

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

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{ THE CHRISTIAN VISITOR
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 7, 1888.

NO. 45.

—THE MISSION OF THE ANGLICAN RACE.—Of the 1300 delegates attending the World's Missionary Conference in London, but 42 were from Continental nations. As Dr. Strong well observes, this shows that the work of evangelizing the world has been committed to the Anglo-Saxon race. This is the highest honor and responsibility alike.

—FEDERATION.—It will be remembered that the Methodist General Conference decided, by a majority vote, to federate Victoria College, Coburg, with Toronto University. It was proposed to raise \$400,000 for the new buildings in Toronto and as the nucleus of an endowment. The opposition to the movement continues to be strong. A board was chosen to control the movement; but they are divided, 25 for federation and 15 against. These have just had a meeting. It was found that the two years' work of their able financial agent, Dr. Potts, but \$10,000 had been subscribed over and above the \$90,000 pledged at the Conference. Of this amount but \$14,845 had been paid in. Those in favor of federation think that the only thing to do is to commit the body to federation by decisive action. This has been done at a stormy session. This strong church is able to raise the \$400,000. While Baptists could not think of federating their institutions with those controlled by the state, if a large majority of our Methodist friends think this the proper policy, it is a pity they could not by unity help to make this policy as successful as, in the nature of the case, it can be.

—THE KAISER AND THE POPE.—And it appears that the interview between the young Kaiser and the Pope has not made matters better but rather worse between Germany and the Vatican. It is said that when His Holiness attempted to present his claims to a restoration of temporal power, the young Kaiser was relieved by the opportune arrival of Prince Henry, and this ended the interview. His Holiness feels hurt, and the relations between the pontifical and German courts are rather strained. These are the counsels of the wily brought to naught.

—SALVATIONISTS IN NEW YORK.—The Evening Post of Oct. 29 gives a good report of the condition of the Salvation Army in New York and Brooklyn. The stations in the former city have dwindled from seven to two with two other points in Harlem, and in the latter from six to four. The services are said to have lost nearly all their old enthusiasm. The attendance is small and chiefly of children, and the exercises are gone through in a listless, heartless way. It becomes more and more apparent that the church must be the grand dependence for the uplifting and salvation of all classes.

—COMPLIMENTARY.—Bro. I. B. Oakes, our new Principal of Horton Academy, has evidently won a high place in the confidence and regard of those with whom he has been associated as Inspector of Schools. At a recent teachers' convention in Carleton Co., N. B., chief superintendent of schools Crockett could scarcely find words strong enough to express his appreciation of his work and character, and the teachers adopted a very eulogistic address to Bro. Oakes, expressive of their high regard and of their hope that great success might attend him in his new sphere of service.

—DR. LANDELS AT THE BAPTIST UNION.—There seems to be quite a general condemnation of the course of Dr. Landels at the annual session of the Baptist Union of Great Britain, recently held at Huddersfield. He had the closing address to give at the last great meeting. He took occasion to give a very wide reference to the down grade question and the issues growing out of it. He made the most considerable and tender allusions to the errors of those who had lapsed from the general faith of the body, but was all severity for those who desired any statement of doctrine. Every man was to be left free to give his own interpretation of scripture. It is thought by some that Mr. Spurgeon will feel himself compelled to organize those of his own way of thinking into a separate body. According to the principles laid down by Dr. Landels, it would seem as if all kinds of belief might be tolerated in the Union except that of the necessity of some agreement as to the doctrines of the Bible. It is a good indication that there has been loud dissent from Dr. Landels' view among those who have thought that Mr. Spurgeon has gone too far.

—PERSONAL PURITY.—It was our privilege to be present at the Baptist Ministers' Meeting, New York, on Oct. 29. The subject for discussion was the White Cross movement. Dr. DeCoste, the leader of the movement in America, and Mosler Williams, a young lawyer, the son of Dr. W. R. Williams, so justly celebrated for his scholarship and literary ability, spoke. Young Mr. Williams has a striking figure, tall and slender, a grand head, with black hair and deep set, flashing black eyes. He is a member of a Baptist church, and an earnest worker. It was an admirable sight as he stood before nearly one hundred ministers and pled with them to make personal purity in thought and deed a part of their preaching, while his voice was tremulous with emotion, and the tears were sometimes running down his face. There is nothing grander than strong, young, pure, Christian manhood, tramping all that is ignoble and base beneath his feet. In the great cities especially, lust is the worst devil that has to be fought; but in other places this demon is blasting with a foul breath, and the pulpit needs to speak out, disagreeable and delicate as the task may be.

—BAPTIST MISSIONS IN MEXICO.—Dr. W. D. Powell is being blessed to do in Mexico a work similar to that done by Mr. Diaz in Cuba. By the arrival of a missionary at Saltillo, he has been left free to give up the charge there and engage in general mission work in the surrounding region. He now reports one church organized at San Felipe. Twenty candidates for baptism at San Isidro, as the result of special services, with the prospect of organizing four other new churches in the near future. Surely this is Pentecostal blessing. If such blessing is falling upon the soil so long rendered sterile by the blight of Romanism, what may we not expect here at home, if we throw into work for God a burning zeal and an intense earnestness?

—BLACKVILLE, MIRIMACHI, N. B.—A brother writes us of a good work in progress in Underhill and Harris Settlements on the Mirimachi. The people belong nominally to the Presbyterian and Episcopal bodies. Last winter an earnest sister from Fredericton started a prayer meeting which has been sustained ever since. In September, Bro. O. S. Keith came to the help of the people, and a work of grace began. Three have been baptized and a large number profess faith. The people were turned out of the school house and had to meet at private dwellings. There is quite general enquiry as to the question of baptism, and many are surprised that they can find no infant baptism in the Bible. As is usual, the action of the school committee in refusing the use of the school house to Bro. Keith but gives him the sympathy of the best of the people, especially in this true sense they opened it for a minister of another denomination. May this good work go on, and may the brethren preserve the sweetness of a loving spirit and keep their eye fixed on the great aim of saving the lost and establishing the saved in truth and righteousness.

—THE HIGHEST NOBILITY.—The British people and the world owe more to Mr. Gladstone than what has been effected by his long and brilliant political service. His life has been one of spotless purity, his home ideal in its simplicity and happiness. His wife is worthy to share with him the gratitude of the good for the example set and the influence shed forth from his high position. There is one indescribable beauty in the sight of this veteran statesman as he bears his eightieth year, with all the effusion of a young lover, declaring to the brilliant assemblage gathered at the jubilee of his marriage that he was more proud of his wife than of anything in the world, and that he had come to the full realization of the statement that "the elevation of the moral and spiritual nature of those about us is the most important duty of this life." Affection that grows to the end after the flash of beauty has faded and the face has become furrowed with the marks of eighty-six years, can exist only in hearts that have ever been kept pure. The recognition of the supreme importance of the religious side of a man's nature, when his life of absorbing political activity is considered, when the attention must be fastened upon the temporal and material, is most uncommon. England is far from what she ought to be; but we believe she would have been much worse were it not for the life and home of Mr. and Mrs. Gladstone.

—THE SCOTT ACT.—Great efforts have been and are being made by the rum men to make it appear that the Scott Act is a failure. The rum sellers have, in many places, courted conviction so as to cast discredit upon it. So well have these tactics succeeded in Ontario, that the Act has been defeated in several counties. Because considerable liquor continued to be sold, a good temperance meeting was held, and some of them, however, are awakening to the folly of their course. They find, however, in pronouncing the Scott Act a failure, they were comparing it with annihilation of the rum traffic and not with the state of things before it came in force. Some have had a rude awakening since the Scott Act has been defeated. In Halifax, for instance, a naturalist of drunkenness has set in. The Police Magistrate declares, if the vote were to be had over again, the Act would be triumphantly sustained. The people are finding out that while the Act did not totally suppress the traffic, it did limit it very effectively. The truth is that while

before the Scott Act was adopted in so many counties of the Dominion, the amount of liquor manufactured in Canada continually increased. Since 1884, there has been a decline of liquors entered for consumption at home. In 1887 there were 2,000,000 gallons less than in 1886. In all the Scott Act counties of Ontario, there was a decrease of crime of over fifty per cent. So great had been the pressure put upon the traffic in Halifax that, while before the adoption of the Act there were 65 applications for licenses, of which 42 were granted, when the Act was repealed there were but 27 applications, of which but 18 were granted. Let not our people be deceived. While the Act does not suppress the traffic altogether, any more than the law against thieving suppresses robbery, it is a vast gain over legalizing the traffic.

Missionary Intelligence.

Through a letter lately received from Chioscolec, we are informed that Mrs. Archibald has at last been obliged to give up work, and go away for a rest. About the first of August her husband accompanied her to Bangalore, a fine cool place, which is a night's drive from Madras. Mr. A. expected to return in a few weeks, and Mrs. A. hoped to be sufficiently strong to resume work in November. We earnestly hope she is on her way home to Chioscolec by this time, fully restored. The hot season has been very trying this year. "On account of the failure of the rains, the people are more than ever devoted to their idols, and truly it makes one sad to see their foolish offerings. When are we going to hear of some one coming to help in this glorious work? The people should hear often of the way of life. Pray earnestly that more workers may be found ready and willing to come into the vineyard to help in the ploughing and the sowing, for that is just the work we are doing."

Miss Wright and Miss Grey are standing the heat pretty well, and write encouragingly concerning their work among the women. Miss G. says: "We are very hopeful, and have reason to believe that ere long some will come out and take a stand for the truth. We are praying that two may come out before this year closes, and I would like to ask you to remember these two women in your prayers." We hope these requests will not be forgotten, or pass unheeded. "Ask of me and I shall give thee the heathen for thine inheritance."

EXERCISE FOR MISSION BAND.

BY MRS. C. E. M.
Teacher. Where is India?
Ans. South-west of Asia.
T. By what other name is it called?
Ans. Hindostan.
T. Give the length and breadth of Hindostan.
Ans. It is 1900 miles in length and 1600 miles in breadth.
T. How does its size compare with Nova Scotia and New Brunswick?
Ans. It is eighty-five times larger than N. S. and sixty times larger than N. B.
T. What do you know about the seasons?
Ans. The year is divided into three seasons.
T. Name them.
Ans. The hot, from March to June; the rainy, from June to October; the temperate, during the remainder of the year.

T. What is the population of India?
Ans. 252,000,000.
T. What is the prevailing religion?
Ans. Brahminism.
T. What is the religion of Brahma?
Ans. It is a cruel, selfish, superstitious religion, teaching the worship of their imaginary gods; also the river Ganges.
T. What is the moral condition of those people?
Ans. They are ignorant, superstitious, and degraded.
T. What can be done to elevate them?
Ans. Give them the gospel of the Lord Jesus.

T. Has the religion of the Lord Jesus Christ ever been taught there?
Ans. Yes; missionaries from different parts of the world have gone there to teach the Hindus about Jesus.
T. Have any received Him to their hearts?
Ans. Yes; some have received Him and are happy in His service.
T. What interest have we in India?
Ans. We have missionaries there working for Jesus.
T. In what part are our missionaries?
Ans. In the Telugu country.
T. Where is the Telugu country?
Ans. It lies along the western shore of the Bay of Bengal.

T. Give its size.
Ans. It is 600 miles in length, and is from 300 to 400 miles inland.
T. What is the Telugu population?
Ans. 18,000,000.
T. When was the mission of the Maritime Baptists established there?
Ans. In 1875.

T. Name the missionaries and their stations.
Ans. Chioscolec—Rev. I. C. and Mrs. Archibald and Miss Wright; Bimlipatam—Rev. R. and Mrs. Sanford and Miss Grey; Bobbili—Rev. G. and Mrs. Churchill.
T. Can we take an imaginary trip to Bimlipatam?
Ans. We cross the Atlantic; visit London and Liverpool; sail from one of these ports round Portugal; pass through the Strait of Gibraltar into the Mediterranean Sea; call at Malta, then at Port Said; sail through the Suez Canal, down the gulf of Suez, down the Red Sea; pass through the Strait of Babel Mandel, into the Indian Ocean; call at Ceylon, then at Madras. Here we leave the ocean steamship, and take a local steamer to Bimlipatam.

T. How many miles have we travelled?
Ans. 10,000.
T. In what time can this journey be performed?
Ans. Five weeks.
T. Name the Ontario and Quebec mission stations.
Ans. Cocanada, Tuni, Akidu, Samuloota.
T. Under what obligation are we to send the gospel to the heathen?
Ans. Christ commanded his disciples to teach all nations, and Paul says, "How shall they hear without a preacher?"
T. Repeat the command Christ gave his followers.
Ans. "Go ye into all the world, and preach the Gospel to every creature."

On Historic Ground.

BY REV. J. CLARK.
NO. VI.
Many of the parish churches in England are very old, dating back to pre-Reformation times. Built mostly of stone, they were intended to stand for centuries. Although one may have no love for a church and state religion, yet as he treads the stone-cold floor, walks along the aisles with the realization that the head of former generations are sleeping beneath his feet, and as he gazes at the time-worn walls with their memories of fellow mortals who once filled important places in the region around, but have long since passed into the realms of unbroken silence, he yields without reluctance to a feeling of reverence and awe. Memory glances backward, and recalls events connected with national and religious history.

In the year 1539 the great Bible, a revision of Tyndale's version, was published by royal license. Through the influence of Crommer, an order was made that a large copy of the whole Bible "should be set up in the churches." Accordingly a large Bible was placed on a stand or reading desk, chained, for safe keeping, in each parish church, free for any one to read who could. Many an anxious sinner, reading the truth, as taught by the reformers and sealed with their blood, went, on every possible occasion, to read the word of God for himself, or get others to read it to him. Very few in those days were able to read at all. Many of those who thus leant the way to heaven, a few years later went thither by the way of the scaffold and the stake. "The word of the Lord was precious in those days." Then, it cost almost a fortune to purchase a copy of the Holy Scriptures. Now, a Bible, well bound, can be bought for sixpence, and the New Testament for a penny. If we are unacquainted to-day with the saving truths of Holy writ, the fault must be our own. The light is all around.

Let those who wish to learn more of the characters and sufferings of God's witnesses in those dark and trying times, read Foxe's "Book of Martyrs." It is published in various editions and at various prices down to one penny. Children who read that book are hardly likely to give up the Protestant faith and become Roman Catholics.

The Protector, Oliver Cromwell, had no love for these old buildings, as marks of shot and shell in some instances still show. He had good reason for his aversion. But he loved the Bible. Its doctrines were the joy and support of his soul. What he prized himself he wished others to prize; what brought God and heaven near to him could bring God and heaven near to others. With this idea in his mind, when he became general of the Parliamentary army he ordered each soldier to carry a Bible in his pocket. In connection with this circumstance a remarkable incident is recorded, although, of course, not found in the common political histories of the time.

Although many of his soldiers were deeply pious, others were of a different type. Among the latter class was a young man, reckless and wild. After a desperate skirmish in which many had fallen, he came out unhurt. Before retiring to sleep that night he pulled out his Bible and noticed that it had a hole in it. A bullet had pierced and penetrated the sacred volume. Curiosity led him to ascertain the depth of the hole. He

searched leaf after leaf until he came to an unharmed page. The bullet had gone as far as Ecclesiastes 11, striking upon verse 9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." These words were the Divine arrow which reached his heart. The Bible had saved both his body and his soul. It is pleasing to learn that, in his after years, he was known as a faithful witness for Christ.

There is nothing like the Scriptures for getting a grip upon the conscience and bringing about a gracious change in heart and life. Celeridge, poet and philosopher as he was, exclaims: "I find more in the Bible that feeds me than in all the books in the world beside." There is power in the old Book yet; power to convince of sin; power to enlighten the judgment; power to comfort in sorrow; and power to support in death.

We need not wait for some marvellous providence, some flaming prophet-finger to point us to applicable Bible texts. There, upon the open page, are lessons and teachings for all, bright as stars and clear as day. Every history in the Bible, every incident, every doctrine, every warning, every precept, every promise, appeals to us with all the authority of heaven, and says: "I HAVE A MESSAGE FROM GOD INTO THEE."

N. B. Western Association.

YORK COUNTY SOUTHERN GROUP.
The first meeting in the interests of our denominational work in connection with this group of five churches, was held Oct. 17th with the Nashua church, organized 1804, the oldest church, save one, in this Association. Bro. Knight, the pastor, gave an interesting report of his labors in destitute parts of the county, farther up the Nashua Stream, in the direction of Miramichi. It is largely due to our brother's self-denying work that a church of seventeen members has been gathered and organized at Glenora. Twelve of the number were baptized by Bro. Knight. The meeting was also addressed by Bro. H. O. Cress, H. G. Estey and F. D. Crowley, and a collection taken for the Convocation Fund. Bro. Knight proposed to appoint collectors to make a quarterly canvass of the church in the interests of our denominational finances.

A second meeting was held a week later with the brethren at New Maryland. After a warm-hearted prayer and praise service, the meeting was addressed by Bros. Estey and Crowley. Bro. Manser, the pastor, gave an account of the work at Hanwell Settlement. The fruits of labor extending over some years are now appearing, and several heads of families have recently been baptized. The outlook seems hopeful, and there is some prospect that a church may be planted in that Settlement in the not distant future. A collection was taken at this service; additional efforts will be made to raise funds.

The next meeting will soon be held with one of the churches over which Bro. Thomas has pastoral charge.

F. D. CRAWLEY,
Chairman.

Bunyan Characteristics.

At the root of the pathos and the terror of which this passage is but a specimen, and, we may add, as of much that is as wise and tender as it is heart-searching, lay an intimate and wonderful knowledge of human nature. Bunyan had studied metaphysics, not in the school, but in his own spiritual being; and there was not a street or alley or secret place in "Mansoul" which he had not explored. Illustrations crowd upon us from two great allegories. Nothing could be more profoundly true than Greatheart's description of Mr. Fearful, so full of apprehensions about himself, yet so daring in the cause of his Lord. "When he was come at Vanity Fair," says Greatheart, "I thought he could have fought with all in the fair; I feared then we should both have been knocked off the head, so hot was he against their tooleries; upon the Eucharist Ground he was also very wakeful."

How expressly, again, does he point out the shifts and devices by which the evil in human nature attempts to disguise itself. "These Diabolonians love to counterfeit their names. Mr. Covetousness covers himself with the name of Good-Husbandry, or the like; Mr. Pride, can, when need is, call himself Mr. Nest, Mr. Handsome, or the like, and so of all the rest of them." Several times does Bunyan recur to this point. Certain of the Diabolonians sought to enter into the service of the people of Mansoul: "the Lord Covetousness, the Lord Lasciviousness, and the Lord Ager. The Lord Covetousness called himself by the name of Prudent-Thrift; the Lord Lasciviousness called himself by the name of Harmless-Mirth; and the Lord Ager called himself by the name of Good-Zeal. So upon a market-

day they came into the marketplace; three lusty fellows they were to look on, and they were clothed in sheep's ruses, which was also now in a manner as white as were the white robes of the men of Mansoul. Now, the men could speak the language of Mansoul well." Here in the margin Bunyan interjects, "Take heed, Mansoul!" But for a time the stratagem succeeded. How true, and wittingly wise, is that follows! "Mr. Mind hired Prudent-Thrift, and Mr. Godly Fear hired Good-Zeal. True, this fellow Harmless-Mirth did hang a little in hand, and could not so soon get him a master as the others did, because the town of Mansoul was now in Lent; but after awhile, because Lent was almost out, the Lord will be hired Harmless-Mirth to be both his waiting man and his lackey; and thus they got their masters." Farther on we are told that Godly Fear soon found out that his new servant "was but a counterfeit rascal;" and the sham Good-Zeal thereupon ran away; but the other two remained and wrought much mischief for a time.

Equally subtle, and yet more treacherous in its severity, is Bunyan's treatment of the Doubters; in his view also a set of Diabolonians. There is a curious applicability in his words to much that we hear in the present day. Old questioning, the receiver, entertainer, and comforter of the Doubters, is placed at the bar, indicted by the name of Evil-Questioning. "My lord," quoth he, "I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge, accused before this bench, is called by the name of Evil-Questioning, which name I deny to be mine, mine being Honest-Inquiry. The one, indeed, sounds like the other; but, I trust, your lordship knows that between the two there is a wide difference; for I hope that a man, even in the worst of times, and that, too, among the worst of men, may make an honest inquiry after things without running the danger of death." But the finest touch of all, perhaps, is in the evidence of Lord Will-be-will: "I know him to be the man concerned, and that his proper name is Evil-Questioning. I have known him, my lord, above these thirty years, for he and I were great acquaintances when Diabolus had the government of Mansoul; and I testify that he is a Diabolonian by nature. He has, in times of rebellion, been at and lain in my house, my lord, not so little as twenty nights together. True, I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul has made him change his lodgings."

What could more exquisitely indicate Bunyan's belief in the connection of skepticism with a corrupt will? Yet Bunyan, though pitiless to wilful skepticism, knows how to discriminate. Of the doubters, he says: "One sort of them came out of Blind-man-shire, and they are such as did ignorantly what they did. Another sort came out of Blind-real-shire, and they did superstitiously what they did. The third sort of them came out of the town of Malice, in the County of Evvy, and they did what they did out of spite and implacableness."

"For the first of these," adds Bunyan, "namely, that they came out of Blind-man-shire, when they saw where they were, and against whom they had fought, they trembled and quaked as they stood stood before Him; and as many of them as asked Him mercy, He touched their lips with His golden scepter." Very few of the second class, those who came out of Blind-real-shire, "could be brought to see their evil; but those that did, and asked mercy, they also obtained freedom." The third class "neither wept, nor disputed, nor repented."

The philosophy of religious skepticism, viewed from the standpoint of an assured evangelical belief, has never had a more vigorous elucidation than in the whole account of these Doubters; and, as we have said, there is light in it also for the age in which we live.—The Sunday at Home.

—The French national debt is the largest in the world. The interest alone is more than the total wants of the United States Government with nearly double the population.

—A Maine clergyman told a friend that he had great difficulty in putting his youngest child to sleep at nights. The friend waggishly asked: "Did you ever try the effect of reading one of your sermons to him, doctor?" "Why, no," replied the good man in all seriousness. "I never thought of that." After his departure the friend's wife remonstrated with him for playing on the simplicity of the reverend old gentleman, but was herself sorely able to restrain her risibles, when sometime after, the minister called again, and remarked: "Oh, do you know that I adopted your husband's suggestion of reading one of my sermons to my boy, and it worked like charm!"—Lewiston Journal.

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FOURTH QUARTER. Lesson VII. Nov. 19. Josh. 21: 43-45.

HELPING ONE ANOTHER. GOLDEN TEXT.

"Be ye one another's burdens, and so fulfil the law of Christ."

1. GOD'S PROMISES FULFILLED. And the Lord gave unto Israel all the land...

2. And there stood not a man of all their enemies before them.

3. There failed not ought of any good thing which the Lord had spoken.

4. And there stood not a man of all their enemies before them.

5. There failed not ought of any good thing which the Lord had spoken.

6. And there stood not a man of all their enemies before them.

7. There failed not ought of any good thing which the Lord had spoken.

8. And there stood not a man of all their enemies before them.

9. There failed not ought of any good thing which the Lord had spoken.

10. And there stood not a man of all their enemies before them.

11. There failed not ought of any good thing which the Lord had spoken.

12. And there stood not a man of all their enemies before them.

13. There failed not ought of any good thing which the Lord had spoken.

14. And there stood not a man of all their enemies before them.

15. There failed not ought of any good thing which the Lord had spoken.

16. And there stood not a man of all their enemies before them.

now at home, and with those who had remained at home...

Christ Found at Home. A young man of fashion, wealth and education...

Conscience whispered and said, "There will not be enough for supper if you eat them."

But Mamie was in the kitchen, doing all the housework...

Then Mrs. Grey added that "she had been nearly sick all day..."

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RELY ON PIP BITTERS. A WONDERFUL NERVE TONIC. A Medicine, not a Drink.

"I'll do anything for mama," little Mamie exclaimed, very decidedly.

"And so will I," Jamie said, in a manly tone of voice which implied that he could do a great deal.

"Very well," Mrs. Grey answered. "Perhaps I shall test your love to day."

"I wish that you would go into the garden and watch the berry bushes for a little while..."

"I should like some of them myself," she said, and then she began to pick and eat them.

Conscience whispered and said, "There will not be enough for supper if you eat them."

But Mamie was in the kitchen, doing all the housework...

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Messenger and Visitor.

WEDNESDAY, NOVEMBER 7, 1888.

A SUNDAY IN NEW YORK.

Those who desire to hear good preaching and to touch the pulse of religious life in one of the great centres of life and influence, a Sunday in New York city is full of suggestion and impulse. It is true he can hear but little and observe perhaps still less, nevertheless he can sample preaching and methods of work which have the most powerful certain classes. The great cities, by the splendid inducements they offer, gather to themselves the best talent in the ministry, and the crush of life and the variety of its conditions call into exercise the wisdom of the wisest and the consecrated energy of the most devoted. Here, there is the place to study preaching and religious work, because it has to grapple with life and its problems at both their best and worst.

The day we spent in New York was not the most favorable, in some respects. It followed a Saturday of downpouring rain which had left the streets and sidewalks sloppy and pesty with mud in various degrees of depth and stickiness. The sky was all overcast and threatening when we called on our hotel. Our objective point was Fifty seventh street near Sixth Ave. This is but a gunshot from Central Park and is in one of the best and most aristocratic parts of the city. This is where is located the Calvary Baptist Church, which has been built up from a weak and waning interest into the strongest church of our faith in New York, by the untiring energy and devotion of DR. MACARTHUR.

Not estimating aright the magnificent dimensions of the great city, the service had already begun when we reached the church. It is one of the finest audience rooms in the city. Amphitheatrical in form, its acoustical quality seems to be perfect. The wood-work is massive, with walls finely trecoated and with windows of stained glass, some of them depicting scenes in the life of our Lord. The choir is in the gallery at one side of the pastor. As we entered, a gentleman asked us if we wished a seat and took us well up where we had an excellent view of the preacher.

The opening service was somewhat liturgical. The congregation assisted in a good part of it. The choir, of more than a dozen voices, were to lead the singing, not do it. There was responsive reading of the scriptures, the reading together of the ten commandments, with short chants between, in which also the congregation heartily joined. The idea seemed to be to make the people feel that this part of the service was their, and that pastor and choir were but a part of themselves. The service was so bright and cheerful, and yet so reverent and devout, that the most staid anti-ritualist would have been charmed. The ten commandments are sometimes varied by the beatitudes—one of the ancient creeds and a decalogue of charity extracted from 1 Cor. 13. While the opening exercises were thus social and delightful, the blunder is not committed of making the music, etc., the chief attraction. The sermon was the climax of the service, as it should ever be. The sermon we heard was on the sin of Achan. It was plain and direct, and showed that the preacher held with a firm grip the old doctrine which have ever made men strong. The delivery was earnest and vigorous rather than graceful. It was prison Sunday, and by referred to the unreliable character of repentance after detection of crime. He had spent a whole day in going from cell to cell in the Tombs, but had failed to find a case where there was anything deeper than sorrow that their sin had been found out. The great matter was to save the young from crime, as it was almost hopeless to crime.

In common with a number of others, we availed ourselves of an invitation to strangers to meet the pastor in the vestry. His affability and cordiality were noteworthy, as they do not are one great element of the power which draws and holds by far the largest Baptist congregation in New York. This church has two mission stations and is planning for a third. Two capable assistants have been secured to aid the pastor. In connection with the pastor, it is proposed to visit every home in the whole region of the church, to find out the religious condition of the inmates and seek to reach those who do not avail themselves of the means of grace. They evidently think that missionary work should be done among the rich as well as among the poor. It was noticeable in the congregation that, while some were wealthy and came in their carriages, the rich and the poor there meet together.

In the afternoon it was our privilege to listen to DR. J. H. HALL in his own church on Fifth Avenue. The audience room is a very spacious one with a gallery all around. The afternoon was rainy and it was but partly filled. It is very chaste and simple in its finish and appointments. It has next to the wealthiest congregations in New York, representing several hundreds of millions. The service was severe in its simplicity. There was no choir, only an organ and a leader of the singing. The order of service was the same we use in our Baptist churches in the provinces. Dr. Hall himself is a massive man in every sense. He talked in the simplest and most unpretentious way. His subject was Paul's rule as laid down in 1 Cor. 5:13, in the light of the whole chapter. It was really an exposition of the whole chapter. It was luminous. His statements were in the most exact language. It was only at the close, when he came to apply the principle evolved to the question of speech and drink that he seemed to arouse his energies to fuller exercise and speak words which were fervent as well as weighty. With very many, no doubt, who made a practice of having wine on their tables before him, he spoke out with all discretion but with plainness and importunity. His matter of fact manner must tend to make people accept his statements almost as a matter of course. Just as in Dr. McArthur's case with Dr. Hall, with all the press of work upon them they are pastors as well as preachers. Dr. Hall announced certain districts in which he would visit for three afternoons of the week. Great preachers feel they must keep in personal touch with their people. This should be a lesson to those of lesser pulpit power. These two churches and pastors are among the most successful in the city of New York. They rely upon plain, direct, simple, biblical preaching and hard, personal work. These will assure success anywhere. Having spent so much of the day in the up-town churches, we determined to spend the evening as far down as we could get. So we went to the Breen church, where DR. JUDSON is doing his work. As far down town as we could get, we have said. This needs qualification. It is as far down on the west side, as the Baptists, or any other denomination, we believe, have services; but Mariner's Temple, where Bro. Avery labors, is further down on the east side. The location of Breen church is not a pleasant one. The propriety of the new building, a gunshot away, which is to be erected as a memorial of his father, the pioneer Baptist missionary, is very apparent. The audience was not large. They were evidently of the poorer classes. Dr. Judson's sermon was in a form to reach the mind of the most lowly and illiterate. His whole dependence is evidently upon the word of God and the omnipotent Spirit. It would be well if these who labor where apparent difficulties are not so great, should have no other dependence. One feature of the service struck us. When the collection was to be taken, the pastor stepped down from the pulpit and repeated appropriate Scripture while the offerings were being made. The plates were all put into his hands as they were returned, and when he had received them all, he commended the offerings to God and implored his acceptance of them. His people cannot but feel that their giving is a part of the Sabbath worship. We were not surprised, when a brother mentioned incidentally the next day that church — poor and struggling though it be, about meets its own current expenses. Will not our own pastors make a note of this? The after-meeting was quite interesting, one avowing a new found hope and another seeking help from the pastor to find the light. Dr. Judson is sorry he could not have been with us at Convention, but hopes to visit us before long. The day was one of great interest. On the whole, it made us thankful and glad. The old gospel is being proclaimed fearlessly and faithfully, and it has its old power over high and lowly. Those who hold it firmly and preach it boldly are winning the highest success. This must ever be. Let us stand in the old paths.

In recent years something has been done in this work in the United States. At Andover there is a course of study to qualify the ministers for the leadership of thought upon these subjects. Dr. Brown, of Providence, R. I., has written a book, and others have given much attention to economic science with a view to discover the duty of ministers and of churches to society. Christian thinkers are discerning the connection between things secular and things sacred, and that the Christian life must go into all life.

OUR DAY OF VISITATION.

At the opening of the Seminary at St. Martin's, Dr. Bill referred at length to the struggles of the founders of our denomination in these provinces—especially to the opposition they met in their efforts to found educational institutions. Those were trying days. Only those whose hearts were moved and whose minds were convinced could withstand the continued attacks upon the struggling churches. It is not pleasant to think of the methods of those who sought their injury. All that is past. Now we have the endorsement of those who then opposed us. Now we have learned that we are not dependent upon the endorsement of others, that our strength lies in God and our faithfulness to duty. We cannot be thankful enough for the civil and religious liberty we enjoy, and the share we have in the institutions of our country.

We have possession of what those who went before us labored to secure for us. Our young people may not prize what has cost them nothing, and therefore sell their birthright far too cheaply. Possibly the record of these early struggles may not be often enough read and so the heart is not enlisted in the work so nobly begun. Sometimes Baptist people pass over, lured by wealth or the larger freedom for social customs of doubtful propriety, to other denominations. If they knew what has been paid in sacrifice by their predecessors for the privileges that are now ours, they might hesitate before casting away their allegiance to the faith of their fathers. Baptist history is a fruitful source of Baptist principles, that is, of gospel principles.

This history will teach its best lesson when it is not regarded as the close but as the beginning. The world's history is still being made. It is not to be looked upon as an isolated period in which our fathers wrought. It led up to the present; it leads on to some kind of a future. What that future is to be depends largely upon us. And what we do will depend in part upon the estimate we form of the past. If we look upon the work already done as having no connection with us, we shall not feel like doing much ourselves. If we feel that the past was for us we may feel bound also to the future. The days of struggle are not yet over. The fathers have no monopoly of conflict. The form of the opposition has changed, but the testing of the people is constant. Our Baptist predecessors fought for the privilege of a denominational existence; we have the existence and we are now tested by the possession thereof. What will we do with these opportunities deemed so precious by our predecessors? Will we allow them to be unused and so to pass from us? Or will we take them, all blood-bought as they are, and use them to the very utmost? As God tried Abraham's faith so did he try the faith of our people in their early history; so does he try our faith now. Only we are not conscious of the trial. If enemies came to attack us we should put our trust in God and go into the conflict. We need just as truly to put our faith in God and go out to conquer the world for Christ. Instead of being passive and only defending ourselves, we must now be aggressive and win the world for Christ. Others fought for possession; it is ours to use what has been won for God.

CHRISTIANITY AND SOCIAL PROBLEMS.

The gospel touches the entire life of man and the entire life of the community, of the nation. When the jailer at Philipp was converted he brought Paul and Silas out of prison, washed their stripes and set them before them. In other words, when he became a Christian he became a man; so henceforth whatever concerned man must concern him. Thus does Christianity change the relations of men from hostility to love, and become a social force of great power. Man's selfishness in regarding only his own interests as individual is to a considerable degree giving place to co-operation and mutual beneficence. The claims of men upon each other are being argued, of the poor on the rich, the weak upon the strong, and the love to Christ strengthens these claims. The social problems afford a good test of the earnestness of Christians now. They are discussed in the market and they are coming into the churches. They are already in the college and in literature abundantly. The old civilizations are agitated by the strife between labor and capital and the new are feeling the same shock. Canada's day will come soon enough. Meanwhile we must be prepared to study problems of this kind from a Christian standpoint.

THE WEEK. As we go to press, the elections in the United States are busy casting their votes for the members of the electoral college which is to choose the President of the Republic for the next four years. This college consists of 401 members, made up of representatives from the various states, according to their population. Each voter has the privilege of voting for the total representation from his state. Who is to be the next President will probably be known this week, although if the election is a close one there will not be a certain knowledge till next January, when the college makes its choice, as there is the possibility of some of its members being influenced in the meantime. There appear to be efforts being made in some quarters to put down fraud and secure a pure election, but it looks as if some of these were made for effect, and that while one hand is rewarding the discovery of bribery in the other party the other hand is furnishing funds for its party to bribe with. The unworthy methods of the two great parties should lead independent electors to take into consideration more carefully the claims of the Third Party.

Lord Sackville West, it is said, has received a letter from Secretary Bayard, notifying him that his continuance in his position as England's representative at Washington is no longer acceptable to the United States government; and giving him a broad hint to leave the country. While Lord Sackville did an indiscreet thing and his leaving the country would have to follow—still the brusqueness of the United States government's action is to be condemned, even though brought about by the abolition of election expediency, for he has been a tried officer of thirty years' experience, some of which he has passed at Washington in pleasant relations with his public men. If so much had not been made of his mistake this time the probability is Lord Sackville would have been shortly raised in the service and sent as an ambassador to St. Petersburg, but being dismissed from another post he may not be acceptable to Russia. Who will succeed to the office at Washington has become a subject of speculation. Rumors that Sir Charles Tupper would be appointed were in the papers but this seems improbable, for the rule in the British foreign office has been to promote worthy men already in the service from less important stations. From this standpoint it is thought the position may be given to Sir Sir Clare Ford, now Minister to Spain. Some have asked Lord Salisbury to retaliate for America's treatment of Lord Sackville by demanding the dismissal of Mr. Phelps, United States Minister to England, but the English government would hardly stoop to that, especially as though Bayard's courtesy was exact, he was technically right.

It is said that among other prominent men who received letters to influence the United States elections was the Hon. Mackenzie Bowell, postmaster general of Canada, who was approached as head of the Orange Order in the Dominion, but he was wise enough not to answer. Some evidence has been taken in the Times-Parade case. Capt. O'Shea, who was an intimate friend and worker with Parrell till June, 1886, was called for the Times. He professed to identify the writing of some of the Times letters as Parrell's, but the most of his testimony was concerning to so-called Kilmalshin Jail letters, the chief conditions of which he said were that the leagues should be broken up if Irish landlords would reduce rents and receive compensation from the exchequer. Sir Vernon Harcourt writes that at the proper time he will take steps to contradict Capt. O'Shea's statements. In material particulars he says O'Shea's assertions are mere fiction.

It is said we may be favored with a visit from the Empress of Austria, who is travelling for her health, she being afflicted like ordinary mortals with rheumatism. Here is of the most acute type, from which she suffers torture, and which is breaking down her nervous system. Though not so conspicuous before the world, Scotland as well as Ireland has an association pressing for Home Rule on purely domestic questions, such as the land question, the church, education and temperance. The Imperial parliament having to deal with minute details of local legislation as well as to matters pertaining to the whole British empire, has its time occupied that many necessary affairs have to be neglected. Many connect the granting of Home Rule with Imperial Federation, and look forward to the time when all parts of the empire shall send representatives to the Imperial parliament who shall have a voice and vote in the management of affairs of the empire. The home secretary of the Soc ob Home Rule Association is now in Canada, promoting the objects of organization.

The new Provincial liquor license law of New Brunswick has met with the opposition that is bound to come to any measure that increases the restraints put upon the liquor traffic. Those more interested in their usugly gain than the public weal spare no pains to stem the current which, sooner or later, is bound to sweep from land the deadly traffic. This time they have met with defeat, by the N. B. Supreme Court almost unanimously upholding the act, which enables prosecutions to go on under it, although the liquor party will carry the case to the higher court at Ottawa.

The yellow fever scourge has not yet been completely rooted out of the Southern States, there being a few new cases appearing, but the mortality is said to be light comparatively.

Question.

Is it right for a Baptist minister to smoke for two hours after preaching a sermon of one hour's duration?

No minister, be he Baptist or Pedobaptist, should smoke at all, much less for two hours after preaching. He injures his own moral influence by this indulgence and lessens his power to save souls. Besides, the young will be all the more liable to form the habit of smoking if it be known that the pastor smokes, and all who have formed the habit will be more apt to continue in it when they have a minister behind whom to shelter themselves. Neither is the smoking habit one of small evil. It leads to a wicked waste of means and is very often the first step to the use of intoxicants. No one, much less a minister, should venture to assume all the responsibility involved in the use of tobacco.

Correspondence.

Perhaps some of your readers will be interested in a short account of a recent visit to the Tabernacle, London, where resides the Rev. C. H. Spurgeon, whose name is a household word all over our land wherever the truth is held in love and reverence. Sunday, Sept. 30, was a memorable day to us. It was somewhat late when we entered the Tabernacle, and we feared we should not be able to obtain seats; however, we were fortunate enough to secure very good ones in the upper gallery of the two which run in unbroken length around the audience room. About four thousand persons were present; but our eyes fell almost involuntarily upon the man who was the centre, and yet not the centre, of what we had come to see and hear. Imagine the vast room, an oval-oblong in shape, filled with a sea of faces all turned in absorbed expectancy towards the one point of interest. The reading stand is of the most unpretentious sort, being merely a large, circular platform, laid down from one end of the lower gallery, somewhat after the fashion of a carriage step, communicating with the gallery by means of a short stairway, and surrounded by a slight railing. Here stood Mr. Spurgeon, one hand resting upon a small table, where lay the open Bible, and the other grasping the back of the chair from which he had arisen. We were too far away to trace his features very distinctly, but could note the well-balanced, portly frame, the finely shaped head with its crown of iron-gray hair, the kind, firm expression of the face, and could hear every word of the low yet wonderfully penetrating voice. His text was Hosea 13:14; subject, Resurrection. Thousands of hands were quick to find the passage indicated, and the sound of the leaves turning over was like that of wind through an autumn forest. Then followed perfect stillness,—the stillness of a clear, brooding atmosphere of reserved strength. The great preacher's manner of speaking is most simple and unadorned—one forgie is the preacher, and for a time sees only the truths he makes so clear. At first, we experienced a slight feeling of disappointment, as if our expectations had been placed too high, but the power was there, growing in force with each succeeding sentence, constantly increasing its hold upon mind and heart alike, until at last it seemed as if the whole vast congregation had but one heart and one voice to express the common desire for guidance into all light and truth. One incident occurred during the hour which showed the man in another light than that of the preacher. A strange, gurgling sound was heard from some part of the house and a lady carried out inensible. Mr. Spurgeon paused instantly and said in a quiet tone, "Don't be disturbed at the cry of weakness you have just heard. Our dear friend is often subject to such attacks, and will be cared for outside." The incident seemed noteworthy as evincing sympathy with human weakness,—always a trait of well rounded characters. The singing is wholly congregational. No instrument whatever is used. A gentleman who sat near Mr. Spurgeon, came to the front of the platform, "started the tune," and kept them from "dragging." Everything seemed to be heartily done, and as "unto the Lord," and the last prayer and benediction must have followed many a heart out from the gates of the house into the crowded street, into the varied experience of another week,—carrying its wholesome and purifying influences into the daily wear and tear of the thing we call life.

At the Convention, Wolfells: John Nalder, \$1.00; Isaac Shaw, \$0.50; Rev D Price, 70; Chas E Young, 100.00; Professor S McVane, Harvard University, 40.00; Mrs Theodore H Band, 50.00; W C Hill, M P P, 450.00; J A McLellan, 2.00; paid; W H Jenkins, 10.00; paid; Mrs Frank Cunningham, Antigonish, from paintings by herself for the College, 5.00; paid; E M McLuskey, 25 00; E F Ford, 1.00; paid; Rev I E Bill, Yarmouth, 4.50; Mrs J Nelly, 5.00; L D Morse, 10.00; Annie Cohoon, 50; E H Eaton, 2.00; paid; Mrs E H Ewon, 2.00; paid; O L Eaton, 1.00; paid; J F Eshlin, 1.00; A Friend, 5.00; paid; Mrs W J Gates, 5.00; Mand Gates, 50; Blanche Gates, 50; Harold Gates, 50; Elbert Gates, 3.00; Rev J C Morse, 25.00; Rev J W Porter, 10.00; Mrs G W Eaton, 1.00; paid; Rev J B Henson, 50.00; Rev D G McDonald, 25.00; Rev B F Simpson, 100.00; Rev W J Stewart, 25.00; A O, Halifax, 2.00; paid; Milton Sunday School, Queens co, N S, 13.12; paid; Mission Band, 1st church, Halifax, 2.11, paid.

Association, Canis: D S Headbree, \$25.00, \$5.00; paid; C H Whitman, 5.00; paid; Am Cohoon, 5.00; paid; Miss S Reed, 5.00; Miss E Cook, 5.00; E H Upham, 10.00; A N Whitman, 20.00; paid; E C Whitman, 10.00; A Friend, 1.00, paid.

North Sydney and Sydney: G H Dobson, \$250.00, \$25.00; paid; W H Moore, 10.00; paid; H W Kelly, 10.00; James Armstrong, 2.00; paid; C P McFatt, 5.00; paid; W J Wilson, 1.00; paid; J W Dobson, 5.00; Mrs J W Dobson, 5.00; Albro Dobson, 1.00; Harry O Dobson, 1.00; paid; Edward Grantmyre, 2.00; paid; Joseph Spencer, 1.00; paid; collection Sydney church, 10.00; paid; James Young, 10.00; paid; Miss Eliza Dobson, 3.00; paid; Donald McLean, Bonaldrie, 20.00; paid; Edith McLean, 1.00; paid; Bertie McLean, 1.00; paid; O B Sanders, 5.00; Bart Musgrove, 2.00; paid; Capt W Gould, Cornwallis, 1.00; paid; Nathan Swan, Clyde River, Shelburne co, 1.00; paid; Byard Margoece, Melburn Square, N S, 2.00; paid; Capt Lemuel Horton, 1.50; paid; C C Chute, 50c, paid.

Port Hawkesbury: John McVane, \$10.00; Peter Paul, 5.00, paid.

PAYMENTS TO JUBILEE FUND.

A F Chipman, \$25.00; J H Meeber, 2.00; Mrs D C Crandall, 1.00; S D Irvine, 1.00; Jos Shankle, 5.00; Mrs Jos Shankle, 1.00; Mrs Chas Shankle, 1.00; Ephraim Hubley, 1.00; Mrs E Hubley, 1.00; B U Hatfield, 1.00; Rev J L Read, 5.00; Mrs John Carroll, 5.00; W F Taylor, Hillsboro, N B, 10.00; L S Steeves, Hillsboro, N B; Oliver Jones, Moncton, 180.00; Elisha Tingley, 10.00; Milton Hicks, 2.50; Cyrus Harper, 1.00; Mrs C Harper, 1.00; Fred T Thompson, 1.00; I C Harper, 2.50; Mrs I C Harper, 2.50; Ernest Harper, 2.50; Lizzie M Harper, 2.50; Mrs John Sharp, 50c; Ethelues Ogden, 50c; Bell Estabrooke, 50c; Carrie Whetton, 1.00; Elias Ayer, 1.00; Frank Morris, 2.00; Jane Sears, 50c; Willard Hicks, 1.00; Mrs Nelson Lawrence, 1.00; Edw Phinney, 2.00; Wm Beare, 1.00; F J Tingley, 2.00; H Silcox, Geo M Ayer, 1.00; Annie Girvan, 1.00; Jams Rhodes, 1.00; A C Sears, 3.00; A Friend, 1.00; Gideon Smith, 50c; Harvey Maise, 50c; Althea Bickerton, 1.00; Michael Grace, 1.00; Mrs M Grace, 1.00; Wm McQuinn, 1.00; Alfred Cole, 50c; Mrs Robt Bickerton, 50c; Geo Smith, 1.00; Stewart Estabrooke, 1.00; Calvin Kinnear, 1.00; Mrs John Padney, 5.00; George O Parker, 5.00; J M Stephens, 1.00; Zenas Turner, 1.00; A Friend, 1.00; A F Raddolph, 200.00; George Kitchen, 100.00; T H Parker, 100.00; A Friend, Hantsport, 2.00; Mrs Rufus Comstock, 1.50; Mr R Comstock, 1.50; Mrs R T Blair, Halifax, 5.00; J P Chipman, 20.00.

E. M. SANDERS, Treas.

DOATIONS TO MINISTERIAL RELIEF AND AID FUND.

From Louisa Jane Dobson and John H Inghram, executor and executor of the estate of the late N H Dobson, of North Sydney, C B, \$100.00; the Rev J E Wiles, Digby, 10.00.

E. M. SANDERS, Treas.

Home Missions.

RECEIPTS From October 8 to 31: From French Mission Field, \$ 3 78; Overplus of R O, Morse's Mission, 2 50; Murquhau Field, 2 50; A Friend, Diery, 5 00; Overplus of E. E. Daley's Mission, 5 69; Answer and Grand Falls, 1 00; Tupper Yano, Moses Jaw, N. W. T, 1 00; A Friend's Thank Offering, 1 00; Overplus of D. E. McQuinn's Mission, Founche and Gabarus, 5 21; Mrs Wm Gavil, Gaviton, 1 00; Percy L Hatfield, Gaviton, 2 00; Rev T M Mears, Oxford, 2 00; Gasperaux church, 5 63.

CONVENTION FUND.

Carleton and Victoria Quar. Meeting 11 50; Collection at Weymouth, 3 73; Dartmouth Lake church, 2 00.

\$ 50 66 Before reported, 636 02

Total, 686 68

FOR MANITOBA AND NORTH WEST MISSIONS. Hebbron church, Col. at miss. concert \$ 4 35

A. CONROU, Treas. H. M. B. Hebros, Nov. 1.

James A Porter, 25c; George McDonald, 1.00; paid; A Friend, 5.00; paid; R D Ackery, 2.00; paid; M C McDonald, 5.00; paid; Z O Wilson, 5.00; Rev M P King, 2.50; paid; Benj Coburn, 2.00, paid.

At the Convention, Wolfells: John Nalder, \$1.00; Isaac Shaw, \$0.50; Rev D Price, 70; Chas E Young, 100.00; Professor S McVane, Harvard University, 40.00; Mrs Theodore H Band, 50.00; W C Hill, M P P, 450.00; J A McLellan, 2.00; paid; W H Jenkins, 10.00; paid; Mrs Frank Cunningham, Antigonish, from paintings by herself for the College, 5.00; paid; E M McLuskey, 25 00; E F Ford, 1.00; paid; Rev I E Bill, Yarmouth, 4.50; Mrs J Nelly, 5.00; L D Morse, 10.00; Annie Cohoon, 50; E H Eaton, 2.00; paid; Mrs E H Ewon, 2.00; paid; O L Eaton, 1.00; paid; J F Eshlin, 1.00; A Friend, 5.00; paid; Mrs W J Gates, 5.00; Mand Gates, 50; Blanche Gates, 50; Harold Gates, 50; Elbert Gates, 3.00; Rev J C Morse, 25.00; Rev J W Porter, 10.00; Mrs G W Eaton, 1.00; paid; Rev J B Henson, 50.00; Rev D G McDonald, 25.00; Rev B F Simpson, 100.00; Rev W J Stewart, 25.00; A O, Halifax, 2.00; paid; Milton Sunday School, Queens co, N S, 13.12; paid; Mission Band, 1st church, Halifax, 2.11, paid.

Association, Canis: D S Headbree, \$25.00, \$5.00; paid; C H Whitman, 5.00; paid; Am Cohoon, 5.00; paid; Miss S Reed, 5.00; Miss E Cook, 5.00; E H Upham, 10.00; A N Whitman, 20.00; paid; E C Whitman, 10.00; A Friend, 1.00, paid.

North Sydney and Sydney: G H Dobson, \$250.00, \$25.00; paid; W H Moore, 10.00; paid; H W Kelly, 10.00; James Armstrong, 2.00; paid; C P McFatt, 5.00; paid; W J Wilson, 1.00; paid; J W Dobson, 5.00; Mrs J W Dobson, 5.00; Albro Dobson, 1.00; Harry O Dobson, 1.00; paid; Edward Grantmyre, 2.00; paid; Joseph Spencer, 1.00; paid; collection Sydney church, 10.00; paid; James Young, 10.00; paid; Miss Eliza Dobson, 3.00; paid; Donald McLean, Bonaldrie, 20.00; paid; Edith McLean, 1.00; paid; Bertie McLean, 1.00; paid; O B Sanders, 5.00; Bart Musgrove, 2.00; paid; Capt W Gould, Cornwallis, 1.00; paid; Nathan Swan, Clyde River, Shelburne co, 1.00; paid; Byard Margoece, Melburn Square, N S, 2.00; paid; Capt Lemuel Horton, 1.50; paid; C C Chute, 50c, paid.

Port Hawkesbury: John McVane, \$10.00; Peter Paul, 5.00, paid.

PAYMENTS TO JUBILEE FUND.

A F Chipman, \$25.00; J H Meeber, 2.00; Mrs D C Crandall, 1.00; S D Irvine, 1.00; Jos Shankle, 5.00; Mrs Jos Shankle, 1.00; Mrs Chas Shankle, 1.00; Ephraim Hubley, 1.00; Mrs E Hubley, 1.00; B U Hatfield, 1.00; Rev J L Read, 5.00; Mrs John Carroll, 5.00; W F Taylor, Hillsboro, N B, 10.00; L S Steeves, Hillsboro, N B; Oliver Jones, Moncton, 180.00; Elisha Tingley, 10.00; Milton Hicks, 2.50; Cyrus Harper, 1.00; Mrs C Harper, 1.00; Fred T Thompson, 1.00; I C Harper, 2.50; Mrs I C Harper, 2.50; Ernest Harper, 2.50; Lizzie M Harper, 2.50; Mrs John Sharp, 50c; Ethelues Ogden, 50c; Bell Estabrooke, 50c; Carrie Whetton, 1.00; Elias Ayer, 1.00; Frank Morris, 2.00; Jane Sears, 50c; Willard Hicks, 1.00; Mrs Nelson Lawrence, 1.00; Edw Phinney, 2.00; Wm Beare, 1.00; F J Tingley, 2.00; H Silcox, Geo M Ayer, 1.00; Annie Girvan, 1.00; Jams Rhodes, 1.00; A C Sears, 3.00; A Friend, 1.00; Gideon Smith, 50c; Harvey Maise, 50c; Althea Bickerton, 1.00; Michael Grace, 1.00; Mrs M Grace, 1.00; Wm McQuinn, 1.00; Alfred Cole, 50c; Mrs Robt Bickerton, 50c; Geo Smith, 1.00; Stewart Estabrooke, 1.00; Calvin Kinnear, 1.00; Mrs John Padney, 5.00; George O Parker, 5.00; J M Stephens, 1.00; Zenas Turner, 1.00; A Friend, 1.00; A F Raddolph, 200.00; George Kitchen, 100.00; T H Parker, 100.00; A Friend, Hantsport, 2.00; Mrs Rufus Comstock, 1.50; Mr R Comstock, 1.50; Mrs R T Blair, Halifax, 5.00; J P Chipman, 20.00.

E. M. SANDERS, Treas.

Home Missions.

RECEIPTS From October 8 to 31: From French Mission Field, \$ 3 78; Overplus of R O, Morse's Mission, 2 50; Murquhau Field, 2 50; A Friend, Diery, 5 00; Overplus of E. E. Daley's Mission, 5 69; Answer and Grand Falls, 1 00; Tupper Yano, Moses Jaw, N. W. T, 1 00; A Friend's Thank Offering, 1 00; Overplus of D. E. McQuinn's Mission, Founche and Gabarus, 5 21; Mrs Wm Gavil, Gaviton, 1 00; Percy L Hatfield, Gaviton, 2 00; Rev T M Mears, Oxford, 2 00; Gasperaux church, 5 63.

CONVENTION FUND. Carleton and Victoria Quar. Meeting 11 50; Collection at Weymouth, 3 73; Dartmouth Lake church, 2 00.

Annuity Fund.

The following ministers are members of the Annuity Society of the Convention: Revs E N Archibald, S J Archibald, J A Blackear, F H Beale, J W Bancroft, T A Blackear, M W Brown, J Brown, R H Bishop, I H Bill, A W Barnes, W Camp, O Chute, S H Cain, A Coburn, F D Crawley, D W Grassall, C R B Dodge, H E Foshat, P B Foster, L B G Teo, G H Goudy, T A Higgins, B N Hughes, A E Ingram, F A Kidson, S B Kempton, J F Kempton, T M Munro, J W Manning, G F Mainwaring, J M Murray, A B McDonald, C H Martell, H N Parry, W L Parker, J M Parker, E O Read, J Rowe, J A Stubbart, J H Saunders, E M Saunders, J C Spurr, J J Skinner, D A Steele, L M Weeks, J Wallace, I C Archibald—48.

[The rates are ten dollars a year. The first year will end Dec. 31, 1888. The ministers in the Convention are specially interested in this fund. By their efforts it can be increased, so that, from the first, maximum annuities can be paid. A minister laid aside, and not able to do his work and draw full salary, or if he is over seventy years old, gets \$150 per annum. A widow gets \$75. Each child under 16 gets \$12.50. This is limited to \$50 for a family. An orphan gets \$40. If there are more than two orphans of the same family they get \$100 divided equally among them.

The money to pay these annuities comes from three sources: 1st, the ministers' rates; 2nd, collections from the churches; 3rd, interest on invested capital. The ministers who have not paid in their annual rates, \$10 each, will do well to forward them to the treasurer at once. After January 1st, 1890, the Ministerial Relief and Aid Board has been ordered by the Convention not to take on any new beneficiaries to that fund, unless it is an exceptional case. A minister who fails to join the annuity fund for the first year after he is eligible, cannot be taken on unless by special action of the Board; and then interest will be charged on back rates.

I would kindly say to all ministers who have not enough laid by to support themselves and their families in circumstances for which this fund makes provision, by all means lose no time in paying your rates. It will be a serious thing for a minister or his family to be in want through neglect to become participants in this fund. A number of the brethren whose names do not appear in the published list have signified their intention to become members. It is to be hoped that they will not fail to do so.

Even if a minister is carrying an insurance on his life, he should be connected with this fund. It might help to pay premiums when, through ill health or other causes, funds become low. The circulars are out asking for the annual collection recommended by the Convention. This is to be taken the last Sunday in November. Let the collections this year be large. The object is an important one. Both churches and ministers are interested in it.

The following churches took collections last year: 1st Hillsboro, N. B., \$10; Berwick, N. B., \$10; Cabot, N. B., \$3.20; St Margaret's Bay, N. S., \$2; Tryon, P. E. I., \$8.15; Bedouq, \$5.15; New Ross, N. S., \$1.60; Lawrenceville and Valley West, \$4; Dawson Settlement, 2nd Hillsboro, N. B., \$3.10; Upper Sawickia, N. S., \$7; Lower Granville, \$5.03; Dartmouth, \$4; Falmouth, \$2.50; Yarmouth, \$1.23; Antigonish, \$11.03; Pleasantville, \$2.69; Indian Harbor, \$5; New Albany, \$1.55; North Sydney, \$13.50; Wilnot, \$12; North Temple, Ohio, \$2.25; Port Hawkesbury, \$2; Canada, \$4.60; Margaree, \$3; Harvey, N. B., \$4.65; Somerville, Hanse, N. S., \$6.70; Lookport, \$12; Brookfield, Col., \$4; Boisford, N. B., \$1.38; Digby Neck 1st church, N. S., \$4; River Hebert, \$3; Macoon, \$2; Lower Economy and Five Islands, \$1.30; Wm Bentley, Sawickia, \$1; 1st Digby Neck, \$1.35; Pennfield, N. B., \$1; Mahone Bay, N. S., \$3; Bass River, \$3.60; Kingsport, P. E. I., \$1.50; First Johnson, N. B., \$1.63; Lower Cambridge, \$1.82; Hopewell, \$22.75; Bavington, N. S., \$2; Kempt, Queens, N. S., \$2.70; 1st Halifax, \$19.60—44.

Now is the time to take up this matter in every church. Where there is no pastor, let the deacons and clerks attend to the collections on the last Sunday in November. Let the collections be large. A word to those who have money to give. While you live is the time. I have just read an account of the death of one of our well-to-do Baptists. Only a few months ago I had a friendly talk with him about giving to some of our benevolent objects a part of the large amount committed to him; but he postponed the matter. He did not realize that he was as near the end of life. Life is the time. Please send in some good donations to the Baptist Ministers' Annuity Fund. If you decide to leave something to your wife, leave it to the Ministers' Annuity Fund of the Baptist Convention of the Maritime Provinces. One hundred thousand dollars in this fund would be a great blessing to the denomination. E. M. BARNES, Treasurer.

—Too many are like the man in a Chicago church who was pressed to put some thing in the contribution-box. "I can't do it, deacon," he replied; "I owe too much money." "Ab, William," said the good deacon, "you owe the Lord more than you do any body else." "Yes, I know that," came the response; "but He ain't pressing me like 'ese other fellers."

Amherst and Sackville.

Rev. W. E. Hall preached two fine sermons in Amherst Oct. 28th, while the Amherst pastor supplied for Bro. Hall at Sackville. It strikes a stranger that the Baptist cause in Sackville is strong, the congregations being composed of solid men and women; but he will be pardoned for making the suggestion that the cause could be still further strengthened by having a house of worship erected in Middle Sackville, commodious enough for the congregations worshipping in Bethel and Salem, with all modern appliances, vestry for social services, rooms for Bible classes, baptistry, pastor's room, &c., to be heated by hot air. The minister could then preach the same sermon to both congregations, probably with greater energy—for numbers are always inspiring. There might also be arranged a united conference, and also a united communion service at this central house, thus simplifying the labors of the pastor and bringing all the people together to work and pray as one. The other meeting houses at Salem and Bethel would still be necessary for Sunday school work and for social meetings, and for an occasional sermon, as the minister's strength might permit.

It looks to one who can take a dispassionate view, as if there is a considerable waste of force when congregations are scattered. The brethren in Sackville have done well in uniting in one church, and the results are apparent; the completion of this union would be in having one central place of worship. It would strike anyone who should see this one imposing edifice with all the Baptists from afar and near "going up" to it on the Lord's day.

D. A. S.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH.

PATRONS.

From Jonathan Locke, Lookport, 10 shares; Mrs S Sanford, Weston, Kings Co, 1; Wm Patten, Hebron, 10; Joseph B Paine, of the Junior class of Acadia College, 50; Rev C K Harrington, Japan, 20; Rev E H Locke, Middleton, Annap Co, 10; John Huntington, Grand Mira, 1; Wm Huntington, do, 1; Dea J Harvey, McFarren, Argyle, 2; Jas A Gates and wife, Middleton, Annap, 14; estate of J E Page, Amherst, 20; Geo Fry, do, 6—145. Before reported, 16,367; total 16,512.

CORRECTIONS.—In list of contributors in MESSENGER AND VISITOR, Sept. 12, instead of David Deaton read David Pelton, for Mrs H D Woodburg read Mrs H D Woodburg, and for H H Jackson read W H Jackson.

A. CONROY, Sec'y Jub. Com.

Hebron, Nov. 1.

Religious Intelligence.

NEWS FROM THE CHURCHES.

RIVER JOHN, N. S.—The ordinance of baptism was administered to one candidate, Oct. 14th. This young lady came to us from another denomination, and by a conscientious compliance with divine truth was compelled to take this stand. P. D. B.

NEW BRUNSWICK.—Two candidates were baptized here Sabbath, Oct. 28th. They are husband and wife, and commenced life together some eighteen or twenty years ago. But now they have started together for the celestial abode. P. D. B.

NEW GERMANY.—I have accepted a call to the pastorate of the New Germany Baptist church. This is a large and growing church, the people are very kind. With God's blessing we hope to do good work for our common cause. W. L. ANDERSON, Oct. 30.

WILLARD P. ANDERSON. COLE'S ISLAND, QUEENS CO.—Began laboring with the 2nd Johnson church in July, under somewhat discouraging circumstances yet with a firm trust in God. For some weeks past I felt God was about to pour his spirit upon this people. Two weeks ago we began to meet together for prayer earnestly, and warn sinners to fly from the wrath to come, and lay hold upon eternal life. Soon a number in our midst began to manifest an anxiety for their souls' salvation. Yesterday, Oct. 28th, was a day long to be remembered by many among us. The spirit's power seemed to rest upon the morning service, at the close of which I led down into the baptismal waters five happy converts. Four of them young men just in the prime of manhood and one sister a wife and mother. Others are enquiring the way toward God's name be all the glory. Brethren pray for us. J. D. WETMORE.

TAUPO, N. S.—The Truro Baptist S. School have carried out the recommendation of the N. S. Union S. S. Convention, viz: to introduce the voluntary pledge against the use of Liquors and Tobacco, (adding also against profane language or the fall of H. pledge). On Sunday, printed "pledge cards" were presented to each teacher and scholar to be signed and returned. Rev. J. E. Goucher was present and delivered a stirring address on the "Pledge" and its importance. It is to be hoped our Sabbath schools generally will enter upon this good work and so train the young to shun evil habits and fit them for useful positions in life. W. S. Oct. 28.

verts and welcomed them and three others, previously baptized, into the fellowship of the Advocate Harbor Baptist church. One of those welcomed is Capt. Wm. Edgett, baptized many years ago by the late Rev. Levi Marshall, and well known in New Brunswick. He and his only son, just baptized, were welcomed together. Two of the converts are children of the late Maria Hunter, of Parreboro. Bro. Wallace has consented to remain on the Advocate Harbor side another week, and expects to baptize others next Lord's day.

OAK BAR, CHARLOTTE CO.—Since the organization of the church at Bartlett's Mills July last, nineteen have been added; twelve by baptism and seven by letter. They are now preparing for the erection of a new house of worship having but the one object in view, the glory of God and the salvation of souls. Last Thursday evening they came and took possession of the parsonage and presented their pastor with a good store of vegetables and produce. After spending a very pleasant evening the meeting was held at the residence of Bro. Richardson, when F. C. Wright and others were called upon to make a few remarks in behalf of that church. May the Lord richly reward and bless that little band of workers. Miss Ella Murray presided at the organ and we all joined in the closing chorus: Shall we meet beyond the river? When in all its bright forever sorrow ne'er shall grieve the soul. Nov. 2. F. S. TODD.

ROLLING DAM.—Last Sabbath we had a glorious day at Rolling Dam. Notwithstanding the inclemency of the weather a goodly number assembled to witness the baptism of three more happy believers in Christ, all heads of families. Brethren, I need your prayers, for I feel that I am but a weak and feeble instrument in such a large and important field. It seems to me that the better white and ready for the harvest. I pray that I may have health and strength to accomplish this great and noble work; and God's will be done. Nov. 2. F. S. T.

FERRISBURGH.

The address of Bro. R. R. Philp now is 120 Cornwall St., Halifax, he having removed to Halifax from Truro, N. S. Correspondents will please take notice accordingly.

Bro. Willard P. Anderson wishes his correspondence addressed to Bares' Corner, New Germany, Lunenburg Co., N. S.

Rev. C. E. Pisco, of Delta, Ontario, has accepted an unassuming call to the pastorate of the St. George and Second Fall Baptist churches, and has entered on his labors. Rev. G. E. Good (the former pastor) has returned from a trip to California and is better in health. Mrs. L. M. Weeks, Harvey, wishes to express her gratitude to all contributing to a beautiful carpet, rug and sofa pillow recently presented her. Mr. and Mrs. W. state that they are every now and again the recipients of kindly and tangible expressions of affection.

NOTICES.

A meeting of the Board of Governors of Acadia College, will be held at Wolfville (College Library), Thursday, Nov. 22nd, at 9.30 a. m. The Quarterly meeting of the N. B. Association will meet with the church at Hampton Village, on Tuesday, 13th inst., at 3 p. m. The quarterly sermon will be preached by Rev. C. H. Martell, on Tuesday, at 7 p. m. All persons intending to be present will please send their names to Bro. A. Mabee, church clerk, who will mail arrangements to convey them from the station to the village, as well as for their accommodation while there. J. A. GORDON, Chairman of Com.

Marriages.

REID-TURNER.—At the Baptist church, Caledonia, Oct. 28th, by the Rev. J. E. Fillmore, William H. Reid, to Miss Mary A. Turner, both of Hillsboro, Albert Co.

MAJONE-LAFRANC.—At the Baptist parsonage, Tryon, on Oct. 29, by Rev. I. J. Skinner, Mr. Harry H. Malone and Miss Henrietta Lafranc, both of Tryon, P. E. Island.

INGRAM-CROWDER.—On the 17th of Oct., by Rev. F. A. Kidson, Mr. Abelton Ingram to Miss Sarah R. Crowdis, all of N. E. Margaree, C. B.

LEAMAN-PARKER.—Oct. 31st, at the groom's residence, Salisbury Village, W. C., by the Rev. C. B. Lewis, David Leaman, of Salisbury, to Miss Alfretha Parker, of the same place.

CARD-MOORE.—At Millville, Aylesford, N. S., Sept. 26, by Rev. J. L. Read, Mr. Read Card to Mrs. Mary Moore.

ROWING-GRIMES.—At Riverside Cottage, Aylesford, N. S., Oct. 11, by Rev. J. L. Read, Mr. Freeman Rowing to Miss Eudica Grimes, both of Cornwallis, N. S.

CLOWRY-ELLIOT.—At the bride's home, Burlington, Cornwallis, Oct. 23, by Rev. J. L. Read, Isaac J. Clowry, Esq., to Mrs. Caroline Elliot.

OHLYVER-CHANDLER.—At Riverside Cottage, Aylesford, N. S., Oct. 30, by Rev. J. L. Read, Mr. Isaac H. Ohlyver to Miss Minna Chandler, both of Cornwallis.

WARNER-SMITH.—At Hill Grove, Oct. 29, by Rev. W. L. Parker, Capt. Herbert E. Warner to Miss Ada May Smith, both of Plymton, N. S.

YOUNG-PEPPER.—At Berwick, Oct. 13, by Rev. E. O. Read, Mr. Harry Young, of Lake Paul, and Miss Amy E. Porter, of Black Rock, Kings Co., N. S.

GRAHAM-SMITH.—At the residence of the bride's father, on the 26 Sept., by the Rev. F. S. Todd, Mr. Abner Graham, of Milltown, to Miss Annie Smith, of Oak Bay, Charlotte co., N. B.

Deaths.

CAMPBELL.—At Lynn, Mass., Aug. 20th, after enduring protracted and severe suffering for months with christian fortitude, Mrs. Augusta G. Campbell, daughter of Charles and Charlotte Baker, of New Albany, N. S., aged 41 years and 5 months, leaving a husband, three children, parents, 6 others and sisters to mourn, but not without hope. In her early years she professed faith in the Redeemer and united with the New Albany Baptist church, being baptized by Rev. H. S. Morton. Subsequently she took her dismission and united with the East Baptist church, Lynn. She died peacefully and has entered into rest. May sustaining grace be richly bestowed on the sorrowing relatives.

KEMPTON.—At Maitland, Annapolis Co., Oct. 21, Deacon Jacob Kempton. My father was born in Milton, Queens Co., N. S., A. D., 1804; and so had arrived at a good old age. He was one of a large family, nearly all of whom preceded him to that great beyond. His early life he professed faith in Christ, and was baptized, and united with the Baptist denomination—with which, as an active Christian, he remained connected till his death. From my earliest recollection till age and illness deprived him of the needed strength, he was Superintendent of the Sabbath school and an active deacon of the church. Nor did he ever lose his intense interest in the Lord's work, either in connection with his own community or elsewhere. As long ago as I can remember he has been a regular contributor to the cause of missions, both at home and abroad. Among the first things I can remember about missions is the "missionary lamb" of my father's flock. The first lamb of each year was set apart to Foreign Missions. If anything happened that lamb, or if it was not fat enough without blessing, another and a better was taken as a substitute. The same thing in principle was carried into practice during the latter portion of my father's life, by his setting apart the yearly products of the best tree in a large orchard as "missionary tithing," according to his wish and will, to continue to bear fruit to this noble cause after he has passed away. Thus, as well as in many other ways, he "being dead yet speaketh." My father, during most of his long life, was an active business man, and a devoted, earnest Christian. He did not hide his light, but let it shine out. He loved Christ and Christians; and all who knew him knew it. In his own house, in the house of God and in his business he showed that to him Christianity was a living, blessed, eternal reality. He by falling; who has not? But few who live to be eighty four years of age have fewer than he had. He was a firm believer in the doctrine of grace. He believed that having accepted Christ as his substitute, he was eternally saved—that he was as united to Christ and that no power in God's universe could separate him from his Saviour; God would not and devil could not; he was safe. Yet he was not antinomian in his religious views. He believed in and illustrated practical godliness. He was accountable to God for his daily walk; hence, he practiced the injunction of the Saviour: "Watch and pray, etc." or of the Apostle: "Give all diligence to make your calling and election sure." With all my heart I bear this brief tribute to my father's christian life, and pray God, by whose power alone he was enabled to live a christian, that he may impart that same grace to all my father's children, that we, too, may experience and illustrate the power of godliness as clearly and constantly as he did, till the change comes. My father died, when suddenly he was struck with paralysis. The first stroke, which was very severe, came about seven years ago. But from this he so far rallied, after some months of helplessness and suffering, as to permit of his enjoying life to a good degree. He was able to walk and ride out, till recently, when he again took part in the services of the Lord's house. Not able to use his right hand, he was an invalid; but his intellect was always clear, and so he occupied much of his time with books. This continued till three weeks before his death, when suddenly he was struck with paralysis that laid him to the floor and left him utterly helpless and a great sufferer till the end came. From this time he was fully aware that life on earth was almost over. His children, all except me, were soon at his side. He talked with them all, gave them his charge and benediction, and sent messages to me. He was exceedingly happy in the prospect before him, and thus expressed himself again and again. My sister who waited upon him, thus writes: "It would have made me glad all the rest of your life to have heard the many beautiful things he said." J. F. KEMPTON.

ETON.—At Newton Centre, Mass., Charles L. Eaton, youngest son of Walter Eaton, of Halifax, leaving a widow and three young children and a large circle of relatives and friends to mourn their loss. At the time of his death, Bro Eaton was a member and a licentiate of the North Baptist church. He conducted his own private business, but studied at Acadia College and united with the church at Wolfville. He had nearly completed the college course when owing to failing health he returned to his home in Halifax and engaged in business; but this was not to his mind. He had the conviction, which he could not shake off, that he must tell others of Jesus. He was active in the prayer meeting and the Sunday school. These departments of church work both felt the touch of his presence. His pastor found him restless and uneasy, every day trying to reach to calls for service. He was wise in counsel, gentle in manner and fraternal in spirit. He was true and trusted. He did not succeed in business and he took this as an indication of Providence that his life work lay in another direction, and he determined to prepare himself for usefulness as a minister of Jesus Christ. He had already entered upon his second year at Newton when he was stricken down with typhoid fever from which he never rallied. His remains were brought to Halifax and interred in the family lot in the Camp Hill cemetery. God's ways are not as our ways nor his thoughts as our thoughts.

POWERS.—At Moncton, on the 25th inst., of typhoid fever, S. Ralph Powers, daughter of Thomas and Caroline Fowles, of Hopewell Cap. Albert Co. Deceased was a member of the Baptist church of Hopewell. Her funeral was attended by Rev. J. F. Kempton, at Hopewell, on the 27th inst.

ACHILES.—At Parker's Cove, Col. 22, Margaret Achilles, beloved wife of Rev. H. Achilles, in the 69th year of her age, after eight weeks of great suffering endured with great patience, trusting in the precious Saviour whom she loved and loved and respected in the church and community where she resided. An appropriate sermon was delivered at her funeral by the Rev. Mr. Dunn Weles, who visited her during the sickness. Sermon 2 Cor. 5:1. May God comfort and sustain the lonely husband and many numerous friends, in the desire and prayer of the writer. S. A.

LADIES.—New York Domestic paper patterns are more dressy, better fitting, and more easily put together than any others. Send 50c in stamps and I will mail to you catalogue (16 pages) of fall and winter styles. W. H. Bell, 25 King Street, Saint John, N. B.

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NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this spring, 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! WILSON Carpets, with Borders in French designs, BRUSSELS Carpets with Borders, at all prices, to match all shades of Parlor Furniture. BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS and COOK CARPETS, direct from Kilmory, Glasgow, at in any shape to order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction Guaranteed. Address HAROLD GILBERT, 14 KING STREET, ST. JOHN, N. B.

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ESTEY, ALLWOOD & Co., 68 PRINCE WILLIAM STREET ST. JOHN, N. B.

ROSE.—At Halifax, Nov. 30th, 1887, Mrs. Lucretia Rose, daughter of the late Jefferson Tupper, Jr., of Cornwallis, N. S., and widow of the late Asa Webber, Esq., of Cambridge, Cornwallis. When 18 years of age she was converted under the ministry of that godly Methodist minister, the late Rev. Mr. Cascomb, so wisely and favorably known in Nova Scotia, and united with the Methodists under his ministry. Two years after that she was married to Mr. Webber. She then united with the Baptist church, of which her husband was a member. She became the mother of five sons and two daughters, all of whom but one survive her. After remaining a widow about sixteen years she was united in marriage to Joseph Bond, Esq., of Halifax, and resided in that city till her death. Her piety was of no ordinary stamp. "Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised." Prov. 31:28-30

PURE GOLD FLAVORING EXTRACTS BAKING POWDER. The Great Secret of the Century. The Hon. J. L. Stockton writes to the Hon. J. L. Stockton: "I have used your Pure Gold Flavoring Extracts and Baking Powder for many years, and I can truly say that they are the best I have ever used. I have used them in all my baking, and they have always given me the most perfect results. I have used them in all my baking, and they have always given me the most perfect results. I have used them in all my baking, and they have always given me the most perfect results." In all the world, the best is the best. The Hon. J. L. Stockton writes to the Hon. J. L. Stockton: "I have used your Pure Gold Flavoring Extracts and Baking Powder for many years, and I can truly say that they are the best I have ever used. I have used them in all my baking, and they have always given me the most perfect results. I have used them in all my baking, and they have always given me the most perfect results. I have used them in all my baking, and they have always given me the most perfect results."

THE HOME.

Love Me Now.

If you're ever going to love me, Love me now while I can know All the sweet and tender feelings Which from real affection flow. Love me now while I am living, Do not wait till I am gone, And then chide it in marble Warm love-words on your cold stone.

If you're dear, sweet thoughts about me, Why not whisper them to me? Don't you know 'twould make me happy, As glad as glad can be? If you wait till I am sleeping, Ne'er to waken here again, There'll be walls of earth between us, And I couldn't hear you then.

If you knew some one was thirsting For a drop of water sweet, Would you be so slow to bring it? Would you step with lagging feet? There are tender hearts all round us Who are thirsting for our love; Shall we begrudge to them what heaven Has kindly sent us from above?

I won't need your kind caresses When the grass grows o'er my face; I won't crave your love or kisses In my life, low resting place. So, if you do love me any, It's but a little bit, I'd rather know it now while I Can, living, own and treasure it.

Growing Old.

It is not always excess, or idleness, or folly, that prevents old age from being graceful and happy. It is because it is not planned for, because it is suffered to come on unawares. There is many a man who is correct in all his habits and devoted to his business, who is yet laying up trouble for declining years—many a woman who is careful and troubled about many things, eager, active, energetic in her sphere, who is yet not living wisely with reference to the future.

How many men there are, broken down because they would not rest while they lived, and would put off the resting time until they are compelled to take it! How many women are prematurely old, or unstrung in nerves and unhappy in heart, because they could not or would not practice moderation in the duties and pleasures of life. That is a right and proper use of powers which concentrates enterprise and energy and thought and strength to legitimate work, to the honorable toils of business or profession, to the management of the household and the training of children and the discharge of social duties. We are to glorify God in these things, and to make them a part of our religious life; but we are not to make them, however important, the whole of our life; nor are we, in them, so to absorb and exhaust ourselves that the mind shall lie fallow, and the heart remain dormant, and the soul be deprived of nutriment and culture and exercise. Man is a being designed for higher uses than commercial activities and domestic economy and thrift.

If we would grow old gracefully, and be happy in old age, we must spare a portion, even of our busiest years, and of womanhood's close-packed hours, for the recreation of reading, of meditation, and of prayer. There was no busier life than

Christ's, but he had his hours of holy communion with heaven, of prayer on the mountain top, and of private intercourse with his disciples. And we can do no better than to imitate him in every point of his character. If the culture of the mind is neglected, if no tastes except for toil and business are developed, if religion has only the rag-ends of life in its active and vigorous years, age will bring stagnation and weariness, a lack of interest in those things which keep mind and heart young, and satisfaction and dignity with life, and a kind of hopeless waiting for a good time that will never come.

But if in the noon and warmth of life the soul be opened systematically and religiously to the study of the works and ways of God, to the knowledge and applications of science, to the sweet and refining influence of domestic and social joys, in intervals taken from more engrossing pursuits, the leisure of advancing years will bring with it a keen appetite for pure and ennobling studies and occupations. The old man will not waste about home and grounds aimless and unhappy, but, with observation wide awake and profitable reflection and useful plans, he will find occupation for his hands; the old woman will have a plenty of subjects to fill her mind; the old man will be able to pursue, and the comfort of living happily and usefully while life lasts. Those who would enjoy the long life which God kindly grants, must not in their youth and prime shut themselves up to one narrow circle of labor and duties. The river should broaden and deepen as it nears the sea. Scope should be given to all generous feelings, we should desire to know all that is worth knowing, and let culture and society, and reading, and thought, and above all, a practical piety like Christ's, quicken, and enlarge, and ennoble all of our powers.

There are many different types of beauty. There is the beauty of youth which all enjoy for a season; there is the beauty of form and color which is the most attractive form of beauty; there is beauty of intellect, which sharpens and refines the most rugged features and redeems them from the charge of plainness; and lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God and is the reflection of his glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council looked steadfastly at Stephen, a man full of faith and of power and of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexion fades. The beauty of intellect is rarer still, but the beauty of holiness, within-reach of all, all may acquire that if they choose, and this is a beauty that never fades, but daily increases, though the outer man may wither and decay.

We see it sometimes illuminating the face of the poorest, the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it heightens and adorns; and whenever we see it we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which make the face, as it were, "the face of an angel."—Selected.

THE FARM.

Give the hens a little iron in their drinking water, either by putting a few rusty nails in dishes, or by adding a little tincture of iron daily to the water. It will be found helpful to them while moulting.

A little insect powder dusted among the feathers on the head, neck, back, and sides of chickens, it is said, will kill all vermin. After being dusted the chicken shakes itself, thus distributing the powder thoroughly over its body.

SAVE THE POULTRY MANURE.—There is quite a waste of poultry droppings from fowls that roost on trees and other out-of-the-way places. While the value of this may appear small on a single farm, it becomes very large when estimated for the whole country. Prof. Horton says that 300 pounds of well kept poultry manure is equal in value to 14 loads of ordinary stable manure and should not be allowed to go to waste. The extra care required to have the coops properly arranged for saving the droppings is a small item in the cost, and therefore those who keep fowls have little excuse for neglecting the matter.

A GREAT SHEEP DAIRY.—In the district of Roquefort, France, there is a cheese factory which uses the milk of some two hundred and fifty thousand sheep, turning out, during the season, from three to five thousand five hundred tons. This is the celebrated Roquefort cheese, which is largely exported, and commands a very high price, both at home and abroad. The ewes give such an abundance of milk their lambs get sufficiently well grown to be safely weaned at two months old, leaving the dam then to be milked, for the purpose of making cheese. Such sheep might be profitably kept on hilly lands in our own country, which are too rough, or too stony and rocky to be easily cultivated.

Helps For Farmers' Wives. In discussing the reasons why so few boys born on the farm follow their father's calling, the American Cultivator says there is one that is too little considered. It is unwillingness to have their wives, when they marry, work so hard and constantly as their mothers have done as farmers' wives. And even if they were willing, ambitious girls are not, and decline to be a young man who can offer them no better prospect than to share with him the hard life of the farm. This leads the Cultivator to say: Undoubtedly the improvement in farming life now needed consists in greater comforts and conveniences for farmers' wives. The farmer himself has all sorts of labor-saving machinery. The wife often has to do with only the same conveniences provided for her mother. As social duties become more exacting, her leisure is less than formerly. Children on the farm do not "rough it" as much as they used to, and hence so much the greater care thrown upon the mother. It is more difficult than formerly to get good help in the house in the country. Girls who work in private families prefer the city. They, too, had rather find a beau among the young men in some city avocation than on a farm. Now, as far as possible, a farmer should either make his wife's work proportionately as easy as his own, or he should quit the business, if satisfied that this cannot be done. Usually the hardest job in the

house may be saved by a little care on the part of the husband and men folk. Having a good supply of wood and hard and soft wood convenient for use. Many steps may be saved by constructing sewage drains to terminate in some receptacle at a distance from the house, which kept disinfected, will more than pay its way.

It is presumed that most farmers' wives have sewing machines. They are a great help in the house. The ice-house and creamery should be maintained. They make a great saving in the labor of caring for milk, and are besides well worth their cost in making more and better butter than by the old laborious methods. Ice-cold milk from the creamery is an excellent drink. With every particle of cream removed, it is as nutritious as ever was, and its coolness, combined with its richness, makes it valuable. Then, too, with plenty of ice, it is easy to have ice cream easily, made cheaply, and better than in ten parts of what is sold in cities.

With beautiful house-grown flowers in the door yard, and perhaps a green house for them in winter, the farmers' wife need a k odds of her city sister, or to the refinements of life which each may enjoy.

Most farmers do not make the most of little things, where they can easily and cheaply increase the comforts and luxuries of life. Looking at the things they may have, with envy on the supposed advantages of city residents. If farmers asked the advice of their wives more than they do about household arrangements, and gave them their way in these, they would find the comforts of their home increased.

TEMPERANCE.—The Voice of Jan. 27 presents a table prepared from the Internal Revenue Reports for 1885 and 1886, which covers the production, consumption, and importation of distilled and malt liquors and wines for the years ending June 30, 1885, and June 30, 1886. This table shows the startling fact that 738,690,374 gallons of liquor were consumed in the United States last year, an average of about 12.13 gallons to each inhabitant and an increase of 51,892,739 gallons over the previous year's consumption. Our exports of spirits have fallen off 6,024,462 gallons. This is doubtless owing largely to decreased shipments of Bourbon and rye whiskeys for storage abroad to evade government taxes. A fact of interest in connection with our export trade for last year is that we have shipped—mostly from Boston—787,638 gallons of New England rum to African ports,—the contribution of Christian America to aid in the civilization of the Dark Continent. Last year we exported 2,017,861 gallons of distilled spirits to France, which will in due time, no doubt, return to us enhanced 200 to 300 per cent. price and labeled "pure, unadulterated French wine and brandy." We also shipped French wine into France and lager to Germany.

SMOKING ALCOHOL.—It is not generally known that alcohol is used in the manufacture of cigars, but it is a fact. The cigars that won the prize medal at the Centennial were sprinkled with New England rum. Port wine is used in some brands and the fatal alcohol in nearly, if not all.

The case is now plain. Every man who puts a cigar in his mouth gets the taste and some of the effects of alcohol. No doubt this is one of the reasons why it is so common for smokers to be so-called drunkards.

It is time the light of truth was let in upon the whole business. Many a man has smoked for years in utter ignorance of the fact that he was smoking alcohol as well as tobacco. And ministers and lay men have fallen from their beautiful positions as Christian Workers.

In addition to the facts stated above, it is a well known fact that smoking is injurious, by causing dizziness of the head, and in order to stoke which resort is often had to the intoxicating bowl; and the more so from the fact that habitual smokers, as a class, drink and one who indulges in smoking, although he may be a coffee, a teetotaler, or a temperance man, is in company with those who both smoke and drink and therefore in great danger of becoming a drunkard. So, in the very appearance of evil.—Beacon.

Extract From Marshall's Great Speech When He Gave Up Drinking. I would not exchange the physical sensations, the more sense of annual being, which belong to a man who totally refrains from all that can intoxicate or brain or derange his nervous structure, the elasticity with which he bounds from his couch in the morning, the sweet repose which he has at night, the feeling which he drinks in, through his clear eyes, the beauty and grandeur of surrounding nature; I say, sir, I would not exchange my conscious being as a strictly temperance man, the sense of renovated youth, the glad play with which I pursue the more arduous of my duties, the bound vivacity with which the life-blood courses its exulting way through every fiber of my frame, the communion which my healthful ear and eye behold with all the gorgeous universe of God, the splendors of the morning, the softness of the evening sky, the bloom of the beauty, the verdure of the earth, the music of the air, and of the waters, with all its grand variety, its noble associations of external nature, I would not exchange for the five avenues of sense, though I should point its slow finger at me as I appear in the morning, the morose and very eloquent of earthly misery, save my crime, meet my waking eye from day to day; not for the brightest and noblest wreath that ever encircles a statesman's brow; not if some angel commissioned by heaven or some demon sent fresh from hell to test the resisting strength of virtuous resolution, should tempt me back with all the wealth and all the honors which a world can bestow; not for all that time can give would I cast from this precious pledge of a liberated mind; this solemn pledge against temptation, and plunge again into the dangers and horrors, which once beset my path, to help me heaven, as I would spare beneath my very feet all the gifts the universe could offer and live and die as I am, poor and sinner.

It was once supposed that profanity could not be eradicated from the system, but the marvelous results produced by the use of Ayer's Sarsaparilla, discovered in 1839. The reason is, this medicine is the most powerful blood purifier ever discovered.

—The man succeeds who minds his own business, because of so little competition.

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THE REASONS WHY SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES OF LIME AND SODA, HAS BEEN UNIVERSALLY ACCEPTED BY THE MEDICAL PROFESSION AND UNANIMOUSLY PROCLAIMED AS THE PREPARATION MOST RATIONAL, PERFECT AND EFFICACIOUS, THAT UP TO THIS DAY HAS BEEN PRESENTED FOR THE CURE OF INCIPENT CONSUMPTION, CHRONIC COUGHS, BRONCHITIS, Colds, Affection of the Chest, Throat and Lungs, BECAUSE Its scientifically proportioned composition is not a secret and is based on scrupulously pure materials. BECAUSE Its appearance and pleasant taste (sweet as milk) facilitates its administration to the most delicate stomachs. BECAUSE Being so, to say, mechanically digested, those stomachs refractory to oily or greasy substances support and assimilate it. BECAUSE By the association of Hypophosphites, Pure Cod Liver Oil and Chemically Pure Glycerine, scientifically proportioned, its POWERFUL, STRENGTHENING AND FLESH GIVING PROPERTIES, MANIFEST THEMSELVES IN AN ADMIRABLE AND RAPID WAY IN CASES OF Rickets, Marasmus, Scrofula, Wasting Diseases of Children, Anaemia, Emaciation, GENERAL DEBILITY, RHEUMATISM AND SKIN DISEASES, BECAUSE By virtue of the immense advantages it offers over the best plain Cod Liver Oil or other similar preparations, as demonstrated by the experiments made in Hospitals and Foundling Asylums, and confirmed by thousands of Physicians, it is with the use of SCOTT'S EMULSION that therapeutical results are obtained in proportion to THREE TIMES LARGER THAN WITH THE PLAIN COD LIVER OIL. BECAUSE Being perfectly digested and assimilated, the patient can continue its use during the Summer without any inconvenience. BECAUSE Its use does not offer any of the great inconveniences and gastrical disturbances, intestinal irritation, and the repulsive taste, peculiar to the plain Cod Liver Oil.

