

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
A WEEKLY PAPER.

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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 25, 1885.

NO. 47

Remember! the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing; and to all old subscribers from January, 1886, who pay within thirty days of the time their subscription expires.

COLLEGE PRESIDENTS go a begging this year. Some time since the president of the University of Chicago declined the position offered him. Dr. Lorimer was urged to take the presidency of Chicago University a few weeks since, and has also declined to accept. He will act until one can be found to take the place. The situation is most difficult. Exhausted with litigation, and in debt, the University needs a man of Dr. L.'s magnitude. But it is not every one who is able to stir men with his oratory that will make a good president for a college.

There is nothing which the average Southern Baptist so quickly heeds as a proposition to postpone a collection. A man who can put excuses into our mouths for not giving is the man of destiny.—*Rev. Herald.*

If there were not so many of this kind of Baptists at the South, we might send a few down, perhaps, and not be much the worse off.

The Bazaar and Wine Merchants Protection Association of Ontario have spent about \$26,000 in fighting the Scott Act in that province. E. King Dodge has received \$6,000 of the amount. It would be interesting to know what has become of the other \$20,000. Can we have a better evidence of the worth of the Scott Act as a temperance measure?

In the PADDOCK LECTURES for 1885, Bishop H. C. Lay discusses the following proposition: "We claim that Almighty God has not left the people of this land without a company of pastors to whom it belongs, by prescriptive right, to open the doors of the Kingdom of Heaven. We are bold to affirm that the body knows as the Protestant Episcopal Church in the United States of America stands before the men of this nation as the lawful representative of the Catholic Church and of His Head."

This would be bad enough for a high churchman in England. We are glad to believe he misrepresents the best part of his denomination—the bishop parading in the use of the term—in this statement. How strange any can have the presumption to believe that a mortal man can stand at the door of the Kingdom of Heaven, with power to open or shut. How blessed it is to know that the Saviour, with full knowledge of the heart, keeps this prerogative in his own hands, and that all men must deal directly with him!

The GENERAL MISSIONARY COMMITTEE of the Methodist Episcopal church of the U. S., recently held its annual meeting. It is composed of the bishops, the secretaries and treasury, and twenty-six representatives of the Board of Missions, and of the fifteen districts. It has the oversight of all mission work of the body at home and abroad. The report shows receipts for the year ending 1884, about \$60,000,000 have been reported on the foreign and 2,545,000 on the home field. It is proposed to raise \$1,000,000 next year, and appropriate \$300,000 to the home and \$464,000 for the foreign work, leaving the balance for miscellaneous purposes. There was a vigorous discussion of the relative importance of the two branches of missions, and it was concluded that the home work must be attended to or the foreign would soon suffer. This is common sense.

At the HERBERT EPISCOPAL Committee meeting in New York, Secretary McCabe made a remark which it may be well for us to consider. He said, "All missions to R. Catholics are very expensive, and show but little outcome. It is easier to reach the heathen than the baptized pagans of the world." But though hard to reach, they must not be left to the dominion of priestcraft and damning errors. We find our missions to the French Catholics about as Secretary McCabe says his denomination finds theirs in South America. But let us not despair. The truth will tell itself if slowly.

We were surprised and pained to read in the *Intelligence* that one of our Baptist ministers appeared upon the platform in Fredericton the night before the voting on the Scott Act petition, which resulted in the sustaining of the Act as one of the speakers for the run party. We did not know there was one of our ministers who would be found in such a false position. Mr. Anderson was believed to be better than Scott Act. We do not wish to cast any doubt upon his sincerity. He should have known, however, that the party that used him are led by law-break-

ing rum-sellers, who wish to advance the interests of the run traffic, and not those of temperance. We confess to a sense of personal humiliation as a member of the denomination that he so utterly misrepresents. It is to be hoped he may soon see his wrong, and may be manly enough to confess it.

A SHORT TIME SINCE a distinguished Moslem teacher named Feizi Zade, with fifteen of his students, became Christians. A little time after they mysteriously disappeared. The British Charge d'Affaires at Constantinople has been trying to discover them. The Turkish officials pretended profound ignorance of those sought. It has been found out, however, that they embarked for Constantinople, but were taken from the vessel and landed at Scutari, where they were forced into the ranks of the Turkish army as common soldiers. Thus the Sultan repays Christian England for propping up his tottering throne.

LOCAL PARAGRAPHS occupy every Sabbath 6,000 of the 8,000 pulpits of the British Wesleyan Conference, alternating with the itinerant pastors or assisting them.

So says an exchange, and we have no reason to doubt the correctness of the statement. This is a grand showing. What a power those local preachers must exert! And they are all lay-preachers. Why is it that in the great Baptist brotherhood of America so few of this class can be found? Do all our talented and earnest laymen, when they feel they have ability to speak to edification, enter the ministry? We cannot believe this to be the reason. Are our laymen, as a rule, less devoted or less fitted to this work than those of the Methodist church, and for this cause, do not attempt this high service? We are not prepared to accept this as a sufficient explanation. Is not the real reason found in the fact that we do not expect our laymen to engage in this kind of labor, do not encourage them very much in it, and therefore do not have the power and blessing of it in our churches, and at our mission stations? What a waste of working power while our intelligent and devoted laymen refrain from speaking to the lost about their highest interests! How many who might grace the regular pulpits of our churches remain in secular occupations all their life, because they need this stepping stone from one to the other! How our ability to do aggressive work is limited because of want of laborers of this kind to release our pastors a part of the time and to occupy mission and out-stations! With the crying destitution of the preached gospel which exists so widely, will not some of our laymen hear the call of God to exercise their gifts in telling the way of salvation to the destitute and perishing?

AT THE LAST MEETING of the directors of the Union Baptist Education Society, it was decided to recommend the calling of a convention composed of the stockholders of the society and the pastors of the Baptist and Free Baptist churches of N. B., with a view to consider the situation. The Executive Committee of the F. B. Conference have endorsed this course. The time for the convention has not yet been fixed.

Many were well glad to see the resolution of the Hampton church, restoring to its membership our venerable brother, Rev. S. T. Rand. We are glad he feels in his heart to retract words spoken in haste years ago and to take his place again in our ranks. We extend to him a hearty welcome. We hope he may feel together at home again, and that mutual intercourse may be sweeter than ever before.

THE SMALL-POX threatens to scourge the Dominion quite generally this winter. Beginning in Montreal months ago, it has broken out, during the last few days, in Sydney and Pictou, N. S., in Charlotte, and some other places on P. E. Island, and at Memramcook, N. B. Precautions are being taken quite generally against the disease. Hundreds are being vaccinated, in all the principle places. There is no reason for extreme alarm; but all should take every care to be prepared for the disease, should it spread. It is to be hoped that when God's judgments are abroad the people may learn righteousness.

TAK LOUNGS Baptist refers to the result of Mr. Stead's trial in the following terms: "The great sensational trial of the year is ended, and it is with inexpressible grief and indignation that the Christian Church learns that Mr. Stead is committed to goal for three months as a common felon. He is not even treated as a first-class misdemeanant; that expedient which is usually found so convenient by the judges when it is desired at once and the same time to uphold the law and to mitigate its severity towards some wealthy or influential culprit. In the circumstances this is simply monstrous, and the matter must not be allowed to rest there."

At Baptist Book Room, a new lot of note paper and envelopes. Will our Baptist friends try us on these goods? and see if we do not keep in stock a good article and as cheap as any other house. The Society is here to supply your wants.

Evangelist Moody in the Professor's Chair.

Much has been said and written on the great Evangelist, whose name is a household word on two continents. He has been reported as preacher, pastor, philanthropist and college president. We now introduce him in a new role as Professor. This latter post of honor is filled by him chiefly during the summer months, when at home amid his schools; but occasionally, during the winter season, he returns to his much loved charge, and gathers his family of several hundred young people around him. The Evangelist has many gifts; that of imparting instruction as a teacher is not the least of them. He fills the Professor's chair with becoming fitness, and finds himself at home in that vernal seat. He gives Bible readings to the young ladies of the seminary, as well as to the "boys" at Mount Hermon. To him all he is a wise counsellor and friend; both father and brother. His methods of indoctrinating the young men are neither formal nor stereotyped. He will at times take a whole gospel or epistle, and touch upon their salient features; again, it will be a chapter, a doctrine, a topic or a type. He encourages great freedom in the class, both in asking and in answering questions, so that freshness and alertness are maintained throughout. Recently he ventured into the domain of homiletics, and here he excelled in suggestion and advice. His address to the students, on preaching, was rich and racy. There is a homely adage that "what makes sauce for the goose, makes sauce for the gander," therefore I append some of Professor Moody's wise and witty sayings for other students, who are not privileged to read the pages of the *Religious Herald*. The special correspondent of the English *Christian* reported the full address, from which we extract the following:

"Do not talk to people when they are asleep. If you see one hearer getting drowsy, address your discourse to him in a way that will wake him up; if you do that the others will keep awake, too. Remember that 'drowsiness is contagious, as well as wakefulness. As a rule, a man cannot fall in much when he is asleep. It has always been a mystery to me how a minister can go on preaching with, perhaps, a third or a fourth of the congregation asleep or half asleep. Here you will find the advantage of bringing in a story, or a lively illustration. I have sometimes found an audience getting drowsy or stupid, then I have got out of my way to tell them a story. That makes them rub their eyes and wake up. Most people like to hear a story. Your addresses will 'pepper' with them; if you need not use all you have on hand if they are not required."

"Be careful not to make a display of your wisdom. If people think you are trying to show off, you lose your hold on them at once. A friend of mine told me once that a student once came from college to preach in the church he attended. After giving out the text, the first thing he said was: 'This passage does not mean just what it says; in the original it is "so and so." The congregation very soon got the idea that he was attempting to show off. Next Sunday they had another student who began in very much the same way, and it was repeated on a third Sunday. The people were so disgusted that they didn't want any more students. You will not do much for a congregation if they think you have a very high opinion of your own wisdom."

"If you see a man who seems particularly stupid or simple, address yourself to him. A lawyer said once that he always picked out the most stupid-looking man in the jury and tried to hold his attention; then he felt sure of holding the rest." It is in such circumstances that you find the benefit of speaking without notes. If a man writes down and reads off all he says, any number of the listeners may go off to sleep and he will never know it. It is all right to make notes, but let them be little more than key words that will bring up whole trains of thought. If you cannot preach without reading the whole of your sermon, you can hardly expect that it will touch the people much. If a preacher does not get his thoughts burnt into his own soul and memory, how can he hope to get them into the hearts of the people so that they will remember them?"

"Do not be afraid if the people smile or laugh. Never say anything with the object of making them laugh; that is unpardonable. At the same time, if the thing comes in naturally it will do them good; much better to cause a smile than to allow them to go to sleep. Above all things, be natural. Do not try to imitate the voice or the gesture of some one else. People hate counterfeits and imitations. Do not draw through your nose, and do not assume a 'religious' tone or accent. You will only repel sensible thinking-folk among your hearers by cant or rant, or the putting on of a whining, unnatural tone.

either in prayer or in preaching. Speak without strain, and in a natural way, unless the size of the building makes it absolutely necessary to speak loudly. I heard it said some time ago that fishes always go to the bottom of the water when it thunders. You will find that screaming and shouting will only frighten away the sinners you want to catch.

"If you are going to relate an incident or give an illustration, never introduce it by saying you have a very striking story to tell; let the people find out for themselves whether it is a good story or not. I have known a man take up five minutes nearly in speaking about some story he was going to tell, and when it came it was about the flattest thing I ever heard; it seemed all the flatter because our expectations had been raised to such a pitch. Do not speak about 'common sense' as though you had a monopoly of that commodity; if you have, they will soon find it out without your alluding to it.

"Begin your talk with something striking. Many preachers begin in a cold and commonplace way, which seems to me to be stupid. They often lose a hold of their audience before they have reached the core of the subject. I would advise you to plunge into your subject at once. If I do not succeed in getting the complete attention of an audience within ten minutes, I feel that my hold over it is gone.

"Let your illustrations and incidents be such as will be easily remembered. Many people hear a sermon, and in an hour after they cannot recall a word of it. A good story or illustration should be like a peg for the memory to hang on. Tell them so that they will 'strike' and 'stick.' It is very important to acquire the art of telling an incident well. Some preachers spoil a story by spinning it out; others do not bring out the point of it, so it falls flat, and is worse than none at all. Put it into as few words as you can, so as not to weaken the effect.

"Be sure you do not preach too long. We live in an intense age, when everything is compressed into the narrowest limits, and men's thoughts move quickly. Stop speaking when you get done. An hour or two at most gesture. Never speak with your hands in your pocket, or standing with one leg straight and the other on a chair or bench. The people will not sit so long as you sit. Do not walk about on the platform too much. I have got some friends, very good speakers, who spoil their addresses by too much movement. Stand before your audience in as easy and simple a manner as you can, and be sparing of your gestures.

"A preacher can say as much in thirty minutes, if he compresses his thoughts, as an audience can profitably carry away. The first few years I attempted to preach I could not keep it up more than ten minutes or so. Practice and study will soon enable you to speak as long as you ought to. Many think they cannot speak in public; I am sure that they mistake; I believe anyone can do it, if they go about it in the right way. Begin by talking three minutes on some subject of which your heart is full. If a young man preaching in a regular church service has a long programme, put into his hand, let him keep it as far as he can; but, if it embarrasses him, let him feel at liberty to alter it. If you think it will sustain the interest better, cut up your sermon into two or three, or even five parts, and have the verses of a hymn in between. The first and last thing to remember is that it is your business to interest the audience. If you fail in that, you fail altogether. It is a great thing to be able to turn a seeming defeat into a victory. If you have a good sermon do not be afraid to repeat it. If God has used it in one place, why not use it in another? I would rather have twelve good sermons, and preach them over and over again; than twelve hundred sermons that did not strike anybody or anything."—*Rev. Her.*

The Model Parishioner.

It is surprising to see how long a time it takes some Christians to be really settled in a new home. They send their children to school at once, to be sure, and are ready enough to receive calls, but when it comes to the work of the Lord, they feel that they are on a sort of furlough, and that nothing can be expected of them until they have wandered about from church to church, and have been invited and urged and made much of for months. The model parishioner takes a different course.

He and his family have brought letters from the church they have left, and are prompt in presenting them, not feeling it necessary to wait until the pastor has suggested the propriety of their doing so. Having united with the church, they feel it incumbent upon them to assist in bearing the burden of the church work. They are prompt in attendance at the prayer-meeting, and do not slip into a back seat,

but come forward, as they used to do in their old home, where the faces were so familiar. When they go out they take pains to speak to persons whose acquaintance they have made, not waiting for others to come to them. When the invitation to the woman's missionary meeting or the sewing-circle is read in the church, with the announcement that all the ladies of the congregation are invited to attend, the wife of the model parishioner does not feel it necessary to wait for a special personal invitation, but goes to the meeting, prepared to enjoy it; and she finds the ladies there assembled glad of her presence and assistance, and especially encouraged by her cordial manner.

The model parishioner and family are not long in finding their places in the Sunday-school. They are too wise to allow the habit which they have formed of regular attendance to be broken up by procrastination.

When the minister comes to call, they do not entertain him with long accounts of the excellent pastor they have left, and the delightful church and charming choir and Sunday-school. If they can conscientiously say that they like anything in their new home, they are careful to mention it. They find out something with regard to the benevolent work of the church, and express their willingness to do what they can to assist. When the minister has gone, they do not say that he is "unsocial," and "not a bit like dear Dr. So-and-so," but whatever defects they may have seen, they do not magnify by discussion.

And so the model parishioner and his family find a place waiting and work ready to their hands; and when they have really settled down into old residents, they are not weary in well-doing. The first month of their new home, they struck the keynote of all their life there.

Strange to say, these model parishioners are almost always blessed with a good pastor, pleasant neighbours, and a wide-awake church.

In a certain western town on the edge of the Northwest, through which the great army of new settlers were constantly passing, there lived a man who knew the world and human nature as only those can do who have been made wise by experience and observation. He was frequently consulted about the places toward which the new comers were travelling.

"What kind of a place is Smithville, Major Green? Are there nice people there? Shall we find it a good place for a home?" "What kind of a place was the last one you lived in?" the major would reply. "Oh, charming! the most social, pleasant people, so friendly and kind." "Well, you'll find them just so in Smithville."

The next stranger would make a similar inquiry. "What kind of a place is Smithville? Shall we find pleasant people there?" "How was it in the place you came from?" "Oh, miserable! The most stuck-up, aristocratic folks; we were home-sick the whole time." "Well, you'll find them just so in Smithville."—*Sunday School Times.*

Something Very Terrible.

Speaking to a lady in England of a very intimate friend and relative, lovely as the young man whose great possession barred him from the Saviour in the olden time, I remarked, "But then, he is not a Christian, poor fellow."

"Not a Christian!" said the lady in some surprise.

"Not a true-hearted Christian, I mean, of course; not that he is a heathen or infidel."

"You really shatter me," answered the lady, "by coolly judging these terrible judgments on your dearest friends. How dare you say that one you love is not a Christian? It seems to me a judgment quite too severe to be passed upon friends, or even enemies. In the judgment of charity, my brother, my husband, my friend, if not a professed infidel, is a Christian."

"Without giving evidence of being born again?" "The Omniscient Eye alone can see into the heart." "True; but almost any one can see whether the vine bears grapes." "I do not know," she answered thoughtfully, "that I am very consistent in the matter; and, except upon the broad platform of universal love, I am not prepared to say that I am right. But there is something very terrible to me in your practice. To speak of living under the same roof with an enemy of God, and speak of it as a simple every-day affair, suggestive only of a little sigh, or a pitying, 'poor fellow,' makes me shudder."

And I shuddered as I listened, for her words winged a sharper arrow than she intended. "Ah, it matters little whether, with an ostrich-like policy we draw the soft embroidered mantle about the leprous form of one we love or honestly lay bare the festering sores, or whether we prefer the familiarity operate alike in making us re-

gardless of the sufferer's danger. The true view of the condition of an unconverted soul has indeed in it "something very terrible."

Have you a friend, a brother, not yet included in the eternal Father's family? Is your husband, with all his seeming nobleness of soul, with all his affection and kindness for you, an enemy of God? Is your child—the precious little one, whom you have borne on your bosom so lovingly, and watched over by night and by day with such a depth of detestedness—walking heedlessly along in the path which leads to everlasting despair and death? Is he being dearest to you on earth striding blindfold toward an awful precipice, with but a step between himself and the verge beyond which lies the black unfathomable gulf from which no human being was ever extricated? And, through all this do you sit at ease and fold your hands, and with a smile of mild, comfortable regret, make casual mention of his danger?

God in heaven, have mercy, and save us from this dread apathy.—*Anon.*

Things Above.

William Wilberforce tells us in his journal, that in a day when there were many instances of calls being given to the House of Lords to persons who under the plea of patriotism had secretly followed self-interest, he judged it better in the cause of religion to exhibit an example of political purity and remain simply the member for Yorkshire. "I am not afraid," he says, "of declaring that I shall go out of the world plain William Wilberforce. I become more and more impressed with the truth of good old Baxter's declaration, that the great and rich of this world are much to be pitied, and I am continually thankful for not having been led to obtain a station which would have placed my children in circumstances of greatly increased danger." Beautifully, too, did Adam Clarke show the humble spirit which his Master gave him, when he was raised to the highest eminence which the denomination to which he belonged could give. We find him thus writing: "I am returned to London, and am now at the highest pitch of hope; Methodism can bestow upon me as President of the Conference, Superintendent of the London District, and chairman of the London District, at the same time. The Lord knows I never sought it. Well, I would rather have one smile from my Father than all the world could confer besides." When Henry Martyn went in for and obtained the high distinction of senior wrangler at Cambridge, his military life, he tells us, in a state of calmness, recollection of a sermon he had heard from the seat, "Seeketh thou great things for thyself, seek them not, with the Lord." James Brainerd Taylor was announced as being Number One in the class of students at college. The emphatic of honor had struck him as it had done Henry Martyn. "What are honors," he said, "What is fame? These are not my God." In such a spirit, the soul while using honors to God's glory, is freed from that vexation of spirit which chafes some men of the world in high life, because a few inches of ribbon have been bestowed upon a favored rival.

How touching we may add, it is to see the vain pursuit of human ambition and its emptiness when gratified. Madame Maintenon, when elevated to the throne of France as a wife of Louis XIV., said to her friend, Madame de la Moignon, "I do not think that I am dying with melancholy, in a height of fortune which my imagination could scarcely have conceived." When sick, too, of high society, the wife of Thomas Carlyle wrote to her gifted husband: "Ah! if we had been left in the sphere of life we belonged to, how much better it would have been for both of us."—*Sunday at Home.*

The Use of Affliction.

It is only after we have walked with sorrow hand in hand, with slow feet, and eyes that see not for tears, that we come at last to the height of resignation; where her rent veil falls apart, and we behold her, radiant, grand and calm, and learn in her joyful embrace that the angel of sorrow is also the angel of peace.

When the pitiless millions of grief comes crushing down upon the heart, and pounds it into powder, we cry aloud in our agony, and protest that our sorrow was given as unbearable as ours, but that same giving to powder is the only means by which the finest flour can be obtained. The finest nature, like the truest steel, must be tempered in the hottest furnace. Capacity for suffering increases also capacity for achievement, and who would grudge the pain about his arms, if it enabled him to be wearing an imperial crown? The deeper the furrows are scored, the heavier shall be the harvest, and the richer the swarded grain. Not a tear falls but its fertilize some barren spot, from which hereafter shall come up the fresh verdure of an eternal spring.—*Baptist Weekly.*

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BIBLE LESSONS.

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THE SINFUL NATION.

What is the sin of the nation? The sin of the nation is its unbelief in the Lord.

THE VISION OF ISAIAH.

The vision of Isaiah was a vision of the future. It was a vision of the day when the Lord will visit his people.

THE CHARACTER OF THE PROPHET.

The character of the prophet is that of a man who was filled with the Spirit of God. He was a man of faith and courage.

THE ORPHAN AND WIDOW.

The orphan and the widow are the most vulnerable members of society. They need the protection and care of the church.

THE SINFUL NATION.

The sin of the nation is its unbelief in the Lord. It is a sin that has led to the suffering and death of many people.

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British Mails.

THE first packet of the Weekly Liverpool Mail is intended to be despatched from Halifax on Saturday, the 26th inst., under the usual winter arrangements.

The outgoing steamer sailing from Quebec on the 28th inst. will be the last mail steamer from the St. Lawrence River this season.

The mails for the United Kingdom for despatch by steamer leaving Halifax for Liverpool on the 28th inst. are the first outgoing steamer under the winter arrangements, and will be made up by the train leaving St. John on Friday evening, and due at Halifax on Saturday morning.

Postmaster and railway mail clerks in the St. John Branch will increase by 50 per cent. from the 1st of December. This notice is the despatch of mails for Europe, via steamers from Halifax.

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Messenger and Visitor.

WEDNESDAY, NOVEMBER 25, 1885.

EDITORIAL CORRESPONDENCE.

We have again made a brief tour in the interest of the Messenger and Visitor. Four fields were visited, and the results are most cheering. Hantsport has become the banner church in the number of new subscribers. The old list is more than tripled. Windsor was well supplied before, but will increase the previous number by two-thirds. Plovermouth and Canning have more than doubled their subscribers. Avonport and Lockhartville can say the same. The most of the Baptist families in Wolfville read our paper. We but touched the Canaan field, but the readiness with which those approached subscribed makes us hopeful that much more may be done. The work on all these fields that have pastors is in their hands, and they are the best hands to leave it in. Our success is largely due to their earnest cooperation. In all this country, leaving out Wolfville, our list has been more than doubled. This is a region where the people were supposed to be as well supplied with denominational literature as anywhere in the province. This shows what splendid possibilities are before our paper if all do what they can to give it a circulation. It has cheered us greatly to find how much the Messenger and Visitor is prized where it is taken. It is really the kind way in which old subscribers speak of it which makes us easy to get new ones. We spent three days on the

HANTSFORT

field. Hantsport town contains about 1000 inhabitants, and has been built up largely by the business of the Churchills. There are few other Protestant communities of its size containing only two churches. It is chiefly Baptist, the Methodist following being small. It is largely made up of seafaring people. It is always safe to assume that any home of the better class belongs to a sea captain. There are over seventy families in the Baptist congregation. We were glad to find Bro. McLean improved in health. Although not so strong as many, there are few doing so much work. The man and the preaching are taking a strong hold of the people. A goodly number were gathered in last winter. The preaching services are largely attended, and what, perhaps, is better, the prayer meetings are full of life. The prospects are excellent for the work of the congregation. The church is also being led out into broader sympathy with the work of the denomination, as shown by the larger giving. We hope to see this church some day one of the most active and generous in the denomination. We found the

WINDSOR

church and pastor apparently very well satisfied with each other. This church has had grand training in the past, and is having earnest, straightforward, vigorous preaching at present. Bro. Foxley seems to discharge his duties the best people to be found, and he fits the best like those we have been fortunate enough to be acquainted with, we do not wonder at it. The work goes on well steadily. Many young people have united with the church since Bro. F. came, and the working force is pretty strong. There are three Sabbath-schools, which require a large number of earnest laborers. The town seems quiet and prosperous, considering the times. We were glad to greet Bro. Mark Carv, who has just returned from Europe, whether he had good for his health. He hopes he is somewhat improved, although not so well as his many friends desire.

AVONPORT

the community is divided between Baptists, Free Baptists, Presbyterians, and Methodists. Years ago there was a union meeting house built. As is usual, it has been anything but a source of union. Some of our Methodist friends seem to have special fancy for such places of worship, and are tempted to break one of the commandments. "Thou shalt not covet thy neighbor's house," because of it. This house is not yet devoted to the Methodist Conference; although it is said to be no fault of those in the place belonging to the decon-

ination that it is not. Between Avonport and Hantsport.

LOCKHARTVILLE, where there is a Baptist house of worship at which we were told good congregations assemble to hear preaching. They have not had regular preaching for some time. Bro. Shaw, of Acadia College, is now supplying these two places a part of the time. We spent a day at

CANNAN

Bro. Robinson is pastor. Last winter he held special services for many weeks, and the result was a goodly gathering; but, in his zeal, he did not remember there was a limit to his strength. He was about to give up the field and rest for the winter; but by reason of some increase of strength, and the desire of his people to have his services still, he has decided to take the winter church alone for a season, hoping to be able to resume full duty next spring. On the Plovermouth field there are some awaiting baptism, and a tender spirit seems to be abroad. Bro. R. will probably always think much less of himself and his work than others think of him and of it. This is a beautiful trait of character; but there may be too much of a good thing, for the comfort of one who is very sensitive. Anyway, we should not like Bro. R. to think as much of himself as his people seem to think of him. May his health be very precious in the sight of his Master.

CANAAN

is a wide field. It comprises some of the finest farming country in the province. In the summer, especially about apple blossoming time, it can scarcely be called quiet beauty. If the Lord should release us from the strain and drive of heavy work, and give us a time to rest before the great rest comes, we know of no place where we should more like to spend the still years of waiting. This valley, framed within the embrace of the North and South mountains, should be a happy place in which to live. It is one of the most pleasant pictures of substantial prosperity to be found anywhere. Here Bro. S. B. Kempton began his work as a pastor, and here he is still. This church, like that of Wolfville, is noted for long pastorate, and disprove the idea that a church that has one long pastorate must be succeeded by one or two short ones. Here Father Manning lived and died. His saddle bags and some other mementoes are still preserved. Bro. K. has spent eighteen years here. In the estimation of his people he is like wine, he grows better as he grows older, and they do not crave any novelty in this line. In this they are wise. The church has had a career of steady and substantial prosperity. Bro. K. does not believe in building with untempered mortar. Two new houses of worship have been erected, and the one at Lower Canaan put in the best state of repair. Additions have been frequent during all this long period. At present the whole region is much depressed by the failure of two business firms; but such a country as this must have great recuperative power. It is to be hoped that here, as so often elsewhere, financial depression may be the time when men shall turn their attention to higher interests, and that this winter may be a season of special grace.

READ

Brethren, what are we doing to help our financial agent in his work? Let us not forget that his appointment relies on us of responsibility. It is impossible that he do alone the work of collecting for the Convention Fund. For a very few to depend on him to do their work would make it impossible for him to succeed as we hope he may succeed. It is only as we do our part as far as we possibly can that the best results can be secured. More than a quarter of the year has passed. What have we done? Remember, it is one of the highest duties to God, as well as to men, that we contribute to supply the preaching with the bread of life. It is high time to awake out of sleep. Read the report of the H. M. Board, just week. Over \$1,200 is wanted! Money not coming in! Send it in, brethren, and let our

THE PRAYER MEETING.

If we were called upon to indicate the agency on which, more than on any other, success in every department of public christian labor ultimately depends, we should name the prayer meeting. In the interval between the Association and the Pentecostal gift of the spirit, the disciples questioned with one accord in prayer and supplication, and throughout the Acts of the apostles, it is evident that believers were expected to strive together in prayer for the work of the public ministry of the word might be prosperous. The history of the church shows that this agency has been earnestly employed in every period of distress and increase. In times of transgression and a desire to return to obedience and faithful service, it is natural for christians to come together to pray. What seems so natural and proper at such times, is incumbent on them always, if the privileges and duties of membership in the church are to be properly regarded. The pastor needs these meetings to quicken his own spiritual emotions, and to give him opportunities for presenting truth with clearer adaptation to particular cases than he can make in the larger congregation. All the members need the quickening of sympathy and spiritual affections that will be most natural-

ly awakened in these meetings, where believers meet to speak to one another and to God of their spiritual wants and blessings, and in common seek strength for the special duties of the time.

We must not overlook the fact that prayer has positive power in bringing about the prosperity of the church and the extension of the kingdom. However sceptical the rationalism of the day may be in respect to this statement, christians accept it because the Scriptures teach it, because the motions of faith in their own hearts prompt them to adopt it, and act in accordance with it, and because the history of individual churches and larger christian communities attests it. Whether the preaching of the word in our congregations shall be fruitful or not; whether the instructions of the Sabbath school shall lead the young to Christ, or not; whether our missionary operations at home and abroad shall tend to the strengthening of feeble churches, the conversion of unbelievers, and the fuller manifestation of the kingdom of God, or not; whether our educational institutions shall be perverted by a spiritual power that shall raise into holy activity all the better thoughts and feelings of the soul and prompt to cheerful and constant surrender of these to the service of Christ, or be given up to a rigid intellectualism and unwholesome ambition, all this will depend in no small measure on the spirit of supplication that may be manifested in the praying circles of our churches. It is wise then to seek to make the prayer meeting a place of more interest and more spiritual power.

THANKSGIVING.

The day of Thanksgiving appointed by the Government was generally observed as a holiday, and we trust also as a day of devout acknowledgment of God's mercies. Where public services were not held we hope christians were not forgetful of the hand of God that had been upon them for good. But the observance of one day should impress upon us the duty of continual praise to God. Especially at this season may we find proofs of the loving-kindness of our heavenly father. Think first of the harvest. Whether it has been a little better or not quite so good as that of last year, is not so much to be regarded as the fact that we have had a generous increase of the seed sown; the harvest promised has been given. We must not lose the regularity of the ingathering to make us forget the value of the fruits granted. Think how much the harvest means for us. Observe from what it comes up. For although as civilization advances the resources of the nation are preserved with greater care, and although with increased means of transport whatever surplus is found in one part of the world may easily be taken to another, so that a famine becomes less and less likely, yet a failure in the harvest would mean great suffering for multitudes of our people, and such a disturbance of the financial world as would bring widespread disaster. From all this the harvest saves us. There also we must see how much the harvest adds to our prosperity. The abundant harvest means a larger population for our country, and therefore all the advantages that come from greater division of labor; greater variety of industries; ablest statesmen, thinkers, writers. This increase of material sustenance of life is a real addition to our capital, a most important part in a young country like ours where our material resources are large and our capital small. As we increase in wealth we shall be able to have a better culture, a more general diffusion of the benefits of training in the duties of life. If the farmer has a good harvest he can spend something on the minds of the children, and can procure luxuries for his family, and can give more to religious work. And if the harvest be abundant food will be cheap, so others can have something for the same purposes. So manufacturers, traders in general, education, religious endeavor, will all be helped by the kindly fruits of earth bestowed. "He opens his hand and satisfies the desire of every living thing." Now this harvest is from God. Man's efforts produce it as an aid indeed in comparison with the great forces of nature by which it is produced; and these forces of nature are only God acting, we see how truly the good gifts referred to are from the Lord.

A FEW MONTHS AGO.

A few months ago we were sowing our seed and looking up to God for this blessing; now we have this blessing; shall we not look up and thank Him? But to be really grateful we must look a little farther than the material gifts, and think, secondly, of the intellectual, social, religious life which is before us. Parents are grateful for the harvest because it enables them to save something for their children. But if they knew that the future years for which they are providing will see their children in the midst of ignorance, vice, and idleness, their satisfaction will not be so great as if they foresaw that a more intellectual, more virtuous, more religious generation would be the result of the harvest. We do not value our homes merely because they are places of protection from the storm, or in other ways give us physical comfort. We value the sentiment, the affection, the purpose that makes these places of our abode genuine homes; and we value their physical comfort because these secure affection and true life. To continue life would be little, but to continue such life is much. So

with our country; to merely increase our wealth and have no regard for high purposes, lofty ideas, vigorous impulses, to have little hope of increasing dominion of Christ over our country's life and thought, would be as nothing compared to the broader, fuller, happier life to which we must hope the years are bringing us. True there are unfavorable things in the outlook. In other countries we see socialism and nihilism, the strife between labor and capital, the war of class against class, the Dominion of the few over the many, the struggle for the sake of the masses. To some extent, also, we see reverence for law decreasing, we see a large amount of money in making laws, and as much more in the effort to evade them; we allow some of our statutes to remain unenforced; we obey such laws as we find it convenient to obey. It will be said if we lose due respect for law. We see also a tendency to ignore the Sabbath and the authority of God's law. Who can tell whereunto this will grow? We see intolerance upheld by many of all classes and much indifference to it among all the people. On the other hand, among favorable things we observe an increasing value put upon human life, as shown in the asylums established for the old, the young, and the unfortunate, in the increased attention to sanitary sciences, in the wider interest in the outcast and oppressed everywhere. We see also that as power is given to the people knowledge also is extended; education as well as the franchise is given to all. This is well; power without intelligence is dangerous, but power generally diffused, with a mind to use it, would be a source of safety.

Religiously we see corruption of doctrines here and there, too low a standard of Christian morality, many indifferent to our Lord's claims. But we also see a widespread desire to preach the Gospel to all, and to apply it to all the needs of men as the one remedy for all moral disease; we see increased voluntary effort on the part of the people which gives hope of an increase of general interest in truth; we see the Gospel getting hold of the young in the Sunday School which has had a rapid growth; we see Christian thought working its way into the thought of all mankind, showing that Christ is here to bring men to legal submission to God; we see the work of missions growing so that those who are young will be brought face to face with the great questions of Christian truth. For all that is promising in the years to come, as they thus open to us, let us be grateful, God is in the future, His mind to instruct, His love to console, His service to sanctify and enrich. Another harvest means that He is bringing us to that future. May we show our gratitude by giving some of the fruits He has given us to his cause, and by a fuller surrender of heart and life to the greater blessing He is ready to bestow.

THE POLITICAL SITUATION IN GREAT BRITAIN.

The first of the elections began this week and the last does not take place till the 10th of December. As time advances it seems to be more and more difficult to forecast the final result. There is supposed to be more depending than ever before upon so much a contest. Europe is looking up with the deepest interest. The great powers are said to believe that the weight of Great Britain in Continental politics will depend upon the triumph of Salisbury. The Conservatives are making their hopes on two principal issues. They have raised the cry that the Church is in danger, and avowed themselves the champions of Church and State. They declare that the dissolution of this relationship means the downfall of religion in this country. Many of the best friends of the Church believe, however, that her freedom from State control and rule would be the beginning of new life and vigor. Even some of her own clergy have given utterance to sentiments like these, and enter their protest against questions of religion, and of the appointment of bishops, etc., being left to the decision of a body constituted as is the House of Parliament, or in the hands of a government which may be constituted of elements hostile to her interests. The rallying cry of Salisbury—"The Church to the rescue"—will no doubt draw many to his side, although the Liberals think this can not be an issue in the next parliament. Gladstone, however, recognizes the fact that there is a strong current setting in the direction of disestablishment, and is willing to deal with the question when the proper time comes. The Conservatives will probably catch some votes on the plea of a "fair trade" policy. In times of business depression any change is usually popular. Mr. Gladstone has made his program clear through Scotland to Mid-Lothian. He has been accorded an enthusiastic reception. He shows no signs of waning powers. His utterances on the Irish question are straightforward. He is willing to give Ireland all the reason enjoyed in England, always supposing that nothing is done to England, the unity of the empire. His remarks on disestablishment disappointed those who desire to see this question thrust forward at the coming election; but they will probably be esteemed as wise by all who see only evil in forcing an issue before it. He regards the chief questions to be the reform of the land laws, of the procedure of parliament, the completion of the Reform Bill, and the Irish question. He desires the unity of the Liberal party, but hopes it may split rather than violate

its unity. By the time this issue of our paper reaches you, the elections will be in progress, and Great Britain will be one scene of thrilling excitement. Amid all the odds of party may the ruling, or the overruling, of God be seen.

After a few months of almost universal peace, war has again broken out.

King Theobald, of Upper Burma, one of the most ferocious despots who ever disgraced the earth has decided to pit his puny force against the might of England. He inaugurated his accession to power by the murder of over one hundred princes and princesses; his near relations. He has become a terror to his own subjects. His hatred has been aroused against the British, and he has tried to play into the hands of the French. At length, he required a great English trading company to pay an exorbitant tax, which virtually expelled them from the country. They appealed to the British Government, and King Theobald was requested to abate his demand, and to consent to some other conditions necessary to the future security of English traders. This he refused point blank to do. The British forces are across the frontier, and will doubtless make short work with this barbarian, who is possessed with such an idea of his own mightiness. Doubtless Upper Burma will go to swell the great territories of Great Britain in India. It is said there is fear lest the British residents may be massacred before relief comes. A few days will decide this whole question.

English Baptist Union.

On Wednesday morning a large congregation gathered to hear a sermon from Rev. J. H. Slackepear, M. A., from Rom. 8: 22, which treated specially with the question of church and state, and was a powerful argument for freedom in religion. This sermon was preached in Memorial chapel, a handsome stone building erected in memory of three eminent Welsh ministers—Joseph Harris, Christmas Evans, and Dr. Daniel Davies, the latter called the Bled Rescuer of Wales. At 10 o'clock a devotional service was held in Mount Pleasant chapel, which was followed by the address of the President of the Union, Rev. Samuel Green, D. D., who appeared to be in the happiest of moods, and whose paper on "The Kingdom of Christ" awakened frequent bursts of applause from the crowded and highly appreciative audience. After Dr. Green had concluded his address, Rev. John Jones, a Welsh minister, read a very interesting paper on "The Religious condition of Wales," in which he showed conclusively that Establishment was not necessary in Wales, for the average proportion of non-conformists throughout Wales to churchmen is 6 to 1. In some districts the proportion is as high as 13 to 1. It was stated by one speaker that the Baptists in Wales were 1/10 of the total population. In England, the proportion is only one in one hundred and eight.

Notes From Toronto.

The following are the names of the brethren appointed by several conventions as members of the Dominion Board of Home Missions. Manitoba Convention—Rev. J. Denovan, Rev. A. A. Cameron, Archibald Blue, Esq. Maritime Provinces—Rev. J. E. Hopper, D. D., Rev. J. E. Goucher, Rev. W. H. Warren, M. A., Rev. W. H. Cline, B. D., Rev. F. D. Crawley, B. A., Rev. A. H. Lavers, G. G. King, Esq., M. P., Theodore H. Rand, D. Q. L., Rev. D. M. Welton, D. D., Thomas Lally, Esq. Quebec and Eastern Ontario—A. A. Ayr, Esq., T. J. Claxton, Esq., Rev. W. N. Clarke, D. D. Western Ontario—Hon. Wm. McMaster, Rev. J. H. Castle, D. D., Rev. Elmfor Harris, B. A., Charles Raymond, Esq., Rev. E. W. Dudson, B. A. According to the constitution concurred in by the several conventions, the members of this board are to be appointed annually, those appointed by each convention being a special committee to advance the interests of the Dominion Board within the bounds of the convention appointing them. The first meeting of the board has occurred in this city on the afternoon of the 15th inst. The following brethren were present:—Rev. J. Denovan, Archibald Blue, Esq., Rev. D. M. Welton, Thomas Lally, Esq., Theodore H. Rand, Rev. W. N. Clarke, Hon. Wm. McMaster, Rev. J. H. Castle, Rev. E. W. Dudson. An organization was effected by choosing the following officers:—President, Theodore H. Rand, Esq., D. D.; Secretary, Rev. E. W. Dudson, B. A.; Treasurer, Hon. Wm. McMaster. Communications from Manitoba received from the Maritime Provinces were read before the board, and important committees were appointed in regard to the adjourned meeting to be held on the 26th inst. The discussion in the board developed the subject of a strong desire on the part of the members to address themselves to the work of disestablishment, by the abolition of the Dominion, with all earnestness and sagacity, and thus the same strongly cherished in the hearts of many in all the Provinces for united effort in doing the Lord's work has taken another important step among the Baptists of Canada. Let the progress of God's people be offered in all their assemblies that great wisdom may be given to the board, and a spirit of liberality to the churches. There is large work to be done, it only remains for us to do it. Blessed thought, "He giveth more grace." On the 19th inst., Mr. E. W. Avache (nominally) As a very able and eloquent lecturer on "The Kingdom of Christ" was held at Stratford. The concert was a very large and influential one, and the services in connection therewith are spoken of as being of exceptional interest and power. Mr. Avache is English born, of Huguenot descent, about 27 or 28 years of age, of admirable physique and presence. While a lad he was placed at Miss McPherson's "Home," in London, England. He was converted there at the age of 14 years. He came to this country in 1872. While at Woodstock college, in 1875, he first indulged the thought of the ministry and of foreign mission work. He was baptised in Woodstock in 1876, by the late Prof. Torrens. In 1879 he returned to England with the full

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Patent With the Living... Sweet friend, when thou and I are gone...

John's Great Grief... John Willis was a horse tamer. Some boys are...

Elmwood in Wexfordland... From ants to elephants! Quite a leaping...

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JOHNSON'S MOBILE... PARSONS' PURGATIVE PILLS... MAKE HENS LAY

COOKS' FRIEND... ALWAYS IN STOCK... BRUSSELS CARPETS

THOMAS L. HAY... HIDES AND CALF SKINS... AND SHEEP SKINS

Putner's Syrup... HYPOPHOSPHITES... SALT, RICE AND SODA!

JAMES HALLIDAY... Tailor and Clothier... SEWING MACHINES

LONDON HOUSE... DRY GOODS... DANIEL & BOYD

NEW GOODS!... In Gentlemen's Department... MANCHESTER

ROBERTSON & ALLISON... MAN WANTED... VEGETABLE PLASTER

Man Wanted... \$5.45... \$2.25

NOVEMBER 25... Various small notices and advertisements on the right margin.

THE HOME

As easy way to spoil the evening meal is for each member to tell the tale of all that has gone wrong during the day. To mention the disappointments and...

THE FARM

There are nine hundred millions of dollars spent for liquor every year in the United States. These are large figures, but this is a country of large figures...

THE FARM

It is a fact that there are not many more horses than any other animal. The number is put at about 14,000,000. The United States ranks second, with about 11,000,000 head.

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THE FARM

Where the tillable soil may sit or eight inches deep, it is thoroughly dried, it forms a mulch in good soil, that will save the crop, and afford a profit of it in our average dry seasons.

TEMPERANCE

There are nine hundred millions of dollars spent for liquor every year in the United States. These are large figures, but this is a country of large figures...

TEMPERANCE

Look carefully at the following table of expenditures, and bear in mind these figures were not evolved from the over-wrought imagination of some temperance enthusiast, but are reliable data, most of them obtained from the United States Census reports...

TEMPERANCE

For Liquor, \$900,000,000. Tobacco, \$600,000,000. Meats, \$300,000,000. Iron and Steel, 290,000,000. Woolen Goods, 227,000,000. Sawed Lumber, 223,000,000. Cotton Goods, 210,000,000. Shoes, 185,000,000. Public Education, 150,000,000. Missions, H. & F., 5,000,000.

TEMPERANCE

Nine hundred million dollars for liquor! These figures are startling as we compare them with the amount spent for necessities, and put before the eyes of the people the terrible hold this evil has upon them.

TEMPERANCE

Nine hundred million dollars is simply the direct cost to consumers. It is this that legitimately enters into the cost of the liquor drunk. It is not a negligible amount.

TEMPERANCE

Where liquor is freely drank, the fields are neglected, mills stand idle, houses go to decay, and the people are impoverished.

"Dropped Dead."

The Fate that Overtook "Little Mac" and Five Other Governors. Approve of the sudden death of Gen. Geo. B. McCallan, we note that the New York Sun points out the singular fact that Governor De Witt Clinton, Governor Silas Wright, Governor William E. Harvey, Governor and Chief Justice Sanford E. Church, and Governor R. E. Fenton, all of New York State, dropped dead of heart disease...

"Dropped Dead."

Hold your hand against the ribs on your left side, front, the regular, steady beating of a "four pump" of the system, run by an unknown and mysterious Engineer, is a great life-improvement.

"Dropped Dead."

What if it should skip a beat? As a matter of fact the heart is the least susceptible to primary disease of any of our vital organs.

"Dropped Dead."

Robert, the great English authority, says that heart disease is chiefly secondary to some more fatal malady in the blood or other vital organs.

"Dropped Dead."

It is a fact that there are not many more horses than any other animal. The number is put at about 14,000,000. The United States ranks second, with about 11,000,000 head.

"Dropped Dead."

Where the tillable soil may sit or eight inches deep, it is thoroughly dried, it forms a mulch in good soil, that will save the crop, and afford a profit of it in our average dry seasons.

BUY ONLY THE GENUINE Bell Organ! A MODEL OF BEAUTY and SWEET IN TONE. W. H. JOHNSON, Agent

INTERNATIONAL STEAMSHIP COY. WINTER ARRANGEMENT. Two Trips a Week. ON and after MONDAY, Nov. 23rd, and until further notice...

WALTHAM WATCHES. This subscriber being the only authorized agent of the WALTHAM WATCH CO. in this city...

CLOCKS, WATCHES, JEWELRY. IF YOU WANT PORTRAIT, Prices to suit the Times. Just go to A. MACDONALD'S.

MELLIN'S FOOD. THE only perfect substitute for Mother's Milk. THE most nourishing diet for infants and nursing mothers...

T. H. HALL. Colonial Book Store! HEADQUARTERS FOR HYMN BOOKS, S. S. CLASS BOOKS, S. S. RECORDS.

S. S. LIBRARIES IS NOW COMPLETE. Catalogues furnished on Application. DON'T PASS THEM. AGENTS WANTED.

PORT ELGIN Woollen Mills. The Largest and Best Equipped Mill in the Province. READERS OF THIS PAPER - REQUIRING - BOOTS OR SHOES.

WATERBURY & RISING. 34 King and 219 Union Street. COOKING STOVES, Ranges, &c.

J. HARRIS & Co. 27 & 29 Water St. SAINT JOHN, N. B. A PRIZE

ST. JOHN BUILDING SOCIETY, ODD FELLOWS' HALL. Incorporated 1861. DIRECTORS: Hon. C. N. SKINNER, Judge Proctor, President...

SEAL SKIN SACQUES. HAVING received three cases of London Dyed, Double Extra Quality Seal Skin...

Chandeliers & Bracket Lamps FOR CHURCHES & DWELLINGS. In great variety at Lowest Prices. J. R. CAMERON.

Vaccine Virus. Ivory Points, Heavily Charged, A Fresh Lot Just Received at PARKER BROS., 11 King Street.

FOR SALE or TO LET. This desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. Fines, M. A., consisting of a dwelling, having seven rooms...

St. John Business College. ESTABLISHED 1867. SPECIALTIES: BOOK-KEEPING, ARITHMETIC, PENMANSHIP, BUSINESS C. STOMS, BUSINESS CORRESPONDENCE, BANKING, COMMERCIAL LAW, TELEGRAPHY.

Buildington Route. It is the only line with its own trunk line CHICAGO TO DENVER, Chicago by way of Denver, Fort Collins, St. Louis, St. Joseph, Kansas City, Omaha, and St. Paul.

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BAKING POWER Absolutely Pure.

WE DO NOT PUBLISH The comparative worth of Baking Powder.

HALIFAX HOTEL uses Wood's German Baking Powder. HOTEL BRUNNEN uses Wood's German Baking Powder.

UNION BAPTIST SEMINARY. SAINT JOHN, N. B. A CLASSICAL AND HIGH SCHOOL.

HERBERT W. MOORE, Attorney-at-Law, NOTARY PUBLIC, & CO.

THE CENTURY FOR '85-'86. The remarkable interest in the War papers is the most timely article and strong serial features published in any magazine.

Special Features. Includes a Trip to Rome, illustrated and described; Historical Papers by Edward H. Carr, and others.

Short Stories. By Frank R. Stockton, Mrs. Helen Jackson, H. H. Boyer, and others.

The Illustrations. Will be kept up to the standard which has made THE CENTURY famous the world over.

NEW SUMMARY.

The House Journals says there were 100,000 copies of the new summary printed for the use of the members of the House.

A gang of criminals who have been making a business of leading expeditions, have been discovered by the Grand Trunk Railway Company.

The town of Aymer is greatly excited over the discovery of a gold mine. It is reported that the mine is situated on the north of the river last week.

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Reports to the South are steadily decreasing.

The Queen has signed a proclamation appointing parliament. The writs for a new election were to be held Monday.

The Marquis de Salisbury has written a highly important letter on the church question. It is by Mr. Gladstone's shilly-shallying and adage.

The Aborigine protection society has issued a report. The report is a long and important document.

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Deaths.

HARDY.—At Sand Point, Shelburne Co., Nov. 18th, 1885, after a lingering illness, which was borne with Christian patience, Anastasia, wife of Daniel Harding, in the 23rd year of her age.

MCCORMACK.—Mrs. Susan McCormack, at the residence of her son, Mr. McCormack, Cambridge, Queens Co., Nov. 19th, aged 75 years.

McDONALD.—At her residence, Margaree, Nov. 10th, Elizabeth, beloved wife of Francis McDonald, aged 28 years. After a long and painful illness of three years, she died peacefully.

LEWIS.—At Waterville, Hants Co., Oct. 5th, of Bright's Disease, Emanuel Lewis, aged 32 years, leaving a wife and three children.

JOHAN.—At Turtle Creek, Sept. 29th, in the 78th year of her age, Eliza, beloved wife of Peter Johan, died peacefully.

YOUNG.—At Peel, Carleton Co., Nov. 8th, Clary D. Young, aged 12 years, 6 months and 11 days. When in her 5th year she was very sick.

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Advertising Cheats!!!

It has become so common to begin an article in an elegant, interesting style, then run it into an advertisement, that we avoid all such.

To induce people to give them one trial, which will prove their value, they will never have anything else.

Do not be deceived by the name of the Hop Bitters, but look at the name of the publisher's name, it is your cue.

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WINTER ARRANGEMENT, 1886.

Table with columns for destination, departure time, and agent. Includes routes to Halifax, New Brunswick, and other regions.

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