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VOL. I.

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The "Messenger and Visitor" from this time to the end of 1885, for One Dollar. Do not forget. Get your friends to send in their dollars at once, so as to make the most out of our Special Offer.

The communication in our last paper, signed C. W. W. B., should have been headed "Pennsylvania Correspondence."

WE ARE SORELY ENTRENCHED (contemporary, the Presbyterian Witness, could not find room for the communication of H. H. R., which appeared in our columns last week. It would have suggested much new thought to its readers. We should have enjoyed seeing the Witness try its editorial teeth upon the same H. H. R. gave it to crack. Perhaps it is just as well though for the least.

THE REVOLUTIONARY SPIRIT (on St. John, on Sabbath, April 19th). There is much of the "wind," "earthquake" and "fire," said we hope there is also the "will small things." We cannot however imagine our Lord or the apostles announcing their approach to a city by posters, which would be of the nature of a "sensational" or entering a city with singing and shouting. It appears to us that there must be a great deal of good in the revolution if they can bear all this and still be useful.

JAMES DENNEY of the London Times, used to say that "a good editor is known by what he leaves out of his paper." This is scarcely true, as no one knows but himself what he leaves out. Perhaps the better statement might be, a good paper is known by what is left out of it, as well as by what is put into it. There is scarcely a week in which an editor has not to refuse to publish something which has been written in heat, and would, if allowed to appear, stir up strife. In all such cases a "good editor" will incur the risk of personal ill-will rather than permit ill to come to the cause through the appearance of what would breed dissension. This is one of the hardest parts of an editor's duties.

ONE REASON, and the chief, we believe, why so many young converts fail to grow strong and become useful for the Master, is not furnished with work for the Master. Unless more Christian work is given and expected than attendance at meetings, and participation in them, which should be a privilege, our young converts will remain weak through idleness, and may become captives to the prevailing spirit of the world. Find work for all who should do work, and the church would increase its strength as well as its feelings many fold.

REV. G. F. JOHNSON has sent us a communication which has appeared in the *Wesleyan* and the *Bridgeway Monitor*, taking Rev. E. H. Sweet to task for two statements published recently in the *Messenger and Visitor*. The first is that Christian baptism was, for the first time, administered in Brooklyn, Annapolis Co., a short time ago, whereas Mr. Johnson declares immersion was administered forty years ago. Bro. Sweet is excusable, being a young man, for ignorance of this fact, and will be glad to find that he was in error. The second is that the Baptists were shut out of the union house in Port George. Mr. Johnson states that this house was always a Methodist house, and that the Methodist records do not show that "a cash contribution of even one dollar was ever made toward the building funds by a Baptist." We have enquired of one conversant with the facts, and are assured that this is all the worse for the "records."

The tone and spirit of the communication are not such as make it a kindness to publish it.

SIR JOHN A. McDONALD has shown good sense in permitting a resolution to pass which recommends the suspension of such portions of the Liquor License Act as have been declared *ultra vires* by the Supreme Court of Canada, until the Privy Council of Great Britain take final action on the matter.

IT IS SAID that the Senate will mutilate the Scotch Act amendment bill by adding a clause permitting the sale of light wines and beer in the Scotch Act counties.

Mrs. LORNA M. ALVERT received thirty treatments of the mind cure and then, as she says, "returned to the homogeneity and massage from which I had been lured by the hope of finding a short and easy way to undo in a month the overwork of twenty years." Perhaps she has too much mind to be helped by the mind cure.

Gen. GALLES' condition is improving. After the physicians had given up his case as hopeless, he has rallied. It now appears that the doctors have not understood his disease, and that it is not cancer. There is great hope of his final recovery, although it is too early to form any certain conclusion as to his case. If he do get well, there will be a new link binding him to the hearts of the American people.

The "Boston Herald" has the following on the attitude of Mr. Gladstone in the present critical situation in Central Asia,

which must commend itself to all whose blood is not boiling with the war fever—

"These are the doubts that Mr. Gladstone is evidently attempting to solve. As we said above, this anxiety on his part to avoid the war is most certain to be miscontrived. In the House of Commons on Thursday evening, his statements concerning attempts at a peaceful arrangement were received with jeers and laughter, as if they indicated a pusillanimous spirit on the part of the premier. But a man who wishes to save the lives of tens of thousands of his fellow-countrymen, and spare his country from the burden which an expenditure of hundreds of millions of dollars would involve, deserves a better treatment. It is not always the most heroic spirit, who, in the safe refuge of Parliament, call loudly for war. On the contrary, that man shows himself the more heroic who, in the face of an excited people, and at the risk of losing all, or nearly all, of his personal popularity, tries to do what lies in his power to avert the loss, the suffering and sorrow that a war would occasion."

HOLINESS CHURCHES IN CALIFORNIA are not prospering. Dr. Watson, one of the holiness leaders who has preached in New Brunswick, has visited the Pacific coast, and gives the result of his observations in the *Christian Witness*. He says—

"The people who are leaving their churches on the account of holiness, thinking to find more liberty in the endowment of 'hands,' are finding that there are more crosses and petty troubles to endure in holiness bands, than in the churches which they left."

The so-called holiness churches in California are already split into a multitude of little factions. They are agreed on no doctrine, except the one of entire sanctification; they have no systematic pastoral oversight; no fixed church government; they are largely at the mercy of religious cranks, and incompetent evangelists, who come over the mountains with a Bible under their arm, assuming to teach great and new things. Many are finding it better to come back to their churches and stand up for holiness, and take every cross, every trial, than to fly to others outside."

But is there not a danger that these brethren who remain in, or come back to the churches to press their views, bring in to the churches all the confusion and strife which they have among themselves when separate, and thus do greater evil? The brethren to whom Dr. Watson refers evidently have vague and crude views of truth, and they need the steady power of churches grounded in the faith to keep them from running wild.

THE BAPTIST BOOK AND TRACT SOCIETY, 94 Granville St., Halifax, is authorized to receive subscriptions for the *Messenger and Visitor*. Call and look over the papers in their Reading Room, about which you will hear more next week.

The Originality of the Character of Christ.

(CONCLUDED.)

Nor can the conception of Christ's character be entered with any greater probability to the third standard of heathen perfection. That standard was, as we have seen, the attempt to reach aesthetic culture by the contemplation of natural and physical beauty. It is a notorious fact that to the mind of the first Christians those beauties which form the prerogative of the poet and the artist were rather objects of aversion than of contemplation. It is quite certain that they believed this special form of aesthetic culture to be at variance with their religion, and it is equally certain that they were wrong in so believing. Yet the very fact that the first Christians should have conceived such an impression indicates that the religion of Christ must have introduced them to another phase of aesthetic culture. The truth is that Christianity had brought into the world a new estimate of the beautiful by the introduction of a new law of association. It had succeeded in uniting the thought of symmetry with that which hitherto had been unharmonious. When Paul said that he gloried in the cross, he expressed more than the common faith of Christendom; he indicated the common sense of Christendom to a new association of the beautiful—an association which to the heathen mind appeared the wildest of paradoxes—the union of glory and pain. Christ was himself the personification of the new aesthetic ideal. He unites in one act the hitherto opposite elements of glory and of shame. He looks forward to the hour of deepest human frailty as the hour in which the Son of Man should be glorified. He declares on the road to Emmaus that the disharmony was an essential part of the beauty, that Christ must needs have suffered that he might enter into his glory. He stands under the shadow of the cross, and bequeaths to the world his peace; he confronts the spectacle of death, and speaks of the fullness of his joy. Nay, this aesthetic connection between the cross and the crown, between the Calvary and the Olive of human life, is carried out to a still further length by the minds of his disciples. As if to find the longest possible bridge between the extremes of human thought, they actually give to the conception of Christ as the high priest in heaven. They are not afraid to enter within the

veil, they are not afraid to introduce within the veil the thought of sacrifice and the memory of human pain; heaven and earth never met so closely together as in that association of sacrificial sorrow with spiritual joy. The apologetic importance of this association it is hardly possible to overstate; it is, if we mistake not, that which above all other things stamps the character of Christ with its impress of originality. The founder of Buddhism has been thought to come nearer to him than any other ideal of antiquity; but it is just here that the founder of Buddhism is further behind him than all. Buddha longed for death; and taught his followers to long for death; but why? Because the sufferings of life were too strong for him. The notion of a world redeemed through a cross, and passed through suffering, was at the last possible remove either from his teaching or his thought. Buddha considered the goal of human blessedness to be the emancipation from desire—desire was the source of temptation, and temptation was the source of pain. With what a startling power of contrast does the Christian ideal burst upon our view! "Then was Jesus led up by the Spirit to be tempted in the wilderness." The more deeply we analyze the meaning of these words, the more are we impressed with the radical difference of their standpoint from that of the Buddhist religion. Here is a being who is supposed to have actually reached the blessedness of divine communion. The heavens have opened to his vision, and the voice of heaven has sounded in his ear, "This is my beloved Son, in whom I am well pleased." Yet this Nirvana of rest, which to Buddha would have been the goal, is to Christ only the beginning. He is led up from the paradise into the wilderness, into the world of desires and temptations, simply in order that he may experience these desires and encounter these temptations; and as if to make the contrast more marked, he is "led up by the Spirit." The struggle with worldly influences, so far from being, as Buddha's held, a barrier to the religious life, is declared to be itself the highest manifestation of that life, the evidence of its existence, and the proof of its power. From the manger to the cross, from the wilderness to the garden, we are confronted by one pervading thought—the possible glory of human suffering, and the potential gain that resides in human loss; and we are constrained as we survey the picture, whatever be our estimate of its dogmatic value, to assign to it the merit of genuine originality.

The last ideal of heathendom, and that in which heathendom agreed with Judaism, was the reverence for regal majesty, the desire of a kingdom. Now, let us observe that, in the abstract, Christ was at one with this desire. Lord Amberley, in his "Analysis of Religious Belief," has found in Christ's abstinence from earthly greatness a parallel to the saying of Confucius, that there are three desirable objects, and that the possession of empire is not one of them. Lord Amberley has altogether missed the beauty and the freshness of the Christian paradox. The Chinese philosopher meant to state that a man might be perfectly happy though his lot were obscure and his influence insignificant; Christ would certainly have conceded the platitude, but he would not have thought it worthy to be the subject of a special revelation. The leading thought in the mind of the Master is not the abstract undesirability of empire, but the contrary. Empire in its deepest sense is the influence of mind over mind, and Christ professes expressly to establish such an influence. He adopts a principle of natural selection, by which the saints shall judge the world; in other words, by which the best shall rule. He declares his mission to be the establishment of a kingdom, the introduction of a new government into the affairs of men, the domination of worldly views by spiritual forces now despised and disregarded. To this extent he is at one with the Roman and at one with the Jew; he believes, as we have seen, that he is to be a ruler, as an individual, to be incapable of action, and he longs to see them united as the servants of a theocratic power, whose will shall be their will. But at this point the master parts company with the Roman and the Jew, and strikes off on a path which had been hitherto untrodden. He agreed with them in their desire of a kingdom; he differed from them radically in their mode of realizing it. The Roman and the Jew sought to dominate men from without; they strove after an empire which should be won by physical weapons and maintained by physical power. Christ objected to this imperialism, not, as Lord Amberley thinks, because it was a source of human greatness, but because it was, in the strictest sense of the word, it was not a kingdom at all. He felt, and felt truly, that any empire which, like the Jewish and the Roman, claimed to be theocratic, could only be made permanent by ruling from within, that nothing could be called a sacred sovereignty which did not directly influence the mind. He felt

that the ultimate seat of regal authority lay in the heart of a people, that the heart could only be won by love, and that love could only be manifested by sacrifice. It was from this thought, or train of thought, that there emerged the great Christian paradox, "He that is least shall be greatest." To be a king in the most absolute sense was to be ruler over the heart; but to be ruler over the heart, it was first necessary that the sovereign should be a subject. He who would win the love of others must first be dominated by the love of others; captivity must precede captivation. Inspired by this deep principle of morality, the master conceived the grand design of establishing a kingdom that could never be moved—a kingdom not based upon the physical power which was perishable, nor even on the intellectual Platonic power which could only exist through the ignorance of the many, but on a power whose foundation was the nature of humanity itself—the capacity for love. He proposed to conquer the heart of the world, and to conquer it by the exhibition of his own heart. The founders of previous kingdoms had sought to rule by placing in the foreground the display of their personal superiority; the founder of Christianity resolved to subjugate mankind by the sacrifice of himself. The kings of former time had fought their way to empire by shedding the blood of their enemies; the aspirant to this new kingdom determined to secure dominion by shedding his own.

An aim so strange, a plan so paradoxical, would alone have been sufficient to mark out Christianity from all foregoing forms of faith, but to this there must be added another element which heightens the strangeness and completes the contrast. It is now a historical fact that the founder of Christianity has succeeded in his aim; whatever be mythical in the Gospel, there is no mythology here. There is at this hour in the world the nucleus of such a kingdom as Christ desired to found. We mean not the kingdom of the Roman hierarchy, or the kingdom of the Anglican Church, or the kingdom of the Presbyterian worship, but that which at once underlies and overlaps them all—the loyalty of a multitude of souls to Him who is their ideal of perfection. For let it be remembered that Christianity is not primarily, nor even chiefly, a collection of moral precepts intended for the guidance of human life; that were all, it would be easy to find occasional parallels between the maxims of Jesus and the maxims of Buddha, or Confucius, or Lao-Tse. But Christianity is that Buddhism and Confucianism and Taoism are not—the membership in a kingdom, and the loyalty to a king; it contemplates in the first instance, not the special sayings of its founder, nor yet the aim of his united teaching; it contemplates the founder himself, and fixes its eye upon him alone. Christianity includes not the essence of morality united as not the essence of the Christian faith, and simply for this reason, that the Christian religion is faith. It is the subject of the heart that is ideal when it adores, the captivation of the eye by a portrait in which it reveals the conquest of the will by a law which it loves; Christianity is its deepest nature an aesthetic belief, the vision of a beautiful life, and the conviction that this beauty has become by its union with humanity the atonement for human deformity. There is within this world an actually existing kingdom of Christ, the hearts of whose subjects are ever bowing down before him; and amidst all the changes in the systems of human government, amidst all the transmutations in the aspects of theological thought, this great ideal has found no diminution in his power and reign. The question is, does the ideal represent a reality? and the answer to that question depends on the answer to another. Has the ideal of Christendom sprung from a reality, has it grown out of the natural instincts of the human mind, or does it involve something which the human mind has displayed no ability to create? That is the question which, in these pages we have been endeavoring to answer, and we seem to have arrived at the only possible answer. If we find Judea reaping where she has not sown, and gathering where she has not strewed; if we see her the birthplace of an idea which surpassed her power of origination, and when originated surpassed her power of comprehension; if in her contact with the Gentile nations we fail to discover any germs from which that idea could have naturally sprung; if we find it in evidence and in portraiture directly at variance with all heathen aspirations, reversing the world's ideal of physical strength, transforming its estimate of mental power, casting into the shade its conception of aesthetic culture, and placing on a contrary basis its hope of a theocratic kingdom; if we find it introducing a new standard of heroism which caused every valley to be exalted, and every mountain to be made low; and if, above all, we perceive that when that standard of heroism rose upon the world, it rose upon a foreign soil which received it as an alien and an adversary, are we not

driven to ask if even on the lowest computation if we have not reached the evidence of a new life in humanity, the outpouring of a fresh vitality, and the manifestation of a higher power?—GEORGE MARSHALL, in *Contemporary Review*.

A Chapter on Church Discipline.

BY R. S. MORTON.

Perhaps there is nothing that can befall a church, that is more displeasing to God, or more destructive of the usefulness and happiness of the church, than the neglect (by the church and its officers) of proper discipline of all its members. So long as there is an Achan harbored in the church, God will be angry, and the church will be feeble. Anything that God has forbidden, if indulged in by any member of a church, will surely bring trouble, sooner or later, not only to the transgressor, but to the whole church. The Apostle knew this, and so, in his letter to the church at Corinth, he commands them to withdraw fellowship from members who had brought disgrace upon the church. The church at Corinth (like all Christian churches), was made up of baptized believers; and its members possessed in a large degree all the special gifts of the Spirit. See I Cor. 1: 4-8; 12: 7-10.

Nevertheless, at the date of Paul's letter, dissensions, irregularities, and general corruption characterized some, perhaps many, of its members. And instead of mourning over their degenerate condition, and humbly repenting and seeking forgiveness of God, they were puffed up with pride, glorying in the fact that they, as a church, possessed great gifts, etc. It is to be feared that if due search were made, some of our Baptist churches of today would be found in a like condition. But Paul says to them, "Yours glorying is not good." And the same will apply to any church that is boasting of its success, and at the same time, is neglecting proper discipline, and retaining in its communion unworthy members. The Apostle says, "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, as ye are unleavened." viz. Put out of the church all persons that are known to be habitual liars, slanderers, drunkards, Sabbath-breakers, adulterers, etc., and whatever else is forbidden by Christ; or is dishonouring to Him, and a disgrace to the church, and do it promptly. For as surely as a little leaven leaveneth the whole mass of dough in which it is inserted, so surely if but one habitual transgressor be tolerated in a church, the whole church will soon become contaminated with the same evil. This is the rule the exceptions are few! Nor is it immoral conduct only that is displeasing to God, and ruinous to a church. But *unscriptural* and *false* doctrine allowed in a church, is an evil that God hates! The messages addressed to the seven churches in Asia verify this statement. Read Rev. 2: 14-20, etc. God said to the church in Pergamos, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam... and the doctrine of the Nicolaitans, which thing I hate." If any of our Baptist churches are (knowingly) retaining members who are holding spurious doctrine, let that church be assured that God is displeased with it, and let it not forget that "a little leaven leaveneth the whole lump" and let it delay not to purge itself of all such as are holding false doctrine, and also of all who are known to be living in a loose, disorderly manner, and of all who are known to be habitual liars, or slanderers, etc. And let all the churches so make a thorough search and see if there be any among their members who are grossly and habitually transgressors, or any who, like Achan, are secretly taking and consuming in their tent "the accursed thing." Remember God will accept of no excuse for wilful or careless neglect of proper discipline. He said to Joshua, "Israel hath sinned; for they have taken of the accursed thing, and have stolen, and dissembled also. Therefore the children of Israel could not stand before their enemies. Neither will I be with you any more, except ye destroy the accursed from among you." And the Apostle said to the church at Corinth, "Therefore put away from among yourselves that wicked person." And to the Thessalonians he wrote, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc.

The sense is required of each Christian church through all time. For a church to disregard the teaching of the Scriptures concerning church discipline, is to grieve the Holy Spirit, and incur the displeasure of Christ, and to lose its spiritual power, and so to become "like salt that has lost its savour," "good for nothing but to be cast out!" Nothing but true repentance and thorough reform, can avert the anger of God from such a church! Therefore, brethren, "let your light so shine before men, that they may see your good works."

Thus, you will be a power for good, and, by and by, you shall receive the Master's "Well-done good and faithful servants." That will be a sufficient reward. Millville, April 21st, 1884.

A Good Reply.

(The following correspondence, which recently took place in a certain place in Nova Scotia, between a class leader and a former member of his class, explains itself.—Ed.)

MY DEAR SISTER—I have been told you were going to leave our church, I would ask you why? What has brought about the change? Were you forced into the church? Was it not a free will offering when you offered yourself to this church. I also would remind you of the vows you made before your God at that time. Do you count them an unholy thing and trample them under your feet? If God accepted your baptism at that time, he will never accept another at your hand. I hope you will ponder the matter well in your heart. Be careful and do not offend God to please men.

As I had been your class leader, I felt it my duty to say these few words to you. I hope you will receive them as from a brother in Christ.

REPLY.

DEAR BROTHER—Your letter of enquiry is at hand. Your first question—"Why, do?"

Ans. I decided to leave your society because I wished to join a church.

Second question—"What has brought about the change?"

Ans. First by giving heed to the warning of Mark 7: 7, 8: "Throwing aside pamphlets and other traditions and commandments of men, and giving heed to the commands of God. See John 14: 15, 21; John 15: 10; 1 John 2: 4, 5; 1 John 5: 3. I am happy to inform you that I was led to take the step I have, by carefully and prayerfully reading the New Testament. See Matt. 3: 5, 6, 8, 13, 16; Mark 1: 4, 5; John 3: 23; Acts 8: 35-40; Romans 6: 3, 4, 5; Col. 2: 13; Eph. 4: 5; 1 Pet. 3: 21. I dare no longer triffling with the plain commands of God. See Matt. 5: 19; Rev. 22: 18, 19.

Third question—"Were you tired into the church?"

Ans. No, not exactly forced, nor exactly into a church, but I must say that in simply joining your class the offering was not only unexpected, but contrary to my wishes.

Fourth question—"The vows, do?"

Ans. If any vows I have unwittingly taken upon myself, are not in harmony with the teaching of Christ, then the quicker they are broken the better.

Fifth remark: "If God accepted your baptism, you may well say, 'If' for when God sakes baptism you may depend he will not accept baptism." "If he ask for a fish, will you give him a serpent?"

Sixth remark: "Offend God to please men, do, do?"

Reply: I did that once, but the matter is reversed. If I fail to please men, desire to please God.

Now, dear brother, in the fear of God I have answered your questions in a straightforward conscientious manner. As my class-leader I thank you for the interest you have shown in my welfare. Nevertheless we are divinely taught that "It is better to trust in the Lord than to put confidence in man." Ps. 118: 8. And again Christ says: "If the blind lead the blind both will fall into the ditch." In the future Jesus shall be my class-leader. That dear Jesus—the Great Public Teacher—whose bosom it was "In secret have I said nothing." John 18: 20. Why should I fear to trust him? He is not a "blind guide" for he has said in Ps. 32: 8, "I will guide thee with mine eye."

It is my prayer that you too, dear brother, instead of raising the pony arm of rebellion, may place your hand into the nail-pierced hand of Jesus and let him lead you along in his footsteps. For as many as are led by the Spirit of God they are the sons of God, Rom. 8: 14, and Christ says: "If you love me keep my commandments. John 14: 15.

OUR TABLE.

THE RUSSIANS AT THE GATES OF HERAT by Charles Marvin, with maps and portraits, just published by Charles Scribner's Sons New York, is from the pen of a man who has thoroughly studied the questions at issue between Russia and England in the East. He takes strong grounds in maintaining Afghanistan under English management—as a buffer between Russia and India. His work is brought down to the last moment, and it is a most interesting addition to the literature of the present phase of the question. For sale at Messrs. J. & A. McMillan's.

The Report of the Board of School Trustees of St. John is a neat pamphlet of 175 pages prepared by John Munn, Esq., secretary. It is full of the most exact information, and makes a good showing of what is being done in the city in educational work.

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

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WEDNESDAY, APRIL 29, 1896.

REGENERATION.

It is difficult to avoid misunderstanding when treating upon this subject. The brethren who profess to have attained to it, do not all always mean the same thing by the same term.

The first is this. The entire sanctification they claim is not attained by a growth, but is an instantaneous work of the Spirit, similar in this respect to that of regeneration. This instantaneous work is not wrought at regeneration however, but is subsequent to and distinct from it.

In the second place, as a result of this, Christians are divided into classes scarcely less distinctly marked than those of saints and sinners. There is no gradation of the Christian life all the way from the lowest up to its highest stage, representing all shades of growth.

Let us then first bring these two claims to the testing of God's word. Do we have any hints in the New Testament of an instantaneous work after regeneration, raising Christians from the ordinary low level up to the heights of entire sanctification?

In this second instantaneous work, with its consequent division of Christians into a high and low class, found in the teaching of the New Testament, we ask if it be true that there is such a second work, and there are such classes, it is of untold importance. We cannot suppose the experience of this instantaneous sanctification and its consequent division of Christians were not known by Apostles and the early believers, if they be known to-day.

We purpose, in order to discuss these points fully, to set what the New Testament says on the following questions:

- 1. Does not the New Testament ascribe sanctification, purity, &c., to all believers in the same sense in which it ascribes it to any?
2. Does not the New Testament declare all believers to be sinners and un sanctified in the same sense in which it declares this of any?
3. Does not the New Testament represent the sanctification of the believer, which is not the imputed sanctification of our Lord, to be a growth, a gradual process?

We scarcely need say that if, from an examination of God's word, we find all these questions answered in the affirmative, there will be no ground left for the claims of our "entire sanctification" brethren. All Christians alike will be seen to be sanctified and sinners in the same sense. An inner state of sanctification, as distinguished from our standing as sanctified through the imputation of the holiness of Christ, will be seen to be gradual. There will be no possible place for a broad distinction between high life and low life Christians, and inner sanctification will not be instantaneous. What then?

Does not the New Testament ascribe sanctification to all believers in the same sense in which it ascribes it to any? (We shall quote from the revised version.)

Paul says of all the members of the church in Rome: Rom. 6:18. "Being made free from sin, ye became the servants of righteousness." Rom. 6:22: "But now being made free from sin, ye have your fruit unto sanctification." He classes all with himself. Rom. 6:2: "We who die to sin, how shall we any longer live therein?"

Paul describes all in the church in Corinth also, (1 Cor. 1:2), as "sanctified in Christ Jesus." He tells them (1 Cor. 6:11) that they all "were washed, were sanctified." He reckons them all with himself as among those for whom Christ was made "sanctification." (1 Cor. 1:30). In (Col. 1:12) all the elect are called "holy." Peter, speaking to all the saints scattered abroad, says: "ye are a holy nation," (1 Pet. 2:9). The author of Hebrews, (Chap. 10, v. 10), says of himself and his readers: "By which will we were sanctified." John says of all the regenerate alike, (1 John, 3:9), "Whoever is begotten of God doth not sin, because his seed abideth in him, and he cannot sin, because he is begotten of God."

We have gone over these passages to prove our point. The significant fact is that all the believers in Rome, Corinth, Colosse, and all those scattered through the then known world, whom Peter and John and the author of the Hebrews write, are called sanctified, holy, dead to sin, free from sin, without sin, &c. No one can suppose that all these early Christians, just gathered from the degradation of idolatry, could have attained to this "entire sanctification" which our higher life brethren claim. Indeed the Apostle sets this aside in other parts of his letters in which he tells them of their imperfection and sin. This then is a sanctification which, all believers, however imperfect, have, and gives no basis for the belief that they belong, in respect of sanctification, to two very widely separated classes.

But what is the nature of this sanctification which is thus attributed to all believers without exception or distinction, just as we shall proceed to show in our next, that the sanctification of the soul, as real attainment in ourselves, is denied to all in its completeness and fulness. If any deny that our explanation of the sanctification referred to in the passages we have quoted above, is correct, it will make little difference, so far as the force of our argument is concerned. The fact will remain that, whatever it means, it is attributed to all believers alike, and leaves no room for the idea of our entire sanctification friends, as they divide all Christians into two classes separated by a broad chasm.

WHY SHOULD THE WORK CEASE?

This is the question which some of our contemporaries are asking, as they rejoice over the general work of grace which has been in progress during the winter. Let all our pastors and Christian workers and churches repeat the question. Is it because all that needs to be done has been accomplished? We have only to look around in every community and observe the multitudes still un saved, to have our answer. The broad way is still thronged by those who are hearing destruction every hour. Must the work cease because God is not willing to continue to exert his power? No one would venture to say this. The heart of him who died to save sinners is never weary of yearning over, with his hand of righteousness.

It, then, urgent need remains, and the power from God to supply it is still waiting, why should the work cease? It must cease, if at all, because Christian workers fail to claim the waiting power, by coming to keep in such a state of heart and life and action, as least fit them to become the medium through which this power goes forth to men.

Sometimes the work ceases because Christians are too easily satisfied. When a few are gathered in, their anxiety to see souls saved is allayed, and, as a consequence, zeal and effort decline. Brethren, this ought not to be. Our craving to have the lost saved should be insatiable. The few saved should but encourage to greater effort, and stimulate rather than lessen our ardor in this grandest of all grand work.

some spiritual law that a work of grace continues but a certain length of time, and then be followed by reaction. But why is this necessary? It is true it is too much the habit, if we may so say, of the churches; but this habit is a very bad one, as it helps to perpetuate a very bad state of things. Is there any reason why we should not look up to God trustfully all the year round, in confidence that he will show his power to save continually? There are times of special gathering, but there are churches that have additions throughout the year.

Then again the power is stayed because the workers relax their effort. The Christian life has not strength enough to maintain itself very long at a high level, and it takes but little to overtax it, and bring on reaction. Hearts soon get jaded with their yearning over the lost, and interest finally dies out; or the voice of the world which has been drowned for a time by the cry of the perishing, again fills mind and heart, crowding out eternal things. But it is necessary that this be? Why should we no soon tire of arduous work for our dear Saviour? What we need is to attend to the food for our souls' life. If we but keep near to our Saviour in communion, feed upon his truth, and keep our souls in continual exercise in his work, we shall grow strong enough to bear the strain of continued labor for the lost, and thus be fitted to do our part in securing ingathering all the year.

Brethren, where God is displaying his power, look around and see the many still un saved; look up to our Lord, and see him still with a heart as full of pity for the lost as when he died for them, look up to God and see him ready with his power, and do not let the work cease upon such boundless issues as depending, because you fall in faith or duty.

EXPLANATION.

We felt there would be misunderstandings about the pay for the last two months of the Christian Messenger. Will all our subscribers please read what follows very carefully. According to the conditions of sale offered the One Paper Company by Dr. Saunders, we were to assume financial responsibility for the Christian Messenger from Nov. 1st, 1894. The cost of running the Christian Messenger for these two months has been \$923.60. The receipts thus far, from these two months, have not exceeded \$300. So all will see that the subscriptions to the Christian Messenger for November and December of 1894 be long to us, and even though we get them all, we shall be largely out of pocket.

But we fear some suppose they have paid us for these two months when they have not. Perhaps the subscribers of the Christian Messenger did not fully understand that that paper was \$2.50 when not paid within the year. Dr. Saunders had the collection of the arrears due on the Christian Messenger. A number—how, or how many we do not know—have sent \$2 to Dr. Saunders supposing this paid the Company for November and December, as well as Dr. Saunders, for the other ten months, while it only paid for the ten months according to the arrangement by which those who had not within the year, are charged \$2.50 per annum for the Christian Messenger. As the only way in which we know who have paid to Dr. Saunders, is, as he sends us in the names and amounts of those who have paid beyond Nov. 1st, '94, we are in utter ignorance of who those who suppose they have paid us for November and December, and have not. We write this to shield ourselves from annoying misunderstandings with our subscribers.

We hope an arrangement may be made by which our subscribers who have thus paid, may not be called on to pay, as they regard it, again. For the present, at least, in sending out receipts, we shall begin with Jan. '95.

We publish to-day the last list received from Dr. Saunders of those who have paid in to him for the Christian Messenger for November or December, or in advance for the Messenger and Visitor for any part or the whole of this year. If there are any omissions or errors to be set right, please let us know. We advise all who have paid any amount which belongs to us through Dr. Saunders, to examine not only this list, but the lists published in Nos. 9, 10, 11, 12, of the Messenger and Visitor. Now is the time to correct errors. If any names are omitted who ought to be credited, it will confer a favor on both Dr. Saunders and ourselves, if they report at once.

We may say that no bills for the arrears on the two last months of 1894 have been sent out, except in the few cases where subscribers have discontinued to take the Messenger and Visitor.

THE TEACHINGS OF THE TWELVE APOSTLES.

Less than two years ago a bound edition of this new celebrated Manuscript was published by Bishop Briennis, who had discovered it in the Library at Constantinople. It is of very early date, and gives what some unknown writer, probably of the second century, supposes was the teaching of the apostles of our Lord. The chief interest attaching to it for us as its statement about the mode and subjects of baptism. It is admitted by all that there is no reference to infant baptism in this document. Its descriptions of what prepares for the ordinance are as much out of keeping with pedo-baptism as are those of the New Testament itself. "As to the mode of baptism, this is his statement:

"Baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou hast no living water, baptize in [Greek, into] other water, but if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice," etc.

Prof. Harnack, of Giessen, the greatest living authority among scholars on questions of antiquarian research, gives the following as the legitimate conclusion to be drawn from these words:

"From this one is entitled to conclude that, from the beginning, in the Christian world immersion was the rule; but that quite early the sacrament was considered to be complete when the water was applied, not in the form of a bath, but in the form of an aspersion (or pouring). But the rule was also certainly maintained that immersion was obligatory, if the outward conditions of such a performance were at hand."

New attention is just now being called to this document. Last year, Prof. Hitchcock and Brown, of Union Theological Seminary, N. Y., published the text of the Teaching with notes. They have just issued a revised and enlarged edition of this work, in which Dr. Hitchcock makes an elaborate attempt to bend the Teaching to the desperate exigencies of the pedo-baptist position on the question of the mode of baptism. It will be seen by reference to the extract from the Teaching given above, that pouring is not called baptism, which it naturally would have been, if Dr. Hitchcock's position be correct, which it is; he admits that the classical use of baptism is "merse," but says that in the New Testament there is a "sacred use"—"to apply water as a symbolical purifying act," without regard to mode.

It is strange that Dr. Hitchcock should seek to revise this oft explicated idea of a sacred sense of baptism. It is more indicative of determination to uphold a practice to which he is wedded by special pleading, than it is creditable to his scholarship. We leave Dr. Harnack, the greatest living authority on the subject, to answer him again. This is what he says:

- "1. Baptizans undoubtedly signifies immersion (eintauchen).
"2. No proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question.
"3. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word baptizans any other sense than eintauchen—eintauchen.
"Up to the present moment, likewise, we possess no certain proof from the period of the second century in favor of the fact that baptism by aspersion was then even facultatively administered; for Tertullian (De Praeceptis, 6, and De Baptismo, 12) is uncertain; and the age of those pictures upon which is represented a baptism by aspersion is not certain."

Farwell Meeting.

Rev. G. F. Currie, missionary of the Ontario Board to the Teluges, sailed from Halifax on Saturday the 25th inst., for his field of labor. Mr. Currie and family returned about ten months ago for a rest of two years; but on the sudden death of Mr. Timpany he offered to set out again at once for Tuni. On Sunday evening last a large audience was present at a deeply interesting farewell service held in the Wolfville church. Rev. T. A. Higgins, M. A., pastor of the church, presided and delivered the opening address. He said that the service was appropriate because Mr. Currie was one of ourselves, a graduate of our college where he proved himself a man of more than ordinary ability; that he had begun where we had begun, and was now gathered a good church, that he is fully worthy of our confidence, esteem and prayers; that our interest in Bro. Currie is all the more because his wife is a member of this church, and a grand daughter of the lamented Rev. T. S. Harding who was pastor here for sixty years. President Sawyer D. D., was glad to speak because of his interest in Mr. Currie and of his abiding interest in the work of missions. He then spoke of scenes in the life of Paul as a missionary and drew therefrom very pertinent lessons for missionary work now. Missionaries are to go forth sent by the churches and with the sympathy, support, co-operation, and prayers of all.

Mr. Currie spoke of the sad circumstances under which he was going out. He deeply felt the loss of Mr. Timpany, and the condition of Mr. McLaughlin's health was a matter of the utmost concern. These shadows, together with the separation from his wife and children, depressed him; but yet he felt good heart in putting on the armor again. While he had enjoyed the communion of friends and especially of the opportunities of Christian worship in a Christian land, still he had chafed a little under the enforced idleness. But God had called him sooner than he expected to active service again in the Telugu field. He did not regret this. He had faith in the work, and believed it would be crowned with complete success.

Mr. T. A. Ford, of the senior class, president of the Acadia missionary society, presented an address which we append to this communication. Dr. Rapd then gave a brief but earnest address. He thought Bro. Currie deserved recognition for the heroism displayed in going back after only ten months of the two years of rest to which he was entitled had passed; that a man who could go into heathenism, and in a few years gather a church of fifty members, had strength; that he was one of a noble number, who had gone forth from this place to the

heathen.—Burpee, Crawley, Mrs. Crawley, Sanford, Churchill, Armstrong, Archibald, Hutchinson, Kelly, and Mrs. Kelly, who had found an early grave by devotion to this work. Deacon Bars added some fitting words and the meeting closed with prayer by Prof. Kierstead and the singing of Dr. Smith's hymn, "My Native Land."

To Rev. G. Currie.

REV. AND DEAR SIR.—We, the members of the Acadia Missionary Society having learned that you contemplate an early departure to your former field of labor, take this opportunity of expressing our deep interest in the work in which you are engaged, and also to assure you of our hearty sympathy and earnest prayers.

The object of our society, as you are doubtless aware, is to foster among the students a true missionary spirit, to diffuse intelligence respecting missionary work, and to maintain a friendly connection between the society and its old members laboring on the foreign field. Although our efforts in this direction have been humble, and we are still conscious of being far from the ideal of what a student missionary society ought to be, yet we have realized, to some extent, that the line along which we have been endeavoring to advance is one which we cannot well afford to neglect; and we are happy to say that the influence of your public addresses, as well as your presence in our meetings during the last few months, have done much to stimulate us to increased exertion in this important work. The fact that you, in common with other old members of the society, have been actively engaged in missionary work has brought the needs of the heathen world more prominently before us, and revealed more clearly our own responsibility. We are no longer disposed to look upon the question of christianizing the world as an abstract idea but an active in which we all desire to participate. As we follow you in your arduous labors and study the magnitude of the enterprise in which you are engaged, a reflex influence of a benediction is imparted to our own lives and characters. We are thereby reminded that Christianity tends to break down the barriers of race and reveal the brotherhood of man. Our sympathies are broadened and deepened, and we are recalled from the contemplation of our own selfish needs to the more urgent needs of our perishing fellow beings, and we are convinced that there is a world beyond our narrow horizon with which we are connected by a benediction of duty and humanity.

Although you have been laboring under the Ontario Board, yet as an old member of our society, our interest in yourself and your work will be none the less active and we are encouraged to hope that the day is not far distant when the Baptist Foreign Mission interests of Canada will be united, and then the bond of brotherhood will be complete. Already they have common aims. May they soon have a common centre. Doubtless in leaving your native land at this time, you will be conscious of many regrets and be called upon to make many sacrifices, but amid them all there will be the assurance of divine guidance and approbation. And as you toil for the Master in the dark Telugu field far removed from cherished scenes and associations; we trust you will derive strength and consolation from the assurance that the sympathies and prayers of the members of the Acadia Missionary Society will hereafter gather more closely around yourself and your distant field of labor.

Signed on behalf of the Acadia Missionary Society, J. A. FORD, President.

THE REBELLION.

is not yet put down, nor at this writing (April 21st) are General Middleton and the army. He is however, in his immediate vicinity, and in two or three days at most, if he is brave enough to fight—which very few believe—he will have an opportunity. At this juncture someone can say what turn affairs may take, when the trouble will end, and instead of speculating it is perhaps wiser to let events develop speak for themselves. Although the disturbance in the North West is neither home, and hundreds of young men have left the city to aid in quelling it, the public mind seems yet to be more occupied with the strained relations between England and Russia. The eagerness with which the daily newspapers are bought on the fact that some of them appear in five editions daily and run on some days a circulation of over forty thousand copies. A crowd may always be seen before the bulletin boards of the Mail, Globe, and other papers, reading the dispatches that come in from hour to hour. The weighty tone of the news from Europe has already had the effect of raising the price of bread. Flour has gone up forty cents a barrel, and the bakers have raised the price of the double loaf, which has been ten cents all along, to eleven cents.

The demand of the public for news, or rather the wish of some of the newspaper companies to make this demand a means of profit to themselves, has led them to publish a Sunday edition of their papers. By this act they are regarded as having infringed the law touching the observance of the Sabbath, and legal proceedings are consequently about to be instituted against them. The matter was taken up two weeks ago in the City Ministers' Association and a petition was sent to the city authorities asking them to interfere. This led to the arrest, and fining of two or three news boys, but as it did not reach the publishers of the papers the evil continued. Last Lord's day the boys were again on the streets shouting their papers, and when interrogated concerning their conduct they replied that they had been told by their employers to go ahead—that the fines would be paid for them. It would thus seem that the proprietors of these papers are disposed to set the law and the Christian public at defiance. To-morrow afternoon the ministers of the city, on the

invitation of the Society for Prevention of Vice, will meet the latter in Shaftesbury Hall, when measures will be devised for the strict enforcing of the law on this question. The principal hitch appears to be with the City Police Commissioners who seem disinclined to act. But a great pressure will be brought to bear upon them, and they will be obliged to do their duty or yield their place to those who will, The Christian people of Toronto have decided that the street cars shall not run on Sunday, and now they are determined that the sale of newspapers shall not be tolerated on that day, and as they have the law on their side I believe they will gain their point. I have referred to the

MINISTERS' ASSOCIATION.

of Toronto. It is composed of the ministers of the different evangelical denominations of the city including a number of professors from the Theological colleges. It meets fortnightly and spends an hour and a half in considering some previously assigned question or topic, some members of the Association by previous appointment leading in the discussion. A more than ordinary degree of interest was created at the last two meetings of the Association by a paper read by Professor McVicar of McMaster Hall on "The Inductive method of studying the Bible." Professor McVicar showed that the same method should be pursued in studying God's book of Revelation that the scientist pursues in studying God's book of Nature. In the study of Nature or the objective world the scientist proceeds by these four successive steps: observation, classification, deduction and verification; and in this way, the professor contended, we should proceed in the investigation of revealed truth. He very aptly illustrated his method by applying it to the supposed case of the study of the trial of Abraham's faith for the purpose of learning its nature and power. The Association seemed delighted and inspired with the professor's presentation of the subject, and accorded to him a hearty vote of thanks.

The semi-annual meeting of the

Ontario was held at Woodstock on the 15th and plans were formed for a more vigorous prosecution of its work. Results have already shown that the appointment of a General Missionary was a step in the right direction. The agency of Mr. Grant has imparted new life and new hopefulness to the Convention. The formation of Women's Home Mission Circles has also given a fresh impetus to this department of Christian work. The relations between the Home Missionary Convention and the Fyfe Missionary Society have been satisfactorily adjusted. For reasons which I believe will commend themselves to the judgment of all the Fyfe Missionary Society is to continue to do something more than the mere extraction of missionary talent or the performance of missionary labor in the United States; it will have charge in its own name of certain outside missionary fields, will appoint its missionaries to them, and receive the means for their support. Two missionaries will go out under its auspices the present summer.

THE REBELLION.

Pastor, on account of failing health, has resigned the pastorate of St. Timothy's Church, Toronto. There is a capital opening for a live man of sterling piety and common sense. Pastor (Chapman) of the second church of Bradford has accepted a call to the first Baptist church of Denver, Colorado. Who will take Mr. Chapman's place in Bradford is not yet known. The first church of Bradford has extended a call to Mr. Carey, formerly of St. John, N. B. but now of Bay City, Michigan, which he has accepted. Pastor Peter, of St. Catherine's, has accepted a call to the first Baptist church of London, Ontario. Dr. Thomas of the Jarvis St. church, Toronto, will leave about the 15th of May, for a trip of three or three months to Europe.

OF THE GRADUATING CLASS IN NON-RESIDENTS.

Messrs. Fine and Grant will return to their respective fields in Halifax and Dartmouth. Mr. Mellick will go to Manitoba, but may possibly return in the fall to his old field in P. E. Island; Mr. Doolittle will take the pastorate of the Baptist church in Emerson, Manitoba; Mr. Cain will go to Lunenburg, N. S., to take charge of the new Baptist interest in that town; and Mr. Roulean will enter upon missionary work among the French of Digby and Yarmouth counties, N. S. SURE.

Portland, N. S.

A wish to write something concerning this institution has been quickened by the reading of an item in the Messenger and Visitor of April 1st. What follows is respectfully taken from the correspondence of some young ladies from Nova Scotia in attendance there. Northfield is situated on the northern border of Massachusetts, just on the boundary of Vermont and New Hampshire. The seminary is commonly called Moody's School, having been founded by him and his friend—Mrs. 1878. But Mr. Moody never connected his name with it, preferring in his humility to honor God in that way. The object of the institution is the Christian education of young women. All the influence is in this direction. One young lady writes: "I do not see how any one can help being a Christian here. The three thousand course is about equal to that of our ordinary at Wolfville in reality." In addition to this the Bible is made a text book through-

out the entire session during the talks." At the close is held after the nearly all the people religious exercises chapel each evening the morning also. These is completed of the students evenings. These young ladies are teachers.

Of our young there from Nova few years, two are New York city, an Eng., under the suzerainty; while the ladies in a more prominent position from Nova there.

A large number presented, including a student, a year of an Indian. It is perhaps necessary to know that thirty of the students had this since the commencement in January.

But although some Mr. Moody's there for good. The spirit. Of course with a special view. And their scholars from their being like spiritual mindedness into the right channel. The Lord who has, institution aims to reason every student instruction in single each one helps per se. This last lesson for domestic life. For Christ, and we Him.

The fair building Mr. Moody's house two hundred. The gift of one man, and others soon to be has no prospect of the room is now too straitened. It is enlarged by Mr. Moody and although retained beyond his bare Christ's people to go and study the motion of the Kingdom earth.

And, no doubt, use the entire purpose. What a lesson in the midst of an ordinary week.

THE REBELLION.

mentioned in a that number article of commerce growth, but present largely in the hands of a score of lumber here, and some of large amount of there is a very trade, however, at this point, for the out into the prairie Dakota, Northern goes as return freight come laden with. But the falling off has led the farmers due for the present unable to patronize result of this is the number of logs will woods this winter.

But this is probably difficulty. An advance of wheat bringing millions of here, and millions again go on the return farming communities lumber is cheaper ever remembers to suggest a fact which respect to the fallitions of experts. have seen it stated the forests of the rapidly exhausted years we should houses of brick and to use iron for because of the dearth on building wood and yet there is often been provided Railway, or of yearly, would in a ties in the country, or today than there are some ties when the first steel paid for a trip main mathematical demonstration—many revolutions.

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Intercolonial Railway.
1884. WINTER ARRANGEMENT. 1885.

On and after MONDAY, December 1st, the trains of this Railway will run, daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN.

Day Express	1.30 p.m.
Accommodation	1.45 p.m.
Express for Boston	2.00 p.m.
Quebec Express	2.15 p.m.
Full	2.30 p.m.

On Tuesday, Thursday, and Saturday a Full man car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Pullman car will be attached at Montreal.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Quebec	1.00 a.m.
Accommodation	1.15 a.m.
Day Express	1.30 a.m.
Full	1.45 a.m.
Quebec Express	2.00 a.m.
Day Express	2.15 a.m.

Tickets and information can be procured at the City Agency, No. 97 Prince William Street.

TRAINS WILL LEAVE HALIFAX.

Day Express	1.15 a.m.
Accommodation	1.30 a.m.
Express from Boston	1.45 p.m.
Quebec Express	2.00 p.m.
Full	2.15 p.m.

On Monday, Wednesday and Friday a Full man car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Pullman car for Montreal will be attached at Montreal.

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Express from Quebec	1.00 a.m.
Accommodation	1.15 a.m.
Day Express	1.30 a.m.
Full	1.45 a.m.
Quebec Express	2.00 a.m.
Day Express	2.15 a.m.

All trains are run by Eastern Standard Time.

D. FORTINGER,
 Chief Superintendent.
 Railway Office, Montreal, November 23rd, 1884.

Windsor and Annapolis Railway.
1884. WINTER ARRANGEMENT. 1885.

Miles.	TRAINS GOING EAST.	Exp. Arr. Acc.
		AM. P.M.
	Halifax-leave	7.45 9.15 10.30
	Richmond	7.55 9.25 10.40
	14 Windsor Junction	8.05 9.35 10.50
	40 Newport	8.15 9.45 11.00
	40 Windsor	8.25 9.55 11.10
	61 Hantsport	8.35 10.05 11.20
	61 Wolfville	8.45 10.15 11.30
	61 Port Williams	8.55 10.25 11.40
	71 Kentville-Arrive	9.05 10.35 11.50
	Le-Depart	9.15 10.45 12.00
	78 Berwick	11.30 1.17
	88 Aylesford	11.40 1.27
	102 Kingstons	11.50 1.37
	102 Middleton	12.00 1.47
	120 Newburg	12.10 1.57
	130 Annapolis-Arrive	12.20 2.07

Miles. GOING EAST.

Exp. Arr. Acc.	P.M.
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News Summary.

DOMINION.

The North-West.—War has begun in earnest in this Dominion of ours. The rebels have fought, and thus have committed themselves to fighting to the bitter end. The rebels, advancing within 15 miles of Battle Creek, 200 Indians and French half-breeds lay in ambush in a ravine, and opened fire upon our troops. The fight began at 11.15 of Friday night. The rebels, advancing from the south near the river, opened fire upon the soldiers led by Major Boulton, the latter returning the fire, when the rebels retreated and retired to their camp on the north bank. The rebels, during the night, were seen to be firing. General Middleton at once deployed the troops in a skirmishing order. "A History could not at first feel the enemy's position, as he was in their shelter. The rebels, however, the rebels got into better position and raised a raking fire among them. Two houses, in which the rebel reserves were included, were demolished. The rebels made a dash for the bridge, and were killed by the bullets of the close of the engagement, while trying to cross it.

The fight was Indian style on the part of the rebels, who were always hidden and concealed behind rocks or stumps. The Indians were exceedingly cowardly, and the war which could be heard distinctly some distance off. They rallied here and again, keeping up an incessant fire for fully an hour. During the action all our troops behaved gallantly. There was no flinching in the least, the men obeying every order given like veterans. The total casualties on the rebel side in the engagement were just down at 12 killed and fifty wounded. It is positively known twenty-five half-breeds and Indians were killed, as that number were counted dead upon the field. Among the dead was the lady of General Boulton, the rebel leader, who was killed by a bullet towards the close of the engagement, while trying to cross the river.

Battle-which has been believed by Indians to have been killed by Col. O'Leary. Professor Wilson, who was dismissed from Kings College without notice by the Board of Governors, and who applied for a mandamus ordering the Government to restore him to his professorship, has been granted a rule absolute for a mandamus. Bargainers continue at Liverpool N. S. Two stores were feloniously entered last week in the night time, and money abstracted. In one instance an industrial attempt to open a safe was made.

The Nova Scotia estimates for the current year were presented in the House of Assembly on Saturday 27th. The revenue is estimated at \$2,099,697, and the expenditure at \$2,071,211. It is estimated that the season's lumber on the N. S. Coast will amount to about \$2,000,000. The coal and oil sold at Spring Garden, N. S. is estimated to amount to about fifty tons per day. Every week there is now manufactured at the N. S. Glass factory at St. Stephen, about 100 tons of glass.

The N. S. John's claim of ice, and the river navigation has begun for the season. The railway bridge at Woodstock has had two trains carried away by the ice. One train was being the river has been damaged. George Malouin of East Chester, killed a cow 16 years old in good health. A damming needle was found embedded in the side of a cow that had been swallowed by the animal.

The N. S. South, St. Lawrence, launched its 50th vessel on its 50th birthday. A vessel for each year of its life. It had for one year. The Baptist Church, Halifax, gave all their funds to the Baptist churches in the conduct of their business, with appropriate offerings for the "List of names" and \$250 paper blank for record of business. Price \$5. Also Bibles and Testaments in great variety, including the penny Testaments, 5 cts. will pay for one. Send orders to Geo. A. McDonald, 84 Granville St. Halifax.

The new franchise Bill which is passing through the Dominion Parliament, gives the right to vote: (1) To owners of property of the value of 150 in the country districts, and \$200 in cities. (2) To tenants at rental of at least \$2 monthly. (3) To bona fide occupants of real property under any form of agreement to the value of \$150 in country and \$300 in cities. (4) To persons having income of \$400. (5) To sons of farmers and other property owners, resident with parents. (6) To persons in possession of lands and tenements, to the value of \$150.

The Legislature N. S. have voted an amount of five hundred dollars a year to the wife of the late Joseph Howe. The Government are unable to agree on any policy for the completion and consolidation of the western Nova Scotia railways at this session of Parliament. They have several trappers from a Maine syndicate, Montreal and English, parties. The premier announced that if either was accepted a special session of the Legislature would be called to ratify it.

The N. S. Legislature was prorogued on the 24th. A fund for the relief of the families of the volunteers who have gone to the front, has been started in Halifax. An Act for the Encouragement of Agriculture was introduced on Tuesday into the N. S. Legislature by the Provincial Secretary. The Central Board of Agriculture established. A Secretary for Agriculture to be appointed. Provincial Exhibitions to be held once in three years, and County Exhibitions as often as may be expedient. The council of public instruction is empowered to appoint a lecturer on Agriculture in connection with the Provincial Normal School. Special inducements are provided to induce teachers to qualify and give instruction in Agriculture.

Nearly \$600,000 altogether have been collected so far for the Vale Colliery Relief Fund. The pupils in education in connection with the Baptist Seminary in St. John, gave an entertainment in Berryman Hall, on Thursday evening last. There was a large attendance, and the donations, &c., reflected much credit on Miss Hooper, the instructress.

BRITISH AND FOREIGN. ENGLAND AND RUSSIA.—The prospect of peace seems to be growing more and more hopeless every day. The English Government has received Lamaker's account of the battle at Peshawar, between the Russians and Afghans. It is in direct conflict with the version of the Russian general, and proves the Russians to have been the aggressors. Russia, having gained possession of this strip of Afghan territory, declares her intention of holding it in opposition to the demand of England to retire from it and leave the decision of the question to be determined by the results of the investigation of the boundary commission. Gladstone is evidently using every means to secure peace; but more the English government wish to avoid war, the more insistent Russia becomes. Up to the present time Russia has had that advantage which unscrupulous policy has at first over a high sense of honor. The war party in Russia seems to be in the ascendant, and openly advise a rush upon Herat, to grab what they can at once by force, as was upon England. Both nations are pushing their preparations for war with terrible energy.

In the meantime, France seems desirous to come up by her kindliness before the Chinese with bluster, and so has been led by her best to provoke a quarrel with Egypt, but with England, it is supposed in the interest of Russia, whose ally she seems, at present, to be.

We give below some of the most important despatches: St. Petersburg, April 27.—It is believed in well informed circles that the question of peace or war between England and Russia will be settled to-morrow. London, April 27.—A despatch from St. Petersburg to Reuters Telegram Co., says: War between Russia and England is now regarded as inevitable. The case leaves today for Moscow, and from that historic city he will issue his manifesto or declaration of war if such an extreme measure should become necessary. Rumors from St. Petersburg of a fresh conflict between the Russians and Afghans are causing great uneasiness in London and on the continent, the news of the Peshawar battle having been proceeded by similar rumors. It is generally believed also, that Russia have been making advances to the Afghans, who are going to Moscow is considered ominous as a similar visit immediately preceded the Russo-Turkish war. Press communications on the public feeling in all the European capitals are unanimous.

A special meeting of the cabinet has been summoned for to-morrow. In the Commons this afternoon Lord 103rd Fitzmaurice stated the Government was on the point of arriving at an arrangement of the misunderstanding with Persia growing out of the suppression of the Japanese newspaper at Cairo. The St. Petersburg correspondent of the Daily News, says: I am informed on good authority of another engagement on the Afghan frontier. Of the 1,700 Russians who engaged the Afghans, nearly all were killed.

CONSTANTINOPLE, April 27.—There are several Circassian chiefs here who intend in the event of war breaking out between England and Russia, to invade English and Turkish support of the revolt of Caucasus against Russia. In the event of hostilities breaking out between England, Turkey and other powers, Russia is strongly fortifying Batumi, on the eastern shore of the Black Sea. No secret is made in St. Petersburg, says the fact that great bodies of Russian troops have been passing on the Sarakhs line for weeks.

SIMLA, April 26.—The past month the Russian military authorities sent 10,000 troops across the Caucasia from Baku. London, April 27.—The War Office issued a notice calling out the first-class of army reserves, comprising fifteen regiments for immediate and permanent service.

Two ironclads and five belted cruisers are to be constructed at a cost of \$2,250,000. An 80-ton gun has been shipped for H. M. S. Infatigable, which will soon join the squadron at Malta. Berlin, April 27.—The lower house of the Prussian Landtag today rejected by a vote of 182 to 128 the proposal of Dr. Windthorst, Ultramontane leader, to repeal the laws, upholding the temporalities of the Catholic clergy.

Egypt.—It is supposed that the British forces are about to be recalled. Osman Digna's followers are said to be willing to deliver him to the English if they be guaranteed protection. The forces of the Mahdi have suffered defeat at Senaar. The Prince and Princess of Wales have been well received in Ireland. With the exception of Cork, there has been no disturbance of any moment. In the most of the larger cities and towns there has been considerable enthusiasm. It is hoped that the visit will promote friendly feeling. It is stated Queen Victoria has arranged to visit Ireland next autumn.

It is reported that the natives of the Hermit Islands in the Pacific Ocean have sent the crews of two German merchant vessels. Grant Lyons has been sent to punish the cannibals. A protocol has been signed for the withdrawal of the Chinese and Japanese troops from Corea. Japan waves her claim to an indemnity. Despatches from Berlin to the Standard state that Germany is preparing a series of enormous colonial enterprises, the magnitude of which will surprise the world. The acquisition of the kingdom of Zanzibar by Germany, the despatches say, is certain to be accomplished sooner or later.

UNITED STATES. Attorney General Garland, of the United States, has interdicted all work on the Salubrity in the Department of Justice, and President Cleveland has ordered that no cards be received on this day.

Supplementary list of subscribers who have paid to Dr. Saunders beyond Nov. 1st, '84, when not otherwise specified, the payment is to Jan's '85:— Joseph McKinlay, Nov. '84; W. H. Webster, Feb. '85; W. Haydon, Feb. '85; Mrs. Daniel Campbell, Feb. '85; Rachael Wooding, Jan. '86; Wm. Starratt, House of Commons, Jan. '86; John F. Crowe, Jan. '86; Asahel Bentley, Jan. '86; Miss Bremner, June '85; Ed. Baker, May '85; John Appleby, Rev. D. A. Steele; Robert Macintosh, Feb. '85; Major Morg; Sophia Rowland, Jan. '86; Silas Jackson; Simon Daniel; Mrs. Warren Longley, Mar. '85; Edward Eaton, Mrs. Wm. Rhodes, June '85; Miss Margary; Corburn; Wm. Phalen; Joseph Williams; E. G. Dodge; Wm. H. Goudy; Mrs. Edgar Harrison, April '86; John H. Maerz, Jan. '85; Geo. G. Galt, January '85; Michael O'Leary, Charles Barachad, Lewis Freeman, Thomas Knowles, John Coops, E. G. Freeman, Augustus Kempton, James Douglas, Mrs. Isaac Larkin, J. W. Frazer, Jan. '86; Emma Beatty, Robert Barratt, Charles Renshaw, Henry Goodrich, Stewart Freeman, Jan. '86; John Whelan,

Isaac Hubley, Rev. Wallace Lucas, Jan. '86; David Vaughan, Simon P. Starratt, John Cowen, Mrs. Jacob Zwicker, John Clarke, William Dunn, June '85; John Hudson, Joseph McNeil, John B. Sutherland, D. A. McDonald, Benj. Corey, Michael Atkinson, W. M. Durice, James Churchill, Wm. H. Durland, Benj. Rhodes, James W. Gasbourn, April '85; Wm. Healy, Aug. '85; Elizabeth N. Hasfield, Jan. '86; Samuel Spronl, Benj. Eaton, Albert Dunn, Millidge Roscoe, Jan. '86; James H. Marshall.

Can. We beg to announce to the Baptists of the Maritime Provinces that we have disposed of our entire stock of S. S. books and supplies, and the good will of our business in that line, to the Baptist Book and Tract Society, of Halifax. We would like this opportunity of securing our hearty thanks to the Secretary, George McDonald, Granville Street, Halifax, and they will be promptly filled. Weeks & Powers.

To the Baptists of New Brunswick. Having bought the stock and good-will of Messrs. Weeks & Powers, of the Visitor Book Room, St. John, and in addition to our present very complete stock, being in receipt of packages of books by almost every boat, we are prepared to fill orders for Books, Periodicals, Sunday School Papers, Teachers and Scholars Lesson Helps, &c., at reasonable prices. We hope by promptness and careful attention to your requirements, to merit and secure your patronage. Our pleasant and commodious Book Room at No. 94 Granville St., into which we have just moved, gives us increased facilities for doing business. We invite a call from you. Geo. A. MacDonald, Secy.

"Which Way?"—That every article used for the same purpose is of equal value no one admits. As in all natural productions, so in the manufactured; all have their degrees of merit and value, and are conspicuous in its variety as anything else. But in this, as the demand for the Pure and Reliable increases, so does the value of the production of CURTIS DAVIS & Co., especially their "Washing Soap," is as conspicuous in its variety as anything else. But in this, as the demand for the Pure and Reliable increases, so does the value of the production of CURTIS DAVIS & Co., especially their "Washing Soap," is as conspicuous in its variety as anything else. But in this, as the demand for the Pure and Reliable increases, so does the value of the production of CURTIS DAVIS & Co., especially their "Washing Soap," is as conspicuous in its variety as anything else.

OUR S. S. PAPERS. PRICES REDUCED. THE CANADIAN RECORD, 6 pages, 60 cents a year. In clubs of five or more 25 cents a year. THE YOUTH'S VISITOR, 4 pages, illustrated, 25 cents a year. In clubs of ten or more 10 cents a year. THE GEM, 4 pages, illustrated, 15 cents a year. In clubs of ten or more, 7 cents a year. These are the BEST and CHEAPEST S. S. Papers for Canadian Schools. Order of J. E. HOPPER, 10 Publisher, St. John, N. B.

T. H. HALL. Colonial Book Store! HEADQUARTERS FOR HYMN BOOKS, S. S. CLASS BOOKS, S. S. RECORDS. OUR STOCK OF S. S. LIBRARIES IS NOW COMPLETE. Catalogues Furnished on Application. Our stock of S. S. Cards is selected from the best English and American markets, and are unequalled for cheapness, variety and design. COR. KING AND GERMAIN STS. SAINT JOHN, N. B.

NOTICE. Subscribers indebted to the "Christian Visitor" have had their bills sent them. If there are any mistakes, please notify us at once, as after a reasonable time all unpaid subscriptions will pass into other hands for collection. J. E. HOPPER, 12-20 Proprietor.

Sussex Poultry Yard. EGGS FOR HATCHING, 1885. HAVING imported from C. C. C. of Ohio, the following varieties of Through-bred Poultry, I am prepared to ship, carefully packed to suit your requirements, at the following rates: White Orpington, \$2.00 per pair; Black Orpington, \$2.00 per pair; Game Poultry, \$2.00 per pair; White Leghorns, \$1.50 per pair; Brown Leghorns, \$1.50 per pair. Eggs ordered may be of any variety in one or more settings as desired. All orders accompanied by remittance will be promptly filled and safe arrival guaranteed. Address, REV. S. WELTON, Sussex, N. B.

Notice to Contractors. QUALIFIED TENDERS addressed to the undersigned, and endorsed "Tender for Surface Condenser," will be received until WEDNESDAY, the 6th day of May, 1885, at 10 o'clock, for the construction and placing of a Surface Condenser, in the Dressing "RE. LAWRENCE," according to a plan and specification drawn up by the office of the Superintendent of Docking at Public Works Office, Custom House Building, St. John, N. B., where printed forms of tender may be obtained. Tenders are notified that tenders will not be considered unless made on the printed form supplied, and signed with their own hands, and accompanied by a deposit of \$100.00. This tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if at any time the tender is not accepted. The deposit will be returned if the tender is not accepted. The deposit will be returned to the contractor if the tender is accepted. By order, A. GORRILL, Secretary, Department of Public Works, Custom House Building, St. John, N. B.

MARKET REPORTS. Apples, green per bbl. \$1.25 to \$1.50. Apples, red per bbl. \$1.25 to \$1.50. Apples, small per bbl. \$1.25 to \$1.50. Apples, extra per bbl. \$1.25 to \$1.50. Apples, fancy per bbl. \$1.25 to \$1.50. Apples, choice per bbl. \$1.25 to \$1.50. Apples, standard per bbl. \$1.25 to \$1.50. Apples, common per bbl. \$1.25 to \$1.50. Apples, inferior per bbl. \$1.25 to \$1.50. Apples, trash per bbl. \$1.25 to \$1.50. Apples, culls per bbl. \$1.25 to \$1.50. Apples, broken per bbl. \$1.25 to \$1.50. Apples, small per bbl. \$1.25 to \$1.50. Apples, extra per bbl. \$1.25 to \$1.50. Apples, fancy per bbl. \$1.25 to \$1.50. Apples, choice per bbl. \$1.25 to \$1.50. Apples, standard per bbl. \$1.25 to \$1.50. Apples, common per bbl. \$1.25 to \$1.50. Apples, inferior per bbl. \$1.25 to \$1.50. Apples, trash per bbl. \$1.25 to \$1.50. Apples, culls per bbl. \$1.25 to \$1.50. Apples, broken per bbl. \$1.25 to \$1.50. Apples, small per bbl. \$1.25 to \$1.50. 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