

Messenger and Visitor.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—EXCURSION TO PASTORS.—In the Association at Niagara, a brother during the course of the discussion on ministerial support, referred to an injustice done to pastors. They were asked to come to a field, under the offer of a certain salary, and spend a large amount of money in settling and securing what is necessary to do their work as pastor. In a year or two, the church resolves to give a smaller salary, and the pastor must accept it or leave the field and incur serious loss. In this way the underpinning of the beginning is broken, and an unjust pressure is brought upon him. We hope our churches will think of this.

—EXPRESSION OF SYMPATHY.—Rev. H. S. Morton, so long afflicted, sent a letter to the Western Association in Niagara, containing much golden advice. A resolution of sympathy was passed, and a collection amounting to nearly \$30.00 was taken, to make the sympathy expressed practical. Sympathy which is not practical, when its practical expression is needed, is not worthy of the name.

—REORGANIZATION.—The West Dalhousie church had been nearly dead, and had not been reported for many years. It has been re-organized, and was received into the Association at Niagara. This is due to the labors of Brother Blakey, of Springfield, who has added this to his already broad field. Are there no dying interests in other places which may be resurrected by similar care?

—MINISTERIAL SUPPORT.—At our Association at Niagara, a resolution was adopted expressing the opinion that the "line has come when the salaries of our pastors should not be less than \$600 and parsonage. We are glad that this subject, first presented to the readers of the MESSENGER AND VISITOR by Brother Coburn last winter, received attention at this large assembly. Our Presbyterian brethren have taken decided action on this matter, and resolved that \$750 and a parsonage, be the minimum salary of its ministers. At first it was thought a great venture; but the effort was made and success has crowned it. We assure our pastors as true and worthy as those of our Presbyterian brethren; neither do we believe our people are less able to give than others.

—INCIDENT.—An incident of Father Theobald's was told by a brother at the Association at Niagara. He had baptized the wife of an old discharged soldier at West Dalhousie. The old soldier was much angered and gave Father Theobald a piece of his mind. Father Theobald fixed his piercing eyes upon him and said: "I will baptize you the next time I come." And he did; and the brother became a pillar in the church. Those were men of great faith, who established the Baptist faith in our provinces. May the Lord help us to similar strong confidence.

—BAPTIST WORK IN CANADA.—In one of the letters to the Association, mention was made of differences in the church, from which it came, and as a result, that the work of God is neglected. How strange it is that professing Christians will allow personal grievances to hinder them from work for Christ. Is not this really resenting ill-feeling upon the work of Christ, and through it upon Christ Himself? Does not our Master say to each of these, "What is the action of thy brother to thee? follow thou me?" But is not the real reason, that brethren who differ have such feelings as destroy their interest in the work of Christ and love to Him?

—MISSION WORK IN CANADA.—The city of Worcester, Mass., is an illustration of what may be done by systematic work in city missions. From 1813, when the first Baptist church was organized, to 1873, little was attempted, and there was but a small growth. Even in 1880 there were but four churches. A new era of aggressive work began in 1881, when two new churches were added to the list. A city Mission Board has been appointed, and missions are being started in quite a number of places in the city. Houses have been built, or are under course of construction, and the outlook bespeaks the most rapid progress. If all our city churches unite in the work of city missions, like results would follow. We are glad there are movements in this direction in both Halifax and St. John.

—TAXES.—We cannot doubt but that reasonable self-denial would give enough means to carry on efficiently our denominational work. —Rev. C. C. Burgess.

This is true. Perhaps if all would give

up to the point where self-denial begins there would be sufficient contributed to meet the demands of our present operations. If this be so, then there must be very many who are not denying themselves at all, or at least, not up to the point of reasonable self-denial. Let each one ask, "Is it I?" How sad and lamentable for those for whom the dear Lord has sacrificed infinitely to sacrifice nothing for him! But let it be understood that the sacrifice for Christ, which is reasonable, is no small matter. If the sacrifice is made, however, it will bless the life unspeakably.

—MEMBERSHIP OF NOVA SCOTIA.—The following is the statistical statement of the Methodist Conference of N. S. for the past year:

On trial.....	639
Died, dropped, removed, expelled, 884	
Full members.....	11,779
Total membership.....	13,425
Increases.....	1,358
Baptisms—Infants.....	886
Adults.....	509
Total baptisms.....	1,494
Marriages.....	353
Burials.....	604

The net gain in membership has been 1,100.

The following amounts were raised for benevolent funds:

Children's funds.....	\$2,069 00
Contingent fund.....	654 26
Educational fund.....	590 51
Sunday S. aid fund.....	114 44
General conference fund.....	138 33
Superannuated fund.....	805 90
Missionary fund.....	11,505 73

The Wesleyan and Book concerns have been run at a loss of \$1,675.

These excellent institutions deserve a better support than they receive. Our Methodist brethren, who are in most things so wide awake, need to show more push in reference to these vital interests.

—COMMUNICATION FROM CANADA.—Some time since we published the decision arrived at by a Council of our most respected and prudent brethren concerning certain difficulties in connection with the Canso Church. A reply was received, signed by certain brethren of the church. We advised the church, through their pastor, to call a mutual Council, and we would publish its decision, and commend them for dealing with the case in this way. They press, however, to have their reply appear. While we cannot too strongly deprecate the practice of spreading abroad differences in churches, as outside has appeared, it seems as though the other must. We still urge the calling of a mutual council. If either party decline, let it be understood that the members of it find separate investigation of the ground of trouble.

—THE UNION BAPTIST MINISTERIAL CONVENTION.—met on Monday morning in the Mission Rooms. In the absence of the president, Rev. J. T. Parsons, Elder Capp was called to the chair. The reports from the churches were very cheering, indeed; one was added by baptism to German St. church, three to the Carleton F. B. church, and one by experience to the Coburg street church. Rev. G. A. Hartley closed Sunday, his 25th year of unbroken pastorate of the Carleton F. B. church. Never before did Mr. H. occupy a warmer place in the affections of his people nor a stronger place in the confidence of the public than he does today. The Carleton church has done herself great credit by granting their pastor an extended vacation, and donating him \$75 to defray his expenses, and continue his salary in the meantime as well. Rev. J. T. Parsons has also been put on the sunny side by a donation of over \$50, and a month's vacation.

Rev. J. W. Swafeld read a well thought out paper—subject, "The Resurrection of the Just and the Unjust." The writer took the ground that the doctrine of two resurrections is taught in the Word of God; one resurrection of the just—antidating the other—the resurrection of the unjust, by at least one thousand years. Rev. G. A. Hartley, F. B., and W. J. Stewart, supporting this conclusion by some very strong arguments. Revs. G. O. Gales and J. A. Gordon dissenting and offered many objections. At a future conference a paper will be read by one of these brethren setting forth these objections more fully. The discussion was conducted in a most animated and brotherly spirit.

—TRAVEL MESSAGES.—Through the kindness of the Rev. I. C. Archibald we have received a copy of the "Report of the Canadian Baptist Toluca Mission." It contains a life of the Rev. A. V. Timpany who died in February last. Throughout the whole report there runs a tone of sadness which witnesses to the esteem in which he was held by the mission.

In the hasty review which we have been able to make we were struck by the spirit of calm determination in regard to future work which characterizes most of the letters.

In the Bimilipatan letter the Rev. I. C. Archibald says: "In every Christian family there is a box for the Lord's money."

All have agreed to place in it one-tenth their income. In the opening sentences of the Rev. R. Hutchinson's report, he touches on subject upon which we have thought ourselves with reports of church work at home, we quote from it—

There is no harder task than that of writing a faithful—of mission work. The early tendency of the new man to neglect little things, to see objects out to the true perspective—to weigh with western balances, things to the missionary long and anxiously. Even when this tendency appears a strong current of temptation sets in the same direction. Fearful on the one hand of distorting—on the other to do justice to his subject, the practical missionary can do no better than to seek help from above and plunge in medias res.

The total membership of all the churches in 1,870—the net increase 153. The total membership of our own three churches (Chillicothe, 57; Bimilipatan, 48; Robb Hill, 1).

—We were glad to greet Brother J. Saunders at Niagara, who is slowly recovering from his severe illness. He hopes soon to be about his much loved work.

—FOREIGN POPULATION OF U. S.—The Committee on "Work among Foreign Populations" submitted a very able report at the anniversary meetings, Ashbury Park. The following statement is given:

Of the entire white population of the United States in 1880, nearly one-half was foreign born or of foreign parentage. The proportion appears in the following figures: Total white population..... 43,462,976 Foreign born..... 6,678,943 Of native fathers and foreign mothers..... 573,434 Of native mothers and foreign fathers..... 1,387,664 Both parents foreign born..... 13,011,646

Total foreign born & of foreign parentage 21,602,687

The present population of the United States is not far from 56,000,000. Of this number, at least 8,000,000 are colored. Of the remaining 50,000,000, fully one-half, probably a little more than one-half, are foreign born or of foreign parentage.

This fact, ominous as it is, is less ominous than it first appears, for it signifies a growing disposition to gravitate toward the great cities. In proof of this fact it appears that the proportion of those who are of foreign birth or foreign parentage in Cincinnati is over three-fifths of the entire population of the city; in Chicago, it is over seven-eighths; in Boston, it is over seven-tenths; in New York, it is nearly seven-tenths; and in Chicago, it is over nine-tenths. To put the proportion in decimal form: In Cincinnati, it is .63 per cent; in Cleveland, 63 per cent; in Boston, 70 per cent; in New York, 88 per cent; and in Chicago, 91 per cent. Two-fifths of the population of New York, Chicago, Milwaukee, Detroit and San Francisco; one-third of the population of Jersey City, Buffalo and Cleveland; and nearly one-third of the population of Boston, Brooklyn, Newark, Philadelphia, Cincinnati and St. Louis, were born in foreign lands.

The gravity of the situation in this way forced upon the American people is stated thus:

It has been well said that "assimilation works both ways." The strongest element in the nation will dominate. Americans must assimilate foreigners, or foreigners will assimilate Americans. The process may be one of degradation instead of elevation. Our distinctive American institutions are in imminent danger of being swamped by the tide of an American life constantly pouring into the country. Already the question, "What shall we do with our foreign populations?" is being superseded by the question, "What will our foreign populations do with us?" The American church must answer this question; for a careful observation warrants the conviction that not only our command is equal to the gigantic task of saving the nation from sinking under this modern migration of peoples, save the force of Christianity.

—MEMBERSHIP OF N. B. AND P. E. I.—There has been a gain of 1,109 in the membership of the Methodist Conference of N. B. and P. E. I. The total membership is 10,016.

—GOOD EXAMPLE.—Speaking of one of our newly formed mission churches, the pastor said, "Those who are added to our church as a matter of course." Why is it that converts in all our churches do not go to work as a matter of course? Is not the work for Christ the first and strongest impulse of the new life? Is not this the reason of the difference? This little church newly gathered are all at work; therefore those who are added follow their example. In many churches, on the other hand, the old members are not active. The result is that those who are added are stamped with their listlessness and worldliness. Older brethren in the church, do not the principle that you have the making or the making of the usefulness of the young converts that come to you, afford a motive why your lives should be more pure and earnest? Think of it, each one.

Just arrived, 10 sets Pansy's Primary Library, No. 1 and 2; 5 sets 60 Volume Library; 150 vols. Young Folk's Library; 1000 Penny Biographies. Catalogue of all the above sent free by Baptist Book and Tract Society, Halifax.

Personal Recollections of Hymnists.

BY REV. THEODORE L. OULTER.

I have just been looking over with great delight my brother Samuel W. Duffield's fascinating volume on "English Hymns." It surpasses all its predecessors in that line, for richness of facts, and freshness of treatment. The book sets me upon recalling some personal acquaintance I have had with several persons who have enriched our hymnology.

The most popular of American hymns was produced by the king of American Hymnists, Dr. Ray Palmer. While he "My faith looks up to Thee" has been sung around the globe, yet as a poetic composition I have always preferred the hymn commencing with "Jesus, these eyes have never seen." The beloved veteran still abides among us at almost fourscore; (he was born at Little Compton, Rhode Island, and not in Vermont, as Mr. Duffield has it, on Nov. 12, 1808;) and a lovelier spirit than his is not to be found this side of heaven. Like Dr. Horatio Bonar, he has always been greater as a psalmist, than as a preacher.

When a Schoolboy, at Mendham, N. J., I was very intimate with a bright lad of that village, named Aaron Roberts Wolfe. He was the son of a merchant in the village, and a pupil in the then famous "Hill Top School." He was more fond of poetry, and I never dreamt that I should ever give out any of his hymns for the pulpit. He lives in modest retirement at Montclair, N. J., in poor health; but the eight contributions which he has made to our service of sacred song, only make me wish that he had composed ten times as many. His two most popular pieces are "Complete in Thee, no work of mine," and "A parting hymn we sing," which was prepared for sacramental seasons. Brother Duffield says that Mr. Wolfe—who is a Presbyterian minister, but has devoted his life to teaching, and not to a pastorate—has published only seven hymns. But he strangely overlooks another entitled "Afterwards," and which to my mind is the sweetest of all my friend Wolfe's productions. It begins with the line "I bless Thee, Lord, for crowns sent," and is the 74th hymn in Dr. Robinson's Spiritual Songs. I wish that some one would compose a tune for this tender heart-hymn, and thus set it abroad through our devotional meetings. They are always suffering hearts in our prayer meetings; and they would welcome a piece which breathes the spirit of deepest resignation.

BY THE REV. R. S. PARDDINOTON.

In July, 1872, I attended a splendid public dinner, given at the Fishmongers' Hall, in London. Dr. Bellows introduced me to a handsome old gentleman of eighty, with the words "This is my friend Sir John Bowring." You may be sure that I was only too glad to take the hand which had written that grand hymn which always stirs us like the sound of a trumpet—"In the Cross of Christ I glory." Sir John was a remarkable linguist, a Member of Parliament, the Governor of Hong Kong, and a great favorite in the best Christian circles of London. He composed a whole volume of religious lyrics; but will be remembered by coming generations chiefly as the author of that superb hymn on the Cross of Christ, and the missionary by his "Watchman, tell us of the night." Like Mrs. Sarah Flower Adams, who wrote "Nearer, my God, to Thee," Sir John was a Unitarian by profession—although he kept his peculiar theology out of his glorious hymns. About four months after I saw him, he passed away to his rest, and on his monument is carved the first line of his immortal lyric to the praise of his and our Redeemer. Bowring and Dr. Channing, Fenelon and Faber, are all good illustrations of the truth that the theology of a man's heart is often superior to the theology of his head.

During the first visit which I made to England (in 1842) I was as keen on the scent for literary lions, as the average youth just out of College. While staying at Sheffield, I was delighted to find myself a near neighbor to dear old James Montgomery. I saw him often; my host, ex-Mayor Vickers, had once been his pupil. Montgomery was born close by the birthplace of Robert Burns, but spent his active life in Sheffield as teacher, editor, and poet. He was a bachelor, short in stature, fresh in complexion, with a snow-white head, and he wore a most remarkable high white cravat, with an amplitude of ruffled shirt-cuffs. The old man talked with me about America with great enthusiasm, but he never visited the country in which his name is a household word. Although the poet's father was a Moravian minister, yet he belonged to St. George's Episcopal Church in Sheffield, and I used to love to look at the modest veteran as he stood up reading his prayer-book, and I said to myself "There is the man who wrote that exquisite verse—

"Here in the body pent,
Absent from Thee I roam,
Yet nightly pick my moving tent,
A day's march nearer home."

Among the living hymnists of Great Britain, Dr. Horatio Bonar is, by all odds, the most celebrated. He still preaches in his native city of Edinburgh, at the ripe old age of seventy-eight. His discourses are orthodox, but rather dry, and I do not wonder that my friend M—once said to him, "Dr. Bonar, why don't you put more of your hymns into your sermons?" In person he is short and rather stout, with a few dark eyes and deep impressive voice. I saw him very little of him in Edinburgh; he has not the sweet misanthropic of manner which make his brother Dr. Andrew A. Bonar, so attractive and lovable. When, during my address to the Free General Assembly, I playfully said "My congregation in Brooklyn constantly do what Brother Bonar's congregation never do—they sing his beautiful hymns." The Assembly burst into a roar. Bonar belonged then to the stiffest sticklers for "David's Psalm," but since then, his people have introduced, very wisely, modern hymns into their worship. I hope that they have the good taste to sing often their pastor's masterpiece "I heard the voice of Jesus say"; and at their funeral services they can have no sweeter song of comfort than "Beyond the smiling and the weeping, I shall be soon."

Two widely popular hymns were composed within a few rods of this church. One of them, "I need Thee every hour," is the production of a Baptist lady, Mrs. Anne S. Hawke, who still resides in Brooklyn. Brother Duffield singularly omits all reference to her admirable hymn, which is really one of the best for practical purposes yet produced in this country. The other hymn is that famous Sunday School favorite which has more popularity than poetic merit, "Shall we gather at the river?" Mr. Lowry the author was my near neighbor when he had charge of the Hanson Place Baptist church. He is now sixty years old, a slender, genial man, and he has successfully launched his ark on the same hymnologic flood which has carried P. P. Bliss and Mrs. Fanny Crosby Vanalsteyne over all the Sunday Schools, prayer-meetings and religious conventions on this continent. The spirit of his hymns is cheerful and intensely evangelical. But while our country has given birth to thousands upon thousands both of hymns and religious rhymes, it were well to weigh them rather than count them.—Evangelist.

BY THE REV. R. S. PARDDINOTON.

Mirthfulness is not joy. Neither is exhilaration of spirit. The man of sound physical health, who can eat and digest well, whose blood is equalized in its circulation, whose mental powers are well equipped, whose business is in prosperous condition, is often jubilant, but that is not joy. The man of cultivated tastes, of wide reading, whose love of beauty and grandeur and order are well developed, experiences admiration when he comes into the presence of anything beautiful or sublime in nature or in art. I have known persons to grow ecstatic over a flower garden, a crazy quilt, or a spring outfit. Call you that this pleasure-loving world much joy comes from those susceptibilities of love and order and skill and beauty which belong to us as men and women, and the gratification of them within sanctified limits is perfectly innocent and helpful.

Religious Joy.

BY THE REV. R. S. PARDDINOTON.

Superstition, unbelief, and rejection of God make men melancholy and gloomy. Christianity produces joy. Its spirit is radically and universally one of joy. In this matter it works among the cultured and uncultured alike. Paul had a wonderful experience in the Philippian jail. Wesley's experience in Aldergate Street on the night of his conversion to God was remarkable. It has become historic. Bishop Taylor, in a recent letter, speaking of some converts in Africa, said: "They shouted when converted, shouted on the way home, and shouted after they got home."

The remark was made once: "Have I not seen professing Christians downcast and gloomy?" It appeared so. That, however, is not always gloom which appears so. There may be profound seriousness and deep solemnity of spirit where there is not a particle of gloom. Walsingham voluntarily retired from court life into the privacy of his rural home. His friends went down and chided him with being gloomy. He replied: "No, I am not gloomy; I am serious. God in heaven, angels in glory, the lost in hell, are all serious."

Some good people have diseased bodies, who have, as Robertson expressed it, "a house in which physical derangement darkens the window of the soul, days in

which shattered nerves make life simply endurance." Our bodies have wonderful influence over our spirits. Few can say with the dear old saint of God, "I am enjoying very poor health." Thomas Carlyle was exceedingly cynical, and had very little sympathy with an experimental Christianity. He wrote many excellent and commendable things. He once wrote, "Christianity is the religion of sorrow." To put it as mildly as possible we say, "That it is not true. Jesus was 'a man of sorrows and acquainted with grief.' But when His life's mission was achieved He exchanged his sorrow for triumph. His pain was changed into joy. He endured the pain for the joy set before Him." My agate friend do not misrepresent Christianity by living a smileless, joyless life. Do not for a moment think that black is the color of the streets, and the sky and the thrones and mansions of heaven. I have heard of a little child that was found in the parlor alone trying to pick up something from the carpet, and when asked, "Birdie what are you doing?" replied, "It was trying to pick up the sunshine." That is my friend, go through life, into its parlors and kitchens, and nurseries and stores and offices, trying to pick up the sunshine.

One feels better to march to a wedding than to a funeral. The park is preferable to the cemetery as a pleasure resort. I would rather dip my pen in the lovely hues of heaven to paint a picture of life than to dip it in ink. The joy of the Lord is a wonderful helper. Luther said he never could have led off in the Reformation had he not had the joy of the Lord. Where others saw sinking sands he saw granite. When they cried "defeat" he shouted "victory." Be joyous, then. Let no sepulchral tones come to your voice; have no frowns in your greetings. Let there be nothing cynical in your utterances. Get religion enough to make you happy. Live as though something higher than this world had to do with your life.

This, That, and The Other.

BY THE REV. R. S. PARDDINOTON.

—Rev. G. F. Currie has baptized 14 Telugu at Tuni, India, of late.

—Missionary Diaz (Baptist) writes that about 2,000 converts are waiting for an opportunity to elude the priests and be baptized by night at Havana, Cuba and vicinity.

—The United Presbyterian Church of Scotland has increased its membership by 1,265, the total being 181,146, but its annual income has decreased by about \$112,000.

—At the present time, how easy and pleasant it is to pick up a Baptist Teacher, and after a short personal of the lesson, appear before your class and propound the questions prepared by learned and able minds.—Ez.

—The students of the Missionary Association of the Scotch Universities of Edinburgh, St. Andrew's and Glasgow, and Aberdeen have decided to begin and support a mission to the heathen. They have selected the native State of Sikkim, in North-eastern India, on the borders of Tibet.

—More than 700 men have passed through Spurgeon's College of whom 475 are known to be engaged in pastoral work.

—The census of 1881 showed that there were in Ireland 3,951,888 Roman Catholics, 635,670 Episcopalians, 485,303 Presbyterians, 47,669 Methodists.

—Baptist growth has been at least numerously encouraging in recent decades. In 1850 we numbered 690,000 souls; in 1870, 1,400,000; in 1880, 2,300,000; in 1883, 2,474,771, and now, 3,135,127.

—Perhaps no better indication of the thrifty habits of the peasantry of France can be given than that which was disclosed by the new loan of £20,000,000 sterling by the French treasury on May 12. The French Government asked but for £20,000,000 at 3 per cent, and the applications made by the peasantry and tradesmen amounted to £400,000. Perhaps in no other country in the world could such results have been shown.

—Liverpool is to show her regard for the late Hugh Stowell Brown by raising a public memorial in his honor. The meetings were held on the 1st inst., one in the afternoon, and another at night for working men, both presided over by the mayor, Sir David Radcliffe. It has not yet been decided what form the memorial will take, but several speakers expressed their desire that at least a part of the funds should be devoted to a statue. The results of Mr. Brown's life-work were summed up by Mr. Clark Aspinall, the corner of Liverpool, when he declared that it "had left its impress upon all ages and all ranks, and on the health, strength, and spiritual life of our city and our country." As an illustration of the confidence reposed in Mr. Brown by the working folk of Liverpool it may be mentioned that many years ago he inaugurated a bank for their savings, which was popularly known as "Stowell Brown's bank," and during its existence it received in small sums, no less than £50,000.

Whitman, had Edward Whitman, having been expelled from the church for over eighteen months, and being faithfully admonished still to comply with the yield to the law of the Gospel, decided that they be expelled from the church. This motion was passed unanimously. The church claims the right to do its work in its own way, and still declares to be expelled from its membership.

3rd.—The present difficulties have not arisen from Mr. Scott's "arbitrary manner" or "rashness of expression" in dealing with members of the church. Mr. Scott's manner has been the very contrary. We have seen Mr. Scott quietly and patiently submit to shameful abuse in the house of God, from some of the witnesses who testified in confirmation of Mr. Whitman's statements before this council. Indeed, had he not possessed a great portion of the spirit of his Master he could not have endured it. "Blessed are the meek." We trace all that has disturbed our peace and harmony to the arbitrary manner of oversteering the spirit of Mr. Whitman and family. But they cannot justify their conduct by trying to throw the blame either on the church or pastor. Mr. Scott placed no members under discipline except by the direction of the church. This the church is prepared to prove. But he, or any member, can bring a charge against another when it is a walking disorderly or living in open sin; nor has he or the church prevented such from attending business meetings.

4th.—Mr. Scott has not been in the habit of inviting those not members to attend our business meetings. All our church business meetings have been strictly private. But we are largely supported by adherents, and as we are building a new church, we found it advisable to ask not only supporters but the Baptist Society as well, to our quarterly financial meeting, not only because of the greater interest it gave the people but because it led them to be more liberal.

5th.—The council objects to members absenting themselves from church, yet it seeks to justify, in this course, those who were expelled from the Canoe church. This is not consistent. The term used by the council, "under the circumstances," is very vague. We believe the real reason those members absented themselves from the services of the church lies in their own arbitrary spirit. They seemed determined to govern the Baptist church regardless of the fact that they were only a small minority in the body. Failing to get their own way they withdrew in August 1884, and ever since have been trying to cause dissension in the church.

6th.—The advice given in regard to receiving ministers from other denominations may be all right and needful in some cases, but is uncalled for here. Mr. Scott came to us as a member in good standing in the Baptist church, and as a licentiate. Notwithstanding all the hindrances put in his way here, he has proved himself "a workman that needeth not to be ashamed."

7th.—The Council finds fault with us for not asking him to resign the pastorate of this church. This we will not do. No council can shake our confidence in him whose daily life, walk, and conversation has been "becoming Godliness" ever since the time of his settlement amongst us. His labors have been greatly blessed and acknowledged by the Great Head of the church, not only in the strengthening of believers and the reclaiming of those who had wandered, but in the conversion of sinners, and in addition to the church by baptism. In proof we have only to look back. Scarcely three years ago we had six or seven taking part in our prayer and conference meetings. Now we have large numbers in attendance at both services, of members rich in experience. We are also equally engaged in the building of a new church which will be quite an addition to Canoe and a credit to the Baptist denomination. We believe we have the right man and are determined to keep our pastor.

(Signed) DEACON HANES H. KIRLEY, DEACON DAVID HARRIS, E. K. GOODWIN, BENJAMIN J. FRASER, JAMES LUMBER, A. COMBOR, ASA G. NICKERSON, Canoe, June 29th, 1886.

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Moser River, 1 00; Miss Mattie Moser, ditto, 2 00; Moser River, 2 00; Harrison Cove, 5 00; Quaddy, 1 00; Salmon River, 5 00; ditto, 7 00; Jeddoe East, 3 50; Jeddoe West, 4 00; North Baptist Church, Halifax, 7 50; East Point, ditto, 8 00; W. C. Edfield, Wolfville, 4 00; col. at Bridgetown and Centerville, 5 55; Newcastle, N. B., 2 50; Derby, 1 02; J. H. Phinney, Newcastle, 1 00; col. Whitneyville, N. B., 1 17; Little South West, Mir, 4 50; Whitneyville, 1 50; Jos. Amos, Derby, 1 00; Mrs. Jos. Amos and daughter, 7 50; Miss McNeill, ditto, 1 00; Malcom Amos, ditto, 2 00; T. C. Newman, Esq., ditto, 1 00; col. ditto, 1 03; Jared Toser, Esq., North West, 2 00; J. F. Muller, North West, 1 00; col. ditto, 7 00; Jos. Somers, L. S. West, 1 40; R. P. Whitney, Whitneyville, 2 00; col. Flatlands, 1 33; Moor's Settlement, 3 00; ditto, 9 50; Upenalquich, 6 00; Moor's Settlement, 2 70; Metapedia, 1 00; Dea. Hanscomb, Flatlands, 2 00; Jacob Steeves, ditto, 1 00; Capt. Tevetor, Campbellton, 1 00; Capt. Laidlaw, ditto, 1 00; Jas. Mowat, ditto, 1 00; W. H. Parker, ditto, 1 00; J. Priddy, Jaquet River, 1 00; col. Jaquet River, 1 58; Beladon River, 6 00.

When to become a Christian.

"Mother," a little child once said—"mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?" "Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be." The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed into her mother's lap, and put her arms around her neck. The mother asked again: "How old will you have to be before you do what I want you to do?" Then the child whispered, half guessing what her mother meant, "I can now, without growing any older." Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the one who says, 'Let the little ones come unto me.' Don't you want to begin now?" The child whispered, "Yes." Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one who wanted to be his.—Standard.

Religious Intelligence.

NEWS FROM THE CHURCHES.

New GERRARD, N. S.—Ten have been added to this church, during the year, eight of them by baptism, all from the S. School. The Messenger and Visitor is winning a large place in the regard of the people, and is increasing its circulation steadily.

CHERRY, N. S.—I am glad to be able to report a continued interest in the Lord's work in this place. We have seen quite a number of conversions—and visited the baptismal waters once since my last. Five more professed believers in Christ followed him in baptism. Others are inquiring as to duty in this respect, and will, no doubt, obey the plain command of our Lord. J. F. KEMPTON.

NORTH SYDNEY.—We are still enjoying evidence of the presence of the Holy Spirit with saving power. Last Sabbath I baptized three and welcomed four into the church. J. W. BAXTER.

June 24th. W. M. A. SOUDET.—An interesting meeting of the W. M. A. Society was held at Nitouax, N. S., during the sitting of the Western Association, on Monday, June 21st. Mrs. J. Clark, president of the Nitouax Society, presided. After singing and reading of scriptures, Mr. C. Skinner and Mrs. J. Moore engaged in prayer. An address of welcome on behalf of the two circles in connection with the Nitouax Church was read by the president, Miss E. Parker. County Secretary, read reports from 12 Societies. An interesting paper, written by Miss E. Jackson, was read by Mrs. J. W. Jackson, the subject being "Some answers for not attending the circle." Mrs. H. Bessie gave a short account of the work among the Trolongs. Mrs. J. T. Hines read a letter from Miss Wright. A collection was taken up amounting to \$4.00. The meeting was closed by singing the doxology. Mrs. J. T. Eaton presiding at the benediction.

AMHERST.—Five were received at a special conference on the 19th and were baptized on the 20th. Also one by letter. A beloved young brother, Walter B. Black, has been licensed by the church, and has just left for his first field, in Bailey, N. B. D. A. S.

St. MARTIN.—The gracious revival is still in healthful progress. 35 happy converts were baptized yesterday by the pastor, Rev. Dr. Bill, and his son, Rev. I. E. Bill, Jr. The evangelist preached a powerful sermon to a very large and deeply interested congregation, intending to leave for Halifax this morning. He carries with him the earnest prayers and best wishes of those to whom he has addressed, with so much earnestness and power, the messages of life eternal. The revival services will go forward every evening this week, the pastor having the valuable assistance of his son and his family of Christian workers. Dr. Hopper was present yesterday, 21st, and rendered valuable service. It was a day of mighty power. Let all Christians continue to pray for the continuance of this blessed work of grace.

On Friday evening a very large congregation was addressed by a lad, son of Rev. I. E. Bill, Jr.; over whose head had passed fourteen summers, from the passage "I am the bread of life" (John 6, 35). The arrangement and delivery of the discourse would have done credit to a theological student of full age. At the close of his discourse, his sister, Isabella Bill, sang with charming expression, "O! every one that thirsteth, let him come to the water for life." On Sunday 27th was a high day for St. Martin's. In the morning a large congregation was addressed again by the pastor's son from the passage, "Thou therefore endure hardness, as a good soldier of Jesus Christ." Sermon especially appropriate and impressive. In the afternoon the Sabbath School, St. Martin's West, was reorganized by William Vaughan, Esq., at

2 p. m., in the new Baptist church. At the close of the school, a Gospel service of great interest was conducted by the pastor and his son. The new house was filled to overflowing. Many rejoiced greatly that a house so beautiful and commodious, was opened for the worship of God in that section of the village; and that they were called together by the ringing of a bell of excellent tone, kindly presented by Captain Masters. At the close of the service, the rite of Christian baptism was administered to three candidates by the pastor, in the presence of a crowd of attentive spectators. In the evening the church proper was filled with a large assemblage to listen to the boy preacher. He selected for his text, "As ye go preach," Matt., 10: 7. The address was intended especially for young converts. The discourse was highly appropriate and seemed far in advance of one so young. The people listened with breathless interest, wondering at this new manifestation of God's power and grace. It was something quite out of the ordinary course to see the representatives of three generations of the same family, bearing the same name, on the one gospel platform, engaged in the same great work of winning souls to Christ. I. E. BILL, pastor.

PETRODIAK.—Bro. G. R. White, a member of the senior class of Acadia College, is spending his vacation with the Baptist church at this place. His preaching and pastoral work are highly appreciated by the people. We trust that good results will follow his labors. J. W. BAXTER.

June 28. CHARLESTON, N. B.—Our services are well attended and we have every reason to be thankful to God for continued blessing. Our meeting house is up and boarded in and work upon it progressing favorably. Our hearts have been cheered with kind words and donations from two friends in Wolfville, N. S. We thank these friends heartily, and the more so because their gifts were unolicited.

GERMAIN ST.—One was baptized by the pastor at the close of the evening services of June 20. The Carlton and Victoria Co's. Quarterly Meeting holds its next Session with the South Richmond Baptist church, on Friday, June 30th, at 7 o'clock, p. m. Quarterly Sermon by Rev. J. C. Blackney, Alternating, Rev. A. H. Hayward.

WOODSTOCK, June 26, 1886. W. F. PARKER, Sec'y.

Brother M. W. Brown desires gratefully to acknowledge the kindness of his people in N. Germany, expressed in donations to the amount of \$125 besides other marks of good will.

Rev. A. W. BARR, having removed from Mahone Bay to Port Medway, N. S., desires all his correspondents to address him at this latter place.

Rev. P. M. McLEOD.—We are glad to learn that Mr. McLeod, now in Andover, N. C., is well and prosperous. Eight persons have recently been received into his church, and the ordinance of baptism has been administered two Sundays of late.

Rev. F. M. YOUNG.—On the close of Brother Young's 4 year's pastorate of the Antigonish Baptist church, he was presented with an address expressive of the church's regard for him, and his sorrow in parting with him. Bro. Young preached his farewell sermon on the 13th inst., and will assume the pastorate of the Dorchester church about the first of July.

Denominational Meetings. ASSOCIATIONS. Prince Edward Island, West River, July 3. Preacher, Rev. E. Whitman. Alternating, Rev. E. N. Archibald. Letter, Dea. Arthur Simpson.

Eastern N. E., Hillsboro, July 17, 2 p. m. Preacher, Rev. W. J. Swainfield. Alternating, Rev. I. J. Skinner. Letter, Rev. Geo. Sealey.

Eastern N. S., Parraloro, September 10, 10 a. m. Preacher, Rev. F. M. Young. Alternating, Rev. J. Miles. Letter, Rev. E. P. Calwell.

CONVENTION. Brasels St., St. John, Saturday, August 21, at 10 a. m. Preacher, Rev. T. A. Higgins. Alternating, Rev. E. B. Kempson.

Conventions Funds Received.

Table with 2 columns: Name and Amount. Includes Howard Bazar, Wolfville, for H.M. \$ 4 00; Mrs. H. H. Reid, Avonport, " 1 00; Brasels St. Church, " 25 00; St. John's Church, " 25 00; Rev. F. F. Foster, " 30 00; Moser River Church, " 41 25; Chas. Skinner, Brookville, King's, " 5 00; Bridgetown, " 55 45; J. P. Macdonald, Queen's, " 5 00; R. B. Hendry, " 1 00; First English, N. B., " 18 25; Rev. W. B. Robinson, " 10 00; Canning, " 10 00; W. A. Cameron, Yarmouth, part sub., " 3 00; Carlisle, Yarmouth, " 5 00; Annie Terry and Agnes Raymond, " 5 00; Louis Jones, " 5 00; North Church, Halifax, local, " 55 33; Miss D. Young, Lodge, N. B., " 1 00; Miss S. M. McClinton, " 1 00; Dea. J. S. McDonald and wife, Bel- fast, P. E., " 10 00; Louis Jones, " 5 00; Point de Bate, N. B., " 4 25; Port Elgin, " 3 75; From Western N. S. Association, " 415 65; From F. M. Board, sent direct, " 772 78; Total, " \$1475 41; Yarmouth, June 26. G. E. DAY.

Literary Notes.

Theodore Roosevelt and Henry Cabot Lodge have written two papers on "Cross-Country Riding in America," which will appear in the July Century, with numerous illustrations. An interesting illustration of this number is "A Day's Survey with William Morris," by Ramon Lazarus. Mr. Morris's socialistic views regarding capital and labor are fully explained in a letter from him, and the subject is continued by a Western manufacturer, Mr. E. L. Day, and by a New York writer, Mr. Theodore L. De Viance. Mr. De Viance points out some of the difficulties in the way of cooperation.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, possesses the remedial power of these two valuable specifics in their fullest degree. It is prepared in a palatable form, easily tolerated by the stomach, and for delicate, sickly children Emulsion, Consumption and all improved, when the condition of the blood is unequalled by any other remedy.

Marriages.

BRIDGE-KIRK.—At the residence of the bride's father, on the 24th inst., by Rev. W. T. Corey, John A. Ritchie, of the Mansard House, Peteticodac, and Ada, youngest daughter of Owen Keith, Esq., of Havelock, K. C.

DONALD-POD.—At the residence of the bride's father, June 16th 1886, by the Rev. Wm. M. Edwards, Mr. James Donald, of the Parish of Blissfield, County of Northumberland, N. B., and Miss Anna M. Pond, of the Parish of Ludlow, same county.

LYALL-NORWOOD.—On the 9th inst., at the Presbyterian Church, Wandsworth, London, by the Rev. J. Cunningham, assisted by the Rev. W. S. Ferguson, Alexander Lyall, M. B. C. M., of the English Presbyterian Mission, Swatow, China, to Amelia Sophia Augusta, eldest daughter of Charles Norwood, Berwick, Cornwallis, Nova Scotia.

LAWRENCE-PARKER.—At Lawrencetown, by the Rev. R. D. Porter, A. M., June 18, 1886, Mr. George H. Lawrence, of Acadia Mines, Col. Co., and Miss Susie S. Parker, youngest daughter of the late Obadiah Parker, of Lunenburg.

TREMPY-HOMER.—On the 26th of June, at the residence of the bride's parents, Yarmouth, by the Rev. Gen. A. Adams, Thomas C. Trempy, of New Haven, Conn., to Betsy C. Homer, daughter of Andrew Homer, of Yarmouth, N. S.

Deaths.

MCGRATH.—At Dufferin Mines, Halifax County, N. S., on the 7th inst., Alexander McGrath, aged 27 years. Mr. McGrath was injured by falling in the shaft of the mine last March, and has lingered until the present time. A Christian, he bore his sufferings resignedly, and with universal esteem in which he was held, contributed to make the funeral one of the largest ever seen in that part of the country. He leaves a wife and one child.

REED.—At Black Rock, Tobique, the 4th inst., Elizabeth, beloved wife of Allen Reed, of the 68th inst. Our dear sister became a disciple of Jesus in her youthful days and was baptized by Elder Samuel Robertson of sacred memory. She was a member of Arthurette Baptist church since her organization in 1875, and in her death the church loses a faithful member. She leaves a husband, three sons, seven daughters and many grand children to mourn their loss.

KNOWLTON.—At Plaster Rock, Tobique, the 17th inst., of consumption, Clarissa A. Knowlton, aged 18 years. Our dear young sister was baptized in Dec. 1884, and united with the Arthurette Baptist church. She adorned her profession by a well-ordered life, and in her last sickness was fully resigned to the will of God. C. H.

MIRIAM.—At Brookly St., Kings Co., N. S., June 6th, of congestion of the lungs, James Fitch, youngest son of David and Louisa Miriam, aged 4 years and 5 months.

ETANA.—Two dear little daughters of Captain Martin Evans, of Chester, were lately laid in the tomb. Both were young; the latter and eldest being only eight years of age. But she seemed to comprehend clearly the nature of sin and the blessedness of trust in Christ as her Saviour therefrom. She steadily maintained her willingness to die, and her assurance that Christ would see us with her. "Suffer little children" etc. J. F. KEMPTON.

PULIZER.—Mrs William Pulitzer, of Marriott's Cove, has just passed on to rest. She died on the 22nd inst., aged 51 years. A large family and many friends are left to weep and rejoice at her decease. They weep the loss of a faithful wife, mother, etc., and rejoice that she is at rest with her Saviour. Sister Pulitzer had no fear. To die was gain. Her faith in Christ was unwavering; her joy unexpressed. J. F. KEMPTON.

GRANT.—At Arthurette, Victoria county, the 5th inst., Mr. William Grant, aged 76 years. The deceased was a member of the F. C. Baptist church of Arthurette. He leaves a wife, two sons and five daughters to mourn their loss.

(Religious Intelligence please copy.) KILBURN.—At Kilburn Station, the 14th inst., Mary Jane, wife of William Kilburn, aged 69 years. Although dead she yet speaketh; and will still live in the memory of many who have been encouraged by her loving words and ready hand. Her Lord and Saviour was very precious to her during her severe sufferings. J. F. KEMPTON.

CONLEY.—At New Ross, N. S., May 21st, of consumption, Amanda L. Conley, wife of Deacon Anselm Conley, in the 34th year of her age, and daughter of Henry Webber, of New Germany. Our sister professed religion when very young and was baptized by Rev. W. H. B. She was called to endure such suffering, but she bore it trusting in Jesus. She leaves a husband and two little girls in the care of an aged grandmother. "May God comfort those who are afflicted by her death."

HAY.—At New Hampshire, on the 1st of May, after six days severe suffering, from illness received while lecturing in a circuit of logs, James Hawke, aged 27 years, of Clipperton, Queen's County, N. E., son of Joshua Hawke. His lifeless remains were brought home to his grief stricken parents and buried at the Bang on the 5th of May. The solemn occasion was improved by the writer. F. S. T.

GOODWIN.—At Argyle Sound, May 24th, Lucretia, daughter of Isaiah and Hannah Goodwin, aged 26 years. Sister Goodwin was a member of the Argyle Baptist church. She possessed "the ornament of a meek and quiet spirit." As she loved the Lord, she loved her neighbor, and her future prospect brighter, until she sweetly fell asleep in Jesus.

COLLIER.—At Hartford Cumberland Co., N. S., June 16th, Lizzie Collier, daughter of Thompson and Gerrie Collier, aged 1 year and 9 days.

WALLACE.—At St. John, N. B., June 3, 1886, Chas. B. Wallace, in the 23rd year of his age, son of Deacon Charles Wallace, of Greenwich, Queen's county, N. B. The above was the victim of the drowning accident which called forth the sympathy of many at the time, because of the circumstances connected with it. He was the mate of the schooner "Erie" and had spent the evening ashore at the F. C. B. church at Portland. On his return, while attending to some work which required the use of a boat, he fell over and, being unable to swim, was drowned. He was a general favorite with those who knew him.

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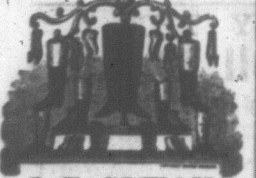
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NEWS SUMMARY

The Normans have invaded Canada... The Royal and Patriotic Union of Toronto has sent another \$1,000 to help the Irish... A girl named Brooks left Fredericton with \$500 belonging to her employer... The Dominion government has finally been settled by the verdict of the Imperial Privy Council...

The Three Only... LEAVES ONLY - Matt. xxi. 19. This is all that the Christless sinner can bear... The N. B. Liberals have been holding a convention at Fredericton... The number of slaves in Cuba declared free, between May 8, 1885, and May 7, 1886, was 25,523... The elections in Holland have resulted in the return of 47 Liberals and 39 anti-Liberals... The Marquis of Lorne, Sir Charles Tupper, Sir John Rose, the Hon. Hector Fabre and Dr. Selwyn, were amongst the Canadian guests at a dinner given by the Prince of Wales at Marlborough House, on May 29th, in honour of Her Majesty's birthday... The Liberal students went for voting against Gladstone, and asked a vote of confidence. In several cases they got a very different vote, and were plainly told their course was not satisfactory... The Sultan of Morocco has withdrawn the protection from his Jewish subjects granted them twenty years ago at the appeal of the late Sir Moses Montefiore... Gladstone addressed the electors of Manchester in Free Trade Hall. He spoke for an hour and twenty minutes... The crop prospects from all portions of the province and Northwest territories are very favorable... The Picton, Nova Scotia, Bank calls a general meeting for July 28th, to decide whether to carry on business or wind up the bank... The Earl of Clanwilliam, now stationed at Halifax, received a cable message from London about 4 o'clock yesterday afternoon, advising him of his promotion to the dignity of a full admiral of the British navy... A young woman at Gibsons, N. B., accidentally shot herself in the chest with a revolver... Another big fire occurred at Montreal this morning, the tar, felt and roofing factory of Wilson, Paterson & Co. being totally destroyed... The long-continued law suit between the Windsor and Annapolis Railway of N. B. and the Dominion government has finally been settled by the verdict of the Imperial Privy Council rendered for \$156,800 damages, costs and interest alleged to be sustained by the Windsor and Annapolis Railway for breach of contract by the Dominion government in illegally taking the Windsor branch railway from the Windsor and Annapolis Railway Company... Messrs. H. C. Martin & Co., the well known portrait artists, have recently placed on exhibition a life-sized India ink portrait of the late Aaron Alward, M. D., ex-Mayor of St. John, and a life-sized portrait of the late Hon. Isaac Burpee, also in India ink, both of which are "true to life" life... There was great rejoicing in Ludlow Street school, N. Y., when the news arrived that the Governor had signed the Bill regarding imprisonment for debt... The \$130,000 tomb of Gardfield will be completed this summer... Professor Babcock, of Boston, appeared before the Massachusetts Senate Committee on agriculture on Wednesday, the 16th, to testify in favor of oleomargarine... The recent election in Oregon showed that the Prohibition party has gained 500 per cent. since the one before... Archibald Forbes, the great war correspondent, has been married to a daughter of General Meigs... There was great rejoicing in Ludlow Street school, N. Y., when the news arrived that the Governor had signed the Bill regarding imprisonment for debt... The motion to consider Mr. Morrison's bill for the reduction of the tariff was defeated in the House, by a majority of 17... The defeat was not unexpected. It was obtained by the combination of Mr. Randall's followers with the Republican members. The President has expressed his disappointment at the defeat. The vote stood 140 yeas to 187 nays. Of the 140 yeas cast for consideration, 136 were Democratic, and 4 were Republican. The yeas were made up of 122 Republicans and 58 Democrats... California seems from the statistics of this year, to lead as a wheat-growing State. The aggregate yield of wheat is estimated at 60,000,000 bushels or more, and the yield of barley at 38,819,020. The season has been entirely favorable both in the abundance of moisture and the absence of northers... Taylor's Falls, Minn., has the largest log jam in the world. It is estimated to contain 140,000,000 ft., it extends for two miles along the river... The Anglo-American Ins. Co., Washington, has suspended business... 19,000,000 acres of American soil belong to English noblemen and companies. This is about the size of Ireland... There is a sort of fresh salmon in the New York market. The strivings of the day last week comprised sixteen carloads from Oregon and thirteen from Canada... The Lake Shore officials at Chicago have succeeded in sending out a freight train. The engine and cars were covered with officers armed with rifles, and although the strikers were congregated in large numbers, no attempt was made to interfere with the train. This breaks the blockade caused by the strike... The Licensed Societies Through their members have testified to the great efficacy of Putnam's Painless Corn Extractor. It provokes so fine of demarcation, securing alike the goodwill of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Putnam's Corn Extractor... No lady who delights in flowers, and wishes to see them do well, and flourish, should be without Putnam's Flower-Feeder for 25 cents per year.

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Analyzing the Baking Powders.

"Royal" the only absolutely pure baking powder made.—Action of the New York State Board of Health.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well-known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

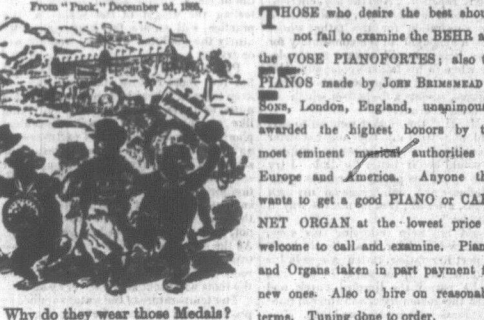
Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 98 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes of the N. Y. Tartar Co., which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. LOVE, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal": "I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or any injurious substances."

"E. G. LOVE, Ph.D."



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