

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

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THE CHRISTIAN VISITOR,
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LEAD SALISBURY asserts that the Tanganyika district is not under Portuguese protection, and yet he refuses to protect British missionaries there against Portuguese oppression. The Missionary Society of the Methodist Episcopal Church has in the foreign field 63,295 communicants, a gain of 3,027 in 1888. Of this gain 1,723 is to be credited to North India, 1,209 to Japan, 369 to Mexico, and 118 to Fuh-chau. Of the total communicants 37,013 have been won from Protestant churches of Central and Northern Europe, 4,531 from the Roman Catholic Church in Mexico, South America and Italy, 2,946 from the nominally Christian population of Bulgaria, and 18,803 from the heathen nations of Asia. More than 2,000,000 of youth in India are receiving an education in the English language. Three of the graduating class of the Southern Baptist Theological School go to the foreign field. The Baptist Union of Scotland have held their annual meeting. They report the churches in fine condition. The Union represents 88 churches. These reported 794 baptisms during the year, and a total membership of 11,540. The Romish priests of New York are selling medals at twenty-five cents each, and assure the possessors they will assure them against "sorcery and other diabolical works," against the temptation of the devil, against poison, plague, lightning, storms, "hemorrhages, pleurisy, and other diseases." It professes to secure repentance in case of sudden death. It also claims to free cattle from disease, by being dipped in water given them to drink. If there were nothing else, the fact that the Pope and an archbishop endorse their frauds, shows the insincerity and untruthfulness of the Romish church. Five of the twenty-three graduates of Rochester Theological Seminary go to the foreign field. The Presbyterians of the Maritime Provinces number 32,239 communicants. There are 145,540 Presbyterian communicants in the Dominion. During the year 18,601 have been received by confession and certificate. The Reformed Episcopalians now number about 10,000. The Quakers of the United States number 107,988. The school-teachers of Prussia have an average salary of but \$200 per annum; the Protestant pastors of France do not receive more than an average of \$360. During the last twenty years, the city of New York has made grants to the Romish church aggregating \$20,000,000, or \$1,000,000 a year, besides giving over to its use, rent free, \$4,200,000 of public property. Catholics pay but one-tenth of the taxes, but receive the largest part of public grants. The reason is, they hold the balance of power between the political parties, and know how to sell their influence to the best advantage.

MR. CHAS. SPURGEON.—A report has been given the rounds of the secular press that Mr. Chas. Spurgeon, the son of C. H. Spurgeon, was involved in a case of scandal. We have not noticed the report, assured that it was a canard. We are happy to be able to give it a complete and unqualified denial. The story was raised by a San Francisco paper, intensely hostile to the Baptists because of a feud with the Kalkocks. It now comes out that the very gentleman who was said to have given Mr. Spurgeon a beating for undue attention to his young wife, was, as a friend, at a reception tendered this son of a grand father, after the time of this apocryphal beating!

NO END OF IT.—Every new treatise, written by a scholarly Pedobaptist, which touches upon the question of baptism, refers to baptism as an immersion. One of the latest instances is the last Bampton lectures by R. Bartlett, M. A., late fellow and tutor in Trinity college. He says:

"The washing of the body with water was a familiar symbol among Oriental nations for the putting off all moral pollution and uncleanness. This simple and expressive action was adopted by our Lord as the form of admission into his society." "He (the convert) was plunged beneath the baptismal waters. Beneath it he was buried with Christ; from it he rose to newness of life."

AFRICA.—Two most important discoveries for Africa have recently been made. Hitherto, goods for the Lake Nyassa region have had to be transferred four times, from steamer to canoe, from canoe to porters for a ten miles portage across swamps, again by canoe and then by steamer to their destination. An Englishman has just discovered a new opening to the Zaibesi river, by which vessels of 500 tons can go direct from the ocean to Lake Nyassa. The other discovery is on the Congo. Hitherto, traffic has had to make its way past the long stretch of obstructions offered by Stan-

ley Falls and the long stretch of rapids above them, before the great central region around Tanganyika could be reached. It has now been found that with a steamer large enough for trading purposes, the Somali River, which enters the Congo about 100 miles below Stanley Falls, can be ascended and an uninterrupted water-way of over 1,800 miles above Stanley Pool obtained. It is almost impossible to over-estimate the importance of these discoveries in the development of this wonderful country. Doubtless, it will make it possible to grapple with the slave trade more easily, and will make missionary operations more easy. Alas that it should also have to be said that it opens a highway by which men for gain are willing to flood Africa with rum.

APPRECIATION.—Dr. D. A. Morrison, of Freeport, N. S., has won for himself a warm place in the good will and confidence of the community. On its being learned that he proposed to seek another field for practice, a mass meeting was held in the Baptist meeting house and resolutions passed expressive of the great appreciation of his services entertained by the people, and a very urgent request presented him to continue his practice in Freeport. A very touching address was also presented him by his Sabbath-school class. Dr. Morrison must be highly gratified at these evidences of appreciation, although he may not be able to comply with the earnest wish of the people.

CONCERT EXERCISE.—We have seen a Floral Concert Exercise, prepared by Miss Sophia R. Jackson for Children's day, the proceeds to be sent to Bro. Cohoon for Home and Foreign Missions and Acadia College. It appears to us to be unusually excellent. Any Sabbath school preparing it and giving it to the public, will be sure to be greatly interested and to interest their audience. It is novel, entertaining, instructive. Schools wishing to receive copies of the exercise can obtain them on application to Rev. A. Cohoon, Hebron, Yarmouth, N. S. We hope that many schools may secure the exercise, and give the concert, as in this manner a handsome sum might be obtained for our shrunken treasury.

Our Work for the Telugus.

Some years ago Canadian Baptists were providentially led to begin work in what we usually call the northern Telugu country. Telugus themselves call it the eastern country, because the coast runs east of north-east. Moreover, the northern Telugu country is really that part of the Nizam's dominions just south of the Godavary river. The Madras Presidency has a long arm running up the east coast, and this arm contains the field that Canadian Baptists have undertaken to work.

The Kistna river runs almost due south from Berhava to the sea. On the west side we find the American Baptists at work. On the east side of the river our work begins. I wish to show the extent of our opportunities and responsibilities from this point or boundary up to the limits of the Telugu country at Borham-pore in Ganjam.

There are 1,100 church members connected with the Akidu mission, in the Kistna district; that is, between the Kistna river and the limits of the Kistna districts. The region in which these converts live contains a population of about 300,000. The Church Missionary Society also is carrying on work among these people. Still we are responsible for a good share of them. Then we come to the Godavary district, which contains a population of 1,700,000. This district lies partly on one side and partly on the other side of the Godavary river. The Church Mission has a station at Ellore, about 50 miles west of the river. The Godavary Delta Mission has stations at Narasapur, 30 miles east of Akidu by road, and Chetipet six miles west of the Godavary river on the canal leading to Ellore. This mission may be said to care for the country lying along the west side of the river, and also for the delta formed by the two branches of the river, which delta is known as the Amalapuram Taluk. (Each district is divided into a number of Taluks. Each Taluk contains on an average 100,000 people.) The Church Mission also has done some work through native agents in the Amalapuram Taluk, but the most natural arrangement will leave that region to the care of the Narasapur missionaries. Akidu is just within the limits of the Godavary district. We are responsible for a good number of people, after allotting a fair share to the other missions whose work has just been mentioned.

The Amalapuram Taluk is bounded on the north by the Gautama Godavary, which flows east past Yanam and Coringa into the sea. From this river up to the limits of the Telugu country the field is practically in the hands of Canadian Baptists. There are Lutheran Missionaries at Rajahmundry and Dowlishawran and until lately there has been one at Samulcotta, but their work is mostly inland, and the coast is largely left to us. Tuni is 35 miles from Samulcotta and just on the borders of the Godavary district. Crossing the river on a fine bridge, we enter the Vizagapatam district. The missionary at Tuni works up the road for about twenty miles in this district. We have chosen Ellamanchili, a town twenty-five miles from Tuni, as our next station, and we hope to have a man there before long. Thirty-five miles further up the coast is Vizagapatam, the chief town of the district. Here the London Missionary Society has worked for about sixty years. Twenty-two miles further on we come to Bimlipatam and so enter the field occupied by the Baptists of the Maritime Provinces. On the road between Bimlipatam and Bobbili lies Vizianagram, which has long been occupied by the society that holds Vizagapatam. Now I hear that this society is ready to sell the property at Vizianagram to the Baptists. This is a grand opportunity and must not be neglected. The society of the Maritime Provinces may have the whole country from Bimlipatam up to Barva, in other words, as far as Telugus are found. Is this a cause for joy or for sorrow? Let me answer at some length:

1. Canadian Baptists were led into the Telugu country because those who preceded them had done but little for the evangelization of the people. I mean that only small tracts had been cared for, and immense regions with hundreds of thousands of people were still unevangelized. Although this was the case we were not welcomed everywhere.
2. The work on the Akidu field began providentially, and hence we entered in, although surrounded by other societies. For reasons that seem to us valid we have gone close to the Kistna river, and may find it wise to open a station there, say about 45 miles from Akidu by canal. Such a station would be the connecting link between our work and that of our American brethren. The missionary at Akidu would still find his hands full.
3. As I have already stated above, when we cross the Gautama Godavary we find the whole country with its dense population committed to our care. Are we going to cultivate it in a half-hearted way, and so invite others to come in and share it with us? Or are we going to open stations at suitable points and keep our work manned, so that others may feel no burden resting on them so far as these Telugus are concerned?
4. We believe that we were divinely guided to this east coast, and even to Akidu, where other missions surround us. But all the same, it is a fact that as a rule it is better for one Society to take up a region, and work it so thoroughly that others need not come in. The policy of our fellow-missionaries at Narasapur and Chetipet is so much like our own that I believe we are mutual helpers, but the opposite is often the case. Hence it would be grand for us to have a chain of stations from the Godavary right up to the limits of the Telugu country.
5. When I spoke on this subject at our recent conference, I said we should wish all workers godspeed unless we were ready to take up their work and carry it on even more enthusiastically than they had done. Here then is the answer to my question. If we are ready to occupy this country fully, then it is a cause of joy to see some of the present workers leaving for other fields, where they may labor in harmony with those around them.

Oh, brethren, do not let these grand opportunities pass unimproved. The great fact is that hundreds of thousands wait for the gospel from the lips of missionaries sent by the Baptists of the Maritime Provinces. But a fact only second in importance is that you may consolidate that work now, and have a field free to yourselves, if you will but take it without delay in the name of our glorious King. You can show that you are in earnest without spending \$50,000 a year on the work, not to say \$90,000, as suggested in the appeal. While working up to these figures, we may look at the pressing needs of the field if it is to be held and occupied even in an ordinary way. It seems to me that three families and four single men is the smallest reinforcement to be thought of. I write thus because I am a Christian and a missionary and a Canadian Baptist. There are two Boards in Canada, but here we all meet in one conference, and take the deepest interest in one another's work. May God help us all whether in India or Canada to care for our share of a lost world.

JOHN CRAIG,
Akidu, India, May 3.

Ceylon.—
Ceylon is a very beautiful and fertile island. The coast is low and clothed with trees to the water's edge. Very many of these are coconut, to which salt is so agreeable. Inland the country is mountainous; Adam's Peak, the highest, being about six thousand feet. Among these hills are the coffee and tea plantations; the latter is said to be the best in the world, and is now finding its way to every village in England: No doubt it will soon cross the Atlantic, if it has not already done so.

We spent a very pleasant day in Colombo. We first called at the office of the Ceylon Observer and were most kindly received by the junior editor, Mr. John Ferguson, his uncle, Mr. A. M. Ferguson, being on a trip to Australia with his wife, who is in poor health. They are eminent Baptists and ready for any good word and work. Mr. Ferguson had been out in the country the night before giving a lecture at a small church. Mr. F. made out a programme for us for the day, beginning with a call on our pastor, Rev. Frank Durbin. Our coachman did not quite understand the "Pahdre Sahib" we wished to see and drove us to the house of the Rev. S. Hinday, of the Dutch Reformed church. We were not sorry for the mistake, for we had a pleasant call. Mr. Lindsay has a membership of about 1,000, which, of course, includes all who have been confirmed, some of whom might not find admission to a church that demanded evidence of conversion before membership. We found Mr. Durbin and enjoyed our visit. He is a graduate of Mr. Spurgeon's college, has been in Colombo nearly three years and has been blessed in his work about 500 having been added to the church during his ministry. The church now numbers 140. We went to see their house of worship, which is pretty and well-attended. A service in English is held in the church every Sabbath afternoon, conducted by a native minister.

After driving through some of the best parts of the city we called, according to appointment, at Mr. Ferguson's house to meet his kind and amiable wife. They knew so much about our "spionaries" and work that we felt we were indeed among friends. Many American Baptists had called upon them, whom they remembered with much pleasure. Perhaps it would be safe to say they were particularly interested in our friends, everybody's friends, Dr. and Mrs. S. F. Smith, who called on them during their visit to our mission fields a few years ago. There we met also Mr. and Mrs. Gray, Baptist missionaries from a station in the country, but visiting the city and putting up at that hospitable home. With them we also had mutual friends, as they came out in the same ship with Mr. Sanford and family a few years ago, and had many kind words to say of these dear friends. They loaded us with loving messages to carry to Bimlipatam.

Mr. Gray went with us to call on their senior Baptist missionary, Rev. Mr. Waldo, from whom we learned a good deal of the work of our English Baptist brethren in that island. They began work there in 1815. Their number of missionaries has never been large. They now have four, Messrs. Waldo and Pigott in Colombo, and Sapham and Gray in outstations. The present number of converts is about one thousand. Unfortunately the Cingalese are a lazy, indolent people, and are consequently poor. They do little towards the financial support of the work. They have only one church whose pastor does not receive aid from the Society, and he is poorly supported indeed. We know how to sympathize with these missionaries, although in Burma we have been more fortunate than many in this matter of self-support. Few questions are more perplexing to a missionary. If the native pastors are supported from home, the churches will remain untaught in that important duty; if they are not, these brethren are often in pressing need, and may be tempted to give up the ministry for some other employment by which they can provide for their families.

The Cingalese may die out before the coming of the Tamils and other more energetic people. So may the Burmans and Kearnas. But who shall say that our efforts should be relaxed in teaching them the way of life. The American Indians are dying out. Many tribes of the East are either extinct or only represented by a few individuals. But the labors of earnest men in their behalf—both European and from among themselves—were not spent in vain. No one living may be able to read Eliot's translation of the Scriptures, but there is reason to believe many are living above who either found the way of life

or were strengthened in the faith by its perusal. Money, effort, toil, trials are little compared with eternal life. The success of our enterprise does not depend on large showings in the days to come, but we are abundantly remunerated when through our work even a few souls are led to Christ. H. M.
Ray of Bengal, April 26th.

W. B. M. U.
"Arise, shine: for thy light is come."
How easy Thy yoke! Let me bear it for ever!
Forbid that earth's joys or its sorrows should sever
My soul from its bondage to Thee.
How easy Thy yoke! not alone do I bear it.
For Thou art beside me, dear Saviour, to share it.
The yoke is on Thee and on me.
Beneath Thy yoke, Lord, I find peace that abideth,
And passeth all knowledge; find strength in which hideth
The soul from the touch of life'sbane.
Beneath Thy yoke, Lord, I find joy full of glory—
Exceeding, eternal; find rest calm and "holy"
Sweet rest for the weary soul's pain.
Beneath Thy yoke, Lord, I find light all-
resplendent,
That sheweth more bright, until growing transcendent,
It ends in full glory above.
Beneath Thy yoke, Lord, I find love without measure,
A perfect, a free, inexhaustible treasure
Thy wonderful, wonderful love.

The Princess Eugenia, of Sweden, is a devoted Christian lady and very liberal. She had used up all the money she could control in doing good in various ways. Still in visiting among the poor she found a number of sick persons who never could be cured, but who could be made comfortable, if they only had a hospital home. She wished to establish a home for incurables, but her money was all gone. It had been used up in doing good in other ways. She said to herself, "What shall I do to get money for this home?" There occurred no way of getting this money. At last she thought of a basket of very valuable diamonds that belonged to her. She said to herself, "May I not sell my diamonds?" She asked her brother, the King, about it. He consented. The diamonds were sold. The hospital was built. It was kept full of patients. With them this noble princess spent much of her time, talking and praying with them, and trying to lead them to Jesus. Among these was an old woman, who was very ignorant, and had been very wicked. The princess had prayed and labored much over this woman, and was very anxious to see her a Christian. But nothing seemed to make any change in her. On one occasion the princess had to be absent for some weeks. She was going around among the patients saying "good-by." The matron pointed to this old woman and said, "You'll find her greatly changed."

As the princess came up to the bedside of this old woman, now near her end, she was greeted with these sweet words: "I thank God that the blood of Jesus Christ, His Son, cleanseth from all sin, and that He has cleansed me." As she uttered these words, tears of grateful gladness flowed down her aged cheeks.

And the Princess herself shed tears of joy when speaking of it to a friend, as she said, "In these tears of that saved woman I saw my diamonds again!"

Yes, and how beautiful they must have appeared as she thus saw them.—*Presbyterian Herald.*

A learned Brahmin, at the close of a lecture by Dr. Chamberlain, a missionary clergyman and physician, in the presence of nearly two hundred Brahmins, officials, students and others, said: "I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us, country clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work and then tell me. Look at the missionary. He came a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not hear. He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and fear we were glad to go to him, and he welcomed us.' We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and

anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicine he has given has not been returned him. Now, what is it that makes him do all this for us? Is it the Bible? I have looked into it a good deal in different languages; I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness and purity, and holiness, and love, and for the motives of action." Where did the English people get their intelligence and energy and cleverness and power? It is the Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land.

At the annual conference of his college, Mr. Spurgeon, as reported in the *Freemans*, said many good things in urging his students to seek to be read in preaching. He said:

Some ministers have two creeds: one for the pulpit and one for private; they keep one for fraternal and private meetings. It is a piece of knavery. I believe nothing but what I preach, and I preach nothing but what I believe. We only desire publicity. Look at Rowland Hill and Whitfield. As they fed others, they fed upon the Word themselves. They preached as if they enjoyed it. A minister once said: "No one can go to sleep in my church; I have desired the sexton to wake up the sleepers." His friend replied: "Better tell the sexton to wake you up." Give them something worth listening to and they will not go to sleep. A friend of mine said lately that no man need wish to be an "original thinker." The woman, when congratulated upon her son's strong-mindedness, replied, "Ah, it's nothing but his not-mindedness. It's all their not-mindedness. We believe in a real God, a real redemption, a real heaven, and also in a real hell. If we admit our mistake in the village, and if we admit many; if God arised in a little thing, He has arised in a great one. Be honest in your statistics. Don't bamboozle. There was once an Irishman who, having a few pounds, thought that he would carry in a sedan chair. There was but one in the village, and it had neither bottom nor seat. But the bearers carried the bundles, and the man walked in the midst. He said that, if it had not been for the dignity of the thing, he might just as well have walked." Don't tolerate sham doctrines. We were told lately that we were all sinners, and that all we had to do was to make our election sure. That is like the schoolboy who wrote "Basil" as "sam." When spoken to he replied, "What is the use of 'B'?" It has no sound in it." So men spell their "Basil" without a "B." It did times were not better than these, for some progress had been made; but still, thirty or forty years ago Christians spoke to one another more about doctrine and experience. Mr. Spurgeon concluded by an earnest appeal for the revival of our fashioned religion.

Speaking of the preacher's need of power, he said:

Some preachers resembled the man who put his watch into the saucepan to boil while he stood with the egg in his hand watching; they boiled the Bible and watched the congregation to see the effect. Supernatural power is needed for the work, but the Holy Ghost could work through empty vessels. No master kept a servant merely to show off her own prettiness when she was attending the door. The minister's aim must not be to get the people to say, "What a nice young man; how well he spoke and how prettily he quoted Mrs. Browning." Believers in and preachers of "Modern Thought" will not be satisfied on their deathbeds; they will need something more. They would be more like the dying sculptor who said to the priest who held up a crucifix telling him "to look at his God." "I make that; how can I trust in it?" While admitting that preachers should read the best literature of the present day, he thought they would do well to follow the custom of the Jews when taking a foreign wife to shave his head and pare its nails. The preacher's whole mind must be in his work. . . . God the Holy Ghost will only bless men who are really intent on his service. One man complained of his preacher being like the bells in the steeples; his sermons were "Ding-dong, and nothing else." Another replied, "You ought to be grateful, for ours has only one bell, and as nothing but Ding." Frothing of that kind is the death of churches. In the reign of Queen Elizabeth, when all were ordered to go to church, genuine Romanists took care to put cotton in their ears. He was afraid that something of that was done now, for some doctrines that are not liked. In conclusion the hearers were urged to realize his personal responsibility, while they cultivated an ambition, not for themselves, but for God. There were never such times as these, and in proportion as they were weak or mighty now they would affect the welfare of generations yet unborn.

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BIBLE LESSONS.

STUDIES IN MARK.

Second Quarter.

Lesson VIII. June 30. Mark 16: 11-20.

REVIEW AND MISSIONS.

GOLDEN TEXT.

These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.—John 20: 31.

As we have been studying the story of Christ's life for six months past, it will be well for us to review the same, as it were, a bird's eye view of His life, and impress upon the scholars the main incidents, leaving a picture which never can be effaced. Below is given a series of questions, showing one way in which this general view of Christ's life may be set forth.

SUBJECT—THE LIFE OF CHRIST.

I. HIS BIRTH AND EARLY LIFE. When and where was Jesus born? His mother's name. Give three incidents of His early life. In what place did He live? For how many years? What was His occupation? When and where was He baptized?

II. THE TIME AND PLACE OF HIS MINISTRY. How old was Jesus when He began His public ministry? How long did it last? In what two countries was most of it spent? What other countries did He visit? Name the chief cities in which He taught. Name two mountains, a lake and a river connected with His life.

III. HIS TEACHINGS. What sermon of Jesus is recorded. In what way did He do much of His teaching? Name some of the principal parables He spoke. Give some of His illustrations. What were some of the leading truths He taught?

IV. HIS MIRACLES. Name some of the principal miracles. What was the purpose of the miracles? Over what evils and enemies of men did they show our Saviour's power? Were they all miracles of help and blessing?

V. INCIDENTS REVEALING HIS CHARACTER. How did He gain victory over temptation? What did His example teach about the Sabbath? What was revealed concerning Him on the Mount of Transfiguration? What by His night prayer? By His washing the disciples' feet? By His agony in the garden? By His words upon the cross?

VI. THE ATONEMENT ON THE CROSS. By whom was Jesus betrayed? On what occasions was He mocked? Where was He crucified? How many nations did He speak on the cross? How long did the crucifixion last? What happened at His close? Where was Jesus buried?

VII. HIS RESURRECTION. How long was Jesus in the tomb? When did He rise? When saw Him first? How many times did He appear? In what places did He appear? How long? What was His last act on earth? From what place did He ascend to God?

VIII. THE GREAT COMMISSION. What was Jesus' last message to His people (Mark 16: 15, 16). Who is to go? Where are they to go? Are any nations to be omitted? What are we to preach and teach? (Matt. 28: 19, 20). What aids did God give them? (Mark 16: 17, 18). Have missions been successful? Have any churches succeeded without the missionary spirit? Is such a saviour worthy of being preached everywhere?

The Way of Escape.

No one doubts the terrific strength of temptation, or the universality of the experience. Temptation itself we cannot escape.

"What is life, father?"

"A battle, my child,
Where the strongest lance may fall,
Where the wariest eyes may be beguiled,
And the stoutest heart may quail;
Where the foes are gathered on every hand,
And rest not day or night,
And the feeble little ones must stand
In the thickest of the fight."

Yet no truth is more clearly taught in the Scriptures than that none need fall into temptation. There is one golden passage which ought to be written on every struggler's banner, which says: "There hath no temptation taken you, but such as a man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." The words represent the faithful God as keeping His eye on each one of His children in all temptation, ready at an instant, when He sees the trial becoming too sore, to open a door of escape. It may be profitable to consider what are some of the ways in which God provides for our escape from the fierce assaults of temptation.

Our way of escape is by our resolute choice of the right. Every time there comes to us a temptation to take a wrong course, there is also another course open. Two ways lie before us, a right way and a wrong way, and we must take our choice. God's "way of escape" at that point is the way of duty and right. If we take it we are absolutely safe at once.

"Stop a minute," said a gentleman to the friend who was walking with him. "Just here I once fought for my soul's life, and by the grace of God won it."
"How was that?" asked his friend.
"It happened in the time of my clerkship," was the answer. "I left my room one Friday evening for a stroll. While standing right here for a moment I was hailed by a young clerk whom I knew. He was two years older than myself—smart, clever, with manner that to me was very attractive. Pointing toward a neighborhood, then notorious for its haunts of evil pleasures, he invited me to go with him there.
"Young and social myself, it seemed impossible to resist. Having taken a few steps with the young man, all at once the sight of the chapel, in the rear of the church yard, reminded me of a promise I had made an old friend to meet him there some Friday evening at the prayer-meeting. But I was moving the other way. It seemed now as if I heard this voice: 'If you go yonder to-night you will never again feel like going to the chapel. Which party will you join?' Answer:
"It was the crisis of my life. Here I stood where two ways met. The debate was torture. I prayed, inwardly and power came. I stopped, short, mentioned the promise I had given my old friend, bowed my good night, and hastened to the chapel."
It is easy to see what in that case was God's way of escape. The light in the chapel window was the signal that marked it out. That young man took the open way and began a noble life. There is such a way of escape from every temptation, and he who takes it is safe. He runs into the path of right and duty and God folds his wings of love over him.

Another way of escape is avoidance of the path in which danger lies. We pray each morning, "Lead us not into temptation." Then we must not go where temptation is, unless God plainly and clearly leads us there. Strongest warning should be uttered against the reckless rushing into spiritual danger which is so common. There is a bit of Scripture which says, "He shall give his angels charge over thee, to keep thee in all thy ways;" but that promise is not ours to plead unless we are walking in duty's path with God. When God leads us where temptation's fires are hottest we must go, for there is a bit of Scripture which says, "He shall give his angels charge over thee, to keep thee in all thy ways;" but that promise is not ours to plead unless we are walking in duty's path with God. When God leads us where temptation's fires are hottest we must go, for there is a bit of Scripture which says, "He shall give his angels charge over thee, to keep thee in all thy ways;" but that promise is not ours to plead unless we are walking in duty's path with God.

Countless thousands have ventured into temptation, going unbidden into the way of danger, clambering down the perilous edges of death to gather flowers of pleasure, and then have fallen into hopeless shame and eternal death. God's way of escape from these perils is to keep as far as possible from them. How can we keep from expecting God to keep him from the drunkard's way if he deliberately enters the drinking saloon and puts the cup to his lips. How can the young girl expect God to keep her pure if she stands on the streets at night and mingles with the immodest and reckless crowd? We ought never to be tempted into the way of escape from the drunkard's way if he deliberately enters the drinking saloon and puts the cup to his lips. How can the young girl expect God to keep her pure if she stands on the streets at night and mingles with the immodest and reckless crowd? We ought never to be tempted into the way of escape from the drunkard's way if he deliberately enters the drinking saloon and puts the cup to his lips.

Then if temptations come where we are in the path of duty, as they surely will come, flight to God as refuge is the ordained way of escape. Not long since I was walking along a city street when he was greatly surprised at the strange actions of a little bird that came fluttering down, evidently in great alarm and excitement, and lighted on his bosom and quickly crept under his coat. The poor thing had been chased by a hawk, and thus sought refuge from its pursuer. It is thus that the chased and hunted soul should run to Christ and creep into his bosom in every time of danger.

The door is not shut day or night and the weary and imperilled ones who fly there for a haven and thus sought pointed, never turned away, but are always made welcome.

"How precious is thy loving kindness, O God!
And the children of men take refuge
Under the shadow of thy wings"

These are some of the principal ways of escape from temptation which the faithful God makes for his children. If we but trust him unquestioningly, and obey him implicitly, we shall never be defeated in life's sore battles, but shall be more than conquerors through Him that loved us.—The Presbyterian.

A Boy's Temptations.

You have heard of the old castle that was taken by a single gun. The attacking force had only one gun and it seemed hopeless to try to take the castle; but one soldier said, "I will show you how we can take the castle, and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About midnight there were a few grams of sand knocked off the wall. He did the same thing the next day and the next. By-and-by the stones began to come away, and he steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at every boy's life the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than the one that only drills twice. Do not quarrel with your temptations; set yourself resolutely to face them.—Prof. Drummond.

The Power of Simple Confidence.

A young man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was struggling to obtain something by great efforts. He spoke of "sincere prayers" and "heartfelt desires" for salvation, but continually lamented that he did not "feel any different in spite of all."

His friend did not answer him at first, but presently interrupted him with the inquiry:
"W, did you ever learn to float?"
"Yes, I did," was the surprised reply.
"And did you find it easy to learn?"
"Not at first," he answered.
"What was the difficulty?" his friend pursued.
"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."
"And then?"
"Then I found that I must give up all the struggle and just rest on the strength of the water to bear me up. It was easy enough after that. I was able to lie back in the fullest confidence that I should never sink."
"And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; he commands you just to rest in him, to believe his word and accept his gift. His message of life reaches down to you in your place of ruin and death, and his word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord' (Rom. 6: 23).—Occident.

The Great Penal Colony of the World.

The number of convicts and exiles sent to Siberia from Russia itself between the years 1754 and 1884 was little short of a million, the exiles alone numbering 7,000,000. From 1821 to 1832 the number of persons exiled was 28,723, from 1833 to 1862, 101,238, and from 1863 to 1873, 146,350.

The condition of the exiles is very bad, and as their sole aim is to get back to Russia, the number of those who get away is very large, amounting during the last twenty years to 24 per cent of the total number of exiles. In 1877 it was officially stated that, in the Government of Tomsk, out of 28,828 of exiles, 7,276, or more than a third, had fled. So in the Government of Tobolsk, out of the 51,122 exiles who had been sent there, only 21,293 were actually resident there in 1875. Most of the exiles are in the prime of life, and this renders it all the more difficult for them to accommodate themselves to a frigid mode of life.

Women form but a fifth of the whole number of exiles, and as most of them are over 40, there is very little chance of their marrying; while, for the matter of that, marriage is forbidden during the first five years of exile. Moreover there is little encouragement given the exiles to settle down into good colonists, as the natives take every possible advantage of them, and the relations between the two divisions of the population are very unfriendly. According to the official statistics, two-thirds of the crimes in Siberia are committed by exiles, and this fact seems to have struck the government at St. Petersburg and to have been one of the motives which has led to the formation of a special committee to inquire into the whole subject.—London Times.

The benefits of vacation season may be greatly enhanced, if, at the same time, the blood is being cleansed and vitalized by the use of Ayer's Sarsaparilla. A good appetite, fresh vigor, and buoyant spirits attend the use of this wonderful medicine.

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Messenger and Visitor WEDNESDAY, JUNE 19, 1889.

THE ANNIVERSARY AT ST. MARTIN'S.

The first year of work at St. Martin's closed Monday, June 10, and the anniversary exercises occurred next day. There was a nice reception on Tuesday morning.

Opening Hymn... Prayers... Reading: The Pilot's Story, W. D. Howells.

Vocal Trio: Down by the Silver Stream... Misses Tapley, Vye, and Corey.

Essay: Elizabeth Fry... Miss Moore. Vocal Solo: Light of My Soul, Lupas.

Overture: Barbier de Seville... Rossini. Misses Vye, Gross, and Wallace.

Vocal Solo with Cornet obligato Chant Horn... Miss Tapley. Piano Solo: Fresh Life, Spindler.

Vocal Solo (6) of These I'm Thinking... Miss Hitchens. Reading: Tom Sawyer's White-washing Scheme.

Vocal Solo with Cornet: Five o'clock in the morning... Charibel. Presentation of Diplomas.

Closing Hymn... The performers all did themselves credit. The songs by Misses Tapley and Vye were beautifully rendered.

Dr. Bill, Mont, McDonald, Esq., Wm. Peters, Esq., and C. Goodspeed, were called upon and spoke briefly.

The exercises closed with the benediction by Dr. Bill, who seems very well. He is passing through the land of Beulah, and is abiding in the light.

During the year there have been 62 in attendance. This is a larger number than had been anticipated before the school opened last autumn.

Considering all the difficulties through which the school has had to struggle during the year, the attendance has been exceedingly good. It shows clearly what the school might be under favorable conditions.

After it has had time to make its place in the hearts of the people. There are not a few who have thought that a Seminary in New Brunswick, with an Academy and Ladies' Seminary at Wolfville, was almost a superfluous.

The experience of this year is sufficient to convince all that this is a mistake. Let the Seminary but get running smoothly, and let it be relieved of its incubus of debt and be well managed, and there would not be room for those who would seek admission.

Principal Simpson has been in one of the most difficult positions during the year. The position is a difficult one in any case; but there were difficulties of a peculiar nature besetting him at every step.

It is enough to say that he retires from the position with the highest esteem and respect of those who know him best.

The annual meeting takes place to-morrow, Thursday, at 3 p. m., in the Donville building, St. John, as per notice in another column. It is to be hoped that there may be a large attendance of stockholders and pastors.

Association time has come again. The Western of Nova Scotia has already been held, the Central begins to-morrow, followed by the Western of New Brunswick, on the twenty-fifth. From the reports from the churches, so far as they have appeared in the Messenger and Visitor, we should suppose that the results of the year's work will be found to be especially cheering in the associations mentioned above.

While there have not been many sweeping revivals, there has been a large addition from a more steady increase, in quite a number of

churches. While the increase has not been so large in the other associations, it is to be hoped it will be found to be respectable.

It will be well if the churches make this time one of serious self-examination. It is no light thing for a church to end a year of its life and put down the visible results of its work in black and white.

Even when the number of additions has been large, as the times go, in most cases, considering that it is supposed to embody the outward effect of twelve months of labor for Christ and men on the part of so many, it will not be found to relieve the churches of the need of humiliation.

We have said the number added to a church represents the visible results of the church's spiritual power for a year; but it would be well for each member of such churches to ask, have I helped to secure the result attained? For it is a sad fact that the lives of all nominal church members do not help; alas, that some should hinder!

Especially should this be a time of earnest self-examination and of deep humiliation before God for the churches that have few or no additions to report. It should be a matter for the gravest concern when a large number of men and women, banded together as the servants of Christ to aid in His work of saving the lost, have had a whole year pass and no one has professed to have been saved in their congregation.

Such a result can scarcely consist with a church life of any real earnestness and devotion. Of course it is possible that God has been done in other directions; but the full aim of Christian effort has not been reached unless souls are born into the kingdom. Will not the members of churches that have had little or no blessing lay these things to heart?

This leads to inquiry about the second great aim of church life—the edification of the members themselves, an aim which is fundamental, and must be attained, in some measure, before there can be much success in the work of saving men.

In how many of our churches can there be seen real growth in grace? Are the members more loving, more devoted, more unselfish, more pure in heart? Do they attend more steadily upon the means of grace? Are they more mindful of their privileges of communion with God, study of His word, prayer, and all that evidences as well as helps to greater spirituality and strength of character and influence? It is just possible for churches to have some increase in membership where there is little increase in grace in the church itself; but the blessing cannot be large, much less can there be hope of its continuance, unless the growth in grace of the membership is maintained.

One almost unerring test of the question whether a church has grown in grace, can be seen in the amount it contributes to help on the cause of God beyond its own borders. We hope our churches may be able to stand this test this year. We are becoming more and more impressed with the shall we give: sinful smallness of the general giving of our people. We hear the moan of the millions of the perishing from across the sea; we hear cries for help from all parts of our own land; we are aware that the work of Christian education is crippled for the lack of means, and our aged and infirm ministers are in grievous straits, some of them, after a life of self-sacrificing devotion to the churches, and in response to all this, backed as it is by the claims of Christ, death, the judgment, eternity, heaven and hell, we give what averages about 50 cents each per year. That means, we give as much under pressure of all these tremendous claims as will buy a pound of tobacco, or secure a good dinner at a good hotel, as much as a man will pay for half a dozen cigars or a half dozen drinks, as much as it costs to visit a circus, or gain admittance to an ordinary concert or theatre. What must our dear Lord think of many of us, when, in response to all his claims upon us for help in his great work of bringing the world to himself, we hand out to him in a year only the half or third of the ordinary wages for a day, or an amount which men will throw away on their pleasures or their sins and not count it worth the mention. Think of it: one six-hundredth or one nine-hundredth part of the ordinary wages of a day laborer to represent our gratitude for our own salvation, our love to Christ, our yearning to see millions saved from hell and secure heaven! And then, worst of all, there are very many who do not even give this pittance. Can we hope for much blessing in our own souls, can we expect much blessing upon our work at home, in the churches, while our practical interest in the far-reaching work of God without, is so small. Brethren and sisters in the Lord, awake! and let not this year pass without raising the record. For your own sakes, for the sake of men, for the sake of Christ, let not this state of things continue, lest we be thought to be playing at religion, rather than being in dead earnest, pressed with a conviction of the solemn reality of the doctrines we profess to believe. What we do, we must do quickly, for the year is already near its close.

One practical matter needs attention. We refer to the plan commended to the

associations by the convention, of organizing the churches for Convention Fund purposes. We hope grace and wisdom may be given all, that there may be judicious planning and energetic execution.

OUR SEMINARY AT ST. MARTIN'S.

The directors of the Seminary have been in negotiation for some time with Dr. Hopper, to induce him to return and assume the headship of the institution under their charge. It has not been thought best to make any authoritative announcement of what was being done until something definite could be made known.

We have now to state that the services of Dr. Hopper have been secured, and he has already arrived, prepared to throw himself, with all the energy and enthusiasm of which he is master, into the work. He is as well known to the Baptists of New Brunswick as any other brother, and is as well known to our Free Baptist brethren as anyone outside their own denomination. As all are likewise aware, he has had the most prominent place in pushing forward the Seminary, up to the time he was compelled to leave the province to seek restoration to health. He comes to the work, therefore, which has been upon his heart for years. His coming has renewed hopefulness to the directors generally, and it is anticipated that, with a long pull and a strong pull and a pull altogether, the Seminary will be drawn forward out of its difficulties to do the grand work for the denomination and for the province for which it is adapted. His purpose is to go to work quietly and steadily. The task he undertakes is the most trying. He needs and should have the sympathy and co-operation of all. We earnestly bespeak this for him, and for his work.

By notice in another column it will be seen that the annual meeting of the society will be held on Thursday, at 3 p. m., in the Donville building, St. John. This meeting should be largely attended, as business of great importance is to be transacted. All who have subscribed stock and all Baptist and Free Baptist ministers of New Brunswick are members of the society and have a right to vote. Shall not the brethren give heed and show their interest by being present on Thursday afternoon.

THE WEEK.

There is very little general news of any kind this week. It seems to be understood that nothing of special importance will come up for consideration in the British parliament during the present session. Gladstone has gone forth on a tour through the south and southwest of England. He is received with enthusiasm everywhere and addresses vast audiences. He is pleading for the consolidation of the Liberal party. As this section of England is that in which the Unionists are strong, his object evidently is to prepare the minds of the people for the next election. His addresses will doubtless produce a profound impression, as he not only carries with him the magic of a great name and a great record, but also speaks with youthful enthusiasm and force. Alas for the Tories who have long been hoping to see him end his career and relieve them from their most dreaded and hated antagonist; for he seems to be one who does not grow old.

The periodic war rumors are coming to the front again. This time it is that Russia is gathering up war material along her western frontier, and making great preparations of a warlike nature. Probably this is a sensational dispatch to some paper to help its sale.

It is said that the alliance between Germany, Italy and Austria, the time of which has just expired, will not be renewed, it being thought to be unnecessary, the relations between the countries being so cordial. One of the conditions of the alliance was that Italy be ready to put an immense force into the field should war occur. She is nearly crushed by the burden that was imposed. Debt is accumulating, and the people are flocking from the country to escape taxation. Gladstone, who has written an article for one of the English magazines on Italy, thinks she cannot support the burden of her present military force much longer.

The Samoan conference is at an end. It is said that Bismarck has had to yield. Not only has he given up the claim of Germany to paramount influence; but, it is said, he has had to abate, very largely, his demand for exorbitant indemnity for German losses.

It is said that an arrangement has been arrived at between Great Britain and the United States, by which no British vessels will be seized in Behring Sea, during the year.

A man by the name of Beverly Vidio, and styling himself an evangelist, has been travelling and holding meetings in the western part of N. S. It is said that he professes to carry a license, or what amounts to that, to preach. Enquiry has been made of the church from which he has professed to come, and it is known on good authority that he has no such recommendation, nor is the church of which he is a member at the present time disposed to grant one.

Letter from Dr. Judson.

I would be glad to express in the columns of your excellent paper, my gratitude for the kindness received by me from friends in Wolfville. I was invited to deliver a lecture to the Athenæum Society of Acadia College, and this occasioned my making a visit to that garden spot of the Maritime Provinces. The historical associations of the place, as well as the beauty of the scenery and the exhaustless fertility of the meadows, made the whole valley through a kind of earthly paradise, and I have never met people who seemed to be more congenial and attractive. I had most delightful occasions of worship, not only in the college and with Young Men's Christian Association, but in the church at Wolfville and at Canard, and all the good people there seemed interested in the effort which I am making to build in lower New York, among the homes of the poor, a memorial to my father, and the first American foreign missionary. Very handsome contributions were made for this project which lies so near my heart, and in fine, the whole experience which I had in that beautiful Annapolis Valley will remain for all time to come as a bright memory in my mind.

June 5. EDWARD JUDSON.

A Word of Commendation from the Antipodes.

A recent letter from my son, Edward Manning Bill, in Australia, informs me that the Messenger and Visitor reaches him regularly, that he reads its contents with much interest, and adds, "the paper is a credit to the editor and to the denomination whose mouthpiece it is." To this commendation his father adds his hearty Amen!

This son, so long absent, has built for himself a home in a lovely town near Melbourne, and calls it Victoria in honor of his birth-place in the charming valley of the Annapolis. He speaks of his adopted country as making rapid strides in all the elements of genuine progress.

Ontario Denominational Gathering.

Having had the pleasure of attending the meeting of the "Brant Baptist Association," which held its meetings on the 6th and 7th inst., a few notes may be of interest to your readers, especially as several Lower Province men took a prominent part. The meetings were held at a fine village about equidistant from Woodstock, Stratford, and Brantford, called Platsville! Considering the small extent of territory covered by this Association, and the few churches in it—sixteen—and some of them quite small, the attendance was very good. The Association sermon was preached by a Nova Scotian, Rev. H. E. S. Maider, pastor of the Third Church in the City of Brantford. He used 1 Cor. 3:9—"We are laborers together with God," and gave such a grand view of the Christian laborer's high position that the humblest and weakest worker must have been stimulated and encouraged. Bro. Maider was, after the sermon, elected Moderator, and did his work most effectively. Rev. G. W. M. Carey, known in St. John, N. B., and Professor T. H. Hand, of McMaster University, were the others known to some of your readers; and Rev. D. Hutchinson may also be remembered by some of your readers. The general business of the Association was very interesting, and the reports from several of the churches quite encouraging. The increase reported was 237. The report of the W. M. Circle was excellent. In the First Church, Brantford, Pastor Carey, the Circle raised over \$200; and in the Third Church, Brantford, Pastor Maider, the Circle raised \$155. At the evening meeting excellent addresses were given on Home and Foreign Missions and Education. The last was by Dr. Hand, and was a credit to himself and the denomination. I was pleased to see that our Maritime men do good work among our Western brethren.

R. D. C.

The Upper Aylesford church in parting with Bro. J. L. Read, who has been their pastor for thirty years, presented him with a farewell address. It refers to the fact that nearly all the present members of the church have been baptized by our brother, and that he leaves them a united body. They follow him with deep sympathy and best wishes.

Bro. Read, in his reply, refers to their steady and loyal co-operation with him in the work of the church and Sabbath-school, and in every moral reform, and to their kindness in his deep affliction, and thus concludes:

God only knows how much pain it has given me to give up and leave a church and people with whom I have spent so many pleasant days, where I have laid away the one who has shared my joys and sorrows, who for 29 years proved herself to be a true wife and a faithful worker in all that pertained to the kingdom of Christ. As it now seems to be the will of God for me to leave a church and people that I so dearly love, so I submit to His will. I am glad to know as I leave this church, that your love and prayers go with me to my new field, and that God may crown my efforts with great success. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy," is the desire of your old pastor.

Home Missions Board Meeting.

The regular meeting of the H. M. Board was held the 10th instant.

REPORTS. were received from Brethren J. Wallace and A. H. Hayward, Gen. Missionaries, and C. S. Sterns, A. Cogwell, S. C. Moore, D. H. McQuarrie and G. P. Raymond.

GRANTS. were made as follows: 1. To Lunenburg church for three months, Rev. W. H. Richan, acting pastor, \$50.00.

2. To Graywood and Milford church for one year \$50. Rev. J. E. Bleakney, pastor.

3. To the Port Medway and Millville churches, Queens Co., N. S., \$100 for one year. Rev. A. W. Bars, pastor.

4. To Sydney church, Cape Breton, \$100 for one year. Rev. John Miles, pastor.

5. To 2nd St. Martin's church, Fairfield, St. John Co., N. B., \$50 to assist in the support of Bro. J. B. Caldwell during the vacation.

APPOINTMENTS. of student missionaries confirmed: 1. W. L. Black to Upper Stewiacke, N. S.

2. B. H. Beatty, to Port Greville and Diligent River.

3. Clarence H. Minard, to Rockland, Car. Co., N. B.

4. Fred. Bradshaw, to Moser River and Egan Secum.

5. L. J. Ingraham, to Tyne, Valley field.

6. E. B. McLatchy, to New Canaan and Albert, N. B.

7. W. J. Rutledge, to Acadia Mines, assistant to Rev. P. H. Foster.

8. P. A. Starrats, to Maitland, etc., Inver Co., N. S.

9. H. H. Saunders, to Molega Mines, etc., Queens Co., N. S.

10. H. Y. Corey, to East Florenville, etc., Carleton Co., N. B.

11. Harry Davis, to Weymouth and Digby (colored church).

A. CORSON, Secy H. M. Board. Hebron, June 13.

Concerning Your Native Village and Its Surroundings.

STUDY. OUR SOLAR SYSTEM. No. 5.

I have spoken of the great gap between Mars and Jupiter. From Sun outwards to Mars the intervening distances ran thus: 35 millions of miles, 31, 26, 49, then a jump of 339 millions from Mars to Jupiter. Could there be some where midway this interval another great planet? If so, he had never been felt as Neptune was while still undiscovered. But observers fancying they saw a b.w. of distances as far out as Mars, were face to face with the alternative of giving up the law or finding a new planet. So in 1800 twenty-four observers joined to parcel the district into 24 parts for thorough search. Before they got to work, however, a planet was discovered by an observer not of the 24. He kept it in view about six weeks when it was lost in the Sun's rays. How to find it again? Mathematical skill came to the rescue as in the case of Neptune's hiding place and turned the telescope to the right spot. Piazzi, its discoverer, named it Ceres. She was not large as largeness is reckoned in the solar measures. Her diameter between 200 and 400 miles. But she had all the pride and grace and glory of her larger neighbors, was not an attendant any planet, differed chiefly in quantity of gross matter and set her steeds for the grand journey around the Sun, her circuit vastly wider than those of Mars, Earth, Venus and Mercury. But she dwelt not alone in all that vast space. In 1802 a second was discovered. A third was found in 1804, a fourth in 1807. Were there these four and no more? The number stood thus for 38 years. In 1845 a fifth was observed; astronomers took new courage, and have ever since been adding to the number, till at latest advices 281 have been found occupying this celestial territory, all taking the grand journey, all doing obeisance to the Sun, none coming nearer than 30 millions of miles towards Mars, none moving nearer to Jupiter's orbit than fifty millions of miles. I give these 281 a place in your census, and so the number of your villagers stand all told at 310, to wit, Sun, moons and greater planets, 29; these present county claimants 281; total 310, your full resident voting strength. These minor planets have all received beautiful Grecian girl names, but on the score of their distinct individuality, the respectability of their circuits, their independence and their regularity and persistency, I enfranchise them and given them each a voice in the celestial assembly hall.

Have I completed the census taking of your village? Ah, did I not mention the visitor who comes at intervals into the neighborhood, stays not long, but still repeats his returns with such regularity as at least to entitle him to some rights, say, to be put on the non-resident list and to exercise his privilege of suffrage while actually in the vicinity at the times appointed.

I do not now allude to meteors and shooting stars and that sort of celestial materials. I reject those from our com-

putation because they are mere dust wildly rushing through space now, striking our atmosphere and by laws well known by such very striking, instantly turning to flame and for a moment acting the part of shooting stars, again but more seldom escaping the fiery ordeal and coming to earth; but, mere particles though they are, having well defined circuits and a sweep of movement which takes them often to the orbits of the farthest planets. They appear once to have belonged to and formed part of those visiting bodies to which I do allude—Comets.

Pause you a moment here to reflect upon the "majestic uniformity," the "orderly and beautiful structure" of our system of Sun planets and satellites, "every body being kept in its own orbit through endless revolutions by a constant balancing of gravitating and centrifugal forces." Is this mere rhetoric or is it fact? It is fact. You wind your watch by that fact. As the Earth with her moon moves while I write, as Venus and Mercury course in their respective circles to-day, as Mars with his two moons this moment pursues his wider pathway, as Jupiter and his four moons, Saturn with his rings and eight moons, Uranus with his four moons and Neptune and his faithful attendant, as these all move this day around the Sun, the attendants also revolving around their chiefs, and all revolving on their own axis, do they make a grander revelation yet and a vaster one still? So did they a thousand years ago, millions of years ago, all through that "vast calm flow of primeval years" following the execution of the creative fiat.

How exquisitely magnificent all the adjustments of the complicated system! Have you not feared that Mercury, so small of body, so near to the great attracting centre, so eccentric in its orbit, would on the occasion of its nearest approach to the Sun, lose its adjustment and dash away into the flaming mass? and have you not trembled lest Neptune, when he had reached his farthest verge from the Sun, would cease to obey the so far off attractive force, break from his orbit and charge his steeds for outer worlds? Dismiss the thought. You need not fear. Examine your watch if you please, distrust its correctness, its machinery is imperfect, it runs down, it grows rusty. But these great planets, with their twofold revolutions, and their satellites with their threefold revolutions (we are yet to inquire as to another distinct revolution of the whole) all these have moved with perfect regularity for centuries upon centuries.

Thousands of well ascertained facts might be adduced to rebut the idea that in extolling the wondrous uniformity, symmetry and regularity of the movements of the bodies of the solar system, we are not indulging in rhetorical flourish but are treading the solid pavement of fixed fact. Passing by the contemplation of the seasons, the alternation of day and night, ebb and flow of ocean tides, succession of moon and all its phases and so on, think of the transits of Venus, set to a cycle of 243 years and that cycle so marvelously divided into the four parts of 105½, eight, 12½, and again eight years, all always coming to pass as we cometh. Think of observers of 1769 in forming those of 1874 and 1882 that on the 9th December and the 6th December in those years, at such and such an hour, Venus would cross the Sun, which we know she faithfully did! The uniformity and harmony of the movement of the bodies of the solar system are demonstrated and constantly illustrated facts.

YOUNG.

Convention Funds Received.

New Albany church, \$3 00. Canis church, 8 84. Waterville church, Hants Co., 1 50. New Ross, Lunenburg Co., 4 49. Bedouque church, P. E. I., 7 50. Pleasantville church, outfit for foreign missionary to India, 4 47. LaHave church, Home and Foreign Missions, 20. Rev. James Francis, Peterboro, N. H., 7 00. Upper Stewiacke, Wm. Bentley for Foreign Missions, 4 00. Digby church, Convention Fund, 5 65. Plover Granville, 15 74. \$62 60. Yarmouth, June 8. G. E. Dav.

Second Hillsburg church, \$4 00. Carleton, Yarmouth Co., 2 60. Caledonia church, 3 00. First Hammond's Plain, 7 00. River Hebert, 15 00. C. Gillis, Shubenacadie, 5 00. Valley church, Hillsboro, Albert Co., N. B., 10 00. Wilmot Mt. Church, N. S., 31 00. Deacon J. Denton and wife, 5 00. Saint John, per W. Allwood, 31 80. \$114 40. Yarmouth, June 14. G. E. Dav.

— Is our list of deaths in this issue will be found that of the wife of our Bro. Arthur Armstrong—Mrs. Armstrong, nee Miss Huggin, was for some time teacher of French and German in our institutions at Wolfville. Her many friends will learn with sorrow of her early decease. We commend our Bro. Armstrong and his little boys to Him who knows our sorrows.

MESSINGER AND VISITOR to January 1890, for 15 cents.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ST. GEORGE.—We visited the baptismal waters again Sunday, June 2, when it was my privilege to baptize two happy converts into the St. George church. Brethren pray for us. C. E. PINKO. June 7.

POINT DEBUTE.—The Lord's cause is prospering. We are rejoicing in a quiet work of grace. During the last two weeks four persons have been received into our fellowship—three by baptism and one by experience. To God be the praise. J. D. SKINNER. June 10.

SABLE RIVER, Shelburne Co., N. S.—"As old water to a thirsty soul, so is good news from a far country," and none more acceptable than the news of precious souls. The Lord has been pleased to pour out His Spirit in Sable River among the young people of the Sunday-school. The members of the church have been revived and the cause of God strengthened. I had the unspeakable pleasure of baptizing into Christ by immersion six willing converts. May the Lord guide and protect them on their way heavenward. J. G. MCKENNE. June 5.

SUREWOOD, Lunenburg Co.—Our heart was made glad last Lord's day, as we were privileged to bury with our Lord in baptism, eight happy converts and to receive them into the fellowship of the Waterville church. Quite a large congregation assembled at the water. The best of order was observed, and reverence was manifested for the Lord's ordinance. We were glad to have Dea. A. P. Shand, of Windsor, present to assist in administering the Lord's Supper. Quite a large number thus commemorated the dying love of their loving Lord. Dear brethren, pray for us that others who have been moved upon by the Spirit of God may soon decide for Christ. June 12.

LITTLE RIVER, Sunbury Co., N. B.—God is still speaking to the people of this community through the sacred oracles. Bro. C. P. Wilson (Lic.) of Newton, whom we learned to love while at Acadia, has been appointed by our Home Mission Board to spend his vacation in this County. He started the regular campaign by holding a few special meetings at Little River. Last Sabbath, June 9th, we baptized two rejoicing converts according to the precept and example of Christ. There are a number of enquirers, and we fully believe that we shall be able to report forth, in the near future. At the close of the service, forty believing souls gathered round the table of the Lord, and there commemorated the sufferings and death of Christ. There is a large and flourishing Sabbath-school here. We expect to have the "dominion" here in the proper time. Our plan of action calls us to another part of the County this week. "Forward" is our motto, and trusting in the invincible captain of our salvation, we are expecting the victory. June 11. B. H. THOMAS.

NEW ROSS.—As our hearts are cheered from week to week by good news coming from afar, through your regular paper, we thought it good to send our contributions through the same channel, hoping it may cheer the hearts of other weary pilgrims. Last Sabbath it was my privilege, for the first time, to administer the ordinance of Christian baptism. Three happy converts, one our youngest daughter, were led down into the water and were "buried with Christ in baptism," so beautifully symbolizing the burial and resurrection of Christ. After baptism we repaired to the house of God. Sermon by the pastor to an attentive audience—1 Peter 3: 21. The three baptized, two restored, and one by letter, received the right hand of fellowship, and three having been received previously, make nine added to this church during the month of May. The Lord's Supper was administered to a very large number. We are glad to think that difficulties that at one time threatened destruction to God's cause here are waning and God's work is reviving. Prayer and conference meetings are increasing in interest. But these are only droppings of God's blessing. Brethren, pray for us, that glorious showers of divine blessing may fall upon us, that in this place many sons and daughters may be born to God. S. LANGILLE.

CHARLOTTETOWN.—I spent last Lord's day in Charlottetown, preached for Rev. John Gordon in the evening, and found myself addressing the fourth generation forty-seven years ago, I stood a stripling preaching Christ to the few Baptists who had but a short time before been organized into a church. One only of that number now remains upon the battlefield, an aged brother, here for the kingdom. Our dear brethren here were completely drenched with a baptism of fire, when their handsome, commodious and costly edifice was burned to ashes before their eyes, leaving them, if I mistake not to struggle with a debt of \$10,000 for the maintenance of the same. Notwithstanding this burden, I am happy to state that they, having counted the cost, are making arrangements to immediately build a modest but attractive house. Be it remembered that this one in contemplation will be the third for this noble band of Christian workers. We would here speak for them the active sympathy and assistance of all our generous brethren and sisters. It seems providential that Bro. Gordon should have returned to the Island and taken charge of the Baptist church here at the present crisis. We think him the right man in the right place, as he combines zeal and earnestness in preaching with energy and enterprise in every department of Christian work, by which he has already won the confidence and co-operation of the brethren. I would also mention that a very pleasant reception was given to the new pastor, at his home on Friday evening, June 1st, by his friends and members of congregation. The Rev. J. Cahill and myself accepted the very kind invitation given to our ministerial brethren and were present on this enjoyable occasion. The programme for the evening consisted of choice music, speeches, social conversation, cake and oranges, all of which were duly appreciated. We trust that such friendly and sympathetic feeling may ever exist between the pastor and people, and that their united efforts in the cause of Christ may be attended by the Divine blessing. MALCOLM ROSS. June 3.

AYERFORD.—Since my last writing I have been privileged to baptize four more. Since the work of grace begun, 31 have been added by baptism and three by letter, making an addition of 34. We are praying that God may still add to our number such as shall be eternally saved. H. N. P.

ST. MARTINS.—A large congregation was present in our meeting house on Sunday evening last in relation to our missionary event to the Telugus, Bro. W. Higgins. The admirable and stirring address which was delivered to our attentive people, has made us wish that all our churches might have a like privilege before he goes far hence into the heathen. To know and hear Bro. Higgins would be sure to make every true Baptist a contributor to our foreign missionary work. Might not such a benefit counteract some evil influences that are doing damage to this interest? At the service referred to a liberal contribution was made to Convention Fund. P. June 14.

DORCHESTER.—Our new pastor, Rev. L. M. Weeks, is now on a comfortable and happy visit and has his work arranged. After using the word comfortable it may seem rather Irish when I say he has not chosen a bed of down. Last Sunday he preached twice, attended two funerals and a communion service, and then had to drive out some distance into the country to visit a sick man who had concluded at the termination of his three score years and ten with death staring him in the face that he needed the services of a Christian minister. The jaded look of our pastor as he left the church to attend the sick man was enough to make the most conservative feel that stronger motives than influence ordinary mortals induce a minister to choose his calling. While a minister rarely receives more than \$600 or \$700 a year, a layman with much less ability would be filled with discontent if he could not double that amount in the same time, and perhaps would deem it a hardship if called upon to contribute a few dollars towards the support of the former, while he would not hesitate in case of sickness to call him out of his bed when his tired head had just pressed his pillow, to minister to the spiritual wants of himself or family. If other callings had as few temporal inducements as the pastorate of a Baptist church, no one would be tempted to enter them. Having procured the site for our new mission house, largely through the generosity of our townsman, Philip Palmer, Esq., the son of one of our most esteemed, and now deceased sisters who maintained her connection with us as Baptists under the most trying circumstances, and who will always be remembered for her consistency and constancy, we commenced the building in a few days. At Rockport, Grand Ance and Dorchester Cape our young brother Staples, who deserves every encouragement, has been doing a good work. He has made his home among the people, and quite a number through his efforts have been added to the Rockport church. The people of Grand Ance have built themselves a nice church, and the people at the Cape are about to follow suit. Dorchester Cape is just below the Corner on the Bay Shore, and the particular close of Communion Baptists here has done there for many years. Lately it has been his minister, the Rev. D. C. Lawson, and closed the doors of its house against all other denominations. This has necessitated the erection of the new building, uniting with the Dorchester or Rockport church, or be formed into a church. There is some talk here just now about the chaplaincy of the penitentiary, and the people are asking why the minister of the Episcopal church should have his salary supplemented by the State, while \$500 out of the Dominion treasury when ministering to a church that had at least two-thirds of all the wealth in the place. Some are claiming that this amount should be distributed among all the Protestant denominations having churches here, each receiving an equal portion, and it is said that about this the Presbyterians, Wesleyans and Baptists are in perfect accord, and that a remonstrance is to be sent to the minister of justice. As to the right of the Baptists to accept any part of the \$500 have in mind as one of their principles is that Christians should never accept pecuniary aid from the state. This, however, does not make the wrong complained of right, as there can be no excuse for the state supplementing the salary of the pastor of one of the richest churches in the Maritime Provinces by a donation of \$500, or any other sum. It now looks as if the agitation commenced here may culminate in action, and that the wrong system of paying ministers out of the public funds will receive some attention. The Episcopal churches of Maritime Provinces have their glebes taken from the public domain when the members of that church had the political control, and that they have been allowed to retain these glebes is creditable to the good dispositions of non-conformists, but the dominions of the state to churches should not be allowed to grow further. Com.

ST. MARTINS.—In the closing of our Seminary many pleasant associations are interrupted among us and our church will sustain some loss. The teachers and students have made for themselves abiding places in our affections. We wish them all a happy and victorious season. During their stay among us, Brethren Simpson and Downey have, from our pulpit, broken the Bread of Life into us with great acceptance on several occasions. By the kindness, skill, and fidelity of Miss Jennie Hays, our "service of song in the house of the Lord" has been greatly improved. Should this sweet singer in Israel return to us, as we hope she will, she will find a warm welcome awaiting her from our choir especially. Upon both teachers and students we pray God's blessing may ever rest. As it may be that Professors Simpson and Downey may not return to the work in our Seminary, the directors residing in St. Martins, knowing their fidelity and worth as Christian educators, have recommended them with testimonials. The following is a copy of that given Principal E. F. Simpson: "Having learned that you are about to remove from our midst, we, the undersigned directors of the Union Baptist Seminary residing in St. Martins, desire to express to you our high appreciation of you as a man, a scholar, and a Christian. During your stay among us we have become strongly attached to you and much regret your departure. We earnestly hope that your excellent talents which we believe fit you for leadership in educational work, may find a field where their true worth will be duly recognized. (Signed) I. E. BILL, D. D., DAVID VAUGHAN, WM. VAUGHAN, W. F. PARKER, P. St. Martins, May 21.

PERSONAL.—Bro. Weeks, of Dorchester, was surprised by the gift from two friends of a fine new milk cow. Bro. Weeks writes that he hopes the cream will not make his eyes stung out with such fatness as to close them to the faults of these two generous friends. Bro. F. A. Kidson has resigned at Margaree to accept a call to the Annandale field, P. E. I. His address will be Saint Peter's Bay, P. E. I. Bro. W. J. Blakely writes—I wish to say through the MESSINGER AND VISITOR that I have accepted a unanimous call from the churches at St. Mary's Bay and Hill Grove, Digby County, and will soon move to my new field. I hope some day to be sent to the churches I am now leaving, who will not shut up to declare the whole council of God. Who ever may come, will find a kind people, a nice pastorate and plenty of work.

ST. MARTINS.—We held our quarterly missionary meeting May 28. Missionary intelligence was brought before the audience by ten members of the church and congregation, which kept their profound attention. C. E. PINKO. June 7. FREDERICTON, N. S.—Last Sabbath, four were received into the fellowship of this church, by baptism and two by letter. In the evening, four were in the liberal missionary meeting at which a liberal collection for missions was realized. J. W. T. AMHERST.—We have closed our special services, after three months of continuous labor, and baptized 76 persons, embracing all ages from nine years to sixty-five. Others are expected to unite with us, while some, converted in our services, have united with other churches. Dr. Saunders took leave of us on Sunday, 2nd instant, thoroughly fatigued, having spent a great deal of spiritual energy. He will be held in grateful remembrance. He came full of zeal for the Master and immediate results appeared. It is now our work to feed the lambs, to tend the sheep and to gather in others to the fold. D. A. S. THE UNION BAPTIST MINISTERIAL CONFERENCE OF ST. JOHN MET ON Wednesday. Bro. Gadsden reports a good degree of interest in the country, and some very precious seasons. There is a good interest in the Portland church. Bro. Stewart preached three by letter on Sabbath. He preached at Brookville in the afternoon. The people there are much interested in the services. June 9th, Bro. Stewart's seventh anniversary as pastor of the church. During this time, three hundred have been added to the membership. Bro. Ingram reports from the city mission. The Sheriff Street Sunday-school is flourishing. There were 74 in attendance last Sabbath, and the best of attention is given to the lesson. Two were baptized by Bro. Ingram in connection with the mission, in the Brussels St. baptistry. The interest generally is good. The question now is, how to house the Sheriff St. school this winter. The congregations at Brussels St. on Sabbath were very good. The Sunday-school concert, in the evening, was very interesting. The attendance at the conference was small, so that no other reports were received. The remainder of the session was given up to a free talk on the question, "What to do with our members."

BEDEFORD, P. E. I.—We have rejoiced during the past winter and spring in reading in our paper the weekly accounts of the extension of the Reign of Christ among our churches. And we are glad that we have been, as a church, among the number. For six weeks since our meetings were held at Lower Free town. As a partial result, 13 have been baptized and two others received as candidates for the ordinance. Many more have been pricked in the heart, and through strong outside influences have been hindered from putting on Christ as taught in the Word and in their own consciences. Yet even here we have reason to thank God and take courage, for faith in infant baptism in its very infancy is breaking down. Many in Protestant churches are coming to the belief that baptism is not a duty that a parent owes to a child, but a personal act of obedience to God. In two of these churches we are informed that candidates are demanding immersion upon a profession of faith at the very age of six years. In this we rejoice, for it says God's truth is stronger than the commandments of men. On this part of my field I have five regular preaching stations, congregations large; but few Baptists, but we believe for us and for truth the morning light is breaking. J. A. CABELL. ST. MARTINS.—In the closing of our Seminary many pleasant associations are interrupted among us and our church will sustain some loss. The teachers and students have made for themselves abiding places in our affections. We wish them all a happy and victorious season. During their stay among us, Brethren Simpson and Downey have, from our pulpit, broken the Bread of Life into us with great acceptance on several occasions. By the kindness, skill, and fidelity of Miss Jennie Hays, our "service of song in the house of the Lord" has been greatly improved. Should this sweet singer in Israel return to us, as we hope she will, she will find a warm welcome awaiting her from our choir especially. Upon both teachers and students we pray God's blessing may ever rest. As it may be that Professors Simpson and Downey may not return to the work in our Seminary, the directors residing in St. Martins, knowing their fidelity and worth as Christian educators, have recommended them with testimonials. The following is a copy of that given Principal E. F. Simpson: "Having learned that you are about to remove from our midst, we, the undersigned directors of the Union Baptist Seminary residing in St. Martins, desire to express to you our high appreciation of you as a man, a scholar, and a Christian. During your stay among us we have become strongly attached to you and much regret your departure. We earnestly hope that your excellent talents which we believe fit you for leadership in educational work, may find a field where their true worth will be duly recognized. (Signed) I. E. BILL, D. D., DAVID VAUGHAN, WM. VAUGHAN, W. F. PARKER, P. St. Martins, May 21.

NOTICES.

The general annual meeting of the Union Baptist Education Society will be held in the Baptist Committee Rooms, Douville building, in the City of Saint John, in the City and County of Saint John, on Thursday the twentieth day of June, instant, at three o'clock in the afternoon, and at such meeting at the above time and place, the reports of the directors and officers of said society will be received, the directors for the ensuing year elected, and such other business transacted as may legitimately come before the meeting. Dated June the eighth, A. D. 1889. AMON A. WILSON, Secretary.

The Albert County quarterly meeting of the Baptist churches of Albert County will meet with the 1st Elgin Baptist church (Elgin Corner), on the 4th Tuesday in June, 1889, at 10 o'clock p.m., in conference. Quarterly sermon by Rev. S. W. Keirstead, of Surrey. As it is the last meeting of the Albert quarterly in this conventional year, and hence very important matters will be before the meeting, we hope the churches of the County will be generally represented. I. W. CARPENTER, Sec'y-Treas. Elgin, Albert Co., June 5.

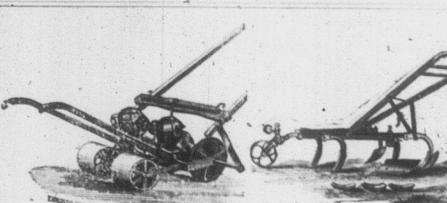
The Annapolis County Ministerial and Missionary Conference will be held at Hampton on Tuesday next, the 25th inst., commencing at ten o'clock, a.m. in large attendance. Bro. H. H. Warren will be a mass missionary meeting in the evening. WM. H. WARREN, Secretary. June 13.

Foreign Mission Receipts.

MARCH 1 TO JUNE 15. Per J. C. White, Hampton Village church, \$6.00; per Rev. A. C. Gibson, Kentville church, \$4.40; 2nd Cornwallis, \$10; W. C. Bill, Billtown, \$5; Buttertut Ridge church, \$16. Cumberland West Sabbath-school, per A. Miller, \$2; Westport Missionary Band, per C. A. Saunders, \$24; C. E. Everett, German street, per Rev. G. A. Gates, \$12; J. H. Fowler, Buttertut Ridge, \$2; James Denmore, Brookfield, N. S., \$5; Charles Skinner, \$5; per Rev. A. C. Gibson—Friend, Patriboto, \$5; Mrs. Dowling, Helton, \$1; Wm. John, Brighton, Digby, \$2.50; North Elk church, \$1.50; Mrs. J. Manning, Treas. of the Union (C. I. C.), \$8; Wm. Shaw Trust Fund, per Rev. A. W. Sawyer, \$12.50; North Baptist church, Halifax, per Rev. W. J. Stewart, \$78; Mrs. J. C. McNeill, Waterford, N. S., per Rev. J. C. Morse, \$2; Robert Elkin, 1st Grand Lake, per Rev. W. J. Stewart, \$5; Chesford Cleaners Mission Band, 1st church, Halifax, per H. B. Melchely, Treasurer, \$25; Rev. G. E. Day, Con. Fund, from German street church, \$63.45; Acadia Missionary Society, per F. J. Bradshaw, \$48.37; per Rev. W. J. Stewart—Lockport, \$10; I. B. M. S., \$10; 1st Digby Neck, per Rev. J. C. Morse, \$20; Cornelius Hardy, \$4.00; Rev. G. E. Day, Con. Fund, from German street church, \$60; Fredericton Sunday-School, per A. F. Gregory, \$20; Rev. G. E. Day, Con. \$22; Brussels St. Mission Band, \$30; Charles Cochran, Executive Estate, \$10; Dincock, Scotchville, Newport, N. S., \$10; P. R. McIntyre, Lime Hill, West Bay, C. B., \$4; Friend, per G. H. Wallace, Wolfville, \$2; Point de Bute church, per Rev. J. D. Skinner, \$6.50; John Peck, Riverside, Albert Co., \$20; Mrs. S. Delap, Lower Grandville, per W. L. Parker, \$2.50; "Teeth", per Rev. W. J. Stewart, \$10; Canoe S. S., per E. C. Whitman, \$6.61; G. H. Dobson, North Sydney, towards support of two native preachers (one quarterly, \$25.25; James Fowler, Blenheim, \$3; Con. Fund, per Rev. G. E. Day, \$21.4; C. B. Keith, per Buttertut Ridge church, \$22; 1st Digby Neck church, per Rev. J. C. Morse, \$5.25; North Sydney S. S., per Geo. H. Dobson, \$12.25; Friend of Missions, Kings Co., N. S., \$100; Mrs. Alex. N. Son, Bridgewater, N. S., \$5; Rev. W. J. Stewart, \$100; per Rev. A. H. C. Gibson—Mrs. T. Uhlman, Carleton, \$1; Mrs. E. A. Allaby, Tryon, \$3; Hampton Landing church, \$3.50; Friend, Newport Landing, \$2; East Point, P. E. I., \$2; Dea. Scott & Son, East Point, \$5; E. R. M., Indian Island, \$3; Friends of Missions, Bridgetown, \$2. Treas. F. M. Board.

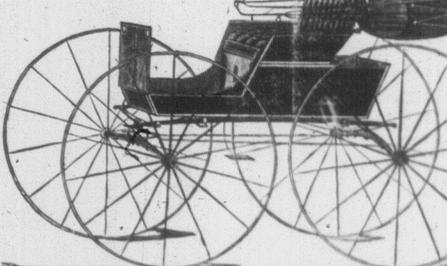
—To be "born again" is to enter into a new life, intellectually, as well as morally and spiritually. It is to have new conceptions of duty and truth and righteousness, of man and of God; so be in the light, instead of the darkness; to perceive the principles of moral order and divine love, where formerly all seemed to be but chance, or unrelentingly law. It is to have the whole man brought into harmony, each several faculty with every other; to see clearly the obligations we owe to those about us, the part we may have in bringing the world unto God; to get inspiring glimpses of the life that is beyond; and of our relation, not simply to Christ, His Word, His Church, but to each member of that Church. It is to climb out of the lowlands of selfishness, and the life that now is, up to the breezy heights whence we can get sight of our duties to our fellow men, and where we can expand our wings in the atmosphere of divine love. The vision of God is quite as enlarging in its effects on the mind as are the disclosures of science. The "new creature in Christ Jesus" is as much broader in his conception of power and greatness than the ordinary believer, as the sextant is than the peasant who follows the plow.

Beans, Pork LARD, XX. LANDING: 355 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO. A PERFECT BLOOD PURIFIER. Burdock BLOOD BITTERS. A purely Vegetable compound that expels all bad humors from the system, and makes pure.



HORSE TURNIP SEED DRILL. PLANET JR. HORSE HOE AND CULTIVATOR. Made almost entirely of STEEL. Descriptive Circulars and full information Free on application to W. F. Burditt & Co., ST. JOHN, N. B. General Agents for the Maritime Provinces, or to their local agents in every county.

OUR STANDARD BUGGY.



WE have now in stock ready for delivery Two Carloads of BUGGIES in the latest styles. We have the Turnpike and Solo Springs, Piano and Cornish bodies, with or without tops. These Buggies are made of second grade Hickory, Sarven Patent Wheels, Steel Tires and Axles, Hickory Shafts, Leather Dasher, Leather Trimmings. First-class in every respect. Guaranteed for one year from date of purchase. Call and inspect. Prices Low and Terms Easy. P. S. McNUTT & CO., 32 Dock St., St. John, N. B.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S. DIRECT IMPORTERS. SPRING STOCK COMPLETE. SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c. In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Goods for samples.

TRURO, N. S. WM. CUMMINGS & SONS. HAVE OPENED THEIR Spring Importations of Dry and Fancy Goods. Personally selected direct from manufacturers in the European and U. S. Markets. Latest Novelties in TRIMMED MILLINERY, LADIES' AND CHILDREN'S WRAPS, JACKETS AND CLOAKS.

W. K. McHEFFEY & CO., WINDSOR, N. S. CARPET DEPARTMENT. WE ARE NOW SHOWING THE CONTENTS OF 27 BALES Brussels, Tapestry, and Scotch Carpets. NEW AND BEAUTIFUL PATTERNS. Samples sent by express on application. W. K. McHEFFEY & CO., WINDSOR, N. S.

NOTICE. PARTIES who intend to furnish Private Homes or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS. Note the Advantages: No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILTON CARPETS, with Borders in French Designs; BRUSSELS Carpets, with Borders, all prices, to match shades of Parlor Furniture, BALMORAL, and TAPESTRY BRUSSELS Carpets, are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and CURTAINS, direct from Kildenny, Scotland, cut in one piece and any shape or order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address HAROLD GILBERT, 74 KING STREET, ST. JOHN, N. B.

WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix, and The Glasgow and London Fire Insurance Companies. The Nova Scotia Sugar Refinery, and Revere Copper Co. BOSTON MARINE BUILDING, Yarmouth, N. S.

C. E. Burnham & Sons. HAVE A COMPLETE STOCK OF PARLORSUITES. For \$35 upwards. BEDROOM SETS. In Ash, Cherry, Walnut and Oak, at very Low Prices. RATTAN and REED CHAIRS. Jubilee Platform Rockers at \$4.50 each. MATTRESSES, SPRING BEDS, &c. Mail orders promptly attended to. 83 and 85 Charlotte St., ST. JOHN, N. B.

Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balm. Cullen Bros. & Co., Boston. For \$1 a large bottle. 10¢ per packet.

ESTABLISHED 1860. WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix, and The Glasgow and London Fire Insurance Companies. The Nova Scotia Sugar Refinery, and Revere Copper Co. BOSTON MARINE BUILDING, Yarmouth, N. S.

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IN MEMORIAM

Mourn her no more: around her peaceful brow... The soft celestial breezes gently blow...

How the Debt was Cleared.

By ERMA STITZER COY.

In a bright, sparkling little village in New Jersey stood a plain, white church...

There was general consternation among the people. The church will surely be sold out for debt...

"I never did go in for those expensive meeting-houses," said Mr. Lane, steward of the church...

"I see no good in having a church cost more than a barn, no more."

"I do not know how I can describe the scene that followed. It seemed as if each one wanted to be foremost to pledge his money."

"I have often heard him tell story after story of the war, and one has especially impressed me, as showing the influence of a voice on the memory, and also why apparently light means Providence may use to preserve a life from peril."

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cannot let you pass; you must go back to camp and get your right word."

But not before Mr. Stuart had turned and asked the soldier, "How did you know who I was in the darkness?"

Mr. Stuart says this story has been told far and near, and in other languages, but nearly always with untruthful variations.

Seated on the hinder seat of the limited express train over the New England Railway, which runs for eighty-eight miles, from Boston to Willimantic...

Let the water fall, and let machinery stir, and no Christian can fulfill his work in this world as he should, unless in the midst of earth's whirl and tumult and hubbub and confusion he can take up water to sustain him in his course.

After the services Deacon Glum rose and said: "Brethren, it isn't often I ask you to listen to me. I never was a public talker, but somehow these women here have kind a broken me all up."

"I do not know how I can describe the scene that followed. It seemed as if each one wanted to be foremost to pledge his money. A time of wild enthusiasm followed. Finally the pastor stepped to the altar and said: 'Brethren, we have more than enough; withhold your offering. The Lord has accepted your gifts.'"

A peaceful army of young readers have fallen into line since the close of the late Civil War, yet the youngest of them are familiar with many of the details of that war, and no doubt of the noble Christian Commission which supplemented the Sanitary Commission, but and for larger care of the moral and religious needs of the soldiers.

Perhaps they know that his worthy President was Mr. George H. Stuart, of Philadelphia. Perhaps they do not know that Mr. Stuart still lives, and though advanced in years, his eyes are kind and his memories of the past, and he delights to recall the varied incidents of that exciting period.

I have often heard him tell story after story of the war, and one has especially impressed me, as showing the influence of a voice on the memory, and also why apparently light means Providence may use to preserve a life from peril. I would like to tell it to the boys and girls of today.

Mr. Stuart was visiting a camp a few miles below Washington, and in the evening in company with two or three other gentlemen—one of whom was the late Mr. William E. Dodge, of New York—held a prayer meeting among the soldiers. Nine o'clock was the regulation hour for closing, but the interest was so deep that the Colonel of the Regiment said "Go on, and the meeting was prolonged for half an hour or more. At least ten o'clock had come when the gentlemen prepared to return to Washington by carriage. But the Colonel said, "You can't go to Washington tonight; the guard is posted already" (as was the case) and an order had been issued that no civilian shall have the countersign."

Impetuous business required the presence of Mr. Dodge, and he said he can't be in Washington before morning. The Colonel said he would see what could be done—perhaps the magic "word" would be given to Mr. Stuart on account of his position. He went to the headquarters, and returning soon, whispered the "word" in Mr. Stuart's ear. Then he gave these minute directions: "Drive out until you are near the sentinel's post—about two miles from camp—then leave the carriage and walk up to him. He will present his gun to your face and will call out, 'Who goes there?' You will answer, 'A friend with the countersign.' The sentinel will say, 'What is it?' You will then give the word I whispered in your ear, and he will allow you to pass."

Well, they drove out in the darkness, and Mr. Stuart left the carriage at the appointed place, and advanced till the musket of the guard gleamed in dangerous nearness to his face. Then the questions and answers followed just as the Colonel had described; only when the sentinel called out, "What is it?" Mr. Stuart answered "Beverly," and instead of this proving the wonderful "essence," the sentinel cried, calling him by name, "Mr. Stuart; you have given the wrong word; that is not the countersign."

My father, at about the age of fifty lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor, the hair began coming, and, in three months, he had a fine growth of hair of the natural color.—P. J. Cullen, Saratoga Springs, N. Y.

Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence, to prevent the hair from falling use Hall's Hair Renewer.

One wet, foggy, muddy day a little girl was standing on one side of a street in London waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansom, omnibuses, and carriages, will not wonder that a little girl should be afraid to try to make her way through such a babel as that.

The old man saw the little girl safely across the street; and when he turned and told the story he said that little girl's trust is the greatest compliment I ever had in my life.

That man was Lord Shaftesbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl singled him out of the jostling crowd of a London street, and dared to trust him, stranger though he was, to protect a woman who had no other protector.

Men carry something of their character written in their faces. Day by day the acts of life, chisel their impress on the human countenance; and the records there kept reveals the character of the man, and the history of his life and deeds. If worldliness, and selfishness and sin, are written there, the keen eyes of childhood will not fail to find the record; while if there beams in that countenance the grace and peace of Christ, and the gentleness and kindness of the Lord, even the children will be attracted by such a face.—The Christian.

The day after a heavy London fog there is always much entertainment in reciting and listening to the various experiences of those poor mortals who were so thoroughly befogged as to lose all idea of their whereabouts. A London writer relates the following incident which occurred in the memorable fog recently: "An honest lawyer, though in the inferior branch of the profession," after passing the day in his usual business of assisting the fatherless and the widow, was returning to the bosom of his family, when the mist that falls upon the just and the unjust alike at this season came down upon his four-wheeled cab. Whither the vehicle wandered he knew not; but it went east instead of west. To a man of philosophy a reflection occurred: London fogs, that circumstance (especially as he was unaware of it) did not discompose him. Like the farmer in church, he "put up his legs" on the opposite seat and "just thought of nothing," and with a similar reflection, for he went to sleep. He was presently awakened by the voice of tremendous volume, addressing him in no human speech. The fog was as thick as ever; but a murky flare from a link-boy's torch revealed to him, not only Finsbury Square, but this spectacle at the moment: a heavy fog, with his fierce eyes and horns over his shaggy brows. "I am come for," exclaimed the lawyer, with the resignation of one who has long been in expectation of such a catastrophe, and at once relapsed into insensibility. When he came to himself he was at home in Wimpole street, but though three hours late, declined to partake of the dinner that had been kept for him. He sat down in his study and added a codicil to his will, leaving a great deal of his hard-earned money to charitable institutions. The morning after he rose unrefreshed by sleep, and his housekeeper observed, as he sat down to breakfast, "I fear you are no better, sir." "I am a little better," was his enigmatic reply, "but I fear it is of no use." In five minutes he rang the bell for deviled kidneys.

"My appetite has returned," he said. "You look very much better, sir," returned the housekeeper. "That is the great thing," he returned, still enigmatically. But really was all right; he had just read in his newspaper that during the dense fog last night seven bullocks strayed into Finsbury Square, to the great terror of those who met them. He had only seen one of them, but that had been quite enough for him.

The author of "The five talents of woman" has thus tabulated a baby's accomplishments: "A baby can beat any alarm clock ever invented for waking a family up in the morning. Give it a chance, and it can smash more dishes than the most industrious servant-girl in the country. It can fall down oftener and with less provocation than the most expert tumbler in the circus ring. It can make more genuine fuss over a simple brass pin than its mother would over a broken back. It can choke itself black in the face with greater ease than the most accomplished strotch that ever was executed. It can keep a family in a constant turmoil from morning till night and night till morning without once varying its tune. It can be relied upon to sleep peacefully all day when father is away at business, and cry persistently at night, when he is particularly sleepy. It may be the naughtiest, driest, ugliest, most fretful baby in all the world, but you can never make its mother believe it, and you had better not try. It can be a charming and model infant, when no one is around, but when visitors are present it can exhibit more bad temper than both of its parents together. It can brighten up a house better than all the furniture ever made; make sweeter music than the finest orchestra organized; fill a larger place in its parents' breasts than they give it; and when it has been when it goes away it can carry a greater vacation and leave a greater blank than all the rest of the world put together."

What is the difference between a fog and a fallen star? One is mist on earth and the other is missed in heaven. Why is a man called honorable who is up stairs beating his wife? He is above doing a mean act. What are the greatest astronomer? The stars, because they have studied the heavens for ages; What is better than God, worse than the devil, the dead eat it, and if the living eat it they would die? Nothing. What is the thieving in the outskirts? Picking ladies pockets. In what place did the cock crow when all the world heard him? In Noah's ark. Wher does rain become too familiar to a lady? When it begins to pat her (pat) on the back. Who are the best men sent to war? Lawyers, because their charges are so great no one can stand them. Why is Satan always a gentleman? Because, being the imp of darkness, he can never be imp of light. If a child be on fire, why has the organ the smallest chance of escape? Because the engine cannot play on it. Why are the makers of the Armstrong guns the greatest thieves in Her Majesty's service? Because they rifle all the guns, forge the materials, and steel all the gun breeches. Why was Goliah surprised when he was struck by a stone? Because such a thing never entered his head before. What color is a field of grass when covered with snow? Invisible green. If you had to swallow a man what kind would you prefer? A little London porter. Why is a solar eclipse like a mother beating her son? Because it is a hiding of the sun. What is the most difficult train to catch? The 12.50, because it is "ten to one" if you catch it. The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDY in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and all other diseases of the skin, scalp and head, with loss of hair. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 30c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases." Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP. Dull Aches, Pains, and Weakness in hands relieved by the CUTICURA ANTI-PLASTER, the only pain-killing plaster. 30c.

Allen's Lung Balm. THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. When other Remedies and Physicians have failed to effect a cure, Recommended by PHYSICIANS, MINISTERS, and Nurses. In fact by everybody who has given it a trial. It is the most reliable and most effective AS AN EXPECTORANT it has NO EQUAL. It is harmless to the Most Delicate Child. It contains NO OPIUM in any form. Price 25c. and 50c. per Bottle. DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.

Campbell's Cathartic Compound. (Liquid.) Note—This favorite medicine is put up each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed. Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headaches, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c. Price 25 Cents per Bottle. PREPARED BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.

The Nobleman's Greatest Compliment.

One wet, foggy, muddy day a little girl was standing on one side of a street in London waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansom, omnibuses, and carriages, will not wonder that a little girl should be afraid to try to make her way through such a babel as that.

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Men carry something of their character written in their faces. Day by day the acts of life, chisel their impress on the human countenance; and the records there kept reveals the character of the man, and the history of his life and deeds. If worldliness, and selfishness and sin, are written there, the keen eyes of childhood will not fail to find the record; while if there beams in that countenance the grace and peace of Christ, and the gentleness and kindness of the Lord, even the children will be attracted by such a face.—The Christian.

The day after a heavy London fog there is always much entertainment in reciting and listening to the various experiences of those poor mortals who were so thoroughly befogged as to lose all idea of their whereabouts. A London writer relates the following incident which occurred in the memorable fog recently: "An honest lawyer, though in the inferior branch of the profession," after passing the day in his usual business of assisting the fatherless and the widow, was returning to the bosom of his family, when the mist that falls upon the just and the unjust alike at this season came down upon his four-wheeled cab. Whither the vehicle wandered he knew not; but it went east instead of west. To a man of philosophy a reflection occurred: London fogs, that circumstance (especially as he was unaware of it) did not discompose him. Like the farmer in church, he "put up his legs" on the opposite seat and "just thought of nothing," and with a similar reflection, for he went to sleep. He was presently awakened by the voice of tremendous volume, addressing him in no human speech. The fog was as thick as ever; but a murky flare from a link-boy's torch revealed to him, not only Finsbury Square, but this spectacle at the moment: a heavy fog, with his fierce eyes and horns over his shaggy brows. "I am come for," exclaimed the lawyer, with the resignation of one who has long been in expectation of such a catastrophe, and at once relapsed into insensibility. When he came to himself he was at home in Wimpole street, but though three hours late, declined to partake of the dinner that had been kept for him. He sat down in his study and added a codicil to his will, leaving a great deal of his hard-earned money to charitable institutions. The morning after he rose unrefreshed by sleep, and his housekeeper observed, as he sat down to breakfast, "I fear you are no better, sir." "I am a little better," was his enigmatic reply, "but I fear it is of no use." In five minutes he rang the bell for deviled kidneys.

"My appetite has returned," he said. "You look very much better, sir," returned the housekeeper. "That is the great thing," he returned, still enigmatically. But really was all right; he had just read in his newspaper that during the dense fog last night seven bullocks strayed into Finsbury Square, to the great terror of those who met them. He had only seen one of them, but that had been quite enough for him.

The author of "The five talents of woman" has thus tabulated a baby's accomplishments: "A baby can beat any alarm clock ever invented for waking a family up in the morning. Give it a chance, and it can smash more dishes than the most industrious servant-girl in the country. It can fall down oftener and with less provocation than the most expert tumbler in the circus ring. It can make more genuine fuss over a simple brass pin than its mother would over a broken back. It can choke itself black in the face with greater ease than the most accomplished strotch that ever was executed. It can keep a family in a constant turmoil from morning till night and night till morning without once varying its tune. It can be relied upon to sleep peacefully all day when father is away at business, and cry persistently at night, when he is particularly sleepy. It may be the naughtiest, driest, ugliest, most fretful baby in all the world, but you can never make its mother believe it, and you had better not try. It can be a charming and model infant, when no one is around, but when visitors are present it can exhibit more bad temper than both of its parents together. It can brighten up a house better than all the furniture ever made; make sweeter music than the finest orchestra organized; fill a larger place in its parents' breasts than they give it; and when it has been when it goes away it can carry a greater vacation and leave a greater blank than all the rest of the world put together."

What is the difference between a fog and a fallen star? One is mist on earth and the other is missed in heaven. Why is a man called honorable who is up stairs beating his wife? He is above doing a mean act. What are the greatest astronomer? The stars, because they have studied the heavens for ages; What is better than God, worse than the devil, the dead eat it, and if the living eat it they would die? Nothing. What is the thieving in the outskirts? Picking ladies pockets. In what place did the cock crow when all the world heard him? In Noah's ark. Wher does rain become too familiar to a lady? When it begins to pat her (pat) on the back. Who are the best men sent to war? Lawyers, because their charges are so great no one can stand them. Why is Satan always a gentleman? Because, being the imp of darkness, he can never be imp of light. If a child be on fire, why has the organ the smallest chance of escape? Because the engine cannot play on it. Why are the makers of the Armstrong guns the greatest thieves in Her Majesty's service? Because they rifle all the guns, forge the materials, and steel all the gun breeches. Why was Goliah surprised when he was struck by a stone? Because such a thing never entered his head before. What color is a field of grass when covered with snow? Invisible green. If you had to swallow a man what kind would you prefer? A little London porter. Why is a solar eclipse like a mother beating her son? Because it is a hiding of the sun. What is the most difficult train to catch? The 12.50, because it is "ten to one" if you catch it. The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDY in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and all other diseases of the skin, scalp and head, with loss of hair. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 30c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases." Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP. Dull Aches, Pains, and Weakness in hands relieved by the CUTICURA ANTI-PLASTER, the only pain-killing plaster. 30c.

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Old Conundrums.

What is the difference between a fog and a fallen star? One is mist on earth and the other is missed in heaven. Why is a man called honorable who is up stairs beating his wife? He is above doing a mean act. What are the greatest astronomer? The stars, because they have studied the heavens for ages; What is better than God, worse than the devil, the dead eat it, and if the living eat it they would die? Nothing. What is the thieving in the outskirts? Picking ladies pockets. In what place did the cock crow when all the world heard him? In Noah's ark. Wher does rain become too familiar to a lady? When it begins to pat her (pat) on the back. Who are the best men sent to war? Lawyers, because their charges are so great no one can stand them. Why is Satan always a gentleman? Because, being the imp of darkness, he can never be imp of light. If a child be on fire, why has the organ the smallest chance of escape? Because the engine cannot play on it. Why are the makers of the Armstrong guns the greatest thieves in Her Majesty's service? Because they rifle all the guns, forge the materials, and steel all the gun breeches. Why was Goliah surprised when he was struck by a stone? Because such a thing never entered his head before. What color is a field of grass when covered with snow? Invisible green. If you had to swallow a man what kind would you prefer? A little London porter. Why is a solar eclipse like a mother beating her son? Because it is a hiding of the sun. What is the most difficult train to catch? The 12.50, because it is "ten to one" if you catch it. The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

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Every Household

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore of Sorely.

Relieved By the same Remedy. I gladly offer this testimony for the benefit of all similarly afflicted.—F. H. Hasler, Editor Argus, Table Rock, Neb.

Ayer's Cherry Pectoral has proved remarkably effective in croup and is invaluable as a family medicine.—Ann Lovejoy, 1251 Washington Street, Boston, Mass.

Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS And MILLINERY.—DEALERS IN—Canadian Manufactured Dry Goods.

DR. DANIELS' Veterinary Colic Cure. Has never been known to fail in a single instance.

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GOOD TEMPER.

There's not a cheaper thing on earth, Nor yet one half so dear; 'Tis worth more than distinguished birth, Or thousand smiles, more than a crown...

THE HOME.

A Story for Wives.

Probably many women suffer, as needlessly as the one mentioned in the following incident, from feeling that they are not duly appreciated by their husbands.

Improving the Orchard.

The American Cultivator gives these hints to improve an orchard where the trees are large: It will not be best to run a plough very near them; but if the trees are from two to three rods apart, a strip may be ploughed between each row...

for this was to be his name—slept peacefully on.

A month passed. Mrs. Middleton had only once heard any tidings of her husband. A neighbor's son had seen him, some thirty miles away, breaking stones upon the roadside.

Jack has stuck to his word. His home is new and bright and happy as once it was desolate and wretched. He has been promoted at the Foundry, and holds a very respectable position in the town.

The Little Seed.

A little seed lay in the carter's path; A little shoot bowed in the strong wind's wrath; A little shrub grew, by its roots held fast; Then a stout tree braved all the winter's blast.

100 MEN WANTED.

To canvass for a full line of HARRIS-CANADIAN NURSERY STOCK. Good, energetic men, 25 years of age and over, can find steady work for the next twelve months.

BOVINE LIQUID FOOD.

The rapidity with which LIQUID FOOD is absorbed by the stomach, by which organ it is disposed of without requiring the aid of the intestines, renders it peculiarly adaptable to cases of Cholera Infantum, Diarrhoea, Scour and Typhoid Fever, and kindred diseases.

IN DIPHTHERIA.

I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have used it in the treatment of the worst forms of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD.

BOVINE LIQUID FOOD.

It is retained by the most irritable stomachs. It is the only nutriment that will permanently cure.

Nervous Prostration and Debility.

Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES.

YARMOUTH, N. S., Jan. 28, 1888. Gentlemen:—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents leads me to speak in highly complimentary terms of its efficacy.

BOVINE LIQUID FOOD.

6 oz. Bottle 60c. 12 oz. Bottle \$1.00.

L. L. SHARPE, WATCHMAKER & JEWELER. Watches, Clocks, Jewelry, Silverware, Spectacles, etc., etc.

Special attention paid to repairing Fine Watches. 42 Dock Street, St. John, N. B.

GOOD NEWS.

KIRKPATRICK is still at the old stand, No. 7 KING STREET, giving the people the full value of their money in CLOTHING. We keep all sizes and quantities of Men's and Boy's Clothing at lowest prices in St. John. We also make CLOTHING TO ORDER.

Special discounts made on CLOTHING. Please call and examine our large and varied stock.

SUMMER HOMES.

The sounding C on one of Ditson Company's famous Guitars: Banjos; Mandolins is always in unison with the restful pleasure of summer days in summer pleasant places.

Oliver Ditson Company, Boston. Waukenphast and London Boots. BALMORALS, CONGRESS and OXFORD TIES, in half sizes and two widths. Also, five different styles of HATS, BALMORALS. Personally selected, enabling us to fit almost all feet.

HALEY BROS. & CO.,

Doors, Sashes, Blinds, &c. A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND.

Waterbury & Rising, 34 King & 212 Union Sts., St. John, N. B.

INTERCOLONIAL RAILWAY.

'89. Summer Arrangement. '89. ON AND AFTER MONDAY, 19th JUNE, 1888, the Trains of this Railway will run (Sundays excepted) as follows:— Trains will leave Saint John, Daily Express for Halifax & Campbellton, 7.40; Accommodation for Point du Chene, 11.16; Express for Halifax, 14.30; Express for Sussex, 16.35; Express for Quebec and Montreal, 16.35.

BAY OF FUNDY.

S. S. CO., LIMITED. SUMMER SAILINGS. On and after 1st JUNE, the CITY OF MONTEBAY will sail on Saturdays, the Company's Monday, Wednesday, Thursday, Friday and Saturday.

NOTICE.

I hereby give notice that all communications to the Honorable E. D. B. Deane, Secretary of the Department of Indian Affairs, should be addressed to the Honorable E. D. B. Deane, Secretary of the Department of Indian Affairs, Ottawa, Ont., Canada.

Missions in Many Lands.

FROM 50 to 60 Brilliant Dissolving Views on this great subject, including a PUBLICATION of the Honorable E. D. B. Deane, Secretary of the Department of Indian Affairs, Ottawa, Ont., Canada.



KENDALL'S SPAVIN CURE.

Office of Charles A. Snyder, Cleveland Day and Trotting Breed Horse, Elmwood, Ill., Nov. 20, 1888.

KENDALL'S SPAVIN CURE.

Dear Sir: I have always purchased your Kendall's Spavin Cure for my horses. I have cured many cases of spavin, and I would like to see it in larger quantity. I think it is the best medicine on the market. I have used it on my horses for three years.

KENDALL'S SPAVIN CURE.

Dear Sir: I desire to give you testimonial of my cure of my horse's spavin with your Kendall's Spavin Cure. I have cured my horse of spavin, and I would like to see it in larger quantity. I think it is the best medicine on the market. I have used it on my horses for three years.

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KENDALL'S SPAVIN CURE.

Price \$1 per bottle, or six bottles for \$5. All Druggists have it for sale. If you cannot get it, write to Dr. J. Kendall, 100 North Second Street, Philadelphia, Pa.

LAMP GOODS.

Chandeliers, Bracket, Library, Student, Table and Hand Lamps, Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, etc.

R. J. CAMERON, 84 Prince Wm. Street. J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce.

POPULAR PLANTS.

AT POPULAR PRICES. NOVA SCOTIA NURSERY, NEAR I. C. R. DEPOT, HALIFAX, N. S. JAMES HARRIS, Manager.

READ THIS.

ASK YOUR MERCHANTS FOR YARMOUTH WOOLLEN MILL TWEEDS, HOMESPUNNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

HALEY BROS. & CO.,

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.

FERTILIZERS FOR PLANTS IN POTS.

N. W. Lee, McLean Co., Pa., writes that he wants to use Nitrate of soda and superphosphate on general stock and greenhouse plants, and asks: "How shall I use it to get quick results, and how often?" Put a tablespoonful of superphosphate in a gallon of water, stir it up, and give each four-inch pot half a pint, or for a six-inch pot a pint.

TEMPERANCE.

Jack Middleton, Junior.

By ARTHUR E. ABEL. "Two hundred men thrown out of work at the Iron Foundry!"

Such was the sad scene that passed from month to month in the streets of Warbury, one bright spring morning.

Who shall describe the scenes that followed this announcement? Men were seen rushing from the Foundry to break the dreadful tidings to their wives and children; others were hastening towards the gates to ascertain for themselves whether the report were true.

The angry voices of men, mingling with the cries of distracted women, were heard issuing from the open doors of the workmen's cottages. Excited gangs stood at almost every street corner, wildly discussing the situation; and even the children forgot their play, and formed themselves into whispering groups.

Of course the public houses were full. Beer is supposed to drown sorrow and stimulate discussion; and many a foolish man that morning spent his last hard-earned shilling on drink, instead of taking it home to his weeping wife.

In the tap-room of the "Green Dragon," above the roar of voices and the clatter of pots, could be heard the coarse oaths of Jack Middleton. In the eyes of the majority of his mates Jack was the hero of Warbury. For size and physical strength he had no equal in the town; and not a man could be found for miles who would dare to meet him in a fair, stand-up fight. If any dispute arose with the managers at the works, Jack was always put forward as spokesman, to champion the cause of the men. If ever the preaching of Mr. Williams, the evangelist, was interrupted and the congregation put to flight, Jack was usually the ringleader of the attacking party; and seldom was the silent night disturbed by a drunken brawl in the streets but the huge form and harsh voice of Jack were speedily recognized.

On the morning of the closing of the Foundry, poor Mrs. Middleton was weeping bitterly over the three-week-old baby that was sleeping so peacefully upon her lap. Her lot indeed was a sad one. Life for her was a long, lonely struggle with poverty. Her husband, when in work, earned good wages; but little enough found its way into her hands. The bare floor, the empty cupboard, and the scanty furniture, told the old story of the tyranny of drink. What a home into which to be born! And what a contrast to the well-furnished sitting-room of Sam Barlow, the landlord of the "Green Dragon." Surely there was some excuse for the angry thoughts that disturbed Mrs. Middleton's mind every time Sam's wife, dressed like a fine lady, smiled blandly upon her and wished her "good day!" Was the poor woman so very wrong when she argued that Mrs. Barlow sat upon her knees, dined off her joints, and wore her dresses? All she knew was that if things were what they ought to be, and if Jack was what he once promised to be, her life would be a vast deal brighter than it was at present. And now the Foundry was closed, and her husband out of work!

While this cruel fact was hammering itself into the mind of Mrs. Middleton, Jack staggered into the room and gave the final blow. Drink had stupefied him, or he would have been terrible in his rage. As it was, he stood for few seconds with a dark scowl upon his face, and presently said: "Wife, I'm off. We're all discharged. I may be weeks before there's a chance of any more work in this place. You must do your best—and I'll do the same."

He was gone. No comfort or word to kind her sorrow; no parting kiss; Oh! how unlike the Jack of a few months ago! Drink had done its brutalizing work, and thought, conscience, and feeling seemed gone for ever. Another paroxysm of grief shook the weak frame of the heart-broken woman, and then, for the space of fully an hour, she succeeded sob. Through all this little Jack

THE HOME.

A Story for Wives.

When her husband came in to breakfast, he looked at her, caught her in his arms, and kissed her. Then he asked the children if the little mother didn't look pretty. She was wise enough not to forget the lesson.—Christian Advocate.

CONFIDENCE.

Not long ago, there came to our knowledge an instance of a young life blighted from the start by the influence of a selfish exact between mothers and daughters. Could this girl at whose character the poisoned arrow of suspicion had been unjustly aimed have found a confidant in her mother, the ranking wound she received might have been medicated and healed. As it was, the mother's interference the sorrow she could not intrude on another, and under the pressure of her mental sufferings broke down both in mind and body and became an invalid for years. One plain, frank, kind talk with her mother might have saved her untold agony of mind and suffering of body.

There are children so open-hearted and outspoken and care free that there is little danger that "concealment, like a worm in the bud, will feed" upon their vitality. And there are reticent children, brooding children, children of whose interior life it is almost impossible to get a glimpse. What loving, tender, constant, wholesome sympathy such children need, but how often they are left to themselves to become morbid, unhealthy, cankered, and spoiled. If some gentle but firm hand—a mother's hand—would insist on opening the closed doors of their hearts, on letting the warmth of sympathy and the sunshine of free communion into the hidden recesses of their souls, the darkness of their thoughts would vanish, perplexing questions would be solved, the specters of doubt and discouragement that haunt them would be laid.

That girl who finds a confidant in her mother is safe. That boy whose heart is an open book to his mother is safe. The wise and skillful mother will learn how to possess herself in such a way of the heart of her child that the secret recesses of that heart will be opened to her. And it is infinitely more important to the child that his best friend should have a pass-key to every innermost apartment of his spiritual nature than that the body should be nurtured over so carefully.

Children should be encouraged to express themselves freely to their parents; to tell their dreams even, both waking and sleeping; to talk about their religious views and thoughts; to ask God aloud for what they need with as little hesitation and shamefacedness as they ask their parents for bread or clothes or toys. Young hearts that thus lie open to the sunshine of sympathy and of appreciation will not be corroded by fettering cares or griefs, and will readily recover from those wounds and bruises which none subject to mortal ills can escape.

THE FARM.

PREVENTIVE OF MILDEW.—Take three pounds each of flowers of sulphur and quicklime. Slack the lime and boil with one gallon of water in a tub until reduced to two gallons. Allow this to settle, then pour off the clear liquid and bottle it for use. A gill of this liquid, mixed with five gallons of water, is an excellent prevention and cure for mildew upon any plants, and will readily recover from those wounds and bruises which none subject to mortal ills can escape.

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