

Messenger and Visitor.

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Toronto University, or, more properly, University College, has lost its brightest ornament in the death of Prof. Young, which took place last week. In the realm of philosophy he probably had no peer in Canada, and no superior in America. Already there are rumors that our Dr. Schurman, of Cornell, is to succeed him.

The Telugu mission of the American Baptists still continues to be wonderfully blessed. Although the mission is inefficiently manned, last year there were over 2,700 added by baptism. A strong appeal has been issued by the missionaries on the field for an increase of the missionary force.

Protestantism is troubling the Papacy in Austria. The Archbishop has called a conference to decide upon the best way to resist the progress of the Reformed and the Baptists.

The Prime Minister of Italy proposes to confiscate the possessions of the monastic and other Romanist orders. They yield an income of about \$30,000,000 annually. This means war to the knife between the Italian government and the Pope. Is it not a little strange that Catholic countries are disowning the Roman church, while some Protestant ones are pouring all manner of gifts into her treasury?

A case as remarkable as it is grimly humorous is before the courts in Australia. A merchant having left \$7,000 in his will to deliver his soul from purgatory, the executor demands proof that the conditions of the will have been fulfilled before he will pay it over. So the parish priest is required to prove there is a purgatory, and that this particular soul has been safely passed through it.

A funeral was recently stopped in Brooklyn on the way to the cemetery, because a driver of one of the coaches was not a member of a trade union! If anything can kill such unions, action of this kind will. Dr. Ellis says the successful Christian worker "must go at men heart first, and not head first." Excellent; but the head must follow the heart: there must be intelligence as well as feeling in the best work for God.

The statistical report, as given in the Annual Methodist Episcopal Year-Book for the United States, shows: Annual conferences, 110; itinerant preachers, 14,135; local preachers, 14,132; lay members, 2,993,935.

China has gone back on her past record. Over 3000 years ago she had a prohibitory law. There were no courts to explain everything away on the principle that black is white and white black, neither were there appeals on appeals. When a man broke the law he lost his head, by order of the Emperor, and that was the end of it. If in our land to-day, the transgressor could be fined and imprisoned, and that be the end of it, we should be satisfied.

The creditless, free-thinking Parker Memorial Society, that to which Theodore Parker ministered during his life, is no more. Its numbers have been declining for years, and now its property has been handed over to the Unitarian churches of Boston.

J. D. Rockefeller has offered to give \$100,000 to the Baptist Education Society of the United States between this and next January, to help on its work. The Congregationalist reports a small boy as declaring at dinner-table that he did not like his Sunday-school teacher because he was so "all-fired pious!" The *Christian Inquirer* asks, if that small boy had lived two hundred years ago, what would his Puritan father have done with him? The smart boy would have smarted.

Is he wild?—In the *Nineteenth Century* Oscar Wilde declares that in the English Church a man succeeds, not through his capacity for belief, but through his capacity for disbelief, and it is sufficient for a man to get up in his pulpit and "express his doubts about Noah's ark or Balaam's ass, or Jonah and the whale, for half of London to flock to his church and to sit open mouthed in rapt admiration at his superb intellect." The assumption which doubters make of superiority over believers, is, in most cases, very absurd. What should we think of the man who did not believe in the conclusions of Geometry, etc., should he claim superiority to the man who was sure of their truth? The one disbeliever because he has not had the will or the wit to find out the truth, while the other has found out that Geometry is true by a vigorous exercise of both. So of a large class of doubters; they are mental imbeciles, who doubt because they will not or cannot investigate the matter in hand to the bottom. By far the most of those who doubt the truth of the Bible, are those who have studied its claims the least. And yet there are many who will concede originality and superiority to those who are too indolent or too imbecile to study the question to an intelligent conclusion. For earnest doubters we have the profoundest sympathy, but for doubters of the indolent, shallow and

concocted kind, we have a very large field of contempt.

—GOOD ADVICE.—The following most excellent advice has been going the rounds. We hope our readers will act upon it:

Four "Don'ts." Don't discontinue your paper! Don't fail to renew your subscription for another year! Don't forget to recommend the paper to your fellow-church members! Don't let the day you read this pass without making an honest effort to secure at least one new subscriber for your church paper!

—THE REASON OF IT.—Burdette says: "It is the easiest thing in the world to invent a new religion; any fool can do that. It is a thousand times easier to invent a new religion than to live up to the old one." Inventions are meant to be labor saving machines, in any case, and inventions in connection with religion are not exceptions. Take the various isms of the day, and it will usually be found that they are inventions by which people are taught to believe they can get to heaven more easily than by the good old way. What gives them their popularity is that they are labor saving or fear saving expedients to make people comfortable, who are living careless, selfish lives. Beware of all such isms.

—SETTLING A CRANK.—Dr. Hatcher, a Southern Baptist minister, had a good deal of very pleasant and intimate intercourse with Mr. Spurgeon, while visiting London. In one of a very interesting series of communications to the *Alabama Baptist*, he relates how Spurgeon settled a crank. He had retired to the pastor's study and was partaking of refreshments, when in came a crank.

"Mr. Spurgeon," he said, "you believe in the Bible, do you not?" "Indeed I do," said Spurgeon. "Do you believe in the 12th chapter of Revelation?" "Yes, and the 13th also," Mr. Spurgeon calmly replied. "You know," said the man, "that chapter tells about the open door, and the Lord has revealed to me that that door is the door to your college, and that I am to enter it." "Very well," said Spurgeon, "when the Lord shows the same thing to me, I will let you in." The remark struck the cranked brother with the force of a pile driver, and he instantly vanished.

—PERSECUTION.—Mr. Stead, the proprietor of the *Pall Mall Gazette*, has published a book entitled "Truth about Russia," in which he refers to the intolerance and persecution which there prevail. He sums up thus:

Men are compelled to give up their situations; families are expelled from the cities where they have established their homes; others are deprived of their business. Others, again, are interned in their own villages, or banished to distant provinces. Their offence is in most cases the same. They give away a Testament, or hold a prayer-meeting, or invite their neighbors to a Bible-reading. In listening to the recital of these sufferings, inflicted on the possessors of a living faith by a dominant orthodoxy, I felt as if I had been suddenly transported to the period when Prynne was pilloried, and the Puritans crossed the Atlantic in the Mayflower.

—PROHIBITORY AMENDMENT.—The Legislatures of Pennsylvania and of Massachusetts have voted to submit a constitutional prohibitory amendment to the state constitutions to the people. This is in fulfillment of pledges made by the Republicans to the temperance people before the presidential election. Many Prohibitionists were skeptical about the honoring of these pledges, when once the presidential election was over. Similar ones had been broken in the past. It shows that politicians are aware that the Prohibitionists are too strong and too determined to be further trifled with in the old way. At a hotel in Massachusetts, a ballot box was set up, and the guests requested to deposit ballots for or against the amendment. Of the 446 cast, 401 were in favor. But too much must not be made of this. When the liquor men touch the political wires and pour out their bribes, there will be a great change.

—THE FINAL.—Dr. Dowling left the Baptist denomination because he could not tolerate close communion. However, he thinks so little of his Baptist views that, instead of joining the open communion Free Baptists of the United States, he has become pastor of a Reformed church in Albany. Of course he must now tolerate infant baptism and unconverted membership and all the rest of it, and give his life influence to support these ideas. This shows how much worth was his statement that he continued as strong a Baptist as ever, though he had renounced strict communion. In the meantime, his old church has called a pastor good and true, and his exit scarcely causes a ripple. If he is satisfied his course is consistent, to his own Master he standeth or falleth. The lesson for our people is that the surrender of strict communion and of Baptist principles generally, usually go together in those of our body, who adopt open communion views.

Chicago Letter.

Allow me to congratulate you on the improved appearance of the *Messenger* in its new dress. The paper and type are excellent. It now stands in the front rank of our denominational periodicals and is well deserving of increasing patronage. May it long be the messenger of salvation to a perishing world. I read many papers, and none with more interest than yours.

The last number seemed to me to be richer than usual. Glancing over its contents I am specially interested in the editorial paragraphs. Then the letter from England is full of news interesting to all who love the dear old land of our fathers. Then follows the tidings of Mission work in foreign lands, containing enough information to make a live missionary concert. Then some sensible comments on a so-called Reformed Baptist denomination which proposes to carry open communion out to its legitimate results in open membership churches. Certainly there is no logical resting place between these two things. If a person is qualified for the Lord's Supper, he surely is qualified for church membership. But why such a church should be called a Baptist church is a mystery. Then the review of *The Week* gives the reader a good idea of what is passing in the political world—as much perhaps as the Christian worker in this busy age cares to know. Then a very careful and thoughtful review of the contents of the Baptist Quarterly, making one wish to read them, if he has not already done so. Then News from the Churches, always interesting to every lover of Zion. All this, and a good deal more on the inside pages. Such a paper is of inestimable value to every Christian pastor. If I could have lent one book, it would be the Bible; and if I could have lent one paper, it would be a religious one. And I am sure I lived in Canada, it would be the *Messenger*.

—REMEMBERING JESUS.—BY REV. THOMAS L. CUYLER.
Of all the good things that were intended to be wisely used, few have been more abused than the Lord's Supper. The simplest of all services, it has been transformed by superstition into a pompous and intricate ceremony. The fungus growth has entirely enveloped and obscured the original ordinance. Instead of the sweet, simple memorial service, has grown up the sacrifice of the Mass, in which by a special miracle a bit of bread is transmuted into the veritable body of our Lord—the partaking of which ensures the pardon of sins, and a reception into God's favor. When I have witnessed in some foreign cathedrals this gaudy ceremonial, with its accompaniments of organ and orchestra, I have wondered what Peter or John would have thought of it, if they could mingle with the gaudy multitude. "Do this," said the Master when He brake the bread and poured out the fruit of the vine; and whatever is added to "this," cometh of superstition and error. If the Ritualist buries up this simple sacrament under a pile of pomp, there is also a danger that evangelical believers may stray off a little from its divinely appointed purpose. Christ defined this purpose in one sentence: "Do this in remembrance of me." He appealed to the natural instinct in the human heart, by which we associate the memory of the loved with some precious keepsake or relic that recalls them. The foremost purpose of the rite is to commemorate the death of our Redeemer. Many other thoughts may crowd into our minds when we sit around the communion-table. We may recall the time when we were sinners to the blessed hope; we may think of the loved ones who used to sit beside us there; we may think of somebody who has injured us, and whose presence in the company may tempt us to feel wickedly when we ought to be forgiving; we may even be disturbed by cares and worries that should have been left outside of the door. All these thoughts are irrelevant intruders. If they conceal the blessed Master. He should be the central, sovereign object on whom every eye is fixed and every heart is fastening. Not Jesus, the living teacher, or miracle-worker, or healer, or comforter; but the dying Redeemer, who endured the agonies of the Cross for our salvation. "Ye do show the Lord's death until He come," as oft as ye partake of this ordinance. With emulous human characters such as Abraham, Moses, David, Mohammed, Luther, and others, the least significant thing about them was their dying. In the case of our divine Lord, it was the most significant; it was the culmination of his mission. He came into this world not only to live, to teach, to work deeds of love, but to die for us sinners. Therefore it is that, the two simple emblems that we partake of, recall only the sacred

body broken and the precious blood poured forth upon the Cross. As all scripture and all church history converges to one spot, Calvary, so all our thoughts at the Lord's table should converge upon one Person, the bleeding Lamb of God, who taketh away the sins of the world.

On the day before his death, Dr. George W. Bethune wrote a half dozen beautiful stanzas, which were afterwards found in his portfolio. This is one of them:

"I read God's holy Word and find
Great truths which far transcend my
mind;
And little do I know beside
Of thought so high and deep and wide,
This is my best theology,
I know my Saviour died for me."

The Lord's Supper is no more a didactic ordinance addressed to the head, than it is a pompous ceremonial addressed to the eye. It is a simple, devout service of worship springing from the heart. Its single purpose is to awaken memory of Jesus, to arouse gratitude, and to kindle love. Everything that diverts our hearts from this is an intrusion. Every one that comes between us and our atoning Saviour is an intruder. We ministers who conduct this service, may with the best motives commit a serious mistake by talking to Christ's followers, when their hearts should be silently conversing and communing with Him. Many an elaborate address at the sacramental table, has been only a solemn impertinence. "Do this in remembrance of Me." That single brief injunction seems to waive out of sight every one else, and everything else, in the universe. At the communion table we should see and hear no man save Jesus only.

Alas, my dear brethren, we need to have seasons for remembering our crucified Master, for we are sadly apt to forget Him. We too often act as if we had no loving protector to take care of us, and no shepherd to guide our footsteps. We worry over perishable trifles, and fret about paltry losses, forgetting that "all things are ours, and we are Christ's, and Christ is God's." We get discouraged under trials, and worse still, we fall into shameful sins, just as if our Lord had vanished out of all sight and hearing of us. Depend upon it, that He who knoweth what is in man, did a most wise and needful thing for us, when He commanded us to come together often and to do this in remembrance of Him. We had better forget every friend or kinsman on earth, than forget Him who redeemed us from hell, and set our feet upon the pathway to heaven. Sooner let us forget everything we have ever learned, than let the Commandments of Christ fade from our memory. Among all the last words of dying mortals recorded in Scripture or in history, I know of none more appropriate for our last departing breath, than those uttered by that courageous believer in Calvary: "Jesus, remember me when Thou comest into Thy Kingdom."—*Evangelist*.

Literary Notes.

"Comments on Canada," by Charles Dudley Warner, accompanied by a striking portrait of the Right Hon. Sir John A. Macdonald, appears in *Harper's Magazine* for March. This article describes the topography, climate, system of government of the Dominion and of the provinces, and the political issues; and the author gives his views on the Canadian sentiment towards England, of the French Canadian element, on retaliation and commercial reciprocity, annexation and independence, and the future of the Dominion. Mr. Warner is an accurate and sympathetic observer, and his conclusions will doubtless command the attention which they deserve. This number also contains beautifully illustrated articles on the Institute of France; Vienna; Norway and its people; William M. Chase, painter, &c., &c. For sale by all booksellers.

"How checkered is life's winding way,
All dappled o'er with light and gray."
Checked and interwoven with little trials and troubles, here a worry, there a worry. Every life has its own peculiar trials; things seem as if they will not go smoothly, and we are so apt to fret over them; or, it may be, our hearts are crushed with heavier burdens, and we forget that, up yonder, through the mist, is the silvery-lined cloud of God's love. Why can't we take the comfort of His help? It matters not how trifling, to others, our care is. He can and does feel for us. No matter how great, He can and will help us. Then, troubled one, bow your tired head and feel the touch of His dear wounded hand. Hear the gentle voice, "My child, I love thee. Be still, and know that I am God."
LILY MAY.

not a new thing—an innovation by our people—by any means. Who among our "ages" does not remember the "Annapolis Valley Reformation," and the children's meetings and the large numbers of children received into the church—men such as Rev. Dr. Welton, Enoch Gates (father of Rev. G. O. Gates) and many others, ornaments of the church, whose names are a praise in the earth?

I am so interested in the young in Sabbath-school and temperance work, that I am constrained to write thus to encourage Christian workers to more earnestly labor for and among the young for their spiritual good.

"Do not permit Satan to sow his death seed, while men sleep," till the children are 12, 14, 16 and 18 years old, then pray and exhort and expend your strength to uproot the briars and thorns which preoccupy the heart soil; but see to it that the tender emotions of the youth-heart are directed. Christward, heavenward, and "duly will appear the blade, the ear, and full corn at length."

Lastly, feed the lambs of the flock when in the fold with the "milk of the word,"—food suitable—and here is room for work, grand work! Get them into the church. If they love the Master and desire to obey His commands, then care for them, and so make them strong Christians.

Our Pedo-Baptist brethren surely err when they take in the unconverted babe into the church, and some of our people also err when they forbid them to come and refuse to receive such as love the Saviour and desire to follow Him.

To our young people do we all look for our future good men and women. They are the "hope of the church," the country, the temperance reform, and all good in the land. Surely then, work for them is of the utmost importance.

Remembering Jesus.

BY REV. THOMAS L. CUYLER.

Of all the good things that were intended to be wisely used, few have been more abused than the Lord's Supper. The simplest of all services, it has been transformed by superstition into a pompous and intricate ceremony. The fungus growth has entirely enveloped and obscured the original ordinance. Instead of the sweet, simple memorial service, has grown up the sacrifice of the Mass, in which by a special miracle a bit of bread is transmuted into the veritable body of our Lord—the partaking of which ensures the pardon of sins, and a reception into God's favor. When I have witnessed in some foreign cathedrals this gaudy ceremonial, with its accompaniments of organ and orchestra, I have wondered what Peter or John would have thought of it, if they could mingle with the gaudy multitude. "Do this," said the Master when He brake the bread and poured out the fruit of the vine; and whatever is added to "this," cometh of superstition and error. If the Ritualist buries up this simple sacrament under a pile of pomp, there is also a danger that evangelical believers may stray off a little from its divinely appointed purpose. Christ defined this purpose in one sentence: "Do this in remembrance of me." He appealed to the natural instinct in the human heart, by which we associate the memory of the loved with some precious keepsake or relic that recalls them. The foremost purpose of the rite is to commemorate the death of our Redeemer. Many other thoughts may crowd into our minds when we sit around the communion-table. We may recall the time when we were sinners to the blessed hope; we may think of the loved ones who used to sit beside us there; we may think of somebody who has injured us, and whose presence in the company may tempt us to feel wickedly when we ought to be forgiving; we may even be disturbed by cares and worries that should have been left outside of the door. All these thoughts are irrelevant intruders. If they conceal the blessed Master. He should be the central, sovereign object on whom every eye is fixed and every heart is fastening. Not Jesus, the living teacher, or miracle-worker, or healer, or comforter; but the dying Redeemer, who endured the agonies of the Cross for our salvation. "Ye do show the Lord's death until He come," as oft as ye partake of this ordinance. With emulous human characters such as Abraham, Moses, David, Mohammed, Luther, and others, the least significant thing about them was their dying. In the case of our divine Lord, it was the most significant; it was the culmination of his mission. He came into this world not only to live, to teach, to work deeds of love, but to die for us sinners. Therefore it is that, the two simple emblems that we partake of, recall only the sacred

W. B. M. U.

"Arise, shine: for thy light is come."

Dr. A. J. Gordon, of Boston, Mass., says, taking Jacob as a type of Christ—Our Immanuel has been serving; six millenniums for his bride the church, and the seventh is close upon us, in which I expect the marriage of the Lamb; and because the time is short, God seems to be in haste to gather in the guests for the bridal feast.

For quick results and large returns there was never such an age before. Man's extremity is God's opportunity, we are wont to say. What if I turn it about and say, that God's extremity is man's opportunity—it is such now. He is pushed for time; He is straightened for help; He will hire even at the eleventh hour if laborers have not come at first. He will take reformed drunkards, and converted gamblers, salvation armies and travelling gospellers, if only His work can be done before the night cometh, in which no man can work. It is God's extremity and therefore man's opportunity. Obligation presses a pound to the square inch, where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste. We have a magnificent opportunity on this continent, and we have magnificent resources, if only we will use them. Let us have done with glorying in our numbers then and give attention to our opportunities. It is not more men, but more man, that the church of God needs for the accomplishment of His work. John Wesley, looking over the needs of a lost world, made the startling exclamation: Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and Him crucified, and I will set the world on fire with them. Therefore I exhort that we all, and altogether, do these three things.

PELLER INSTITUTE.

It is proposed that the Baptist women of Ontario raise \$2,000 towards enlarging the building. Will not every Baptist woman of the Maritime Provinces contribute a sum not less than ten cents to aid the glorious work of our Lord and Saviour being done at this Grand Ligne Mission. Your money can be sent either to Mrs. J. W. Manning, Halifax, or direct to Mrs. D. A. McGregor, 54 Avenue Road, Toronto.

An urgent appeal from Brother J. H. Doollittle, Supt. of Missions in Manitoba and Northwest, has just reached us asking the Woman's Baptist Missionary Union to undertake the support of two young men, students from Acadia, who would preach in the Northwest during their vacation. What reply shall be sent? Let us hear from a good number of the sisters without delay.

The Bible teaches woman's duty and privilege in Christian work. Women are included in admonitions, warnings, and commands given to the children of Israel. In the service of song they had a large share. All the women went out after Miriam, when she exclaimed, "Sing ye to the Lord, for he hath triumphed gloriously." When David was returned from the slaughter of the Philistine, the women came out of all cities of Israel singing and dancing. Women had an active part in the equipment of the tabernacle; and all the women that were wise-hearted did spin with their hands, and brought that which they had spun.

In the Prophets we see them as mourners. Rise up ye women that are at ease; hear my voice, ye careless daughters. Many days and years shall ye be troubled, ye careless women.

The Old Testament records signal services rendered by women, nor does it close without a prophetic glance at the future enlargement of their work. "Your sons and your daughters shall prophesy. . . Upon the handmaids in those days will I pour out my spirit." Add to this the words of Christ, and woman's Christian privileges and responsibilities cannot be doubted. But just what is our great work as women of the nineteenth century?

Our Saviour has died. The door of heaven is open to every poor sinner. Whosoever shall call upon the name of the Lord shall be saved. Yet millions of women know not this truth—and why not? Christian women have not told them.

In the selection of His disciples, our Saviour makes prominent a single requisite. And Jesus said unto them, "Come ye after me and I will make you become fishers of men," and straight way they forsook their nets and followed him. Prompt obedience was repeatedly the condition of signal blessings. Mary showed her knowledge of Christ when she said, "Whosoever He saith unto you, do it."

Some "I Wills" of Jesus Christ.

BY REV. THOMAS L. CYRILE.

Nearly all of Christ's promises are conditional. I shall receive blessings when I shall find when we seek with all the heart; the door of love opens at the knock of faith. Jesus will do his part when we do our part. Who shall confess Me before men, I will confess also before My Father which is in heaven. Here the condition on our part is a frank, open, honest acknowledgment of loyalty to our Lord in the face of sinners or scoffers. When Christ bestows converting grace He demands open confession. There is too much darkness in religion; too many try to slip along, we must almost walk alone towards heaven by a by-path. Are those cowardly souls quite certain that Christ will acknowledge them on the day of His triumphant appearing? But to those who fearlessly stand up for Him whether at the martyr's stake or against bitter opposition in the household, or the shop, or the social circle, or in public life, Jesus gives the precious assurance "I will never be ashamed of you."

(2) Another "I will" is the commission to minister, service, the promise of assistance. "I will make you fishers of men." Here is the self-multiplying power of the Church. As soon as a church ceases to draw from the world, the world draws from it; if it does not convert others it becomes perverted. Every follower of Christ should be a fisher for Christ. Some angle quietly in their own households or Sunday school class; some in a sick-room like the "Daughters of Zion," or like a sweet-spirited girl of my acquaintance, who has been attending out the lot of her patients during years of bodily agonies. Some like Finney, or James Patterson, or Spurgeon, or Sankey, or Fay Mills, draw large nets to the shore laden with the multitude of the fishes, out of a Yankee common-sense, goes rustic Dwight L. Moody to the West as a dealer in boats and shoes. The Master bids him quit that net and follow Him; first he fishes for ragged children and newsmen in Chicago; by and by, as his arm grows stronger and his divinely imparted skill the greater, he launches into the deep and drags his netted crew among the swarming shoals of sinful humanity. Young Newman Hall is working with his type at a village newspaper in Southern England. The Master calls him to the ministry, sets him to writing "Tracts to the Poor," which have done more good than numbers of two or three millions of copies in thirty or forty languages; and to-day at the age of seventy-two Newman Hall can claim to have preached more sermons than any living minister on the globe. No man either is more certain or more set on the right side of the ship. When the Master says "follow Me and I will make you fishers of men," He agrees to give the motives which is love, the skill which is a heaven-guided tact, and the reward which is an unfolding crown. I do not believe that any Christian ever longed to labor and lived to win souls to find, and was disappointed.

(3) Now comes a third "I will," and a very precious one. It is the promise of His constant presence and help. In that land of milk and honey (the fourth chapter of Deuteronomy) the Lord loved to walk with His people; He will come to you. It is a misfortune that the translators of the Bible have turned Christ's own word "orphans" into their vulgar and less expressive word "orphanages." Every soul bereft of a father is orphaned; and how tenderly the Father's house, no daily care, no home. But in His own blood redeemed flock the Shepherd says "I will come to you, and be with you, and be with you." He comes by His Spirit to strengthen us when we are weak, to sustain us when we are weary, and to cheer us when we are sad. No sordid shame is in cheer full light in a sick chamber, or in a dingy abode of poverty, than this love; it is the candle that never goes out.

(4) For only one more of Christ's many "I wills" there is room in this brief article. It is the "I will" of salvation. Him that saith to Me, "I will in no wise cast out. If you would this, my friend, try Him. If you say you are too guilty, He answers you that His blood cleanseth from all sin. If you say you are too weak to hold out, He is reconciled with you and steps your mouth with the knowledge that His strength shall be made perfect in your weakness. There is room in Christ's infinite heart for a world of sinners to march in a great line. No man ever perished for want of an atonement. "I can come that you might have life, and have it more abundantly." Now, my friend, are you ready to meet these offers of the Son of God with an humble, honest, resolute "I will" on your part? Take your Saviour at His word, and respond promptly I will accept His invitation and come to the parson; I will seek healing from Him and be made whole; I will confess Him before the world; I will ask Him to make me useful, and teach me how to win souls; I will have Him as my helper, and then trust Him when He says "I will receive you unto Myself." The linking of your "I will" to the almighty I wills of Jesus Christ will make your eternal salvation sure.

Revivals.

The valiant supporters of every good cause are frequently compelled to bear burdens occasioned by the timidity and vacillation of the less heroic. This is sadly true in many revivals. Many a time when a few additional services in the sanctuary, or the renewed personal activity from house to house on the part of Christians, might have effectually broken down the obstacles in the way of a gracious revival, the work has been arrested by an inexorable cowardice. "It is in vain to strive longer," is the outcry of the faint hearted; and the emboldened or the evil effects which such words produce. The spirit that dictates them is quickly contagious; holy songs are less glad-some; prayer is chilled; truth is heard with diminished relish; the bond of church fellowship and the attractive power of the cross are in a measure immediately broken.

It gives one unmeasured satisfaction to see this form of unbelief in the church rebuked by the undaunted movements of the faithful. Yonder is a minister, standing before an ambrosial odor of the cross, and here sent from the throne of God. He is a message of warning and welcome to perishing souls. His heart

now pulsates with holy longing to win the erring and save those already under condemnation from eternal death. His anxiety is shown by tears that it were unmanly to suppress. His voice is tremulous with emotion when he speaks of the Holy Spirit as awakened. His readiness to follow the sinner into places of the lowest, vilest infamy, in order to save him, is the unchallenged evidence of his divine call to the ministry.

See him now, bravely resisting the lethargy and the weak faith of that easy-going company, whose names are enrolled upon the church register. He does not, indeed, resist that adverse influence in wrath, but in love. Never is his appeal known to be so tender as when he pleads with his brethren for help. He has even come to an intelligent appreciation of St. Paul's word: "I could wish that myself were accursed from Christ for my brethren." Behold him, the brave, loyal follower of that One who, though often weary, never grows faint or discouraged! Watch now that growing cause. Silently, possibly without "observation," the ark of the Lord moves forward. Gradually the number of obstructionists in Zion grows less. The voice of depression is no longer heard. The trail of despair—the former times were better than these—is less pronounced. That man of God, one well-tried alone, burdened at the beginning with heavy weights cast upon his soul by others, is now leading forth the militant host to certain victory. What a vindication of holy character is here! What a divine announcement is this of the greatness of true-hearted fidelity! And it may be confidently asserted that the instances of such ministerial fidelity have never been so numerous as now.

But are there only to be found in the ranks of the ministry? By no means. There are illustrations, not few in number, nor inferior in character, to be seen in the believing Church. Again and again we have known the working of God in times of spiritual dearth to excite its grand impulse from the waiting, praying circles, often composed of the limited number, and these without commanding influence at the time.

The one lesson from all this forces conviction upon us: it is a lesson of practical value, one that needs only to be stated to be accepted by the spiritually-minded, and is on the side of the unlearned worker. This is the lesson: this the conviction. Never mind, in revival service, the unbelief of the many or the few. Push forward. Turn not to the right hand, nor to the left. Be thy strength towards are just ahead. "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—Christian Advocate.

How John Reckoned.

BY MEXIA SMITH.

John Smith is a third or fourth cousin of mine. He belongs to that large class of men that I have been writing about a good deal of late, who hope to go to heaven, not by their own merits, but regard these men as the greatest obstacles that the gospel has to contend with nowadays. Our young people stand behind them and ward off all our appeals by saying, "Why, John Smith is a good man, and yet he is not a convert." "The only, however, available outsiders have very little idea of the harm that they are doing. I am anxious about them personally, and I also about those over whom they are exerting an influence so disastrous. If we could get them to see the inconsistency of their position, and the evils resulting from it, if we could induce them to enter the church, which they profess to believe in and help to support, there would follow one of the most glorious revivals since the day of Pentecost.

Being deeply interested in the subject, I try to reason with these men as I meet them. So, walking home from church with cousin John the other day, I said to him: "What do you think of that sermon?" The text was, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." He replied: "I thought the preacher was a narrow-minded bigot. Why, he said that nobody could go to heaven without faith and baptism. I don't see any sense in that. I reckon that if a man dies about right, he will come out all right. I try to be honest, I help the poor, and contribute to all good objects, and I don't see why I am not as good as those who make a public profession of their faith."

Retivals.

The valiant supporters of every good cause are frequently compelled to bear burdens occasioned by the timidity and vacillation of the less heroic. This is sadly true in many revivals. Many a time when a few additional services in the sanctuary, or the renewed personal activity from house to house on the part of Christians, might have effectually broken down the obstacles in the way of a gracious revival, the work has been arrested by an inexorable cowardice. "It is in vain to strive longer," is the outcry of the faint hearted; and the emboldened or the evil effects which such words produce. The spirit that dictates them is quickly contagious; holy songs are less glad-some; prayer is chilled; truth is heard with diminished relish; the bond of church fellowship and the attractive power of the cross are in a measure immediately broken.

Fred's Security.

BY MIMIE E. KENNEY.

The neatly written placard hung in Mr. Martin's store-window day after day, until people began to wonder why it was that he could not get a boy when a place in a thriving drug-store was such a desirable one, and other opportunities for a boy to find work in Riverdale were few.

A great many boys had applied for the place, but the trouble was that Mr. Martin demanded such unexceptional references and security that he could not find a boy that suited him among the many candidates for the position.

Fred Malloy had seen the placard in the window, and as he was very anxious to get steady employment so that he could be of real assistance to his mother he lost no time in applying for the position.

"Mr. Martin, I would like very much to have a place to work," he said as he entered the store and met the proprietor's keen grey eyes fixed inquiringly upon him.

"And I want a boy very much; so perhaps we may be able to strike a bargain," Mr. Martin answered, encouragingly.

Fred felt as if he were quite sure of the place until Mr. Martin asked him who would be his security.

"Security?" Fred asked, inquiringly. "I don't know just what you mean, sir."

"Do you know any one who would be willing to deposit a certain sum of money with me as security for your honesty?" Mr. Martin repeated.

Fred's face fell and his bright expression changed to one of disappointment. He could bring good references as to his industry and honesty from every one for whom he had ever worked, but there was no one that he could ask to become his security.

"No, sir, I can't give any security, if that is what it is," he answered.

The Unexpected Answer.

BY MIMIE E. KENNEY.

Something staid his feet. There was a fire in the grate within—for the night was chill—and it lit the little parlor, and brought out in startling effects the picture on the wall. But these were as nothing to the picture on the hearth. There, by the soft glow of the firelight, knelt his little child, at its mother's feet, its small hands clasped in prayer, its fair head bowed, and its rosy lips uttering a fervent prayer with childish distinctness. The father listened, spell-bound to the spot.

Now I lay me down to sleep, I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take.

Fred felt as if he were quite sure of the place until Mr. Martin asked him who would be his security.

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"No, sir, I can't give any security, if that is what it is," he answered.

"Well, then, you try me without that, Mr. Martin?"

The gentleman shook his head.

"No, I could get plenty of boys with good enough references, but when any one has faith enough in their honesty to become their security, then I feel perfectly safe in trusting them in my store. It is a good place for a boy, and it is a good business to learn, and if you can get security I shall be glad to take you, but I cannot do it without."

Christ-Possessed.

BY MIMIE E. KENNEY.

"Can you tell me," asked a clerical friend of mine of a candidate for missionary work, "what justification is?"

The man gave to the question a satisfactory reply. "And what," pursued my friend, "is sanctification?"

"Sanctification," said the candidate, the fire-killing in his look as he spoke, "sanctification is a God-possessed soul, sir."

No truer answer could be given. It is one thing to possess Christ—it is a very different thing to be possessed by Christ. In the one case we have life, but in the other we have life to triumph. If God is in possession, Satan is cast out, for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols?" (2 Cor. 6: 16.)

It is to be feared that of this most blessed and high privilege of God-possession, many Christians know comparatively little; yet it is the one secret both of holiness and of safety, for where God is not, there sin and Satan are, just as where light is not, there darkness inevitably is. Amid the ten thousand snares that beset our path heavenward there is absolutely no security except to obey our Lord's own words: "Abide in me and I in you," to be, as some one has put it, at once, "Christ-enclosed and Christ-identified."—The Rev. E. W. Moore.

Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The ungodly confession of Christ, who His cause is unpopular, is made by Himself the condition of His confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them bold, and let them know our allegiance. And then, again, in order that the light may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with many a subtle and insidious defilement as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. . . . As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of His presence all day long, and to let self occupy as little as possible of our thoughts; to care much for His approval, and comparatively little for the impression we are making upon others, so that the inward light will shine, and the outward shine—this is the great secret of indication. May He indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—Dr. Goulburn.

The world is full of tired people, merchants tired of business, farmers tired of raising crops, mechanics tired of building houses, housekeepers tired of providing food, operatives tired of rushing wheels. Pass along the road or street, and see how very tired thousands of the people look. How shall they get rested? Some say, "By fewer hours of work." But some of them have no work at all. Others might prescribe easy sofas, and more arm chairs, and soft beds. But some of the people who have the weariest look have plenty of good furniture and luxurious upholstery. Now we offer a pillow not curtained with gold and tapestry, nor stuffed with the down of angels' wings. But a man who puts his head on it gets rid of his cares, and aches, and anxieties. It is a pillow stuffed with the promises: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Cast thy burden upon the Lord, and he will sustain thee.) We have friends who, because they can not sleep well, put under their head at night a pillow of hops, but they have never tried the better pillow filled with the myrrh and frankincense of the Lord's grace. Men and women tired out with the world, try it.—T. De Witt Talmage, in New York Observer.

"You haven't got that security yet, have you?" he asked.

"No, sir; I know there's no chance of my getting it," Fred answered.

"Well, wait a boy night away," Mr. Martin responded, "and under the cir-

Best Cough Cure.

BY MIMIE E. KENNEY.

For all diseases of the Throat and Lungs, no remedy is so safe, speedy, and certain as Ayer's Cherry Pectoral. An indispensable family medicine.

"I find Ayer's Cherry Pectoral an invaluable remedy for colds, coughs, and other ailments of the throat and lungs."—M. S. Randall, 294 Broadway, Albany, N. Y.

"I have used Ayer's Cherry Pectoral for bronchitis and Lung Diseases, for which I believe it to be the greatest medicine in the world."—James Miller, Caraway, N. C.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this medicine."—Robert Horton, Foreman Headlight, Morrilton, Ark.

"Ayer's Cherry Pectoral cured me of a severe cold which had settled on my lungs. My wife says the Pectoral helps her more than any other medicine she ever used."—Enos Clark, Mt. Liberty, Kansas.

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Receipts from Convention Funds: Nil. Receipts from Convention collections: Per C. Roscoe, \$60.86. Receipts from Churches: Lanster St., \$11.16; Chester and Chester Basin, \$4.43; Butterut Ridge, \$5.00. Receipts from Woman's Baptist Mission Union: Mrs. S. J. Manning, \$875.00; Mrs. S. J. Manning, \$875.00. Receipts from Legacies: Estate Nelson H. Dobson, North Sydney, \$1,000. Receipts from Individuals: E. A. Shand, Windsor, \$50; J. Fowler, Blenheim, \$2.50; C. Connolly, Jacksontown, \$5; Charles Newcomb, Weymouth, \$1; Unknown, per Rev. A. Cohoon, \$1; J. Bew, Aribat, \$10.50; A. Friend, per Rev. F. Crawley, \$6; a Lady, Amherst, \$5; Gilford Steeves, Waldon, \$10; John Wilbur, Harvey, \$25.66; Robert Jenkins, Mount Allison, P. E. I., \$1; Mrs. John Hatfield, Tusket, \$5; a Friend, Goggin Bridge, \$2; a Friend, Carleton, \$10; R. Thompson, Chanco Harbor, \$5; R. Frizzle, Inverness, C. B., \$8; J. D. Puddington, New Harbor, \$1; Mrs. J. D. Puddington, New Harbor, \$50; J. W. Frail, Mahone Bay, \$2; Mrs. E. Brymer, Lakeville, \$1; Wm. Pemberton, Windsor, \$1; a Friend, Hibernia, \$5; Josiah Bittle, Passesok, \$1. Receipts from Sunday-schools and Missions: St. Stephen, \$50; Cana, \$29.29; Solid Rock, \$12.50; Brussels St., \$10; Lawrence town, \$8; Fyfe Missionary Society, Toronto, \$50; Long Creek, P. E. I., \$10; Cana, \$7.45; St. Mary's Bay, Digby, \$17.58; Middleton, \$9; North Church, Halifax, \$40; Central Onslow, \$6.30; Ohio, \$29; Wolfville, \$50; Fairville, \$6.73; New Germany, \$42; Digby, \$9. TOTALS: Convention Fund, \$0 00; Collection at Convention, \$60 86; Churches, \$20 61; Woman's Bap. Mission Union, \$1,750 00; Legacies, \$1,000 00; Individuals, \$154 66; Sunday-schools and M. Bauds., \$53,343 96. JOHN MARCH, Treasurer F. M. Board. St. John, N. B., Feb. 26, 1889.

ung, and the visitants departed, each one bearing with them a heartfelt benediction from God's aged and honored servant. We all feel honored in having him among us and hope he may be spared to us yet many years. The pastor of St. Martin's Baptist Church, out of a good heart towards his brother pastors, wishes every one of them had by their side such an expander (we call him pastor emeritus) as I. E. Bill, D. D.

Christ the Sure and Only Foundation.

My hope is built on Christ alone. His love hid all my guilt from view. My justifying heavenly friend. In Jesus' perfect righteousness. Christ is the Rock on which I stand. All other ground is shifting sand. When, for my sin, He hides His face, Even then I trust His changeless grace. I know His pleading can avail. My hope is cast within the veil. Christ is the Rock on which I stand. All other ground is shifting sand. His oath, His promise, and His blood, Now bear me through affliction's flood. And when the earth and heavens shall fall, He'll still be my almighty all. Christ is the Rock on which I stand. All other ground is shifting sand. And at the final grand assize, When clouds of wrath are sinners rise, I'll stand with those who have been true. But gladly hail the judgment day. For ever on Christ the Rock I stand. Forever safe from shifting sand.

Religious Intelligence.

NEWS FROM THE CHURCHES.

MATLAND, Yarmouth Co.—The cause here is making steady and substantial progress. Since the beginning of the new year the acting pastor has given the hand of fellowship to twenty new members. Fourteen of these have united by baptism, three by letter and three by experience. Some special services are still being held, and others—not a few—are expected to find a home long in the Church. Recently two brethren were ordained to the office of Deacon in the Beaver River section of the Church, at which service Rev. F. M. Young, of Ohio North Temple Church, preached; Revs. A. Cogwell and G. H. Goudy took part in the ceremony of ordination. COM. LOWER AVLESDON.—The Lord's work is prospering with us. We commenced special services during the week of prayer in the Meadowvale section of this Church. Two have followed the Lord in the ordinance of baptism, and five have been received and will be baptized on Lord's day. Heads of families who have hitherto been indifferent to their souls' eternal interest are seeking the Lord. Over forty persons in sections of this Church are awakened to see their need of Jesus. Greenwood section has commenced cottage prayer meetings, and the view of aiding their pastor in his work. William Bluet, the Irish evangelist, came along in January and did us good service. We have praying bands all around us, and talented men who can lead meetings equal to a minister. In the Tremont and North Kingston sections we have strong Sabbath Schools well lit up with the leading lights of the Church. May God bless all our pastors and churches with refreshings from on high. E. H. HOWE.

MONCTON, N. B.—Since the beginning of this year, forty-five have been added to the Moncton church by baptism and sixteen by letter and experience. Bro. Hinson has returned from Halifax, where he has been assisting Bro. Cline. The outlook there is good. PRINCE WILLIAM, York Co., N. B.—Since my last writing our meetings continued with interest. On Sabbath morning, 24th inst., after an instructive sermon by pastor C. Elroy, we again revived the baptismal waters, when five believers were immersed; one was a gray-haired man of sixty-four years, in declining life, followed by a little boy from the Sabbath-school in the early morning of life, only nine or ten years old, who, after coming out of the water, was given in the arms of his father, a man of over fifty years of age, who was himself baptized the previous Sabbath. Truly God has been working wonders in our midst. In the evening our good Bro. J. W. S. Young, preached his closing sermon with us. The meeting was deeply affecting, and was continued to a late hour, quite a number coming forward for prayer. Bro. Young left Prince William this morning, expecting to pay a short visit to Brother Thomas at Mangerville. He carries with him the good wishes and prayers of a goodly number of happy Christians, who have become active workers in the old Prince William church, and whom we fondly hope may help to carry in God's name her standard forward to greater victory. Pastor C. Elroy has spent considerable time of his late in Kingsclear, a portion of his field, where many drops are also falling. But I must not attempt to report definitely for my brethren there, lest I report inaccuracies. Baptisms in all to date, 36; united with the church, 33. LEVENEY ESTABROOK, Church Clerk.

CAMBRIDGE, NARROWS.—The good work of the Lord still continues. Nine were baptized on Lord's day, 24th. Others are enquiring the way. Several requested prayer for the first time last evening. M. P. KING.

CORNWALLIS ST. BAPTIST CHURCH.—We are in the midst of a glorious revival. Last Lord's day we administered the ordinance of baptism. Meetings are largely attended, and the outlook hopeful. The children in the Sunday-school are becoming very anxious, and are inquiring the way to Zion. We expect to trouble Jordan soon. A. W. JORDAN.

RICHMOND, Carleton County, N. B.—We have been holding missionary meetings in my churches this month. The first was held at Union Corner, Feb. 11, at which time Rev. Thomas Todd delivered an eloquent, interesting, and instructive discourse concerning the wisdom of giving the Gospel to all the world. We were pleased to see and hear the hero of a well-fought battle. We also had a like meeting at McKenzie's Corner, Feb. 22, at which Rev. Mr. Grant gave a brief but interesting and inspiring exposition of the second verse of the sixth chapter of the first Epistle to the Corinthians. Contributions for missions were taken at both of these services, resulting in practical evidences of the interest taken. We wish to place the different phases of this work before each of our churches and congregations; and in most earnestly hope that they will take hold of it with a will and spirit worthy of their apostolic ancestry. We shall move on to other churches just as soon as Brethren Todd and Grant signify their readiness. J. C. BIRKBECKY.

HALIFAX.—Two young men were baptized by Pastor Williams of the Dartmouth Church, in the baptistry of the First Baptist Church in the afternoon, Feb. 24. The young men were submitted to the same ordinance by Pastor Cline. Three more await baptism in the First Church. Special services are to be held during every night of this week. Bro. Hinson is coming over on Tuesday to help. Many are turning their attention to the great subject of religion. FEB. 24.

HARVEY.—Bro. Weeks, of Harvey, is still toiling on courageously and with hopeful indications. An excellent work has been accomplished at Germantown—one of his stations. He is now at work in Harvey. Bro. Weeks and his excellent wife, who have been called to the professorial conversion of their own little son, a lad of some nine years of age. This little boy has spoken in public of his love to Christ and of his desire to live in His service.

LAKEVILLE CORNER, N. B.—God has commenced a work of grace in this place. On Sabbath I buried three happy believers in Christ, in the liquid grave and in the following week I preached at "Canning and Sheffield Church." There are many enquirers after God's salvation—and we believe that we have just witnessed the beginning of a most gracious revival. We have to contend with unsympathetic opposition, but God's truth will prevail. We are glad to see Bro. McIntyre and Deacon D. W. Estabrook came to my assistance and rendered much needed help. Brethren, pray for God's blessing to rest upon us here. FEB. 27th. B. H. THOMAS.

OSBORNE, Shelburne Co., N. S.—An interesting service was held here on Thursday, Feb. 21st, when two new elected deacons were ordained. The Rev. B. N. Noble, of Lockeport, kindly came over and assisted in the service, preaching an admirable and appropriate sermon upon the life and character of "Stephen," one of the first deacons of the Christian Church. The service was addressed on the Scriptural qualifications for the deacon's office, as laid down in 1 Timothy 3. The service was largely attended, and felt to be solemn and impressive. Since coming here, seven months ago, we have received much kindness from the friends who have shown their esteem not only by paying salary up to date, but by presenting the pastor and his wife with several valuable and useful presents. We have not been able to report baptisms, but we trust the labor has not been in vain. Congregations are good and the gospel is being preached with great attention. We are doing all we can to consolidate the work of the church, and to build up its members, a large number of whom have been added within the last four years. The last communion service was more largely attended than for a long time past. A vigorous financial and visiting committee has been appointed by the church to assist the deacons, in putting before each member, the duty and privilege of attending all the services of the church and of supporting to the utmost of their ability the Lord's work. This committee has already done good work, and we hope it will be enabled to do much good in the future. F. POTTER.

TRURO.—The good word is moving forward in Truro. Thirteen were baptized last evening, in the presence of an immense crowd of people. We have had an extra meeting, but the meetings are full of power. Help me to praise. J. E. G. FEB. 25.

FOURCHIE.—On Feb. 24, one happy believer followed his Saviour in the ordinance of baptism. Others expect to follow soon. R. MURCH.

THORNTON, Queens Co.—The church of God in this place has been revived. Four have been baptized and added to the church. Others are anxious about their souls' eternal welfare. Brethren pray for us. J. D. WERNER.

HORNEWELL.—You will be glad to learn that I had the pleasure of baptizing again last Sabbath. The religious interest continues in our midst. A few others have found Christ precious to them, and will probably soon follow their Lord in the ordinance. J. F. K.

CARLETON, St. John.—We baptized eight happy converts on Sunday, one of them a man eighty-three years old; others are coming forward. The church is rallying to the work, and prospects are bright for a large ingathering. Our growing congregations, the capacity of our audience room. Financially the church was never in a better position. More money has been raised during the last year for current expenses than ever before in the history of the church. We thank God and his people. J. A. F. DUE LORRY, Annapolis, N. S.—The Lord is still blessing us here. Prodigals are returning home to their Father's house. Scores of brethren and sisters are buckling on their armor. Prayer has been started in many families, some for the first time. Sinners are seeking salvation, some have found it in a crucified Saviour. The meeting house is crowded daily with anxious people. There is often an outburst of joy coming from the hearts of God's people, not in shouts but in tears of gratitude, as some wanderer returns, or some aged one reports. Last Sabbath we received nine more happy converts into the church through baptism, five young brethren and four young sisters, one of them my own daughter. The young men were presented with a pocket Bible each, on receiving the right hand of fellowship. We have started this good work, and mean to carry it on. One young man said that he would not take twenty-five dollars for his Bible. The meetings are going on with increasing interest. Eighteen have been added to the church since we began, and others are coming. We hope and pray that the work may go on; that the church may become strong; that the Lord may abide with us. J. W.

SPRINGHILL.—We have been holding the fort in Springhill about three years and a half, and, by God's grace, there has been a gradual extending and establishing of the Baptist cause. Hoping for a larger ingathering, we requested the H. M. Board to permit their general missionary, Rev. Wallace, to hold a short time with us. Bro. Wallace came in the fulness of the gospel of peace. He is admirably adapted to the work he has in hand. I think I never heard the gospel, in its many-sidedness, so wisely, tenderly, persuasively and forcibly as he has done. I sat under his presentation with delight. He was with us about twelve days. The results were not all that we had hoped for. The church has been quickened. Some are anxious, and I trust a few embraced the Saviour. But we cannot see all the evil which has been lodged in good soil, and which, in the future, will produce a harvest. Bro. Wallace learned during his short stay that I already knew, that while Springhill, with its great business capacity, is one of our most hopeful centres, still the powers of evil are strongly entrenched, and there must be constant and faithful work if we would see God's cause advance. The brethren are very kind and appreciative. Just now business is dull; the mines are not working more than one-third of the time. This makes it difficult for the church to meet all its engagements. Notwithstanding, it has placed its pastor very pleasantly on the sunny side, and strengthened the already strong bond of affection between them. J. MURRAY.

PERSONAL. We are glad to learn of the recovery of Bro. Mark Curry, of Windsor, from a four years' illness. When he left Nova Scotia last summer for Pennsylvania, his friends never expected to see him again in the flesh; when he left that state later for his home his physicians gave no hope; but he reached home and is now getting rapidly back to health again. May his brief lease of life be long and as useful as the past. G. O. GOOD.

Bro. George E. Whitman, of Weymouth, Digby Co., was made to feel the warm-heartedness and sympathy of members of his church and congregation in a very expressive manner, by being made the possessor of a handsome gold watch on the 8th of February.

NOTICES. The Annapolis County Ministerial and Missionary Conference will meet at Pine Grove on Tuesday next, the 12th inst., at 10 a. m. A mass missionary meeting will be held in the evening, addressed by various speakers. W. H. WARREN, Sec'y. Bridgetown, Feb. 28.

The next session of Yarmouth County Baptist quarterly meeting will be held (D. V.) at the First Church, Yarmouth, on Tuesday, March 19, at 10 a. m. A full attendance of pastors and delegates is requested. M. B. SHAW, Sec'y-Treas. Yarmouth, Feb. 28.

The Queens Co. Quarterly Meeting holds its next session with the Upper Gagetown Church, on Saturday, 9th inst. We hope to see in attendance a goodly number of ministerial brethren and laymen. Brethren make an honest effort to be present, that we may not have to report failed again. M. P. KING. March 1.

ACKNOWLEDGMENT.—Having received the sum of \$5.00 from the Mahone Bay Baptist Church (per Rev. John Williams) towards liquidating the debt on the Jordan River Church, I desire to express my sincere thanks. Will not other churches likewise? It will be gratefully received and duly acknowledged in MESSINGER AND VISITOR. L. J. TINGLEY. Sand Point, Feb. 25.

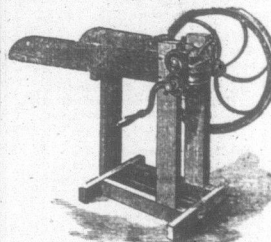
LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of full and winter styles.—W. H. BELL, 25 King street, St. John, N. B.

SCOTT'S EMULSION OF PURE GOD LIVER OIL AND HYPOPHOSPHITES. Almost as Palatable as Milk. Be Aligned to the most delicate stomach. Sold by all Druggists, 50c. and \$1.00.

Beans, Pork — AND — LARD, XX.

LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO.

COPPER STRIP FEED CUTTER, CUTS EASIER AND FASTER THAN ANY OTHER, USING SAME POWER AND CUTTING AS SHORT.



THEY ARE EASIER SHARPENED AND REPAIRED THAN ANY OTHER SELF-FEEDING FEED CUTTER. Will cut from 3 to 5 years without grinding, make a clean, uniform cut, and never clog. All parts of the machines are made and cheaply replaced by the farmer, and the knives and coppers are made so that if they are ever broken or worn out, they can for a few cents each be replaced and put on at home.

The Copper does not dull the Knife and is durable.

OBTAINABLE ONLY FROM W. F. BURDITT & CO., St. John, N. B. OR THEIR AUTHORIZED AGENTS.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, - N. S. WOULD RESPECTFULLY call the attention of the public to their LARGE STOCK OF DRESS GOODS, DRESS TRIMMINGS, MANTLE CLOTHS, ULSTER CLOTHS, WHITE COTTONS, WHITE SHEETINGS, GREY COTTONS, FLANNELS, HOSIERY, GLOVES, &c. DISCOUNT FOR CASH. Samples sent on application.

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Dry and Fancy Goods, MILLINERY A SPECIALTY. Ladies' and Gentlemen's Custom Clothing Manufactured by skilled workmen on the premises. Special attention given to orders by mail. Samples on application. WHOLESALE AND RETAIL.

W. K. McHEFFEY & CO., Importers and Dealers in STAPLE AND FANCY DRY GOODS, CARPETS AND OILCLOTHS. Special Sale of LADIES' DRESS GOODS During JANUARY and FEBRUARY. WATER STREET, WINDSOR, N. S. January 2, 1889.

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.

WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE. (If used according to directions on the Cover.) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES. That it will wash any article from a suit of homespun to a lace curtain or collar, and will not injure the most delicate fabric, nor break a button. That with one-half the quantity of soap it will, in two hours, do what another machine can do in a day. That it can be used in any part of the house without mess or stop, and that the entire washing, rinsing and bluing can be done without putting the hands in water, or soiling the dress. That we will send sheets of testimonials to any address, or refer you to scores of the most reliable parties who will confirm all we claim for "THE IDEAL." Special Discount to Ministers. Reliable Agents wanted in every part of the Dominion.



CLARKE & DODD, - Wolfville, N. S. KARN ORGANS. D. W. KARN & CO., (ESTABLISHED 1865) ORGAN MANUFACTURERS.

Sole Manufacturers of L. A. SUMNER'S PATENT INDEPENDENT PEDAL BASS. Can be applied to any organ of any manufacture in a few minutes; gives perfect pedal power. Acknowledged by Musical Experts to be the most valuable acquisition to the Reed Organ yet discovered. BY NO OTHER.

BEST IN THE WORLD. Largest Factory in Canada. Capacity: 600 Organs per month. Superior in Quality of Tone, Mechanism, Design and General Excellence to all others. WOODSTOCK, - ONTARIO, CANADA. AGENTS FOR MARITIME PROVINCES. MILLER BROS., Middleton, Sole Agents for Nova Scotia and Cape Breton; MILLER BROS., Charlottetown, Sole Agents for P. E. Island; MILLER BROS., Moncton, N. B., General Agents. C. H. SMITH, St. Stephen, N. B., do. F. F. McMEIKEN, Fredericton, N. B., do. C. R. WATSON, Woodstock, N. B., do. MILLER BROS., ST. JOHN, N. B., do. Send for Catalogue and Price.

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FOR \$9.50. I will send in person to you a copy of the shorthand and the necessary Text Books to enable any one of ordinary intelligence to master this useful art.

J. HARRY PEPPER, Instructor Shorthand Dept. St. John Business College and Shorthand Institute, ST. JOHN, N. B.

DAY AND EVENING CLASSES WILL RE-OPEN after Christmas Holidays, on Wednesday, Jan. 2nd.

I'm closing my 18th year of teaching in St. John, I wish to thank the people of St. John, N.B. for their appreciation of my efforts to give them the best education for business training...

BOVINE LIQUID FOOD. The rapidity with which LIQUID FOOD is absorbed by the stomach...

BOVINE LIQUID FOOD. It is retained by the weakest stomach, and builds up the system with wonderful rapidity.

IN DIPHTHERIA. I have used your food with excellent results in cases of prostration following attacks of Typhoid and other fevers...

BOVINE LIQUID FOOD. It is the only nutriment that will permanently cure Nervous Prostration and Debility.

IN WASTING DISEASES. YARMOUTH, N. S., Jan. 2, 1888. Gentlemen—My experience with BOVINE LIQUID FOOD as a nourishing agent...

BOVINE LIQUID FOOD. It is the only nutriment that will permanently cure Nervous Prostration and Debility.

GATES' Life of Man Bitters FOR Asthma and Kidney Complaints.

Dear Sir—On account of my recovery from sickness, through the means of your invaluable medicine, I thought I would write you this letter...

SLEIGH ROBES. ONE THOUSAND JAPANESE WOLF ROBES, in Grey, Black and White.

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

MANCHESTER, ROBERTSON, & ALLISON. FUR COATS. HAIR SEAL COATS, RUSSIAN DOG COATS, RACCOON COATS, and every description of Ladies' and Gent's Furs.

D. L. DOW'S HEALTH EXERCISER. For Brain Workers and Sedentary People.

English All-Linen Collars in the latest styles; and the "Doric" (Paper, Turn Down), and "The Sweet" (Paper, Standing) COLLARS.

Manchester, Robertson, & Allison. Fur Coats. Hair Seal Coats, Russian Dog Coats, Raccoon Coats, and every description of Ladies' and Gent's Furs.

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HOME. A man can build a mansion, And furnish it throughout; A man can build a palace, With lofty walls and stout; A man can build a temple, With high and spacious dome; But no man in the world can build That precious thing called home.

THE HOME. She Desisted His Invitation. Bob Burdette insists in one of our exchanges that he overheard a woman lecturing her husband as follows, on board a train:

Now I'll tell you why I wouldn't go into the restaurant and have a cup of coffee with you while we were waiting for the train; I didn't like the way you asked me. Keep quiet, I have the floor. Not half an hour before you said to Mr. Puffer, 'Come, let's get a cigar, and away you went, holding his arm, and not giving him a chance to decline. When we met John O'Howdy on our way to luncheon you said, 'Just in time, John, come take lunch with us.' And then tonight when we found the train an hour late, you looked at your watch, turned to me and said in a questioning way: 'Would you like a cup of coffee? And I did want it. I was tired, and a little hungry, but I would have fainting fits if I had accepted such an invitation. And you went away a little bit vexed with me, and had your coffee and bread and butter by yourself, and didn't enjoy it very much. In effect you said to me: 'If you want a cup of coffee—if you really want it—I'll buy it for you. You are the best husband in the world, but do as nearly all the best husbands do. Why do you men seem to do things that you do to your wives when you fairly throw them to the men you know? Why don't you invite me heartily, as you invite men? Why didn't you say: 'Come, let's get a little coffee and something, and take me right along with you? You wouldn't say to a man, 'Would you like me to go and buy you a cigar? Then why do you always issue your little invitations to treats in that way to me? Instead, indeed, my dear husband, if men would only act toward their wives as heartily, cordially and truly as they do to men when they meet, they would find cheerier companions at home than they could at the club.'

Neatness in Dress at Home. The importance of neat and tasteful house-dressing cannot be over-estimated.

There is now living in a somewhat obscure lodging in London, a Russian nobleman, who asserts that his right to the Czar's throne is better than that of the occupant himself; but this nobleman is, and has long been, an exile from his native country, for he has for years been an active conspirator against the government of the autocrat. Both the character and the career of Prince Krapotkin are interesting and suggestive. His adventures have been many and varied; for it is probable that he has now passed his middle age, that his restless career is yet unfinished.

THE FARM. New Jersey is the leading State in the Union in the value of her agricultural products per acre, which averages \$102.50.

PRINCE AND NIHILIST. There is now living in a somewhat obscure lodging in London, a Russian nobleman, who asserts that his right to the Czar's throne is better than that of the occupant himself; but this nobleman is, and has long been, an exile from his native country, for he has for years been an active conspirator against the government of the autocrat.

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TEMPERANCE. On the Prohibition Highway. Russia closed 80,000 dram-shops by last year.

LABOR AND LIQUOR. At present the workman can hardly make both ends meet. It is not because he insists on creating capitalists out of the saloon-keepers and, not content with that, on submitting all his rights of citizenship to the same object of worship.

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"My Father's Business." Are you "about your Father's business?" Very likely you would say, "I do not know how I can be about my Father's business, I do not know what it means." See what it meant for the Lord Jesus, and then you will see what it means for you.

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INTERCOLONIAL RAILWAY. '88. Winter Arrangement. ON AND AFTER MONDAY, NOVEMBER 22nd, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows:

Trains will leave Saint John, Day Express, 7:30; Truro Accommodation, 8:30; Express for Saint John and Quebec, 10:30; Express for Halifax and Quebec, 11:30; Day Express, 12:30.

Trains will leave Halifax, Day Express, 6:30; Truro Accommodation, 7:30; Express for Saint John and Quebec, 10:30; Express for Halifax and Quebec, 11:30; Day Express, 12:30.

Trains will arrive at Halifax, Express from Saint John and Quebec, 6:30; Express from Halifax and Quebec, 7:30; Day Express, 12:30.

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WOOD WORKING CO. DOORS, SASHES, PLANING, SAWING, JIG-SAWING, MATCHES, MOULDING, TURNING, MOULDINGS, STAIR RAILS, Church Altars and Pews.

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