring your basket to-morrow, dear, at half-past four. The cooking-class girls and I together will see that you have cakes enough to fill your orders. It doesn't matter if flour has gone up, as you say; I've got some money that is all my own, to do as I like with, and I'll set you up in business till your mother is well, and keep you stocked with goods."

Such cookies and gingerbread, brown, toothsome, and crisp, as went into Maggie's basket that day, would have tempted any epicure. The cooking-class girls were fitted with zeal, and entered into the work as if it were play, counting Maggie's gains with great solicitude till they were sure the needful six dollars for the rent had been secured. The poor mother, lying helpless in the hospital, had a great load lifted from her heart, and, notwithstanding her hurt, which healed slowly, she took a good rest,—such a rest as she had not had for many a long year.

One good effect of Geraldine's venture had not been anticipated. When foolish men, trying to stir up strife between one social rank and another, came to Goodie's Court, they met a cool reception there. The hard-working men and women who knew how the widow McCarthy's roof had been kept over her head that long winter, when she could do a "hand's turn," were not willing to hear abuse of the rich.

"Sure," said one sensible man, "them rich men's daughters worked like bees to help Maggie pay the rent."

It was an unanswerable argument on the side of good feeling.

And Geraldine's venture brought a blossoming to her pale cheeks, and the tap of the ivory crutches was like music in her father's house.—Sunday School Times.

Monosyllables.

The question was raised in a circle of friends whether one could write or speak a connected sentence of any length using only monosyllables, when a lady presented the following lines:

WHAT THOU WILT. Not what to me seems good, Not what my choice would be; I dare not ask for these, Lord, when I plead with thee, But give what to thy mind seems best, And let thy love not grant the rest.

Not heaps of gold in store, Not health or friends or fame; I dare not ask for these, Though sought for in Thy name, Save as 'tis sure such gifts would be laid at Thy feet in love to Thee.

My heart is full of needs, My wants reach out to Thee; I only plead Thy will, Thy word of grace to me. Take from my heart its load of guilt, Then give me, Lord, what else thou wilt!

C. C. RICHARDS & CO. Gents.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain and discomfort, and tried numerous remedies. My wife advised me to try MINARD'S LINDIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks. These facts can be verified by numbers of people in this town.

CHARLES PLUMMER, Yarmouth.

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ROBERT R. J. EMMERSON, Sackville, N. S., August, 1888.

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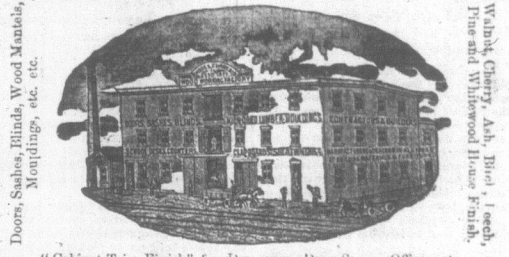
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In the Baptist Review of July is a notable article on the Anabaptists of Switzerland, by Dr. Schaff, which is of special interest to us as Baptists. In his opening paragraph he sweeps aside the statements of men like Dr. Dexter, who have sought to make the Anabaptists of Munster the representatives of all who bore the name, in Reformation times:

The history of the Anabaptists of the Reformation period has yet to be written from an impartial, unsectarian standpoint. The polemical attitude of the reformers against them has warped the judgment of historians. They were cruelly treated in their lifetime by Romanists and Protestants, and misrepresented after their death as a set of heretical and revolutionary fanatics who could not be tolerated in a Christian State. The excesses of a misguided faction have been charged upon the whole body. They were made responsible for the Peasants' war and the Munster tragedy, although the great majority of them were quiet, orderly and peaceful citizens and would rather suffer persecution than do an act of violence.

In this he but follows Dr. Ludwig Keller, who, as custodian of the archives at Munster, has had the very best opportunity to study the whole question from original sources, and who has published two elaborate works on the subject. This German layman has made all who love the truth, but especially all Baptists his debtors, by his long and patient researches.

The different views and aims of the Reformers and Anabaptists are well stated in the following:

The Reformers aimed to reform the old church by the Bible; the Anabaptists attempted to build a new church from the Bible. The former maintained the historic continuity; the latter went directly to the apostolic age and ignored the intervening centuries as an apostasy. The Reformers founded a popular state church, including all citizens with their families; the Anabaptists organized, on the voluntary principle, select congregations of baptized believers, separated from the world and from the State.

From the standpoint of to-day, few evangelical Christians will deny that the Anabaptists are right, with this reserve in Dr. Schaff's statement, that the Anabaptists regarded as an apostasy only that part of the belief of after ages which was to conflict with that of the apostles. A church made to include all in a State, and, for that reason, under State control, has as little in history as in the New Testament, to favor it. The Anabaptists of the sixteenth century were sixteen centuries too late or two or three centuries in advance of their age.

For these views they were persecuted unmercifully by both Reformers and Romanists, and hosts of them perished heroically for conscience sake. Luther had so little appreciation of their heroism that he called them martyrs of the devil.

The question of baptism was not the starting point of divergence between Reformers and Baptists. In their attempts to establish a church composed of believers alone, they found themselves face to face with infant baptism. Baptism introduced into the church, of that they had no doubt; but if all were to be baptized in infancy, then all were to belong to the church, and they could not restrict their churches to real believers without a rejection of a Scripture institution. They found, also, that the descriptions of a church, in the New Testament, as plainly ruled out those that infant baptism would bring in. This led to a study of the whole subject, and they became convinced that infant baptism, which brought such conflicts, had no Scriptural support. As Dr. Schaff says:

The first and chief aim of the Anabaptists was not (as is usually stated) the opposition to infant baptism, still less to sprinkling or pouring; but the establishment of a pure church of converts in opposition to the mixed church of the world. The rejection of infant baptism followed as a necessary consequence.

He adds in another place: "The mode of baptism was no topic of controversy, because immersion was extensively in use, and decidedly preferred by Luther and other Reformers as the most expressive and primitive (though not the only) mode." It is even true that the early Anabaptists, in their absorption in the greater question of infant baptism as involved in that of a pure church, sometimes practiced sprinkling and pouring.

After referring to the sufferings of the Swiss Anabaptists, Dr. Schaff proceeds: "In Germany and in Austria the Anabaptists fared worse. The Diet of Speyer, in April, 1529, decreed that 'every Anabaptist and rebaptized person of either sex be put to death by sword, or fire, or otherwise.' The decree was severely carried out with the exception of Strasburg and the domain of Philip of Hesse. Hubscher was burnt at the stake. The most blood was shed in Roman Catholic countries. Hubscher was burnt at the stake in Vienna, March 10, 1529, and his wife drowned in the Danube three days afterwards. "In Tyrol

and Gorz," says Cornelius, "the number of executions in the year 1531 reached already one thousand; in Ennsheim, six hundred. At Linz seventy-three were killed in six weeks. Duke William of Bavaria, surpassing all others, issued the fearful decree, to behead those who recanted, to burn those who refused to recant, throughout the greater part of Upper Germany the persecution raged like a wild chase. The blood of these poor people flowed like water, that they cried to the Lord for help. But hundreds of them, of all ages and both sexes, suffered the pains of torture without a murmur, despised to buy their lives by recantation, and went to the place of execution joyful and singing psalms."

Such records may well help to make us prize all the more the doctrines which have had such a baptism of blood. 'May the example set us by our forefathers also incite us to a sturdy loyalty to all the truth. If in any place, Baptists have to suffer for their principles, let them know they are not the first who have had this experience, and let them be glad to take their place in the long line of those who have made trial of all kinds of hardships and all kinds of deaths for the sake of the truth of Christ. They may then hope to help do for the future what our denominational sires have helped do for the present, as declared by Dr. Schaff.

The blood of martyrs is never shed in vain. The Anabaptist movement was defeated, by fire and sword, but not destroyed; it revived among the Menonites, the Baptists in England and America, and more recently in isolated congregations on the Continent. The question of the subjects and the mode of baptism still divides the Baptist from the Pedobaptist churches; but the principle of religious liberty and separation of Church and State, for which the Swiss and German Anabaptists suffered and died, has left its imprint upon the course of history, has triumphed in America, and is making steady progress in Europe.

AN INDIGNANT CRITIC.

The following letter was received some time ago. We did not publish it before, because of want of space. It is published now; because the editor does not care to hide behind his prerogatives to escape scourging:

SHEFFIELD, ENGLAND, July 30, 1889.

The Roman Catholic church seems, for some time past, to have been occupying a good deal of your attention, and whilst I do not propose to attempt any refutation of the many charges you have brought against her, yet there are two points on which I desire to make some few observations.

(1) I submit that it is equally opposed to the law of Christian charity and to the principles of religious liberty, to hold up any man's religion to contempt in the manner that you do; and such conduct is more unpardonable when displayed in the columns of a paper representing a body which claims to have attained to a high state of Christian excellence, and has in the past unambiguously stood in front of the battle for religious liberty.

I have noticed that you ridicule the Pope, the acknowledged spiritual head of 250,000,000 of people, one whose personal qualities alone have won for him the respect of the whole civilized world. You endeavor to stigmatize the Catholic church with the reproach of intolerance, to impute base motives to the supporters of her most sacred institutions, to cast doubt on the morals of her priests, and to throw open your columns freely to irresponsible correspondents, some of whom go so far as to question the right of Catholics to be regarded as part of the Christian church! Moreover, you sing the praises of a man who has obtained notoriety by spreading abominable and demoralizing literature through the country on the pretence of exposing the private lives of priests.

Our Lord's mission was essentially one of peace and good will to mankind, and He prayed that all His followers might be one, as He and His Father were one. I beg to ask if you think that your references to those who differ from you in religious views are likely to conduce to that union for which our Lord prayed, or whether ultimate good can accrue to any cause that depends for its support on attacks such as have characterized the general tone of your paper for some time past.

(2) Experience proves that mere abuse and misrepresentation invariably defeat their own aims. How forcibly is this exemplified by the present contention of the Catholic church in America and elsewhere! You must admit that, notwithstanding the combined opposition of all religious sects, never in her history has she numbered so many adherents, and never were those adherents so intimately united with the chair of Peter.

Where is the triumph of the Catholic church more apparent than in your neighboring republic, where under a law of perfect religious equality she has a following approaching eight millions (7,700,000), with between two and three thousand priests. Where else do you find spiritual seed producing such abundant fruit?

Do you recognize in these indisputable facts any signs of a Pentecostal ingathering to the Protestant fold? The position of the church in Canada is equally significant of her vitality, numbering among her adherents some of your most distinguished and respected citizens; and no one can truly say that the great body of your Catholic population are below the average in morality, intelligence and patriotism. Can any sane man believe that a religious community could live and prosper if it tolerated a fraction of the abuses whose imaginary existence so sorely vexes your righteous soul.

My early years were spent in intimate connection with your religious body in the Lower Provinces; my most intimate friends, both in this country and in Canada, belong to your denomination; and I am quite sure that the general tone of your paper towards those differing from you in religious belief, is not approved by the great body of Baptists throughout your country.

dition than hearsay or the reports of persons whose antecedents seldom bear investigation. You will, by so doing, serve better the interests of truth, and better uphold the character of a Christian newspaper, whose greatest care should be to keep within the lines of Christian charity.

Lewis HUNT, M. D.

Now is not this enough to make the hair of a meek and gentle editor stand on end? What are the facts, however? Dr. Hunt has been taking the MESSENGER AND VISITOR since May last. Since that time the editor has made but one reference to the Pope and those over whose consciences he professes to be lord. In it we merely mentioned the fact that there was a general movement, on the part of the Romish hierarchy, to restore the temporal power of the Pope. The only article published during this time, having any reference to the Papacy, was that of Bro. Wallace on "The Anti-Romanist Agitation in Massachusetts." All this fine frenzy of indignation, therefore, all this implication and insinuation of all kinds of ungentlemanly and uncharitable misdeeds, is almost altogether gratuitous.

We will now take occasion to write a few plain words. If our friend is so solicitous about "religious liberty," he had better have as little to do as possible with the Romish church. Her record of the past is lurid with flames of funeral pyres, black with dungeon darkness, and reeking with the blood of God's chosen ones. To-day, she is as tolerant as she is compelled to be, and no more.

We have no wish to ridicule the Pope. He may be an estimable old gentleman. We do wish to cast contempt on his pretensions, however. For instance, Cardinal Manning, in behalf of the Pope, makes this claim: "I claim to be the supreme judge and director of the consciences of men, of the peasant who tills the fields, the prince who sits on the throne, of the household that lives in the shade of privacy and of the legislature that makes laws for kingdoms. I am the sole, last supreme judge of what is right." If such claims were not so blasphemous, they might well provoke a smile.

It is just a trifle amusing for a champion of the Romish church to get into a fine indignation, because some deny to her the right to be regarded as a part of the Christian church. Of course our friend knows that the church in whose interest he is so solicitous stigmatizes all who are outside her pale as heretics, and hopelessly lost. Will he not write a letter, full of strong innuendo, to the Pope for his want of charity? Taking us to task for an imaginary want of the spirit of peace and good will is in the same line of comic effrontery. It implies that the church toward which he feels so warmly is a paragon in these respects. The Church of Rome does not persecute as formerly; but we fear, this is more because the secular sword is not under her control than that the spirit of her Jesuit rulers has changed. At least, if the doctor be grieved at this statement, he will show a case in which the Romish priesthood has led governments under its control in leniency and mercy.

Our critic is not well informed as to the progress of the Romish church in the United States. In an elaborate article by a scholarly Romanist, Hugh McElrone, published in the Independent of June 6th, after giving a tabular statement of the Irish element in the United States, and its growth by immigration, prepared by the editor of the Irish World, he says:

It seems to me that this table is complete and irrefutable. During the eighty years since 1870 the population of the United States has increased from 38,500,000 to about 65,000,000; and if the Irish element has kept pace with this increase—as there is every reason to believe it has, since they are a most prolific people—there are not much less than 25,000,000 persons of Irish lineage in this country. At least one-half of the Irish element before 1790 and three-fourths of the Irish immigrants since 1790 were Catholics, and therefore, had they remained true to their faith, there should now be over 15,000,000 Irish Catholics in the United States. But what is the fact? Our Catholic population is divided about as follows:

Table with 2 columns: Nationality and Population. Irish: 7,000,000; German: 3,000,000; Other nationalities: 2,000,000.

Here, then, is a clear loss of 8,000,000 souls to the Catholic church. In other words, of the Irish element alone, the church in America has lost about two-thirds as many followers as it can count, all told to-day.

Mr. McElrone also states that had all the German Romanists and their children remained true to their old church, there would now be 5,000,000 of them in the United States, whereas there are but 3,000,000.

OBITUARY.

Another of our ministers has fallen at his post. As reported last week, Bro. J. F. Kempton was brought to St. John on Monday, 23rd, seriously ill. He grew worse and worse until Friday night, when he passed away to his rest and reward, and his remains were taken to Wolfville for interment.

This dear and devoted brother was born in Kempt, Queens Co., N. S., in 1835. Feeling a desire to prepare for enlarged usefulness, he attended Acadia College, from which he graduated in 1862. His first pastorate was at Mira and Sydney, Cape Breton. The first convert he baptized was Bro. C. H. Martell. After a pastorate of four years he accepted a call to the Margaree field, where for about four years he labored with the fidelity for which he was ever noted. After another pastorate of four years at Biltown, he studied at Newton for two years, to fit himself for more efficient work for the Saviour and for men. Since his return from Newton he had pastorates at Sussex, Parrabro, and surrounding churches, Freeport, Chester, and finally in Hopewell, from which the summons of God has called him to the higher service.

During the years of his ministerial labor, he was privileged to baptize over 500 believers, brought to their Saviour in connection with his work. His pastorate in Chester was wonderfully blessed. During the four and a half years stay here, he baptized 200, and was the means of establishing a strong interest at the Western Shore. During the most of his life, he has labored on fields too extensive for the strength of one man to meet the demands. Too devoted to allow the cause to suffer, if it were possible for him to prevent it, he would work, he has worn out his life and come to the end at an age when many are prepared to do years of the most effective service.

No one who has had any acquaintance with Bro. Kempton can have failed to have been impressed with his piety and devotion. He was instant in season and out of season in personal, hand to hand work with men and for souls. His humility was equal to his consecration. He was ever ready to wait upon the sick and the dying by night or by day. His selflessness in self-sacrifice was so complete that he was not conscious of it. His example should stir us all to greaterfulness of surrender to Christ and His work. Multitudes will feel that they have sustained a personal loss in his death.

He leaves Mrs. Kempton and four children, three sons and one daughter, who will have the sympathy of all.

THE WEEK.

For the last few weeks, rumors of approaching war in Europe have been quite rife on the Continent. A despatch from London says:

The war scare which was predicted in these despatches a fortnight ago is already upon us. The Berlin and Vienna papers are full of the most alarming reports about a large and fresh concentration and advance of Russian cavalry upon the northeastern frontier of Austria. It seems established that this latest movement involved six whole regiments, so that now, out of a total of fifty-six cavalry regiments in the Russian army, forty are ranged close along the German-Austrian border. Accompanying this revelation of what has happened since the 21st, the Cologne Gazette, and such a serious and semi-official paper as the North German Gazette, state that Russia is about to raise another loan for the purpose of double-tracking a number of her strategically important railroads, and paying for the half million of the Lobel repeating rifles which have been made to her order in France. Later reports state that it has just been discovered that there has been a heavy increase in the infantry regiments from the Caucasus on the Austrian frontier, as well as of the cavalry, and that the whole district facing Gallicia and the Bukovina gives the impression of a great army on the march. Observation towers are being hastily constructed, and flotillas of pontoons are being brought up for use.

There seems to be an impression that these rumors may but show the hand of Bismarck, who uses means like these to gain consent from the Reichstag to add a little to the already stupendous force of Germany, or to head off the Car in his attempts to raise money from the capitalists of Europe.

Italy has succeeded in her African aspirations. The death of King John of Abyssinia, and the accession of Menelik, the powerful ruler of Shoa, to the vacant throne, has paved the way for Italian influence as no war could have done. A treaty has just been concluded by which the new king accepts the protectorate of Italy over the whole territory of Abyssinia and Shoa, and acknowledges Italian sovereignty over Massowah on the Red Sea, and Keren and Asmarah in the Abyssinian highlands. This is a rich prize for King Humbert's government.

There seems to be little doubt but that the report of the explosion of dynamite in the railway station at St. Petersburg, just as the Car was starting for Copenhagen, was the work of Nihilists, and was intended to take his life. The most mournful feature of these attempts is the wholesale deportations to Siberia, which are almost sure to follow.

It is said that a new order of things is beginning in Russia. The Car hitherto

has been controlled by the nobles; but the new Minister of Finance, Vischnigradsky, it is said, has drawn upon himself the bitter hatred of the nobility and officials, whose corruption he has succeeded in partially checking and exposing. Threats and intrigues have not availed in inducing him to alter his course. The Car has promised him his continued support; and the elevation of the middle classes at the expense of the nobility, the declared scheme of Count Vischnigradsky, may be regarded as having commenced. Young men of promise are to be conciliated instead of being driven into the ranks of the Nihilists, and the old system of nepotism and corrupt bureaucracy is to be ended. In this same line, it is stated that pardons of political prisoners will soon take place, and that the treatment of those who remain in Siberia will be greatly ameliorated.

The blockade of the East African coast has been raised. This will leave the slave trade greater liberty to pursue its diabolic course.

The Prince of Wales is in poor health. A clot of blood has gathered in the brain, which threatens serious consequences, unless the greatest care is taken.

There seems to be no little fear, on the part of European nations, in view of the conference of American nations, at Washington. A despatch from Washington says: "The State Department is receiving from the United States representatives in Europe a great many extracts from European journals, expressing alarm over the effect upon European trade of the coming conference of American nations. Some of them are hysterical in their appeals to the South American republics to distrust our advances, and continue to trade in Europe. Europe is waking up to the possible results of the Congress in earnest." It is said, however, that this fear will prove groundless, as the South American states have no reason to feel any especial partiality for the United States, and their trade relations are more advantageous with England.

The elections in the new States of the Union have gone generally Republican. South Dakota has adopted Constitutional Prohibition.

St. John has been horrified by a crime which has seldom been equalled in merciless brutality. On Wednesday morning last, Mrs. Macrae, wife of Dr. Macrae, was taken with convulsions and was shortly dead. After her death, a package of candy was found, of which she had evidently partaken. This, in connection with the nature of the convulsions, which led the physician who was in attendance to believe that the deceased had been poisoned with strychnine, induced an analysis of the contents of the box, when it was found that the candy was full of this deadly poison. This package had been received through the mail, and was addressed to Dr. Macrae.

On further inquiry, it was found that three other packages, similar to this, had been sent respectively to Rev. J. DeSoyres, Episcopalian; Rev. T. J. Shaw, Methodist; and Rev. J. L. Shaw, Baptist. It seems a special interposition of Providence that none in the families of these latter were injured. The little girl of Mr. Dienstadt reached out for a piece of the candy, but her mother, just as she was handing it to her, had a premonition of danger, and the package was taken to a chemist and was found to be saturated with the poison, while holes had been made into some places, and been filled with it. Mr. Shaw's daughter took a piece from the package received by Mr. Shaw, into her mouth; but it was so bitter with the poison that she ejected it. It was also tasted by Mr. Shaw with a like result. The poison was so strong, however, that Miss Shaw was made quite sick for a time. When it came out about the other cases, Bro. Shaw took his package to the chemist, with the same result as the others.

All that is positively known is that the deadly packages were mailed in the St. John office. The provincial government have offered \$1,000 for the apprehension of the fiend, who is willing to bring women and children as well as ministers of the gospel to a wretched end.

There is no imaginable motive for the terrible attempt, and there seems little hope of bringing the perpetrator to justice. Detectives are at work, however.

(Since the above was in type, a Mr. McDonald has been arrested on suspicion. He has been insane for a time in the past, but was dismissed from the asylum as cured. Since then he has been a clerk in the drug store of T. B. Barker. If he should prove the guilty party, it will be a relief to know that the crime may be attributable to insanity.)

Dr. S. L. CALDWELL died at Providence, on Sept. 26, in the 69th year of his age. He was long pastor of the First Baptist church, Providence, then professor of Homiletics at Newton, and finally, president of Vassar College. He was a man of more than ordinary ability, of fine literary taste, and a refined Christian gentleman.

We are glad to chronicle the following: Dr. Benjamin Rand, of Cornwallis, Nova Scotia, lately of Harvard University, has received the appointment of professor in English at the Boston school of technology.

The Late Rev. S. T. Rand.

A unique character has passed to before us. His make-up was altogether out of the common lines. He had the air of a sage, as his personality presented itself to us anywhere, on the street, on the platform, or in our homes. Instinctively the feeling arose, this man cares nothing about the common pursuits of men, and the intuition was not at fault. For dress, equipment, display of any kind, he seemed not to have the slightest desire. He lived in a world of ideas, rather than in the actual world. His mind was literary to a degree unknown to most men. Books were his companions. He read them in the tongue in which their authors intended to write them. Hebrew, Greek, Latin, French, Italian, were familiar to him. Often have I found him carrying round in his poor pocket a treasure in some foreign language, willing away the hours in the cars with a passage of it. Although not college-bred, he was far away beyond graduates, in general, in that which a generation or two ago formed the staple of a course—"the languages." While the ordinary college man could, perhaps, slavishly, and with the aid of a "notes" and a dictionary, make an uncouth translation, our friend would smilingly take the book and, so to speak, express the contents without any other aid than his own marvellous memory. He thought in Latin, when it suited him, he dreamed in Mi-mac; he wrote poems in other languages as readily as in his own.

His acquisition of the Mi-mac language and legends is one of the marvels of literary adventure. We can see him sitting in the camp of the Indian, asking them the names of things, the meaning of this English word in Mi-mac, pronouncing it till the Indian was satisfied; or listening enraptured to the long stories of Gloos-cap and other legends, and committing them to orderly English writings. He was the only soul in all the world who held all this aboriginal language—legends, history, and related subjects. Some of it he has left us, notably his dictionary of the Mi-mac language, and translations of parts of the Bible, as well as some of the traditions and stories. But the Mi-mac oracle will speak no longer. It is utterly improbable that another will arise to succeed him.

To the pushing, practical 19th century this is a suggestive picture. An old man, with hardly means to live by, dressed in defiance of all conventional rules, with little "influence," as men say, yet holding the universal respect of the country in which he had lived for four-score years, from the archbishop of the Roman Catholics to the most obscure member of his own faith; receiving letters from the grandees of politics and science, and letters—Gladstone, e.g., writing him that his (Dr. Rand's) translations into Latin of the "Rock of Ages" was better than his own,—welcomed by Sir Wm. Dawson, and the *sarans* of Canada, whenever he appeared among them; and the colleagues of the land showering upon him their doctorates in divinity and in laws; and bearing all this, as of "native and to the man born," naturally, for Mr. Rand was instinctively a Christian gentleman.

Dr. Rand in his earlier years, and indeed down past mid-life, had a certain degree of fame as a preacher. His sermons were generally of the dramatic cast, though frequently there were hortative passages of great power, when he would plead with men as God's ambassador with great yearnings for their souls. He was the antipodes of his uncle, the Rev. Charles Tupper, the close, practical preacher—in sober prose setting forth the gospel. The nephew was essentially practical, and this faculty would burst forth upon all occasions. He once described the difference in this way: Speaking of his uncle Charles, he said, "If he had visited John Paul (the subject of a pathetic poem by Dr. Rand), he must have stooped down to examine the material of which I had said,

"Upon his bed of clay,  
The dying Indian lay."

He must be sure that it was actual clay, not gravel, or sand." The one was literal, the other imaginative, yet both were of the same stock. Each had the same passion for languages, and the same veneration of talents to the great Master.

Dr. Rand's piety was of a simple type, was indeed New Testament Christianity. His faith was unbounded, his doctrinal views clear, his devotions habitual. Prayer seemed to be his native atmosphere. He offered his petitions, expecting them to be answered. For these many years, he was in receipt of no salary. So firm were his convictions on this point, that he severed his connection with the old Mi-mac missionary party, and looked direct to heaven for support, and he was not disappointed. Though not altogether agreeing with my venerable friend in this matter, I would still point to him as an example of that faith in God which we all would do well to cultivate more implicitly.

"Servant of God well-done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

Amherst, Oct. 5. D. A. S.



Foreign Missions.

At the annual meeting of the Board held in September, the following officers were elected for the ensuing year: T. S. Simms, president; C. P. Baker, vice-president; W. J. Stewart, secretary, and John March, treasurer.

Contributions for missions will be thankfully received by the undersigned at 162 King street east, St. John, N. B.

Baptist Seminary.

We have now over seventy students in attendance, and more are coming. All seem to be happy and have entered upon their work with commendable zeal.

The regulations and provisions of the institution are such that students feel that this is a home, with home comforts.

The new reservoir has been constructed, and now we have an ample water supply for the building and a fountain on the grounds.

Our heating apparatus is working well and with an abundant supply of the best coal, we do not fear the cold.

St. Martins, Oct. 5. J. E. HOPPER.

Grand Ligne Mission.

Will you permit a word on the above subject, prompted by a visit to Grand Ligne, which I made a few days ago. Years ago I heard much of this work from our venerated brethren, Dr. Cramp and E. H. Duval, deeply interested as they were in every good work.

Halifax, Oct. 3. W. H. CLINE.

place. Will you permit me in closing to commend the Grand Ligne Mission to all our churches as in the highest degree worthy of their support.

JOHN R. CALHOUN. Halifax District Meeting.

A general meeting of the committee for this district was held in Halifax several weeks ago, when among other matters it was resolved to hold at least one meeting each month with some one or two of the churches in the county.

The first of these monthly meetings was held yesterday in Sackville. The little church here, numbering in all less than a score of members, has been pastorless for some time, and has been struggling on in the face of many discouragements.

It makes little or nothing of the guilt of sin as requiring expiation, of Christ's dying for our sins, "the just for the unjust," and seems to empty the whole idea of Atonement into that of the resultant reconciliation.

The singular point is, that the "New Theology," in its Socinianism, disavows the points on which Socinius relied, against the doctrines of vicarious sacrifice, and seem to stake all on one philosophical argument of which he made no account; and in its "moral influences" relies on the very point which Ahabard rejected.

But in this paper it is not for us to question or discuss, merely to state. But we cannot refrain from saying that while we believe in a progressive theology, we do not believe the "New Theology," with all due deference and respect to the scholarship it claims, has made any progress or advance on the theory of the Atonement as held by the plain, unlearned fishermen of Galilee.

Thus we have had before us in succession the different theories of this great central doctrine of Christianity as held since the Atonement was made on Calvary. It is our privilege to study them carefully, comparing them with the Word of God, and see which will bring us into closer union with Him whose love for us was so great that He did not hesitate to give His own Son to die for us, the sinners for the sinful, the just for the unjust.

As for Christ himself, he was but a man divinely commissioned, who had no existence before he was conceived by the Virgin Mary. Human sin was the imitation of Adam's sin, and human salvation was the imitation and adoption of Christ's virtues, as His death was but an example set before men for their imitation.

GOVERNMENTAL.

Following hard upon the track of Socinius was Grotius, who, professing to hold the theory of Anselm, proposed with this weapon to annihilate Socinianism, but it was found in the end that the weapon suffered more than the enemy, for the satisfaction theory as held by the Church he wished to defend, but the actual result was, instead of defending that theory he went off on substitution—substituting for it an entirely different theory.

He taught that the moral law under which men are held, including precept and penalty, is a positive product of the divine will. The right of waiving or relaxing its demands, is therefore an element of God's prerogative as moral Sovereign. But since this gratuitous remission of the penalty in case of some sinner, would weaken the motives restraining the subjects of the divine gov-

ernment in general, from disobedience, by affording an example of impurity, the Benevolence of God requires that He should make such an example of suffering in Christ as will indubitably exhibit His determination not to allow sin to pass in any case without signal marks of His displeasure.

This is the governmental theory, without any adulteration, and in substance the theory which later has been held by what is known as the New England School.

MYSTICAL THEORY.

And of this we have but a word, merely defining the position of the mystic as held by the school of Schleiermacher, who declares that reconciliation is not effected by the sacrificial death of Christ, but is brought about by the mysterious union of God and man accomplished by the incarnation. The redeeming and atoning principle is not the single fact that Christ died, but a vital union with Him. By means of this vital union we appropriate to ourselves Christ's righteousness; this appropriation, however, is not to be confounded with the mere external theory of vicarious satisfaction. But inasmuch as this single being represents the totality of believers, he may be rather called our satisfaction-making substitute.

NEW THEOLOGY.

The theory of the Atonement held by what is known as the New Theology School, seemed to be a combination of the Socinian, mystical and moral influence theories. It holds that salvation is not by a penal ransom-price, but only by didactic and exemplary influences (Socinian); that by virtue of Christ's organic relation to the race, He can act for it, representing man in confession of sin and suffering its consequences (mystical). It makes little or nothing of the guilt of sin as requiring expiation, of Christ's dying for our sins, "the just for the unjust," and seems to empty the whole idea of Atonement into that of the resultant reconciliation.

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He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. "Surely He hath borne our griefs and carried our sorrows." And now: "No sacrifice my soul can plead, But that rich offering paid, When Christ on Calvary deigned to bleed, And full Atonement made.

Forever here I beg my cause; In faith I make this plea: Christ hath obeyed thy righteous laws, Christ hath expired for me." Ohio, Yar. Co., N. S., Sept. 23.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HAMPTON, ANnapolis Co., N. S.—"There is joy in the presence of the angels of God over one sinner that repenteth." We rejoiced last Sabbath as another sinner was led down into the waters of baptism.

REIMSFIELD, North Co., N. B.—Since the closing of the Western Baptist Association, our meetings on this field are increasingly interesting, and every thing connected with these churches is in a healthy state, which calls for songs of gratitude and praise.

JERUSALEM.—Closed our meetings here to-day. Five others, since writing, have been baptized—14 in all. Bro. Schurman leaves to-morrow for St. Martins. On Monday evening, the friends in Jerusalem met at the hall near the Baptist church,

and after having partaken of a bountiful tea, prepared by the ladies, repaired to the church, where an hour was pleasantly spent in listening to music, recitations and addresses. At the close of the programme the chairman, Bro. Moses Moore presented Bro. Schurman and myself with \$20.00. This church with Greenwich now needs a pastor.

TRACADIE.—We do hereby gratefully acknowledge the following sums given to aid us in finishing our meeting-house:

- A collection taken at Eastern Association, New Glasgow, \$13 25
E. D. Shand, Esq., Windsor, 5 00
J. Stapleton, Esq., Haverbury, 1 00
A. Bain, merchant, " 1 00
P. Paint & Son, " 1 00
Mrs. Grant, " 15

FOURTH CORNWALLIS, Burlington.—The Lord's work here is progressing slowly, but I trust, surely. My appointment closes and I return to my studies at Acadia.

ANNAPOLIS ROYAL.—September 22nd, two happy young believers from our Sunday School were baptized here by Rev. J. L. Read, pastor at Clementsport.

P. E. ISLAND QUARTERLY MEETING.—The P. E. I. Quarterly meeting met with the Belfast church, Sept. 22. Six pastors were present, viz., I. J. Skinner, Malcolm Ross, R. H. Bishop, C. E. Baker, J. A. Gordon, and F. D. Davison.

NEWCASTLE, N. B.—On my return from Campbellton, I yielded to the earnest request of the brethren to spend a few days on the Newcastle field, and it was my privilege on Sabbath evening, Sept. 23, to baptize two persons, a husband and wife, in the presence of a great crowd of people, who listened to the Scriptures and witnessed the impressive ceremony with the utmost devotion.

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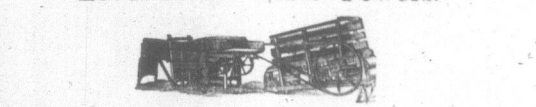
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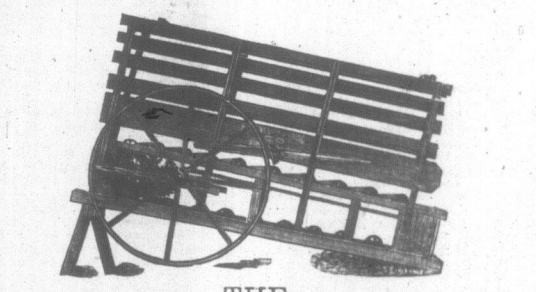
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HEEBNER'S CELEBRATED "LITTLE GIANT" THRESHERS AND Level-Tread Horse Powers.



The Original and Only Genuine are For Sale Only by W. F. Burditt & Co., ST. JOHN, N. B., or their Authorized Agents in every County.

NOTE—The American "Little Giant" Threshers sold by us, embody several valuable improvements recently patented which are not found on any other machines.



THE "LITTLE GIANT" HORSE POWER

Well and favorably known throughout the United States and the Dominion of Canada as the best Power made; we sell the Power with the "Hall" Thresher and Cleaner, and we can recommend it as having no equal, as it is admitted that the "Hall" Cleaner is the best in the market.

P. S. McNUTT & CO., 32 Dock St., St. John, N. B. HALEY BROS. & CO., MANUFACTURERS OF

Doors, Sashes, Blinds, &c.

A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND. Liberal discounts to Wholesale Trade. 11 TO 17 MAIN STREET, SAINT JOHN, N. B.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS. No Expense! The Lowest Prices Quoted! The Newest Designs to select from!

HAROLD GILBERT, THE NEW CARPET WAREHOUSE, 74 KING STREET, ST. JOHN, N. B.

The Representative MUSIC HOUSE.

W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS

BY THE GREATEST MAKERS. Don't fail to write or call for prices, and will save you money and be sure of a first class instrument. CASH OR EASY TERMS.

WOOD BROS. & Co., HALIFAX, N. S.

DIRECT IMPORTERS. SPRING STOCK COMPLETE. SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c.

In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples

1889-FALL. WINTER--1890. COMMERCIAL STREET, TRURO, N. S. Wholesale and Retail.

OUR Stock of Dry and Fancy Goods, selected personally from European markets, is now open and ready for inspection. Every Department complete, including the latest Novelties.

MILLINERY—English and French Pattern Bonnets at reasonable prices. Ladies' Outside Garments and Gentlemen's Clothing manufactured by skilled workmen on the premises.

WM. CUMMINGS & SONS, W. K. McHEFFEY & CO., WINDSOR, N. S.

Importers and Retail Dealers in DRY GOODS & CARPETS

SPECIALLY LOW PRICES DURING JULY & AUGUST. Samples sent on application.







THE TELEGRAM.

"Is this the telegraph office?"
Asked a childish voice one day,
As I noted the click of my instrument...

The golden curls on his forehead
Shaded eyes of deepest blue,
As if a bit of the summer sky
Had lost in them its hue...

"Is this the telegraph office?"
"Is it, my little man?"
I said; "I pray tell me what you want,
And I'll help you if I can..."

"Nurse told me," he said, "that the
lightning
Came down on the wires, some day;
And my mamma has gone to heaven..."

"I've printed it big so the angels
Could read it quick, the name,
And carry it straight to my mamma,
And tell her that I'm coming..."

"Thank you," he said, then scanned the
sky,
"Does you think it will funder to-day?"
But the blue sky smiled in answer,
And the sun shone dazzling bright...

"But nurse," he said, "if I stay so long,
Won't let me come any more;
So good by, I'll come and see you again,
Right after a funder shower..."

THE HOME.

Economy.

From time immemorial men and women
have been in the habit of laying
mortgages on their backs, making hands,
muscles and nerves do the work that
money ought to do...

How has such a state of affairs been
brought about? Oh, by economy, saving
the pennies at the expense of health,
strength, and soul expansion...

It is a greater wrong to be extravagant
with money. It is poor economy to
save pennies at the expense of a great
deal of strength and time...

False ambition is one prolific source of
false economy, and it is truly pitiable to
see the woeful ignorance that exists
regarding true economy...

The greatest of all difficulties with
poultrymen is that of providing green
food in winter, but within the last few
years it has been discovered that it
may be had in winter...

the ribbons are unfit for use or beauty
before they are worn six weeks. It
among this class that we find the most
shameful, wicked, extravagant waste of
strength, time, and money.

A lack of a knowledge of true economy
keeps many a family in a squalor
and filth. True economy consists in a
proper adjustment of time, strength, and
money...

THE FARM.

The Selection of Seeds.
Carefully conducted experiments do
not always justify long-established and
settled opinions. Here is a case in
point, which we find in the Weekly
World:

The idea prevails to a considerable extent
that great improvements may be made
in the productiveness of agricultural
plants by the careful selection of the
largest and plumpest seeds for planting...

During the growing season many who
visited the plots believed those which
were planted with the selected seeds to
have stronger and more vigorous plants.

Table with columns: OATS-VARIETY, No. of plants, Weight of grain, etc. Rows include Clydeville, New Saco, etc.

Wood Ashes and Their Value.
I have an opportunity to buy un-
leached wood ashes at ten cents per
bushel. Will it pay me to draw it two
or three miles, for use as a fertilizer?

Like farm-yard manure, poultry droppings
or other manure substances, different
samples of wood ashes vary very
greatly in the percentage of their manure
constituent, and consequently in their
value.

Total, per 100 pounds, 58 cents.
Or \$11.60 per ton. Potash (which element
represents the chief value of ashes)
exists here in a readily soluble form,
and thus is immediately available for plants...

Learn to entwine with prayers the
small cares, the trifling sorrows, the little
wants of daily life. Whatever affects you
—be it a changed look, an altered tone,
an unkind word, a wrong, a wound, a
disgrace—you cannot meet a sorrow you
cannot disclose—turn it into prayer, and
send it up to God...

TEMPERANCE.

Intoxicants as Medicine.

While it is true that luxurious living is
a prominent factor in the production of
intemperance, particularly when there
is an excess of animal food—swine's flesh
being the most objectionable—it is be-
lieved that the present custom of freely
pressing intoxicants into the most pro-
lific in the position which they occupy
presumed to understand the laws of
health, they cannot but exert a potent
influence for good or evil.

Little Bessie dropped an armful of
playthings. "Did you break anything?"
asked the mother. "Nothing but the
quiet," she replied, "and that's mended
already."

Hotel Stanley, King Square, St. John, N. B.
Thoroughly Renovated and Newly Furnished.
First-class in all its appointments.

Hotel Ottawa, North Side King Square,
Saint John, N. B.
E. COSMAN, Proprietor.

Hotel Yarmouth, Main Street,
Yarmouth, N. S.
W. H. S. DAHLGREN, Proprietor.

Hotel Oxford House, Truro.
A TEMPERANCE HOTEL.
Jan 1. A. N. COX, Proprietor.

What is the best remedy for
SCOTT'S EMULSION OF PURE
CURED SCROFULA BRONCHITIS
COUGHS COLDS Wasting Diseases
Wonderful Flesh Producer.

The sick are more or less nervous and
dreadful and need to be sick and
encouraged, which alcohol can never do.
The direct tendency of this is to paralyze
the extremities of the nerves, rob them
of their power, and, through them, to
impair muscular force, inducing weak-
ness. Dr. Richardson says: "I have
learned by experiments that the true
action of alcohol is to paralyze nerve
power."

Hotels.
ALBION HOUSE, 22 Sackville St., Halifax, N. S.
Conducted on strictly Temperance principles.
Jan 1. P. P. ARCHIBALD, Proprietor.

CENTRAL HOUSE, 73 Granville St., Halifax, N. S.
Conducted on strictly Temperance principles.
Jan 1. MISS A. M. PAYSON.

ELLIOTT'S HOTEL, 28 to 32 Germain St., Saint John, N. B.
Modern Improvements.
Terms \$1 per day. Tea, Bed & Breakfast 75c.
E. W. ELLIOTT, Proprietor.

Hotel Stanley, King Square, St. John, N. B.
J. M. FOWLER, Proprietor.

Hotel Ottawa, North Side King Square, Saint John, N. B.
E. COSMAN, Proprietor.

Yarmouth Hotel, Main Street, Yarmouth, N. S.
W. H. S. DAHLGREN, Proprietor.

Oxford House, Truro. A TEMPERANCE HOTEL.
Jan 1. A. N. COX, Proprietor.

What is the best remedy for SCOTT'S EMULSION OF PURE CURED SCROFULA BRONCHITIS COUGHS COLDS Wasting Diseases

MAGIC LANTERNS AND STEREOPTICONS
The best and cheapest means of imparting
instruction, Public Key, PAY WELL.

SHARP'S BALM
Croup Whooping Coughs & COLDS
SHARP'S Cough & Croup Balm
Of Horehound and Anise Seed.

4 TRIPS PER WEEK 4
FROM ST. JOHN, N. B., ANNAPOLIS, AND DIGBY, N. S.
By the Superior Side-Wheel Steamers of the INTERNATIONAL S. S. Co.

BOSTON.
Leave St. John for Boston, via Eastport and Portland, every MONDAY, WEDNESDAY, and FRIDAY, at 12.30 a.m.

INTERCOLONIAL RAILWAY.
'89. Summer Arrangement. '89.
ON AND AFTER MONDAY, 10th JUNE, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows:

Church Altars and Pews, A. CHRISTIE W. W. Co., ST. JOHN, N. B.

KENDALL'S SPAVIN CURE
The Most Successful Remedy ever discovered, as it is certain in its effect and does not blister or irritate the skin.

HARVIE'S PAPER FILE
The Best and Cheapest File for NEWSPAPERS, ACCOUNTS, &c.
Holds over 50 Eight-page Papers.

HERBINE BITTERS; PAINE'S CELERY COMPOUND; TURKISH DYES; DIAMOND DYES. Wholesale and Retail. PRICES RIGHT.

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

DR. DANIELS' Veterinary Colic Cure
Fruit and Produce House. T. B. HANINGTON, Receiver and Wholesale Dealer in Fruits, Produce & Farm Products, 63 Prince William Street, St. John, N. B.



ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

PENMANSHIP for Business, Drawing and Ornamental purposes thoroughly taught by mail. I will send you a beautiful specimen of penmanship for a stamp.

J. H. Snell Windsor, N. S.

ESTABLISHED 1860. WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS.

Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix, and The Glasgow and London Fire Insurance Companies.

C. E. Burnham & Sons HAVE A COMPLETE STOCK OF PARLORSUITES From \$25 upwards.

BEDROOM SETTS In Ash, Cherry, Walnut and Oak, at very Low Prices.

RATTAN AND REED CHAIRS. Jubilee Platform Rockers at \$4.50 each. MATTRESSES, SPRING BEDS, etc.

83 and 85 Charlotte St., ST. JOHN, N. B.

ACADIA COLLEGE. The next Collegiate year will open on THURSDAY, Sept. 26th. Matriculation Examinations will be held on WEDNESDAY, Sept. 25th.

ACADIA SEMINARY, Wolfville, N. S.

The Fall Session of this School for Young Ladies will begin on WEDNESDAY, Sept. 1. Miss Mary E. Graves, who has been absent in Germany for the past two years, will resume her former place as Principal of the School.

HORTON ACADEMY, Wolfville, N. S.

The next year's work in Horton Academy will begin Sept. 6th, 1888. Students intending to enter should make application at once, and, if possible, be on hand at the re-opening of the School.

UNION BAPTIST SEMINARY. Opens September 12th, at St. Martin's, N. B. a beautiful and healthful seaside resort.

News Summary.

DOMINION. - Pictou has over \$350,000 on deposit in the savings bank. - Amherst finds itself obliged to provide additional school accommodation. - Cape Sable fishermen have taken over \$10,000 worth of halibut this season. - The Springhill Coal Company is making large shipments from Parrsboro to the United States. - The Springhill company has facilities for handling and loading 1,000 tons a day, there.

Packet schr. On Time, plying between Liverpool, N. S., and Boston, has been seized at the former port by customs detective Booness for alleged smuggling. - The New York Railway News says that since 1887 the Canadian Pacific Railway Company have increased their rolling stock by 100 locomotives and 6,000 cars.

The Nova Scotia Steel Co., of New Glasgow, has declared a dividend of eight per cent on both preferred and common stock on the last year's business. The aggregate profits of the year amounted to \$56,000. - The imports at the port of Moncton in September amount in value to \$102,348, the exports \$40,540, the duty \$37,296, as compared with imports of \$136,144, exports \$29,109, and duty of \$45,166 in September of last year.

The trade returns for St. John for September show imports \$20,000 less and exports nearly \$64,000 more than in September last year. The increase in exports is in lumber, animals and their produce and manufactures. - A movement is on foot to organize a company to purchase a steamer to ply between the islands down the bay and St. Andrews, and it is to be hoped that the promoters of the project will succeed. - St. Croix Courier.

The blueberry business is becoming quite an item in provincial exports. During the past season the blueberries sent to Boston by the steamer Yarmouth amounted to 6,204 crates, or 99 tons, valued at \$9,144, or, including freight, \$11,144. - The shipment of potatoes is assuming immense proportions. One of the leading shippers, K. C. Tait, Shediac, expects to export 2,000 barrels this season. His extensive warehouse, about 200x250 feet, with cellar, has thousands of bushels of tubers stored within its walls. - The Canada Temperance Act has been in force in Fredericton for a longer period than in any other place in Canada. The repeal election to take place in Nov. will be the third, and at the next had a close call in the two previous votes, the result will be looked forward to with a good deal of interest. - A Parrsboro correspondent says: Lumbering operations the next winter will be far larger than last. Some are already at work and more will follow in a few days. The price is much higher than last year and is likely to continue so till another season. Ship timber is in great demand at big prices. - Moncton Times.

The mackerel catch this season is likely to be the smallest ever known in recent years. The total receipts at Gloucester to Sept. 1, were only 4,796 barrels against 11,099 to the same date last year, and 19,718 to Sept. 1, 1887. As 1887 and 1888 were years of extreme scarcity in mackerel, it is evident that the falling off this year is phenomenal. - The return of traffic earnings of the Canadian Pacific Railway from Sept. 1 to Sept. 21, is as follows: 1888, \$358,000; 1887, 257,000; 1910, 101,000.

The above does not include earnings on the Southwestern Railway. - Our readers can form some idea of the fine apples shown at the exhibition at Kenville, when we state the fact that we measured one of the gravenstein which took 1st prize, and were surprised to find its circumference 16 inches. One of them, a King of Tompkins, is 13 inches in circumference, and still another - a Ribston, nearly 14 inches. They are just beauties. - Hants Journal. - On the 25th ult., there occurred a battle in the sound near Seal Cove, Grand Manan, between a whale and a fox shark or thresher. Those who saw the encounter say it was a grand sight, the whale going clear of the water ten feet or so, while the blows of the thresher were plainly heard on shore, a distance of a mile or more. After a time the whale got clear of his savage foe. - The excavation at the Port Lawrence end of the ship railway has revealed facts of much geological importance. When the workmen had reached a depth of about eight feet they came upon a number of stumps of trees, all standing in an upright position. Dr. Burwash, a professor of geology at Mount Allison university, visited the place and made an examination of the logs. He found that the excavations have revealed a group of spruce and hemlock of all sizes, as close together as trees in a modern forest. This grove is probably part of a great wood which at one time flourished where the broad marshes now extend. - "God bless you for your great discovery," so writes a letter from Cape Breton. "King's Dyspepsia Cure has saved my life." \$1.00 box, all dealers.

- D. H. Shaw, of New Glasgow, N. S., is making small fruits and preserving a specialty. On 6 acres of land he has 1000 plum trees two years out, which gave him 24 bushels, sold at \$5 per bushel; 4,250 gooseberries gave 500 bushels this year; 500 currants; 200 apple trees, and a quantity of pears; one and a half acres of strawberries gave 5,000 quarts; with half an acre of rhubarb, and a quantity of vegetables. - While John Mason, Charles Mason and Allen Jackson were out fishing in Northumberland Strait on Monday in their boat Clipper, they sighted a monster shark, which after a lively fight they finally succeeded in capturing. This monster of the deep measures 18 ft. 6 in. in length, 12 ft. in diameter, 5 ft. across the tail and has a breadth of 3 ft. across the jaw. The teeth, of which there are five rows, have an average length of 24 inches. - Eastern Chronicle. - The many friends of The Dominion Safety Fund Life Association, of St. John, N. B., must be gratified to find that, though the cost of insurance in this country is small, the stability of the system is recognized by the leaders of insurance thought, including the ablest actuaries, and the regular insurance press. In fact, no insurance man of reputation denies that the company has placed itself in a position within the reach of the masses of our people. - The failures in New Brunswick during the past three quarters of this year reported by Messrs. Dunn, Wiman & Co., were as follows:

Table with 3 columns: Quarter, Estimated liabilities, Estimated assets. Rows for First, Second, and Third quarters.

Estimated liabilities. Estimated assets. First quarter, 19, \$115,000, \$52,100. Second, 20, 13,328, 13,260. Third, 21, 113,280, 52,200. Total, 45, \$238,808, \$117,560.

The following is a statement for the three-quarters of last year: Estimated liabilities, \$318,816; Estimated assets, \$231,200. First quarter, 25, \$104,225, \$37,100. Second, 26, 55,150, 37,100. Third, 27, 638,491, \$294,270.

BRITISH AND FOREIGN. - The clip of wool in the United Kingdom for 1888 was about 133,623,300 pounds, more than one-sixth of which was exported. - Beerbong figures the world's production of wheat at 1,944,600,000 bushels. Murray, of the Price Current, at 2,063,000,000 bushels, and Prof. Grandjean, of Paris, estimates a total yield of 2,341,700,000 bushels. - Frederick F. Thomas, a California mining engineer, recently took hold of supposed played out mine in New South Wales. He has uncovered an other lode, the ore of which is estimated at \$10,000,000. - The Imman Line steamer City of New York defeated the White Star Line steamer Teutonic a little over three hours on their late eastern trip. The official time of the New York was six days, five hours and twenty-five minutes. A syndicate is being formed to connect the Fifth of Forth and the Clyde so that the largest vessels may pass from one coast to the other. The cost is placed at \$35,000,000. The work would save from 300 to 500 miles to vessels bound to the west, or from America to the east coast. - Not quite one-half of the Manchester, Eng., ship canal has been excavated, yet the whole of the original capital of £9,812,000 has been expended within £300,000. At least £7,000,000 or £8,000,000 more will be required to complete it. It is expected the canal will be open in about two years. - UNITED STATES. - The September corn crop report of the U. S. Agricultural Department shows a reduction of nearly five per cent in the general average, which is reduced to 91. - The city of Boston last week effected a loan of \$500,000 for the extension of its sewers, the rate of interest being 3 1/2 per cent. The entire loan was taken at 100 1/4-100. - The Vesta Stone Polish Manufacturing Co. is the name of a new firm, recently organized and incorporated at Calais for the purpose of manufacturing stove polish. - The Farmer's Review reports that the potato crop of 1889 will probably exceed that of any previous year in the United States. The acreage is less than last year. The total crop is estimated at 233,700,000 bushels, which exceeds last year's crop by over 17,000,000 bushels. - The exports of beef and hog products from the United States, during August, were valued at \$9,037,674, against \$6,276,911 in August, 1888. For ten months the exports were valued at \$83,339,788, against \$64,970,000 for the corresponding period in 1887-8. - A week ago William Watkins, chief of police of Boston, was killed at a central railroad depot by a freight train, while intoxicated. On Wednesday his widow filed a claim for \$10,000 damages against John Schumacher, a wealthy saloon-keeper of that place, for selling liquor to deceased while he was visibly affected by intoxicants, contrary to an act of the legislature. - For "Neuralgia Patient's Lament" is a sure and safe remedy. One of our leading clergymen says, "I have used it with good effect for Neuralgia and Burns." Sold by all dealers, 5c. per bottle.

They Speak for Themselves. PICTOU, Feb. 17. - This is to certify that I have used Polson's Nervine for rheumatism, and have found it a valuable remedy for all internal pain, and would greatly recommend it to the public. - N. T. KINSLEY. LEEDS COUNTY, Jan. 9. - We are not in the habit of puffing patent medicines, but we cannot withhold our testimony as to the great value of Nervine as a remedy for pain. We have pleasure in recommending it as a never-failing remedy. - Rev. H. J. ALLEN, BENJ. DILLON, and many others. Sold by druggists.

Bro. Dimock Archibald, now living in Boston, is located near the business part of the City at 112 Hudson Street. Our Provincialists who go there on business, can rent rooms from him at much less than hotel prices. While the friends please remember this. 42

Personal Notes.

Bro. F. M. Young has been pursuing a course of study, under the direction of the National Correspondence University, and has had conferred upon him the degree of Ph. B. - Bro. J. B. Calvert, of the Christian Inquirer, New York, called at our office last week. We regret, very much, that we just missed seeing him. He went from St. John to Halifax. - Bro. W. J. Stewart having assumed the pastoral oversight of the Brussels street Baptist church during the absence of Pastor Mellick, wishes all correspondence addressed to him at 162 King street east, St. John, N. B. - The churches of Uigg, Belfast, and Alexandria, have requested Bro. Baker to withdraw his resignation and to continue their pastor. He has not yet given his answer. It is hoped he may be able to remain until another brother is ready to take up the work. - Bro. Adams has been compelled by his shattered health, to press his resignation, to take effect the first of January next. The church has reluctantly accepted his resignation, and has elected Bro. Yarmouth church, over which he has presided for several years, has been much blessed under his ministry, and the prospects are excellent for ingathering. They need a strong man. May the Lord send them one speedily.

Hints on Art Silk Needle Work. Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, stitches for the new decorative work with silk Wash Silks now so popular for home fancy work. It also contains a table of shading for flowers and birds, and much information valuable and instructive for those who have a taste for silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Being, Paul & Co., Silk Manufacturers, Montreal.

For W. B. M. U. Request, Miss Ada Lovitt, per M. E. March, for F. M. 50.00. Cannon, Mrs. L. B. Kempton, per M. E. M. 40.00, H. B. 22.00. Legacy, Miss Eleanor Smith, Summerville, Hants co, per Bessie Hume, for F. M. 16.75. This dear sister (Miss Smith), whose death occurred a few weeks ago, had for twenty-three years been confined to her bed, suffering from apoplexy, hindering relief from her intense pain only by the frequent use of laudanum. During short intervals of ease she employed her fingers in knitting lace, and making out of paste-board such small articles as wall-pockets, etc., which she sold to her friends, realizing the sum of \$50. Two or three months before her death she gave this to her sister, requesting that it be divided in three parts: one-third to be devoted to the Baptist church at Summerville, one-third to the Blind Asylum at Halifax, and one-third to missions. We cannot but wish that those of us who have so much greater means or opportunities were actuated by the same spirit which enabled her, even in the midst of so much suffering, to do what she could to help forward the advancement of Christ's kingdom. - Mrs. MARY SMITH.

LADIES - New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles. - W. H. BILL, 25 King Street, St. John, N. B.

MARRIAGES. DOW - WILLIAMS. - At the Parsonage, Oct. 1st, by the Rev. A. W. Jordan, B. D., Robert Dow, of Hamilton, Ont., to Susan Williams, of Halifax, N. S. - NEWCOMBE - DARES. - In the Baptist church, Dartmouth, Sept. 26, by Rev. C. W. Williams, Byron J. Newcombe, to Minnie E. Dares, both of Dartmouth. - ANNIS - BROWN. - At Yarmouth, N. S., Sept. 28, by Pastor H. F. Adams, Fernando G. Annis, of Carleton, Yarmouth Co., N. S., to Bertha M. Brown, of Yarmouth, N. S. - MURPHY - BROWN. - At the residence of the bride's mother, Beech Hill, Sept. 30, by the Rev. A. W. Jordan, John Murphy, to Eva E. Brown, both of Beech Hill, Halifax Co.

DUNHAM - HELMAN. - At the residence of the bride's father, Sept. 25, by Rev. Jas. A. Porter, Justus Dunham, to Georgie Helman, both of Campbell Settlement, York Co., N. B. - JONES - MCKENNA. - At the residence of the bride's father, Sept. 25, by Rev. Jas. A. Porter, Alexander P. Jones, of Upper Hainesville, N. B., to Edith C. McKenna, of Millville, N. B. - MCKENZIE - COLWELL. - At the residence of the bride, Cumberland Bay, Queens Co., N. B., by Rev. W. McGregor, James A. McKenzie, Elgin Corner, Albert Co., to Bertha M. Colwell. - LONG - LYONS. - At the Baptist Parsonage, Sept. 29, by Rev. Wm. M. Edwards, Justus Long, of the Parish of Ludlow, Northumberland Co., to Amanda Lyons, of the Parish of Blissfield.

DEATHS. CARTER. - At Gowland Mountain, Elgin, Albert Co., Sept. 13, Ralph, infant son of Ralph and Jane Carter, aged two months. - STEWART. - At Elgin, Little River, Albert Co., Sept. 8, of heart disease, Maggie J. Stewart, aged 16 years and four months. - CRAB. - At Greenwich, Kings Co., Sept. 15, of paralysis, Caroline, beloved wife of James Crab, aged 37 years. For her to die was gain. - STEWART. - At Gowland Mountain, Elgin, Albert Co., Sept. 15, Frances M., daughter of Oliver Steeves, aged six years and seven months. - HARRISON. - At Gowland Mountain, Elgin, Albert Co., Sept. 1, Naaman W., son of James and Abigail Harrison, aged three years, seven months and nine days. - MCLAREN. - At St. Peter's, P. E. I., Sept. 22, Mrs. McLaren, third daughter of John Hayden, in the 34th year of her age. In the year 1869 Sister Hayden was baptized, and, with a number more, received into the Annandale Baptist church. Her end was peace. She leaves a sorrowing husband and several small children to mourn their loss. [Charlottetown Examiner please copy.] - BENT. - At Manserville, N. B., Sept. 28, Ambrose Bent fell asleep in Jesus at the early age of 32 years. Nearly two years ago consumption began its fatal work. As the body grew weaker his faith in God became stronger. At first he was a stranger to God, but gradually he relinquished his hold upon the world, until at last he acknowledged gladly that he had found the Saviour, that Jesus was to him the One altogether lovely, the chief among ten thousand. He leaves behind

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McGILVER-VANBUSKIRK. - At Pughwash, Sept. 26, by Rev. C. C. Burgess, William McGilver, of Wallace River, Cumberland Co., to Clementina Van-Buskirk, of Pughwash, N. S. - COLWELL-MERRITT. - In St. John, on the 2nd inst., by Rev. W. J. Stewart, George T. Colwell, of Cambridge, Queens Co., N. B., to C. Augusta Merritt, of Hamptstead, Queens Co., N. B. - FINLAYSON-WARREN. - At the residence of the bride's brother-in-law, Geo. Newson, Craupaud, P. E. I., Oct. 1st, by Rev. E. A. Allaby, Kenneth Finlayson, to Jane E. Warren, both of Charlottetown. - WHITE-MOTT. - At the residence of W. H. White, Esq., Cambridge, Sept. 24, by Rev. M. P. King, W. H. White, of Sussex, to Emily M. Mott, daughter of Amos Mott, Esq., of Cambridge, Queens Co. - OLIVER-POWELL. - At the Salem church, Havelock, Kings Co., Sept. 19, by Rev. Jas. E. Steadman, Robert P. Oliver, of Summerville, Mass., to Gabriella O., eldest daughter of Hiram S. Fowler, of Havelock, Kings Co., N. B. - WALLACE-WARREN. - At the residence of the bride's father, Hamptstead, Queens Co., Sept. 25, by Rev. A. H. Hayward, Robert B. Wallace, of Hamptstead, to Sarah A., eldest daughter of J. A. Warren, Esq., of the same place. - ELWORTH-KNOX. - At the residence of Isaiah W. Rollins, Esq., Newcaste Creek, Queens Co., N. B., July 21, by Rev. B. H. Thomas, Isaiah W. Elworth, of Coal Mines, Queens Co., to Ida S. Knox, of Northfield, Sunbury Co., N. B.

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