

# Messenger and Visitor.

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NO 27.

**A BASIS FOR A BROADER UNION.**—The General Assembly of the Presbyterian church laid down a basis upon which it would be willing to discuss the question of a general union of christ in bodies. Among the articles is the following: "The universal visible church consists of all those throughout the world who profess the true religion, together with their children."

Alas, alas, that little clause we have put in italics leaves us Baptists out in the cold. We can never assent to make natural birth the condition of membership in the christian church. We have struggled through centuries for a spiritual church, and much precious blood has been poured out, in support of this principle. We shall not now, at this late day, when other denominations are being leavened with this fundamental idea, sacrifice all that has been gained by the conflict of the ages, give up the struggle, and consent to go back to Judaism, and make membership in the church correspond with membership in the Jewish nation, and to be gained by natural rather than spiritual birth. We had rather remain alone on the side of God and truth than have even the company of esteemed brethren, while disloyal to these. Let us ever remember we are standing up for that which is essential to the very constitution of the church, and not to be deluded by the argument that what divides us from others is a mere question of the quantity of water in baptism.

**A BROAD BAPTIST.**—Rev. P. S. Moxom, pastor of the First Baptist church, Boston, is one of the very, very few Baptists who sympathize with the New Theology. He was at the commencement at Andover, and made some utterances which have grieved many of his brethren, and whose correctness is questioned by the *Watchman*. He is reported to have said:

"Let me whisper it in your ear that the logic of the position of restricted communion—and, admitting certain simple premises, that logic is inexorable—the logic of that position has yielded little by little to the stronger and deeper logic of Christian conscience and Christian sentiment. And I do know that in multitudes of Baptist churches there has been not only a great change in practice, but there has been a greater change in view. [Applause.] I think the day is close at hand when, with reference to this point, there will be no obstruction from the Baptists to Christian union of the ecclesiastical sort."

The *Watchman* refers to similar statements that were made when a celebrated secret circular was handed around, which spoke with assurance of the multitudes ready to break away from the strict communion practice. When the matter was brought to the test the signers of the circular were found to be alone, and some of them united with other denominations.

It will be seen that Mr. Moxom admits that the "logic" of strict communion is "inexorable," and is only to be set aside by the logic of the Christian conscience and Christian sentiment. Had he left out the reference to the Christian conscience his statement would have been very exact. We know that open communion has a sentimentality in its favor, but we do not understand a conscience which will reject truth as established by "inexorable logic."

**SALVATION ARMY.**—The *Christian Advocate*, the organ of the great Methodist body of the United States is disgusted with some of the methods of the Salvation Army. It says: "The Salvation Army in many places has sunk to a depth beneath contempt. The following is a verbatim copy of one of its circulars recently issued in one of the chief cities of Kansas: 'Smiling Belle, from Wichita, Kan., the girl who jumped out of a two story window to get salvation, will be at 8 o'clock, Monday, April 18, at 8 p. m. Cyclones of souls; tornadoes of power! Gales of grace! Celestial breezes! Collection at the door to defray expenses.' The person who supposes that any good can come of such performances as this will not be wounded by anything we can say on the subject for he will probably never see a copy of the *Christian Advocate*."

Whereupon the *Christian Index* remarks: "It is said that the Salvation Army reaches some who cannot be reached in any other way. This is true and more's the pity. It is to be regretted that anybody should be 'reached' by the Salvation Army. We have heard that there are some Baptists who look favourably on this religious fraud. If there be such, we are heartily ashamed of them."

**GOOD ADVICE.**—Whatever else may be said of *Master Workman Powderly* of the Knights of Labor, he is true to temperance. On June 17th he uttered these scorching words in an address at Lynn: "Had I 10,000,000 tongues, and a throat for each tongue, I would say to every man, woman, and child here tonight: Throw liquor aside as you would an ounce of liquid hell. It sears the conscience; it destroys everything it touches. It reaches into the family circle and takes the wife who had sworn to protect, and drag her down from her parity into that house from which no decent

woman ever goes alive. It induces the father to take the furniture from the house, exchange it for money at the pawnshop, and spend the proceeds for rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in a rum-shop furnishes a paving stone for hell. In one Pennsylvania county, in a single year, \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workmen."

**SUNDAY SCHOOLS IN GREAT BRITAIN.**—We clip the following Sunday school statistics from the address by J. F. Briscoe, of London:

"They had a total for England, Wales, and Scotland (to say nothing of Ireland and the colonies), of some 650,000 teachers, and 6,000,000 Sunday scholars; and during twenty years they found an increase in the number of scholars of 93 per cent. in the Baptist connexion, 96 per cent. in the Primitive Methodist, and 27 per cent. in the Society of Friends."

**PRESBYTERIAN ASSEMBLY.**—The Presbyterians of the Dominion have held their General Assembly in Winnipeg. They received marked attention from the Mayor, and the Governor, and Attorney General of Manitoba. They have received \$26,517 for French evangelization. Their fund for the support of ministers, widows and orphans is \$69,565 for the Maritime Provinces, and \$112,695 for the West. East and West, \$12,208 have been given to aged and infirm ministers. In the West \$83,000 have been expended on home missions. The estimated expenditure for foreign missions for next year is \$79,000. This body has taken on new life and energy during the last few years, and is fast becoming one of the most aggressive in the Dominion.

**WILLOWBY AVENUE.**—We see, in an exchange, that the Willowby Avenue Church, Brookline, is about to erect a house of worship, capable of seating 1500 people, with Sabbath school rooms to accommodate 2000 children, at a cost of \$150,000. This is the church of which our Brooklyn correspondent, Rev. R. B. Montgomery, is pastor. Probably the extra work the new building entails has prevented him writing for the *Messenger and Visitor* as often as he otherwise would. He is one of our successful Canadian boys. We hope he may spare time to send us some jottings before long.

**THE METHODISTS OF NOVA SCOTIA.**—The Methodist Conference of Nova Scotia has just held its annual session at Truro. The churches report 12,249 full members and 514 probationers. There have been 1064 added to the churches and a decrease of 153 leaving a net gain of 906. There are 11,356 scholars in the Sabbath Schools. The total contributions from the churches to the general fund of the body amounted to \$11,669. More than half of this was given in Halifax. We should suppose this showing is that of a fairly prosperous year. We wish them God-speed in every work for the Master.

**DEAR AT THE PRICE.**—The following shows how the Roman Catholics secure money for the purposes of their church. This church must reckon its prayers, masses, etc. as of very little account when so many are needed for one soul. Nevertheless, one dollar is dear for any amount of services of this kind that can be purchased with money.

For the low sum of One Dollar in favour of the Cathedral of Montreal, the purchaser will have the benefit of the following advantages: 1,048 Masses a year for four years; 145,133 Communions; 323,808 Ways of the Cross; 515,464 Rosaries; 16,372 Masses heard; 4,300 Strings of Beads of the Sacred Heart; 4,600 Offices of the Holy Virgin; 730 Breviaries of the Precious Blood; 100 Salve Regina, chanted by the Trappists, and several thousands of other prayers, such as "Remember," "Patet," Ave, etc., and on a week the spiritual profit of seven millions of Ave Marias by the confraternity of that name. Seen and approved.

**EDWARD CHARLES,**  
Bishop of Montreal.

**GOOD EXAMPLE.**—A brother writes, calling attention to the good example set by the Salvation Army, in requiring all who unite with them to give up the use of tobacco. Yes, this is good. We hope our people will not be behind them.

**Dakota Correspondence.**  
Your Dakota correspondent is longer in writing on this occasion than he had intended, but an absence from home for nearly two weeks, attending the great anniversary May meetings at Minneapolis, and visiting some old friends at St. Paul, Minnesota, placed extra work on his hands at home in church work and in his wide mission field, which had to be attended to before indulging in the pleasure of writing for the columns of the *Messenger and Visitor*. But I know the Editor's kind heart will excuse such unavoidable delay. Already you have had a full account of those grand and inspiring meetings at that beauty of the west, Minneapolis. Truly, to your correspondent, it was like a rainbow oasis in the wide desert, to spend eight or ten days in such company, and under influences so inspiring. I shall long continue to consider it one of the happy scenes of my life. After fourteen years' comparative isolation from all the leading brethren, both in Canada and the States, to have such a privilege was truly "a feast of fat things." To find one's self at a meeting where everything is carried on so well, with such consummate order, with such ability, and with such sweet christian harmony, and with such marked energy and consecration, and to feel entirely at liberty to sit down and with so little feeling of care and responsibility, revel in the enjoyment of the good things said, sung and done, must be, I venture to say, in some small way, like a little forest of heaven to the soul. Not the least among the happy things of the occasion, was the meeting with not a few old-time friends from Canada. Bro. Thomas Baldwin, now pioneering in the City of Duluth, but who, like the writer, has had for a time the bittern and sweets of a sojourn in the wilderness, but of yore a neighbor in St. Thomas, Ont., was there with one of his fair, amiable daughters accompanying him, while his wife and some of the rest of the family tarried in the wilderness of the Canadian North West Territory. There was found also the giant-bodied, kind-hearted, genial Charles Ede, so well known at the Woodstock C. L. I. for eight or ten years, now settled near Chicago. We were glad to meet, after some fifteen years' separation, with a valued old Woodstock friend from Chicago, Bro. C. Perren, who for the last twelve years or so has been a power for good in that wonderful place for feverish activity. He has for some time been the longest settled Baptist pastor in that city. There was also another old chum whose acquaintance was also formed at Woodstock—the ambitious Dr. R. Cameron, all the way from Denver, Colorado. And then the no less ambitious, other Bro. Cameron, though not yet departed, was there from the growing metropolis of your own North West, the hero of "a thousand and one battles" with the Dominion Board for North West rights and privileges, my honored classmate and my successor in North West tribulation. His fair and enterprising wife was also there, as also his neighbor on the west, from Portage la Prairie, Rev. Jesse Gibson. Last, but not least, in the list of these noble friends was my neighbor and companion in travel to and fro, your old co-laborer (and fellow soldier on the martial field) at old Woodstock, Rev. John Crawford, D. D. Then it was grandly refreshing to see with one's own eyes and shake with one's own hand (and deem it a rare honor to do so) the hands of such men as Drs. Dean, Jennett and Ashmore, who have done such brave, noble, Christian work in the foreign fields. Also to hear the inspiring sermons and addresses of such well-known men (in the distance) as Drs. Broadus, Everts, Henson, Lorimer, Hoyt, Wilkinson, Wayland, Colby, Gordon, Judson, etc., etc. Then to meet with such an array of sisters, full of zeal and love, and holy eloquence for the Master and His cause, was really inspiring, or, indeed, almost overwhelming to one who had never been so privileged before. But here we are back home again, plodding away, laying foundations for the great and growing cause moving rapidly westward. Dakota never looked more hopeful than it does to-day as a crop-producing country. We are being favored with grand, refreshing showers, one after another, and the crops, some of them just now coming into harvest, are looking very encouraging. Railroads also are being built (disallowance don't hamper us as it does the people north of us), and the prospect for abundant and convenient, if not satisfying, marketing, is very cheering. The weather has been sufficiently dry to prevent the mosquito pest from breeding largely, and yet sufficiently moist to ensure the very best of crops. The work of the Master is progressing, and another church was organized in the bounds of our most northern Association, here two weeks ago. A larger corps of vigorous workers are in the mission field here than ever heretofore. Our brother, Peter Grant, has crossed the big bridge to the land of oaks and of his nativity. Our

prayer is that he may return in two or three months entirely restored to his wonted vigor. Park River pulpit and the stations in its vicinity, are being supplied by an excellent Scotch lay brother, Peter Mitchell, and by the neighboring pastors, Ill. Bro. Grant's return. Our Association here, the Red River Valley Association, will have its annual meeting in St. Thomas in about two weeks from now. I may send you, in a few days, a programme of the exercises, and after its meetings are held, some account of the same. A. McD.

**The Jubilee at Westminster Abbey.**

[Our readers will be interested in the following sketch of the jubilee celebration in Westminster Abbey, by the correspondent of the *New York Tribune*.]

**THE COMING OF THE QUEEN.**

It was twenty-five minutes to one o'clock when, after one false signal which brought the spectators to their feet, came a blast from the Queen's state trumpet which told of her arrival at the west door of the Abbey. The white bands of choristers in the galleries on either side of the choir rustled up, and the whole vast audience rose with them and remained standing. Only the kings and queens in the sacristy remained seated, not caring to rise till the Queen was actually visible. Then came a pause and the minutes glided by. The vice-chamberlains and other gold-laced officers of the royal household, grouped themselves at the entrance to the choir. Then they stood suddenly apart and the head of the royal procession showed itself, the ecclesiastics first. A dozen canons, minor and major, formed a guard of honor to the Lord Bishop of London, the Lord Archbishop of York, the Dean of Westminster and the Lord Archbishop of Canterbury. These episcopal and archiepiscopal dignitaries were in gorgeous robes of dark velvet and gold, strangely fashioned and monastic. More strange were the heralds in tabards, who came after. Then followed a long array of great officials, then hereditary princes, hereditary grand dukes, serene highnesses, and royal highnesses. Whispers of admiration greeted the tall, well-set figure, brilliantly uniformed in white, of the Crown Prince of Germany. These personages walked three abreast, the last of the trio being the Duke of Cansauigh, the Prince of Wales and the Duke of Edinburgh. Then came, preceded by the Lord Steward and Lord Chamberlain walking bravely backward, the Queen. Alone of all that glittering procession, Her Majesty was plainly dressed, in a gown of black and gray in broad stripes, a bonnet that looked like another crown of gray hair, and the blue ribbon of the Garter from left to right across her broad shoulders. She moved, as ever, with a dignity as beautiful as it is marvellous in a woman of such physique, her face gravely radiant, her eyes turned right and left as, with her unequalled demeanor, she acknowledged salutations addressed to her from either side. The bishops, great officers, hereditary dukes and princes, all passed to the right or left of the dais, where stood the coronation chair, over which the coronation robes had been thrown, and passed on to the sacristy, or entered the dais at the side. The Queen alone kept on, unwavering to right or left, and reached the broad steps left untroubled by all but the royal feet, which moved slowly, with some help from the Lord Steward and the Lord Chamberlain, and so arrived near the throne. There she stood a moment before seating herself, and with one sweeping movement of head and body signified her royal recognition of the homage this wonderful company offered her. That was the most brilliant moment of all—kings, queens, peers of England, commons of England, her youngest loveliness and her oldest nobility, ambassadors, ministers, princes, princesses and sovereigns, doing honor, in person or by deputy, to this sovereign of England. All were standing, all heads were bent, the music was still echoing through the arches, and cheers were still faintly heard from the street. It was the supreme hour of her life, and the spectacle one on the like of which no living soul has looked before. The sunlight streamed in upon the Queen and the people, and the gray walls and dim arches of the Abbey were all aglow with myriad hues of silk and gold, with delicate tints of ails and more delicate bloom on the wearers' cheeks. Jewels flashed, and swarthy Oriental faces for once lighted up. When the Queen sank into her gilt chair this multitude remained standing, as if under a spell, till she had twice signed to them to be seated.

The fund of £500,000, or \$2,500,000, left by George Peabody for building improved houses for the poor of London, has, through rent and interest, grown to £210,668, or \$4,513,340. There are now 6,014 separate dwellings containing 11,150 rooms, and the average rent of each dwelling is less than \$1.25 a week.

**BAPTIST BOOK ROOM.** Just received, first lot of *History of the Baptists* by Dr. Armitage from New York, Ex. "Fortia." Now is the time to send your orders, \$5.00 enclosed, or get it from the agent in your district. More agents are needed for Nova Scotia. G. A. McDonald Sec. Treas.

**"Sorrow Not, Even at the Rest, Which Have No Hope."**

When the ripened grain falls before the sickle, men do not weep: they sing the harvest song. When a life has been completed, and, like a shock of corn fully ripe, is gathered into the garner of God, must there be weeping and sore lamentation?

After awhile the nest becomes too narrow for the little birds which had their home there; then they, with strengthened wings, soar toward the skies; and we rejoice that they have escaped from the narrow nest-life to life more exalted and free. And when, earth having become too narrow for the soul, it mounts upward with songs to the holy and exalted life of heaven, should not our mourning be lost in thanksgiving? O. C. S. WALLACE.

**"Filled."**

BY A. J. GORDON, D. D.

The first thing said of the disciples after Pentecost was that they were "filled with the Holy Ghost." Whenever there was anything important to be done, it says, for example: "Paul being filled with the Spirit," spake thus. "Peter, being filled with the Spirit," did this. It was characteristic of the apostolic church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege, it is our duty. "Be filled with the Spirit," is a command. "Be not drunken with wine, where in excess, but be filled with the Spirit speaking unto one another with psalms and hymns and spiritual songs." If a man is drunk with wine he will speak out. He won't have to be educated before he will let loose his tongue. If a man be filled with the Holy Spirit, he won't have to learn much before he can deliver his message—it will come spontaneously. In Germany a man was once so holy that the neighbors called him the "God-intoxicated man." We want a "God-intoxicated church." Some one says, "That is a great mystery. How can we be filled with the Spirit?"

In speaking of the Spirit, Christ uses the simile of the wind. You know the wind always blows toward vacuum in our hearts, the Holy Ghost will fill them. During that ten days before Pentecost do you suppose the disciples were just praying over and over again? I think they did a good deal more than pray. I imagine they were just emptying their hearts. Peter says: "I am headstrong and rash. I wanted to call down fire from heaven. I denied my Master." They were confessing their faults while waiting for power. In ten days they had got their hearts really empty, when the Spirit came like a rushing, mighty wind, to fill the vacuum.

I wonder how many of you have read the life of James Brainerd Taylor. He was a graduate of Princeton, and only twenty-eight when he died; yet he did a work that any man might envy. He got hold of the idea that there was something in this doctrine of the endowment of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. He was spontaneous. He could not help speaking to men; and his words were mighty.

There is one very beautiful incident in his life. One day he was out driving, and he drew his horse to a watering-trough. It so happened that another young man was doing the same thing. While the two horses' heads met in the same trough, he turned to the young man and said: "I hope you love the Lord. If you don't, I want to commend him as your best friend. Seek him with all your heart." That was all; they turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa. Said this missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering-trough. I never knew till some one sent me in Africa a box of books. I opened them; saw a little black-covered book; opened it; turned to the title page, and there I saw a portrait—a beautiful face. 'Ah,' said I, 'that is the man.' That's the man who preached to me at the watering-trough. To him I owe my salvation." And that of how many more on the Dark Continent! What we want to-day is to be filled with the spirit. We are filled with so many other things—pride, selfishness, ambition, and vain-glory. May the Lord enable us to empty our hearts, and have them filled as with a mighty, rushing wind.

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**This, That and the Other.**

—Philadelphia has 6,059 licensed liquor saloons, or about one to every 160 inhabitants, or one to every 26 voters, or 19 saloons to every church.

—At the close of the war the colored people of the South numbered 4,000,000. Since that they have increased to about 7,000,000.

—The growth of Methodism the last thirteen years in London has been 32 per cent. of the Baptist church 31; Anglicanism 13; and Presbyterianism, 12.

—There are 250 missionaries to the Jews in the world, and there are 100,000 Jews who are now Christians. A Russian Jew, who is laboring as a missionary, says that a Jew becomes a Christian at the loss of everything. He adds: "The son of a wealthy banker, baptized at the same time as myself, cast off by his friends, became a ghorob.—Exchange."

—In New Jersey the spirit of '76 has commenced to animate the bosoms of the maidens fair, who have most commendably organized a *Maidens Mutual Protective Board*, the obligation of the members being a pledge not to receive attentions from any young man who smokes, drinks, or gambles. Sensible girls! It is a move for not only independence, but for the prospect of future happiness, so often wrecked by the very vice they have made up their minds to discountenance.—*Catholic Columbian of Columbus, Ohio*.

—There are perhaps in all Turkey, 40,000,000 of people; these are divided as follows: Turks, 15,192,000; Armenians, 2,400,000; Servonians, 6,200,000; Romanians, 4,000,000; Greeks, 2,000,000; Druses, 1,000,000; Albanians, 1,500,000; Arabs in Africa, 5,000,000, and in Turkey proper, 900,000; the balance of the population are Circassians, Moors, Tartars, Jews, Koords and Syrians. There about 24,000,000 Mohammedans and 15,000,000 Greek and Armenian Christians.

**GENERAL.**—The disbursements of the Methodist Missionary Society for the year 1886, for foreign missions, were \$407,232.46; and the balance in the general missionary treasury Nov. 1, 1886, was \$124,444.48. The last year was the most prosperous financially in the history of the society. The summary of the foreign missions is as follows: Missions, 282; assistant missionaries, and foreign teachers, 282; ordained native preachers, 328; unordained, 413; other native helpers, 1,533; church-members, 40,213; conversions during the year, 3,632; schools, 613; pupils, 20,480.

—The New York Sun has been collecting facts concerning the Knights of Labor which show a rapid decrease in membership. Taking ten of the largest local assemblies the decrease is found to be 40 per cent. in eleven months. Rivalries and internal disputes are among the causes of this diminution. If the decrease continues at the same rate, the order must soon lose its power.

—When Benjamin Disraeli was a young man he bet a pair of gloves with a friend on the question whether a wreath of primroses worn by a young lady were natural or artificial. They proved to be natural and he not only won the bet, but the young lady gave him one of the flowers, which he preserved carefully as a souvenir. That incident was the beginning of his love of primroses, and now the Primrose League founded in memory of him, is one of the most potent factors in English politics.

—Queen Victoria is among reigning sovereigns the fourth in age. The Emperor William of Germany, who was 90 years of age last March, is the oldest. After him comes King William of Holland, who was 70 on February 19th. King Christian of Denmark was 69 on April 8th. Queen Victoria next, with her 68th. Pres. Grey will be 74 in August. In length of reign her Majesty surpasses all European Sovereigns. The Emperor of Brazil and Queen Victoria are the only sovereigns living who have reached their jubilee.

—It is told of Billy Bray, the eccentric Cornish preacher, that on one occasion when sitting by the bedside of a Christian brother who had been sadly wanting in religious fervor, that the dying man grew joyous, and turning to Billy he said, "Oh, Mr. Bray, I am so happy that if I had the power I'd shout glory." "Ha, mon," said Billy, "what a pity it was that didn't shout glory when they had the power."—*Baptist Weekly*.

—According to the official journal of the Russian minister of war the effective forces of the regular imperial army numbered, January 1, 1886, 224,762 soldiers, 30,555 generals and officers. The reserve amounted to 1,160,815 men, and the militia of the first call, 160,000 men. The Finland regiments are not counted. The forces were increased nearly fifty per cent. during 1886, so we can see what an immense army Russia has.

Going to Jesus.

BY THEOPHILE L. CUYLER.

"Will you also go away?" was the question which our Lord addressed to his twelve disciples on a certain day at Capernaum. Many who had gathered around him for instruction or for healing had turned their backs upon him, and walking away with him, to our Lord's touching appeal, impudently Peter asked the quick response, "Lord, to whom shall we go?" Let us make this prompt reply of the warm-hearted apostle a text for a brief, loving talk with the readers of this paper.

All at once he turned toward Jesus Christ, or else he was drifting away from him. Many of you, I trust, are drawing into closer fellowship with Jesus every day. The nearer you are to him, the stronger, the wiser, the happier, and the holier you will be. Blessed be the love that draws, or the storm that drives you closer to the Saviour! But I fear that others who read these lines may be drifting farther from him, and the steady devotion from you may be a long and dreary one. I do not believe that there is one person in a thousand who does not expect, and intend at some future date, to come to Christ and be saved. Such may be your secret intention. Yet you are really farther from Christ than you are a year ago, there are strong currents that are steadily and stealthily carrying you away. That young man who used to be the Sunday school boy, who used to be the Christian, but who now wanders his Sabbath over his cigar and his secular ways, or his coffee and his worldly pleasures, and is slowly drifting toward the rock of infidelity is unmistakable. When did that man with that familiar face and the friendly smile become the slave of the deceiver? It is on some definite day, he has drifted into the hands of the enemy. In the same way you are gradually being carried by social currents, or by worldly influences, or by the trend of your own sinful heart, farther and farther from Christ and from the only life worth living. Your chiefest treasure is in the world. "Weep not for the dead," said the olden prophet, "neither beseech him, but weep for him that goeth away from God." If the angel of death had torn you up into the joys and the glories of the life everlasting, there would be no consolation for such mourning as there is now; for the currents you are in are carrying you away, every hour, from your only hope of salvation.

There is only one way for a man to get out of the perilous drift of his vessel toward the rocks of this world. He must turn his back upon the world, and his back to the cross of Christ. What every true Christian now on earth, or in heaven, has done, you must do. The Christian has never found that the currents of this world would drift him toward holiness or soul-happiness, or heaven. He has seen his name like a faint mark on the sand. Repentance is a "turning ship," and a turning toward Christ with grief and hatred of sin, and a resolute endeavor after new obedience. He went to the atoning Saviour for the pardon of his sins; he must go. He carried his weakness to the cross, and there he found strength; he must go to Christ's righteousness, his penitent heart to the loving heart of Jesus; so must you. Saving faith is just this cleaving unto Christ until you become one. "To whom shall I go?" Not to your pastor, or any other man, but to Jesus Christ, who is the only help for the sinner. He is the only one who can save you, and he is the only one who can give you the life that is life indeed, the life that is life indeed, the life that is life indeed.

And when you have once gone to Jesus, you will never go back. You have cast before you the anchor of your soul, and you will give up such a light heart, and the delightful sense of being right will give you such a solid satisfaction. Christ's guidance will be so sure, so safe, so inflexible, that you can always walk securely. His counsel will give you the highest, richest, truest inspiration. And when sudden temptation assails you, there he is at your side to help you in your hour of need. Dark hours and temptations may befall you, but his voice breaks through the gloom. "I will be with you, and will be with you, and will be with you."

Christianity is a practical thing to be tested by experience and a living personal testimony is worth a ton of abstract arguments. This week I received from an entire stranger, in a distant state, no packet and never a letter that I take the liberty to introduce a few sentences. The writer, when under the shadow of a deep affliction, had met with a small volume of mine entitled "God's Light on Dark Clouds." I sent her some other little books which I had published. She writes: "I am a scattered girl, raised in wealth, with every advantage of society, in all the country-side I was the merriest, happiest girl, and never knew a sad hour. I danced away the springtime of my life; I never thought that I was wicked—in fact, I didn't think anything. But it is the same old story. I ran away and married, and an now suffering the just penalty of my disobedience. Neglected and ill-treated, broken-hearted, away from home and mother, poor and alone, I came to the cross and pressed out my tears to him. I told it all to Jesus, and to him only; for no one living can comfort a child, crushed heart like mine. But O! Doctor, why did I not give my springtime to Christ? Why did I waste until my spirit was crushed before me? I wish I could offer to his pure hands this wretched soul that the Devil was tired of!"

"The reason of my writing you is that one of your dear books was loaned to me, and it was such a bright light on the dark cloud hanging over my young life. I am very poor, but I need such help as your books can give me. When I got a little older I can have the Bible alone, but I want now the plain writings of one who knows the weakness of human hearts. And when you say such sweet things I

can almost see my baby in the arms of Jesus." To this touching and eloquent leaf of heart history, which suggests more than it says, and which reads like a sequel to the parable of the Prodigal Son, I need not add any syllable. Unto whom shall we go in the soul's dark distresses but to him who is lifting this poor girl out of the billows? But why wait to be driven to Jesus by halibut and tempest? Listen, oh ye who have drifted the farthest from him; listen to a voice unto me, and I will give you rest. Set your face instantly toward Jesus.—The Independent.

Baptist History.

BY C. H. SPURGEON.

In the Story of the Baptists by Richard B. Cook, D. D., he repeats from Spurgeon's Metropolitan Tabernacle History, pp. 10, 11, as follows:—

Mr. Spurgeon has expressed himself upon English Baptist history. He says: "It would not be impossible to do this in the first Christian age, but in the land were of the same faith as the churches now called Baptists." All along our history from Henry II. to Henry VIII. there were sects of the Anabaptists, who are usually mentioned either in connection with the Lollards or as coming from Holland. All along there must have been a great body on the Continent of these 'Reformers before the reformation,' for despite their being doomed to die, almost as soon as they landed, they continued to invade the continent, and to do so in the most determined and hierarchic way. Spurgeon quotes the following statement from W. J. E. Bennett, of Frome, a ritualist, whose hatred of the Anabaptists rendered him least likely to manufacture history for them. Mr. Bennett says: "The historians tell us that there was a sect of fanatics who infested the north of Germany, called Puritans, Ueber called them Waldenses; Spelman, Paulicians, (the same as Waldenses.) They gained ground and spread all over England; they refused all the sacraments, and were particularly refused to be baptized. Thirty of them were put to death for their heretical doctrines, near Oxford; but the remainder still held on to their opinions in private, until the time of Henry II., 1155, and the historian Collier tells us that wherever the heresy prevailed, the churches were either scandalously neglected or pulled down, and infants were left unbaptized."

"We are obliged to Mr. Bennett for this history, which is in all respects authentic and correct. It is a fearful thing to see the reign of Henry II. is a period far more worth of being called remote than the reign of Henry VIII. (the founder of the Episcopal church), and if Baptists could trace their pedigree no farther, the church of Thomas Cranmer (the Episcopal), could not afford to sneer at them as a modern sect. Concerning the poor persecutors who are referred to in this extract, it seems that under Henry II. they were treated with those tender mercies of the sword, which are so notorious in our history. They were executed and brought before a council of the clergy at Oxford. Before interrogated about their religion, their teacher, named Gerard, a man of learning, answered in their name, that they were Christians and believed the doctrines of the apostles. Upon a more particular inquiry, it was found that they denied several of the received doctrines of the church, such as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned to be burnt, and delivered to the secular arm to be punished. The King (Henry II.) at instigation of the clergy, commanded them to be branded with red-hot iron on the forehead, to be whipped through the streets of Oxford, and having their clothes cut short by their girds, to be turned out into the open fields, all persons being forbidden to afford them any shelter or relief, under the severest penalties. This cruel sentence was executed with its utmost rigor, and it being the depth of winter, all these unhappy persons perished with cold and hunger."

Christianity and Infidelity Compared.

There stands Christianity. There stands Infidelity. Compare what they have done. Compare their resources. There is Christianity, a prayer on her lip, a benediction on her brow, and a full of hope for all who will help; the mother of thousands and colleges; the mother of thousands of asylums for the oppressed; the mother of missions for the bringing back of the outcast; the mother of thousands of reformatory institutions for the saving of the lost; the mother of a language of Sabbath schools bringing millions of children under a drill to prepare them for respectability and usefulness, to say nothing of the great future. This is Christianity.

Here is Infidelity, no prayer on her lips, no benediction on her brow, both hands clenched—what for? To fight Christianity. That is the entire business. The complete mission of Infidelity is to fight Christianity. Where are her schools, her colleges, her asylums of mercy? Let me throw you down a whole ream of foolscap paper that you may fill all of it with the names of her benevolent institutions, the colleges and her asylums, the institutions of mercy and of learning, founded by Infidelity, and supported solely by Infidelity, pronounced against God and the Christian religion and set in favor of making the world better. "Oh," you say, "a ream of paper is too much for the names of those institutions." Well, then, I throw you a quire of paper. Fill it all up now. I will wait until you get all the names down. "Oh," you say, "that is too much." Well, then, I will just let you a sheet of letter paper. You fill up the four sides of it with the names of the merciful institutions founded by Infidelity, pronounced against God and the Christian religion, yet in favor of humanity. "Oh," you say, "that is too much room." Well, then, I want a whole sheet of paper to write down the names. Perhaps I had better tear out one leaf of my memorandum-book and ask you to fill up both sides of it with the names of such institutions. "Oh," you say, "that would be too much room." Well, then, I want you to count them on your ten fingers. "Oh," you say, "not quite so much as that." Well, then, count them on the fingers of one hand. "Oh," you say, "we don't want quite so much counting as that." Suppose then, you count and count on one finger the name of any institution founded by Infidelity, supported entirely by Infidelity, pronounced against God and the Christian religion, yet tending to make the world better. Not one! Not one!—Falmouth.

The Minister's Lesson.

BY MINKIE E. KENNEY.

Reverend Silas Umberger leisurely descended the stairs one bright morning to enjoy the dainty meal which was always prepared for him on Mondays, at a later hour than upon other days, that he might indulge in an extra nap. The meal, however, he intended to make upon a sick paragon, and stepping into his study he provided himself with a congenial companion for the walk in the shape of a fragrant Havana. Lighting it he walked slowly down the street, the thin rings of plash smoke encircling his head like a halo. He had not gone very far before he recollected that this was the hour for the doctor's visit upon his patient, and he turned his call until a later hour. A hammock that swung beneath his study window tempted him to rest in it, instead of going indoors, away from the bright, spring sunshine.

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"Oh, I don't know that it does," a voice answered. "You must remember that you are prejudiced against smoking, and so you are likely to take an extreme view of it, Letitia."

"I am not prejudiced, as you say, but aside from my prejudices I know of many ways in which it is harmful to others as well as himself, and I wish he would give the habit up. Just last week I had an instance of this. You know Mrs. Longart tells us that there was a sect of fanatics who infested the north of Germany, called Puritans, Ueber called them Waldenses; Spelman, Paulicians, (the same as Waldenses.) They gained ground and spread all over England; they refused all the sacraments, and were particularly refused to be baptized. Thirty of them were put to death for their heretical doctrines, near Oxford; but the remainder still held on to their opinions in private, until the time of Henry II., 1155, and the historian Collier tells us that wherever the heresy prevailed, the churches were either scandalously neglected or pulled down, and infants were left unbaptized."

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the morning, another after breakfast, more smoking while he is studying or walking, and another cigar in the evening. His room, his books and everything he owns are saturated with the smell of cigars. Now I have finished darning. Will you come upstairs?"

The retreating footsteps died away and Mr. Umberger went slowly into the study. Sitting down before his desk he thought over the conversation he had just heard. There was but one course open to him. If his pet indulgence stood between him and his instrumentality in bringing about even one soul's conversion it must be sacrificed, and he made this prayerful resolve.

The effort it cost him to break away from the chains of habit that years had forged about his only indulgence, he could not appreciate, but he persevered and was rewarded for it when he found his usefulness extended.

People wondered why he gave his cigar up, but he never told any one of the lesson he had learned that bright June morning.—Presbyterian.

Preciousness of Christ.

"His cheeks are as a bed of spices, as sweet flowers."

Lo, the dowerly month has come! March winds and April showers have brought their work, and the earth is all bedecked with beauty. Come, my soul, put on thy holiday attire, and go forth to gather garlands of heavenly thoughts. Thou knowest whither to betake thyself, for to thee "the beds of spices" are well known, and thou hast so often smelt the perfume of "the sweet flowers" that thou wilt go to once to thy well-beloved and find all lowliness and joy in him.

The cheek once so rudely smitten with a rod, and bedewed with tears of sympathy, and then defiled with spittle; that cheek, as it smiles with mercy, is as fragrant as a rose to my heart. Thou didst not hide thy face when I came, O Lord Jesus, and therefore I will find my dearest delight in praising thee. Those cheeks were furrowed with the plow of grief, and crimsoned with red lines of blood from thy thorn-crowned temples. Ah, marks of thee are visible on my cheek, my soul for more than pillars of perfume. If I may not see the whole of thy face, I would behold thy cheeks, for the least glimpse of him is refreshing to my spiritual sense and yields a variety of delight.

When I find not only fragrance, but a bed of spices; not one flower, but all manner of sweet flowers. He is to me my rose and my lily, my heart's ease and my cluster of camphire. When he is with me it is May all the year round, and my soul goes forth to wash his happy face in the morning dew of his grace, and to solace herself with the singing of the birds of his promises. Precious Lord Jesus, let me in very deed know the blessedness which dwells in abiding, unbroken fellowship with thee. I can a poor, worthless one, if I would use my eyes, see that spirit and profession and heart are in perfect accord. All this and more is true in regard to serving God. Those that worship him must do it in spirit and in truth.—Bishop W. F. Mallison.

Ten Rules FOR MAKING THE PREACHER'S LIFE A PLEASANT ONE.

1. If he does not visit each family on the charge at least once every month, find fault with it to everybody you see. 2. If he does visit each family, he should inquire faithfully about your religious experience, and pray that it is none of his business to come prying around asking questions that don't concern him. 3. Watch his sermons closely for something that hits you, and when you find it, get mad, and don't let the man who preaches that kind of sermon. 4. Watch also for any expression in his preaching which could possibly be twisted into some far-fetched political significance, and herald the fact far and near when you think you have found it. 5. If you are not in sympathy with some one of the interests of the church, pitch into the pastor for presenting it to the people. 6. Find out, if you can, the lowest figure he can possibly squeeze through the year book, and vote to cut his salary down to that amount. 7. When he asks you to give a liberal subscription to the fund for worn-out preachers, tell him the worn-out preachers can do as you do, work for their living. 8. If he asks you to subscribe for the church paper, take five cent cigar out of your month long enough to tell him you can't afford to take it. 9. Make the very same excuse when he asks you to increase your subscription to the mission cause, or you may tell him you don't believe in converting the heathen away from home while we have so many at home. 10. After you have vented all these quires, work up just enough of a minority each year against him to make him feel that he cannot please everybody. This will keep him from getting vain and puffed up. These directions, faithfully followed, will undoubtedly aid in making the preacher's life a very pleasant one. They will also be very beneficial to him in aiding him not to set his affections on earthly things, as he will not have any earthly things on which to set his affections.—Fidels.

Domestic Life in Japan.

Generally speaking, Japanese men make kind and affectionate husbands, and women make virtuous and exemplary wives, and mothers; and the children are certainly the happiest little things in the world; their parents fondle and spoil them most fleetly, and at the same time never lose their control over them. The most irritating nature of the native diet has much to do with such serene nerves and temperaments. One never sees a child whipped in Japan; a reproving mother may administer a slap over the head, which correction invariably brings the little recalcitrants to order. The husband has absolute control over the person of his wife; at the same time, one never sees a man strike a woman in Japan; yet there is considerable pinching and slapping done on occasions when those strange, unconvertible spells of exasperating ugliness known as tantrums settle down upon their main oval horizon. On these occasions there is considerable free hitting, biting, and scratching indulged in on both sides of the house, but the greater strength of the husband invariably leaves him master of the situation, and the belligerent household speedily resumes its serene and happy course. On such occasions, unless physical force were resorted to, it would be difficult to say where matters would end; for the women are very childish, and in their paroxysms of fury might speedily demolish a household, unless restrained. These family jars are not of frequent occurrence, but they make up in intensity for their rarity.—Brooklyn Magazine.

Timely Fraise.

Give praise where praise is due and when it is due. People realize the widely different effects produced by bringing into prominence the good or the bad points of a man's character. To do the former stimulates his powers, encourages him to make fresh efforts, inspires him with hope, and paves the way for the correction of his faults. To do the latter depresses the nature, produces gloom, despondency and fear, and actually weakens the very powers which are needed to grapple with the wrong. Just as the wise physician, by building up the general system, takes the way for the eradication of disease itself, so the cheerful encouragement of all that is good in the character of a man will be more effective in restraining faults than any direct attack on the faults and errors themselves.

Howard's Acid Phosphate BEWARE OF IMITATIONS.

There is one form of praise which is especially acceptable and even more beneficial at times than direct words of approval. It is that tacit trust and confidence in the honor and the good intention of others which, while leaving them free to act, inspires a strong desire in them to deserve the trust reposed. No one who has tested the power of this confidence will ever undervalue it. The teacher in his school, the employer with his men, the parent in the family, will assuredly reap as they sow in this respect. If they are suspicious, ever watching for derelictions of duty and standing ready to detect and denounce them, they will find a plentiful crop. If on the other hand, they take it for granted that those under their charge are truthful and honorable, and in the main desirous of doing right, always treating opposite conduct as exceptions to the rule, they will instill an earnest desire to prove worthy of the good opinion thus held. So strong a tendency is there in man to justify the opinion entertained of him that it frequently only needs continual repetition of his charges to make it really true! The child who is always suspected and accused of dishonesty may be provoked to be dishonest; he who is always taunted with being dull, or awkward, or selfish, may soon be incapable of overcoming these defects. If, on the other hand, he is respected and trusted, he will inensibly prove his just claim to those considerations, and the correction of his faults will be a comparatively easy task.

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He who seeks for and emphasizes the good in others is not only blessing and improving himself, but also those whom he thus lauds. All the more amiable qualities are brought out, the habit of giving happiness is in itself a joy, and the manifest benefits thus conferred are fully shared by the giver. It seems a little thing to praise what we admire, but it has a power to cheer us, and to cherish a spirit of trustfulness; but could we only know how often failing energies are thus refreshed, despondency chased away, hope and enthusiasm inspired and love and confidence established, we should hasten to embrace so simple, so delightful, and so effective a means of doing good.—Home Journal.

Being our Utmost for God.

Few Christians do their utmost for God. This is true of them in their individual capacity. It is true of the aggregate of Christians. It is true in regard to giving and doing for indifference or neglect. Diligent in business, fervent in spirit, serving the Lord. These are the three characteristics that ought to mark the lives of all professing Christians. Idleness, when one has health and strength, is beyond the range of apology. Laziness is a sin; there is nothing of the Christ spirit in it or about it. Zeal for God and his cause, fervency of spirit in all enterprises that have relation to the advancement of the kingdom of Christ on earth, must be possessed by all who profess to be followers of the Lord Jesus, if they would use their talents, their spirit and profession and heart are in perfect accord. All this and more is true in regard to serving God. Those that worship him must do it in spirit and in truth.—Bishop W. F. Mallison.

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THE OFFICE OF SORROW.

There is some thing about deep sorrow that tends to wake up the child-fearing in all of us. When a great grief strikes a little child when a grave opens at his bedside, I have seen a stout sailor—who laughed at the tempest—come home when he was sick, and let his old mother nurse him as if he were a baby. He was willing to lean on the arm of his never failed him. So a Christian in the time of trouble is brought to this child-fearing. He wants to lean somewhere, to talk to somebody, to have somebody love him and hold him up. One great purpose in affliction is to bring us down to the level of the child. What new strength and peace it gives us to feel them underneath us! We know that, far as we may have sunk, we can not go any farther. These mighty arms can not only hold us; they can lift us up. They can carry us along. Faith, in its essence, is simply a resting on the everlasting arms. What new strength and peace it gives us to feel them underneath us! 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Messenger and Visitor.

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WEDNESDAY, JULY 6, 1887.

THE WESTERN BAPTIST ASSOCIATION OF NEW BRUNSWICK.

It was our privilege to attend this Association, for the first time after many years. It scarcely seemed possible that sixteen years have passed since we were last present at one of its sessions.

The Association held its sessions, this year, at Centreville, Charlton County. It is the garden of the county, which is the finest agricultural part of New Brunswick.

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The Association was held with the Centreville church twelve years ago. In the hour for social service before the first session began, reference was made to this fact, and to the changes during the intervening time.

The election of officers resulted as follows: Bro. G. Howard, Moderator. G. R. White, Clerk. T. A. Blackadar, Asst. Clerk. M. S. Hall, Treasurer.

The letters did not give a favorable showing as to the work and results of the year. The forty-two churches sending letters report 101 baptisms, a total gain of 84, a total loss of 69, a net gain of 15.

On Tuesday evening Bro. A. Cohoon preached an earnest and practical sermon. Wednesday morning, Dr. Hopper, in the absence of the appointed preacher, delivered the Association sermon.

The question of what to do with the churches and pastors that have adopted the instantaneous and entire sanctification idea occupied the attention of the Association for some time.

A resolution was adopted commending the ministry of St. Martin's to the sympathy and support of the churches. Brethren Gates and Hopper signed upon the pastors the pushing of the effort to secure the one dollar per member, which is so much needed at this crisis in the business of the Seminary.

The brethren appointed to bring in a report on Bro. J. H. Coy's case, made the following recommendations, which were unanimously adopted.

inform Bro. Coy, through their secretary that the doctrine of instantaneous sanctification is at variance with our belief as Baptists, and that if he is still determined to preach the same—thereby unsettling the faith of some, and causing discord—this Association, at its next annual session will be compelled, though painful the duty be, to withdraw from him our fellowship, by causing his name to be erased from our list of ministers.

Signed, G. O. GATES, J. E. BLANKET, C. HENDERSON.

At the platform missionary meeting, Bro. Cohoon was the first speaker.

It is our first duty to care for our weak churches. The first requisition is to supply them with a preached gospel. His heart has saddened as he thought of the many pastorless churches. To economize working force, the H. M. Board seeks to group the churches, so as to make a pastor's labors as effective as possible.

Nineteen new interests have been planted since '79, and several of these have become self-sustaining. Many other facts and principles were stated.

Bro. Cohoon was followed by Rev. G. O. Gates and C. Goodspeed. The oppressive warmth detracted from the power of the meeting somewhat; but the people listened interested, and lasting good must have been done.

The Wednesday morning session was devoted to education. An excellent report was read, and addresses given by Dr. Higgins, Bro. A. Cohoon and W. H. Beckwith.

Dr. H. argued conclusively that our college is a necessity, although there are institutions provided by the state. He showed that we might as well depend on others for meeting houses and ministers as for higher educational advantages.

Bro. Cohoon gave a sketch of the rise, progress and work of Acadia College. It was a stirring address, and reached the sympathies of the people present. It was to be regretted that so few were in attendance, owing, partly to the intense heat.

The afternoon session passed the Sunday-school report without discussion. Denominational literature received attention. The Editor of the MESSENGER AND VISITOR, Bro. Cohoon, Dr. Higgins, Bro. Henderson, Blackadar, and Charlton gave addresses.

Good words were spoken for the MESSENGER AND VISITOR, and for the Book Room. Care in the selection of Sunday-school books was emphasized, and the publications of Mr. Cook, of Chicago, did not seem to be popular.

The Committee to whom was referred charges against the Main St. Baptist Church, Woodstock, of having harbored the doctrine of instantaneous and entire sanctification, which our body believe to be unscriptural, brought in a report which was unanimously adopted.

The weather, during the Association, was excessively warm. The attendance at the various services was, however, good. The devotional meetings were of more than ordinary interest, the kindness and hospitality of the people were without stint, and it is to be hoped that the work at Centreville will be helped.

The Nova Scotia Central Baptist Association held its thirty-seventh annual session with the Baptist church in New Germany, of which the Rev. M. W. Brown is the worthy and efficient pastor.

The Association met on Saturday, the 26th inst., at 10 o'clock, Rev. J. W. Manning, the Moderator, taking the chair. After singing, the Rev. David Freeman and S. B. Kempson lead in prayer for the divine blessing.

election of a Moderator. The choice fell upon the Rev. David Freeman, one of the oldest ministers in the denomination, and a brother greatly beloved and honored for his work's sake.

The reading of the letters was then proceeded with. The additions during the year were by baptism 356. The net increase was 287. The net decrease, 90. Eighteen churches reported increase by baptisms, fourteen reported a decrease.

After the reading of the letters, addresses were given on the state of religion in the Association by Revs. J. W. Manning, S. B. Kempson and S. March. As an outcome of the discussion the following resolution was moved by Dr. Saunders and seconded by Rev. H. F. Foshay, and supported by Revs. E. J. Grant and J. F. Kempson.

The Committee on Temperance reported through the chairman, Rev. S. H. Cain, but as there was no time for discussion, the report was laid upon the table.

There was a Sunday school meeting in the evening, and an animated discussion of the report took place, participated in by Brethren H. Lovitt, Joseph Thomas, Randall Halsey, Rev. J. W. Brown, W. H. Cline, J. W. Manning and S. March, and on motion was laid on the table.

On Lord's day morning, the Rev. Dr. Saunders preached in the Baptist church a most impressive sermon from the great commission. In the afternoon there was a Sunday school taught by the Rev. J. T. Eaton, and reviewed by Rev. H. F. Foshay, followed by addresses to children, by Rev. E. H. Howe; to teachers, by Rev. T. A. Higgins, D. D.; to parents, by Rev. S. March.

In the evening the pulpit was occupied by the Rev. J. W. Manning. The various pulpits of the neighborhood were occupied by other brethren.

On Monday morning the Association resumed business, after prayer by Rev. E. O. Read. The associational sermon was preached by Rev. E. H. Howe, of Lower Aylesford, from the text, Matt. 9: 37, 38; the preliminary exercises being conducted by Revs. J. H. Beals and H. F. Foshay.

Rev. T. A. Higgins, chairman of committee appointed last year, for the purpose of "taking into consideration the advisability of making any changes in regard to time of meeting, the nature of the business, and the mode of procedure in this Association," reported in substance—that the time for holding the Association be changed from Saturday morning to Thursday afternoon, that the sermon be preached at the first session, that one session be given to Sunday school work, that another be given to a discussion of practical questions concerning the spiritual life and work of the churches, and that the reading of the letters be dispensed with, and in lieu thereof the substance of the letters be condensed into a report on the state of the churches by a committee, who shall receive the letters at least a fortnight before the meeting of the Association.

The object of the change appears to be to save time; to hold the people together till the close, and to consider questions of practical value to the churches. The meetings of the body to close with special religious services on the Lord's day. The change is an experiment, but one which it is hoped will be beneficial in many respects.

In the afternoon session, after prayer by Rev. W. H. Cline and the reading of the minutes, on motion of Rev. S. March, the thanks of the Association were presented to Rev. E. H. Howe for his excellent sermon, with the request that he furnish a copy for publication in the MESSENGER AND VISITOR.

In the report on obituaries reference was made to the death of two honored ministers, Revs. J. A. McLean, of Hantsport, and D. G. Shaw, of Fall River, Halifax Co.

When the report of the committee on temperance was read, there was no time to discuss it, and so it was laid upon the table. It was passed at an after session but there were no strong speeches upon the subject. This may mean that the Central Association is sound upon this live jubilee question.

Sunday schools are growing in importance and more time was given to this part of church work than is usually allotted; but the report was objected to in several particulars. It was prepared in haste, because the chairman was not present and had failed to send in the report in time.

to the denominational paper in most commendatory terms; and to the prospect of having a Canadian Baptist Hymnal fully equal to any published; and to the Book Room as worthy of the patronage of all our Sunday schools and churches.

According to the report of the committee of arrangements the evening session of Monday was devoted to a platform missionary meeting; and while the congregation was gathering, some routine business was transacted, a report was presented by Rev. E. J. Grant, chairman of the committee appointed to group the churches for systematic work.

Rev. M. P. Freeman read the report of the committee on missions which was spoken to by Revs. Isaiah Wallace, giving some reminiscences of the work; by Dr. Day, on the magnitude of his work entrusted to the Christian church, her obligations in consequence, and what was required to meet them; by Rev. M. P. Freeman, on the love of Christ as the great motive power in Christian work; by Rev. H. F. Foshay, on the Kingship of Christ; by Rev. F. H. Beals, an appeal to Christians, but more especially the young for the giving of life to the Lord's work.

The attendance upon the Tuesday morning session was not so large as upon previous sessions, many of the delegates leaving in the early morning for their homes; but a goodly number remained to take part in disposing of unfinished business, and in discussing the report of the committee. On education, addresses were given by Prof. Caldwell, B. H. Eaton, Esq., Revs. J. W. Manning, T. A. Higgins, and S. B. Kempson.

A resolution, appropriate to this year of jubilee, was moved by Rev. S. March, and passed unanimously by a standing vote, the congregation singing the National Anthem.

The Rev. J. W. Manning moved the following resolution, that in the future whenever any ministering brother comes into the association for the first time as pastor, the moderator shall extend to such brother the cordial welcome of the body.

The customary votes of thanks were then passed, and on motion after prayer by the moderator, the association adjourned, to meet with the church in Gaspareaux on the first Thursday after the 20th of June, 1888.

Thus ended one of the pleasantest gatherings of the Central Association. The tone of the meetings was spiritual. There was not a ripple of discord. The brethren seemed anxious to promote each other's weal and the prosperity of the kingdom of our Lord. The prayer meetings were seasons of refreshing. Truly can it be said, "It was good to be there."

DEDICATION AT BAILLIE.

On Saturday week, we went down to Baillie, Charlotte County, to assist in the dedication of the new house of worship just completed. This is one of our mission fields. In this section of the county, the country is rather thinly settled.

For a long time, the cause here has been hindered for want of a suitable place of worship. The old house was built on the union plan. When it got out of repair, the people had little heart to spend money upon it. Finally, our brethren determined to have a house of their own.

There has been some correspondence between Dr. W. Wright of the British and Foreign Bible Society and Dr. Murdoch of the Baptist Missionary Rooms, Boston, which sets the attitude of this society to the Baptists in a very clear light.

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money in hand to provide for the lighting and heating of the house.

Sabbath was a superb day. When the hour for service arrived, the people came from near and far and the house was filled to the utmost capacity. It was thought that there were 400 present.

It was our privilege to speak to another audience equally large, in the afternoon, and Bro. Ingram preached again in the evening. Brethren Good and Hunt drove out from St. Stephen in time for this service, and assisted in it.

Bro. DeWolf proposes to hold some special meetings, beginning on Tuesday. We hope to hear of a deepening interest and of souls saved, before many days. We bespeak for the little band of faithful ones at Baillie and for the work there the sympathy and prayers of the brotherhood.

UNION SUNDAY SCHOOLS.

A brother, in the Western Nova Scotia Association, expressed his estimate of union Sabbath school very freely. This is a question of no little practical importance. It is unquestionable that the instruction given to the children in the Sabbath school is one of the chief factors in the promotion of their religious beliefs for life.

1. Because we cannot consent to obscure or neutralize the plain meaning of our Lord's command. The leading authorities, both in classical and New Testament Greek, define the word baptize by words signifying to immerse or to dip.

THE WEEK.

The jubilee celebration has so absorbed attention in England, that it is hard to turn to other things. In the House of Commons, the leader of the government having threatened censure, the Irish members at once withdrew.

Sir George Trevelyan has finally broken with the Unionists and has taken his stand with the Gladstonians. This latter party have gained a seat. Where their candidate was defeated at the last election by a majority of 288, he has been elected by a majority of 747.

The Dominion parliament is prorogued. Attention is called by some of the papers to the fact that the cost of the government of the Dominion, general and local, amounts to \$1,398,637. We should be very well governed for this sum.

THE BRITISH AND FOREIGN BIBLE SOCIETY AND THE AMERICAN BAPTIST MISSIONARY UNION.

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declares the position of the society towards us: "The question of this society's attitude to Baptist versions of the Scriptures in which the translation of certain words is at variance with the catholicity of spirit to which the society is pledged, has been fully discussed, and, so far as this society is concerned, is settled.

The reply made to the Burma Bible Society by Dr. Wright of the British and Foreign Bible Society, was forwarded to Dr. Murdoch, secretary of the Baptist Missionary Union, with a further statement.

BAPTIST MISSIONARY ROOMS, BOSTON, MASS., JAN. 10, 1887.—Rep. William Wright, D. D., Rev. and Dear Sir: Your letter of Nov. 24th, making certain observations in relation to the circulation of Dr. Judson's Burmese translation of the Bible, and enclosing a copy of your letter to Rev. Mr. Kidd, secretary of the Burma Bible and Tract Society, relating to the same subject, came duly to hand, and has been carefully considered.

1. Because we cannot consent to obscure or neutralize the plain meaning of our Lord's command. The leading authorities, both in classical and New Testament Greek, define the word baptize by words signifying to immerse or to dip.

2. Because Judson's translation describes the act of baptism as it was accepted and practiced by the apostles and their immediate successors, the New Testament and all other church historians being witnesses.

3. Because Judson's translation follows the precedents established by versions of the best repute, both ancient and modern, made by men who acted without bias and with a single purpose to express the real meaning of the Greek text.

4. Because the rule which you have adopted is invidious to the extent of positive injustice, in that it discriminates, not against a novel and unauthorized rendering of the word baptize and its cognates, but against a numerous and influential body of Christians, who conform to the New Testament law of baptism and the practice of the primitive ages of the church.

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Of course the British not join in translating immerse; Germany, countries, What you circulate would be Baptist, for would be You will circulate people who forethoughtness of the in consideration practice. I care their observance word account harmony with an offence the unobscured literal rendering doing of the rule not only great Bible right to be, the best light conscience, which we are our usage to all ceremonies be urged to Scriptures. feel that you re rendering practice which even hood to of Scriptures. Our grievance the greater which you "imperfect of the Bible, now suggest, the following "In giving their respect regarded as a and not altered They have what they at the also said, "I attempt to existing ones, pelled to obscure came to death the modesty you. Judson know Judson Scriptures is the original, which is addressed you virtually allowed to me the prejudicially supercede it. You propose opportunity home the S. But aver that your Catholic what might can only say yourself in the version of the in circulation instead of r word baptize willing to endorse candid judgment and to subscribe the advantages such advantage. We make circulating Burmans. accept your consistent with cannot extend have never for Roman Catholic not to embroil work we honest purpose. We do not Burmans with not to suffer work or trans so well that again. If it will reasonable as widely circulate people, we are our press editions of that many the Bible will be before you sheet of a new. It is our duty to do to remove all strings and which you must adopt. S. to brethren, responsibility of people exhibiting to phase of Christian. Praying to guidance to be divided to us all, I am, —He is a make every one.

Of course you do not mean to say that the British and Foreign Bible Society will not join in circulating a version which translates baptize by a word meaning to immerse; for this you have been doing in Germany, Sweden, Denmark, and other countries, from the first day until now. What you really mean is that you will not circulate such a version if it is made by a Baptist, for a people whose practice it would be likely to shape or determine. You will circulate it if made or used by a people who say, "I immerse these," when they simply apply their wet fingers to the forehead of the candidate. The faithfulness of the translation is readily conditioned in consideration of the "catholicity" of the practice. But when Baptists, who vindicate their name by the strictness of their observance of the sacred rite, translate the word according to its meaning, and in harmony with their practice, it is counted an offence to rank for toleration. But the unbecoming thing on their part is not the literal rendering of the word, but the literal doing of the word. For this reason the rule not only denies us the help of the great Bible Societies, but it strikes at our right to be, and to obey God according to the best light we have, and the voice of conscience. If we would give up that for which we are set to witness, and conform our usage to what we regard as unscriptural ceremonies, no further objection would be urged to our missionary versions of the Scriptures. And so we are compelled to feel that your rule is not levelled against the rendering of a word, but against a practice which we cannot abandon, and which even you will not have the hardihood to challenge as contrary to the Scriptures.

Our grievance in this particular is all the greater when we consider the reason which you gave in 1838 for circulating "imperfect and even erroneous" versions of the Bible, compared with the policy you now suggest. Your committee then held the following language on this subject: "In giving such versions to the people, in their respective countries, it has been regarded as a duty to give them as they are, and not attempt to alter or improve them. They have been given with their faults for what they are, with the name of the translator in the title page." Your committee also said, "That the magnitude of the attempt to revise new versions, or to revise existing ones, is such that they are compelled to shrink from it." But when you came to deal with Dr. Judson's translation, the modesty of your predecessors forsake you. Though you say, "As far as we know Judson's version of the Burman Scriptures is a very excellent rendering of the original," yet in spite of its excellence, which is admitted by all competent judges, you virtually assay your purpose, unless allowed to mutilate it, in conformity with the prejudice of your constituents, to supersede it by a version of your own. You propose to avail yourselves of the opportunity now offering for carrying home the Scriptures to the Burmese. But aver that you cannot "compromise your Catholic constitution by circulating what might seem a sectarian Bible." We can only say that, if you can afford to place yourself in the position of attempting a new version of the Burman Scriptures, while admitting the excellence of the one already in circulation, merely because it translates instead of referring or neutralizing the word baptize and its derivatives, we are willing to leave the whole matter to the candid judgment of the Christian world, and to submit as well as we may, without the advantage, whatever they may be, of such catholicity as you will this exemplify.

We make no appeal to you for aid in circulating the Scriptures among the Burmese. We do not ask, nor would we accept your patronage, except on terms consistent with our self-respect. But if you cannot extend to us the courtesy which you have never failed to show to Lutherans and Roman Catholics, we claim that you ought not to embarrass us in carrying on the work we have heretofore done with an honest purpose, and in the fear of God. We do not need your aid in supplying the Burmese with the Scriptures, and we ought not to suffer from your interference in a work or translation which has been done so well that there is no need of doing it again.

If it will in any degree relieve your reasonable anxiety to see the Word of God widely circulated among the Burman people, we are happy to assure you that our presses are engaged in reprinting new editions of the Burman Scriptures, and that many thousands of copies of the entire Bible will be available for circulation long before you will be able to issue the first sheet of a new translation from the press. It is our earnest hope that we shall be able to do this work so efficiently as to remove all reasonable excuse for the strange and most exceptional measure which you more than intimated you propose to adopt. Should you do what you seem to threaten, you will not will rest the responsibility of disturbing the judgment of people just emerging from the darkness and prejudice of heathenism, and of exhibiting to the world a most questionable phase of Christian catholicity and charity.

Praying that He who gives light and guidance to His people when they seek it, direct all our preconceptions, may guide us all, I am, my dear sir, faithfully yours,  
J. N. MERRICK, Cor. Secy.

—He is a good preacher who tries to make every sermon better than the last one.

**A Few Notes from the Tabernacle, Halifax, N. S.**

I know the deep and spiritual interest taken by yourself and readers in myself and work. It is with a strange mingling of feelings that I drop a few lines to intimate my resignation of the pastorate in Halifax. But it is done with a desire to conserve, reserve, recoup my mental and physical force for increased and prolonged future effort. For some time a missionary spirit has caused strange soul-loneliness for enlargement and opportunity to reach the masses.

This has done very much in leading me to resign a position greatly beloved, and a work which, from its very inception, has been more or less the result of personal labor. It is painful to the flesh and spirit to even think of severance; still, after some time of prayerful and patient consideration the question seems settled by the showing and writing of a hand other than my own, and it comes at a time and under circumstances which make me believe the Lord would have me give a responsive assent, and give heed to the call as of the Lord. It is the Christian minister's duty to plod on through life's vicissitudes, day after day to be true to the duties placed in the way by Him whose we are and whom we serve. We know though the present prospect be clouded and o'ercast, in the beyond lieth the victory and eternal home rest.

The purposes of God cannot be frustrated. In spite of every obstacle and all the combinations of opposing forces our Jesus must reign, and we do well to take hopeful rather than despairing views of life.

"Highest aim and true endeavor;  
Earnest work with patient might;  
Hoping, trusting, singing ever;  
Battling bravely for the right,  
Loving God, all men forgiving;  
Helping weaker feet to stand;  
These will make a life worth living,  
Make it noble, make it grand."

The words of the poet give us comfort as we survey the past.  
You've made no enemies you say?  
Alas! my friends the boast is poor,  
He, who has mingled in the fray of duty,  
Must have made foes; if you have none,  
Small is the work that you have done;  
You've dashed no cup from perjured lip,  
You've smote no traitor on the hip,  
You've never said the wrong to right  
You've been a coward in the fight.

Conscious of many defects, seeking to attain the grand ideal of the Christian ministry as exemplified by Jesus, it is nevertheless a great consolation to be able to resign, not of necessity, but by choice, and amidst the regrets of one's charge, and to know the motive which prompts is not a selfish or carnal one. No self-assertion, or self-aggrandisement prompted.

Years of toilsome, loving service have made the Tabernacle a centre spot in my heart's deepest affection, and the prayer goes up, "Lord, guide them in the future, graciously and successfully as in the past."

Notice of removal and change of address now be given in ample time. Specially now we ask you to pray for us. First, that all changes may not be changes, but the direction of wisdom given from on high. Ask that strength may be granted for new and enlarged work. Also, that my successor may be of God's appointing and that the work may continue prosperous at the Tabernacle, for it has been the ardent desire of my soul to establish that centre, and I would its continued health. The church kindly gave me three months for rest and recuperation. This, with the many kind words both from the press and citizens of Halifax, we hope with God's blessing will be a stimulus to excite the past record. It will be in our future plans to continue the magazine. Our next may be from across the sea.  
J. F. AVERY.

**Women's Baptist Missionary Union.**

An unusually interesting women's meeting was held in Centreville, on Wednesday 29th, under the auspices of the Women's Baptist Missionary Union, in connection with the Western Association.

Mrs. Emerson, of Dorchester, presided. After the usual devotional exercises the corresponding secretary reviewed the work both home and foreign, from the organization of the first society, glancing at the developments in the various departments. She stated that the work taken up for this year amounts to three thousand dollars, and that twenty-two hundred and fifty had been paid. A further quarter would be due in August, and she felt assured the money would be forthcoming. She urged the necessity of continued, earnest effort.

Some very encouraging letters were read from the missionaries.  
Mrs. A. D. Harley, of Florenceville, spoke of her deep interest in the work. She cheered the workers and bade them a hearty God-speed.

Miss Blooksworth and Mrs. Alexander secretaries of the first and second districts of the Free Christian Baptist conference, were present, and being called upon gave very pleasing accounts of their work. Miss Blooksworth is a candidate for the foreign field and the earnest manner in which she expressed her strong desire to go forward and spend her whole life in the service, won all hearts.

Mrs. Emerson spoke of the condition of the heathen women, especially referring to the degradation of widows, and quoted a very touching case recently brought before the High Court Bombay.  
Mrs. J. W. Wright, Miss Georgie Wheel, Mrs. Miss Thelma Miles, Mrs. J. W. Connolly, and Mrs. C. E. Policy followed with brief addresses, which were full of practical

suggestion and added much to the interest of the meeting.  
The meeting throughout was enthusiastic and inspiring. The dear Master, true to his promise, was in our midst, and we felt to sing,  
"Lead on thou loving Master,  
And where thou leadest we'll go;  
For thou art he in battle  
Who conquers every foe.  
And we, beneath thy banner,  
Clad in thine armor bright,  
Shall win the day most gloriously  
By walking in the light."

M. E. MARCH,  
Cor. Sec. W. B. M. U.

**To the Sunday Schools.**

The following amounts have been received from the Sunday schools in response to the appeal for help toward the Heating and Ventilating Fund.

Portland	\$10.00
Carleton	8.00
Norton	1.70
Alma	55
Prof. Keirstead	20
A. S. Spragg	10

I think if all the Sunday Schools in the Province of New Brunswick knew how much these *first fruits* have cheered our hearts they would all respond. I feel sure that we shall hear from you all in this hour of great need. We are expecting great things from the Sunday schools. I know you won't disappoint us.

Yours in behalf of the work,  
W. J. STEWART.  
P.S.—Please let us hear from you all very soon.  
W. J. S.

**Baptist Book and Tract Society.**

**CAPITAL ACCOUNT.**

Nictaux, Dea Wm. Morse \$5; Middleton, Samuel M. Rupp \$1; Edw. Miller and wife \$5; J. A. Gates \$5; Wilmont, J. G. Reagh \$1; W. A. Penning \$1; two at 25c each; Maynard Clark \$1; J. H. Gardner \$1; Lawrenceston, Norman Dunn \$1; Tremont, two at 25c each; David Banks \$1; W. A. Saunders 50 cents; Kingston, Mrs. James Roach \$1; two at 25c; two at 50c; J. H. Eaton \$1; Mrs. Elizabeth Rhodes \$2; Berwick, Mrs. A. Burns \$1; Rev. E. O. Read \$1; Mrs. Jas. Witter \$1; Somerset, E. Parker & Son \$2; one at 25c; Waterville, three at 50c; one at 40c; one at 25c; Alfred Whitman \$1; Hantsport, W. A. Porter \$1; Dr. O. Margeon \$1; Mrs. Chittick \$1; J. W. H. King \$1; Friend \$5; Nelson Fielding \$1; Mrs. Neander Shaw \$1; D. L. Faulkner \$1; two at 25c; four at 50c; Windsor, Falmonth, A. P. Smead \$5; C. H. Dimock \$1; E. C. Shand \$1; Edgar D. Shand \$4; Dr. E. Young \$1; Dea Andrew Shaw \$1; Wm. O. Taylor \$1; Mrs. L. B. Bennett \$1; Lewis Rice \$1; Friend 75c; N. A. Dimock \$5; Mrs. Sarah Alyward \$1.35; Friend \$1; Albert, N. B. Sarah Felmore \$1; Lawrenceston, E. R. Bishop \$2; Casard, Levi Eaton \$1; Lockeport, L. Harly \$1; Kingston, Simon Crocker \$1; Edward Eaton \$1; Bridgetown, Wm. Weathers \$1; two at 50c; Wolfville, Chas. Fitch, per Dr. Higgin \$1; J. H. Hamilton 1 libl apple; Somerset, J. W. Selfridge \$1; E. Price \$1; C. Norwood \$1; Mrs. J. Morse \$1; Weston, J. Core \$1; Springfield, George Durling 50c; Pleasant River, J. W. Freeman \$2.50; Rufus Hardy \$1.50; Wm. F. Morley \$1; Caledonia, M. F. Douglas \$1; Kingston, M. Niely 50c; Nictaux, G. B. Charlton, \$2; Jan. Niely \$2; Amherst, per Rev. D. Steele, B. Douglas \$2; P. Anthony \$1; E. Pelton \$1; J. Stewart \$1; Wm. Embree 50c; Clementsport, Rev. E. N. Archibald \$1; J. W. Armstrong 50c; Economy, J. A. Soley 34c; Amherst, T. R. Black, M. P. P. \$5; Gasperaux, two at 75c; South Brookfield, two at 50c; Halifax, Mrs. Sterling \$5; Deacon M. McDonald \$2; Kempf, per Rev. M. W. Brown, \$6.75; Liverpool, G. Kempton \$1; Richmond, J. Saunders \$5; Hantsport, E. Churchill and sons \$10.

Geo. A. McDonald, Secy. Treas.

June 30.

**Religious Intelligence.**

**NEWS FROM THE CHURCHES.**

**HARVEY.**—We had a successful Children's Day concert at Germanstown, on May 26th. All who took part acquitted themselves well. Upwards of twenty dollars were realized towards repairing the interior of the meeting house. The old pulpit has been moved from its lofty position, and a platform, capable of accommodating both choir and speaker, takes its place. The Sabbath school is in a flourishing condition. This is the result of united self-sacrificing consecration. And the difference between this school and those which only have a name to live, or place where there is no school, is just the difference between united consecration and the absence of it. One person received the hand of fellowship in the evening.

**NORTH RIVER, COL. CO., N. S.**—Bro. Haverstock baptized two, at North River, on the 26th of June.

**TAYON, P. E. I.**—Yesterday was a good day with us. Preaching at Albany at 10.30 a. m. Baptism at Tryon at 2 p. m., preaching at three, and the Lord's Supper at the close; and preaching again at Westmoreland at 6.30. All the congregations were good and interesting.

**BAYSIDE (1st St. Andrews)**—I baptized one Sunday, June 26th.

**BAYVIEW, July 5.**—The blessing of the Lord continued to rest upon us. Five were revived into the fellowship of the church yesterday; three by baptism and two by letter. We had baptism a month ago and expect to administer the ordinance again next Sabbath.

**LINSEY ST. ST. JOHN.**—This church has given to their pastor, Bro. G. Robb, leave of absence for an indefinite time, as he goes in search of health, which has been severely tried by overwork. They continue

the salary, supply the pulpit, and have given a snug sum toward paying his expenses. Good for Linsey St. May God bless this church. Bro. Gordon has left for the United States.

**AYER, MASSACHUSETTS.**—The many friends of Bro. E. H. Sweet will be glad to hear of his prosperity and the blessing that is falling on his work. The Watchman says: "During the year now ending, twenty-two have been baptized, and thirty-four added to the church. Contributions for current expenses have doubled, and congregational singing, instead of exclusive choir singing, has been successfully introduced. All the services are largely attended. Sunday morning congregations are growing, with a prospect of regular addition. The pastor supplies the church at Shirley, on the Lord's Day after-noon. Mr. Sweet is a graduate of Acadia College in Nova Scotia. His work in the ministry is opening auspiciously."

**PERSONALS.**  
Bro. Cahill has resigned the pastorate of the Carleton Baptist Church, St. John, after four years of faithful service. The resignation is to take effect on the 1st of the end of three months. Here is a chance for a good church to get a strong and energetic pastor.

We are glad to be able to state that Bro. Joshua T. Eaton has returned from the United States, where he has been recruiting for the last few months. He is now ready for work again. He is one of our most trusted brethren, and any church desiring a pastor who will do solid work cannot do better than secure his services. His address, for the present, is Kenville, N. S.

**NOTICES.**  
At our Eastern N. B. Association, Egin, the Women's Missionary Meeting will be held on Monday, 18th, at 3 o'clock, probably in the Methodist church. Aid Societies will please take notice and send a large representation.  
A. R. E., Secy.

The W. M. A. S. are requested to send all their monies to the Treasurer as soon as possible as the Missionary Accounts close the 1st of July and no money received after that date can appear in this year's account.  
S. J. MANING, Treas. of W. B. M. U.

**ANNUITY ASSOCIATION.**—The special meeting of the Annuity Association announced to be held in Leinster street, St. John, July 7th, is postponed to July the 14th, at the same place and at the same hour.  
I. E. BIR, President.

Ministers and delegates who purpose attending the N. B. Eastern Association to be held with First Elgin Church at Egin, commencing 16th July at 2 o'clock, will please send in their names to the undersigned before the 10th July.  
LEABRON GODDARD.

**MEMBERS OF N. B. EASTERN ASSOCIATION.**—For reasons that can be given through the Association convenes, it has been thought advisable to change the place of meeting of the above Association. There fore, having received an invitation to do so from the 1st Elgin church, the N. B. Eastern Association will meet at Egin, Albert Co., the third Saturday in July, at 2 o'clock, p. m.

**W. CAMP, Moderator.**  
F. M. YOUNG, Secretary.

**SPECIAL NOTICE.**—In last issue of MESSENGER and VISITOR that a number of brethren from Acadia have gone to various fields throughout the maritime provinces to preach during the summer. May great and lasting good result from such work. One word to these brethren as they enter the work: 1st Preach the whole truth; 2nd Establish a Sunday school; 3rd Get supplied from the Baptist Book and Tract Society; 4th A work may be begun in the place through your persistent effort, that shall prove a great blessing to yourself, the people and the society. Catalogues will be mailed free to any address. If the school be started at once you will get full benefit from lesson books and papers for third quarter, to order now.

GEORGE A. McDONALD, Secy. Treas.  
Baptist Book and Tract Society.

**Denominational Meetings for 1887.**

**N. B. EASTERN.**—Rev. W. Camp, Moderator; Rev. F. M. Young, Secretary; meets at Elgin, Albert Co., the third Saturday in July, at 2 o'clock, p. m.

**CONVENTION OF THE MARITIME PROVINCES.** B. H. Eaton, M. A. Q. C., President; Rev. E. M. Keirstead, Secretary; at Charlotte town, P. E. I., on Saturday following August 18th, at 10 a. m.

**N. S. AFRICAN.**—Rev. A. W. Jordan, Moderator; P. E. McKerron, Clerk; meets at Halifax on the first Saturday in Sept'r.

**N. S. EASTERN.**—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River on the second Friday in September, at 10 a. m.

**CONVENTION FUNDS RECEIVED.**

Temple church, Yarmouth	\$15.00
Gideon Pish, Halifax Har.	5.00
Parker Co.	7.00
Z. Vickery, Ohio	5.00
1st Cornwallis, Canada	15.00
Bridgewater	23.58
La Have, for H. M. and F. M.	1.25
Lapland Section, Bridgewater	1.25
Pleasantville church, N. S.	25
Upper Aylesford, for F. M.	13.00
" " " " " " " "	64.61
From Treas. Central Association	126.24
Lewisville S. S., Moncton, for F. M.	5.83
Shediac	11.20
Mr. and Mrs. John Phillips, Little	2.00
A. Friend, Yarmouth, for F. M.	5.00
J. J. Lovitt, " " " "	10.00
Mrs. Crockett, Hopewell, Pictou, F. M.	2.45

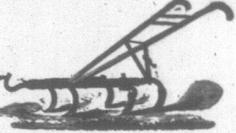
\$309.69  
G. E. DAY

**Receipts for Foreign Missions.**

West-A. E. Ingram, Bible fund	\$ 1.00
E. H. H. Mann, S. George	5.00
Mrs. Mar. S. H. Dyer, Dyer	4.00
A lady, per Mrs. M. Clinton, Ledger	2.00
Acadia Missionary Society, per L. D. Morse	21.37
Portland Bible class, Bible fund	5.00
German street, con fund	79.20
Brunswick street, con fund	89.50
H. M. J., F. M. J.	30.50
Emma M. Crosby, for Ohio S. S.	18.00
Lady friend, Hampden Village, S. Association	25
G. B. Durkin, Digby Mission Band	9.00
A young disciple, F. M. J. Road	5.00
E. C. Whitman, Conno S. S.	28.95
Rev. G. E. Day, \$125, \$250, \$160, " " "	\$309.69

J. MARCH, Treas. F. M. Board.

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**Best Single Here Cultivator**  
In the Market.



1st. The "Diamond" point tooth is the best shape for setting ground.  
2nd. The "Diamond" point tooth is the best shape for cultivating the ground.  
3rd. The "Diamond" point tooth can be set by sliding the standard into the maleable clip, so that it will run deeper or shallower by our patented device.  
4th. The "Diamond" point tooth can be set forward or back on the shaft in any position required by the operator, by our patented device.  
5th. The "Diamond" point tooth is saved from breakage by our patented break pin, when coming in contact with obstructions.  
6th. The "Diamond" point tooth can be set for more variety of cultivating work than any other single cultivator.  
7th. The "Diamond" point cultivator is made only from the best steel, malleable, and wrought iron.  
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During the year, 1,355 applications for \$2,223,450 were received, upon which were issued 1,250 policies for \$2,500,000, and seven policies for \$16,500, which had lapsed for non-payment of premium, were revived. This is a volume of new business amounting to nearly \$600,000, or that of any former year, and at sixty per cent. in excess of that done by any other Canadian company in the same period of its history.

**ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET.**  
Income for the year 1886 \$194,200.00  
Expenses (including payments to policy holders of \$31,977.00) 187,288.00  
Assets (including uncollected insurance funds) 62,151.25  
Liabilities to policy holders 125,000.00  
Surplus for security of policy holders 233,864.25

**THE SEMI-ANNUAL RETURN PREMIUM PLAN.**  
Provides that should death occur prior to the expiration of the term of the policy, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy;—that securing a dividend of 100 per cent on the premiums paid, should death occur during said period.

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The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, shows that the demand for valuable life insurance, relieved of much of the investment element which constitutes the overpayments of the ordinary plans, is not confined to men of small incomes, but exists amongst all classes of people.

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**THOS. S. WEEKS, Portland Bridge.**

**PROGRESS**

—OF THE—

**ONTARIO MUTUAL LIFE COMPANY.**

ORGANIZED 1868.

	1885.	1886.	Gain	Gain per cent.
Total Cash Income	\$ 270,697 44	\$ 315,862 22	\$ 45,164 78	16.6
From Premiums	237,665 32	272,308 10	34,642 78	14.5
" " Interest	33,032 12	43,554 12	10,522 00	31.6
No. of Policies Issued	1,355	1,881	526	39.3
Am't. " " " "	1,867,950 00	2,515,250 00	647,300 00	34.6
No. of Policies in Force	6,381	7,488	1,107	17.3
Am't. " " " "	8,259,361 00	9,774,543 00	1,515,182 00	18.3
Total Assets	753,661 87	909,489 73	155,827 86	20.6
Reserve held	695,601 36	831,167 24	135,565 88	19.4
Surplus	38,892 69	61,534 75	22,642 06	58.2
Death Claims and Matured Endowments	83,086 00	51,000 00	32,086 00	38.6

J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or  
E. M. SIPPRELL, ST. JOHN, General Agent for N. B. and P. E. I.

**The Great Church LIGHT.**  
FRINK'S Patent, Manufactured by the Great Church Light Co., Boston, Mass. The Great Church Light is the best and most reliable of all lamps. It burns clean, and gives out a bright, steady light. It is the best for use in churches, schools, and homes. It is the best for use in all climates. It is the best for use in all seasons. It is the best for use in all places. It is the best for use in all times. It is the best for use in all ways. It is the best for use in all things. It is the best for use in all places. It is the best for use in all times. It is the best for use in all ways. It is the best for use in all things.

**W. B. M. U.**

Perseus, per Mrs. DeLose Homes... \$10.00  
Elgin, per Mr. A. Beck... 2.75  
Aylesford, per L. O. Neily... 2.45  
Little Glace Bay, per Mattie A. Hitchcock... 4.00  
Liverpool, per L. A. Weeks... 12.50  
Brookfield, a friend to mission... 1.00  
Sally Grove, per Mrs. I. A. Dyer... 5.00  
Woodville, Knitting Circle... 2.00  
Billtown W. M. A. S., per F. H. Beale... 19.00  
North River per B. H. L. Laver... 10.00  
Collection from W. M. meeting at Digby, per Mrs. R. N. Jackson... 3.15  
Sally Grove, per Mrs. Jas. Bentley... 5.00  
Jernegan, per Mrs. Jessie A. Flowers... 5.00  
Riverside, California, C. A. Whitman, in memory of his daughter Eva... 3.00  
S. J. MANING.

<



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CURES PAINS—External and Internal Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains, Bruises, Scalds, Burns, Cuts, Cracks and Scorchings.

BEST STABLE REMEDY IN THE WORLD.

CURES Rheumatism, Neuralgia, Hoarseness, Sore Throat, Croup, Diphtheria, and all kindred affections.

LARGE BOTTLE! POWERFUL REMEDY! MOST ECONOMICAL! AS IT COSTS BUT 25 CENTS.

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TESTIMONIAL. GENTS, I have used your MINARD'S LINIMENT in my family for some years and believe it to be the best medicine, as it does all it is recommended to do.

Yours truly, DANIEL KIERSTED, Captain Forts, N. B.

N. W. BRENNAN UNDERTAKER

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THE HOME

"Little Poems in a Mother's Life." The mother's life is full of prose. From early dawn to daylight's close; But oft, amid her household cares, Some little poem, unawares, Is written down within her heart, And of her life becomes a part.

Some loving words a child may say, A golden curl long put away, A half worn shoe upon the floor, An outgrown dress the baby wore, A broken toy, or faded flower, May touch the heartstrings any hour.

Then come thoughts none else may know, While unseen tears in silence flow, Teaching, amid the toil and strife, Which lifts the soul, so earthward bound, Where greater strength and faith are found. —Susan Teall Perry.

Heroic Lives at Home.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon slayer of old is the man who overcomes an unlovely passion, sets his foot upon it, and stands serene and strong in virtue. Greater than Zenobia is the woman who struggles with the love that would wrong another or degrade her own soul, and conquers. The young man, ardent and tender, who turns from the dear love of women, and buries deep in his heart the sweet instinct of maternity, to devote himself to the support of aged parents or an unfortunate sister, and whose life is a long sacrifice, in manly cheerfulness and a majestic spirit, is a hero of the purest type—the type of Charles Lamb. I have known but two such.

The young woman who resolutely stays with father and mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty that costliest of human sacrifices, the joy of loving and being loved—she is a heroine. I have known many such. The husband who goes home from every day routine and the perplexing cares of business with a cheerful smile and a loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheeks, that blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—he is a hero. I think I know of no other.

The wife who bears her part in the burden of life—even though it may be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience and a large charity, and with noble decision hiding them from the world; who makes no confidantes and asks no confidence; who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking "affinities"; who does not build high towers of ivory, and who, in the event of an earthquake in every family jar; who sees her husband united with herself in disinterestedly and eternally in their children—she is the wife in every truth, in the inward as in the outward, is a heroine, though of an unobtrusive, unobnoxious type.—Grace Greenwood.

The Training of Children. "The best satisfaction for a father is to deserve and receive loyal and unflinching respect from his son."

"No, this is not quite the best, not quite the supreme satisfaction of paternity. Shall I reveal the secret that lies in silence at the very bottom of the hearts of all honorable and worthy fathers? Their profoundest happiness is to be able themselves to respect their sons."

It is in one of the Franconia books that the rule is laid down for family education, which really applies in all legislation and in all life. "If you grant, gratefully, if you refuse, refuse finally." This means that your children are to understand that you have not given your directions thoughtlessly, and that impertinence or what they would call "teasing" is not going to change the decision. As you watch the children at a hotel piazza in summer, in their intercourse with their mothers, you can tell in a minute whether the mothers live by this rule or not. One set of children will expect to carry their points by making fuss about them, while the other set will accept the inevitable at once, and make their arrangements accordingly. This latter set, it may be said in passing, are not only the better children of the two, but they are in fact the happier; they get a great deal more out of life.—Edward Everett Hale in The Chautauquan.

Recognition of Favours.

Gratitude is a grace by far too rarely found. The story of the leper in a book which reveals not only more of the Divine nature, but more of human nature, than any other, represents the usual sad disproportion of gratitude in the world. The lepers were peculiar in the misfortune of leprosy, but not peculiar in the other misfortune of ingratitude. Every feeling grows by expression; hence we should strive to increase our appreciation of favours by every possible acknowledgment of them. Yet a great many favours are habitually accepted by us as a matter of course, and are not entirely unacknowledged, or are only and indifferently received.

A domestic said once, in speaking of a deceased mistress with respect and affection, "It was a pleasure to do any thing for her, for whatever it was, great or small, she always had a bright smile, and a hearty 'Thank you.'"

"Why do you suppose Madam B. has so many friends?" asked a young girl about an aged lady who received a great many visits and tokens of remembrance. "Everybody seems to like her."

"I can give you one reason," answered her aunt; "she is always grateful for every kindness, and shows that she appreciates even the slightest favour—a flower, the loan of a book, whatever it may be—by a prompt and heartfelt recognition of any attention, any personal thoughtfulness on the part of others."

No medicine is more conscientiously prepared, more powerful, or more highly concentrated, than Ayer's Sarsaparil. Its standard of excellence is the result of careful study. This preparation is acknowledged by the medical profession to be the best blood purifier.

THE FARM.

Clover as a Fertilizer. If agricultural experience, within the present decade, has proven one important fact more conclusively than any other, it is that the culture of clover exerts remarkable recuperative and restorative effects, which are not surpassed—any equalled—by any other fertilizer.

Over sixty years ago the culture obtained to considerable extent in Eastern Pennsylvania and a few other Atlantic states, and was practiced systematically by the better class of farmers, particularly as an auxiliary to wheat growing. Thus the aftermath was cut for hay and sent—principally the latter—and then the soil is turned under; the compost and stable manure hauled out, dumped in heaps, and spread over the ground, when the latter was thoroughly harrowed and made ready for sowing.

Of later years the extraordinary virtue of the clover plant as a better understood. Its presence on a well-tilled farm is deemed indispensable as a green manure, supplying the three most important principles of productive soil, nitrogen, phosphoric acid and potash.

It is the belief of many observers, also, that fields of clover, growing, growing, flourishing and dying, exert positive sanitary influences on the surrounding atmosphere similar to those attributed to groves of the eucalyptus tree, "antidoting" malaria, so that diseases of miasmatic origin are not liable to spring up or exist in any great number in such cases.

Indeed, the clover plant is king of the grain, and should be planted wherever it can be grown. We may add, we are unacquainted with any part of this widespread country, north or south, which is not favorable to the production of clover.—Cincinnati Commercial Gazette.

A writer in The Country Gentleman advocates the growing and plowing under of a green crop of some kind after the regular season's crop has been harvested, and says: "Whoever thus, or otherwise, puts back in the land a fair supply of vegetable matter every year, with time enough to save it from souring, and with potash and phosphoric acid in reasonable supply, will grow uniformly good crops of all the kinds he is accustomed to plant. He will not need to purchase or apply nitrogen, otherwise than he will save it in the green crop, and he will cease to say that commercial or chemical fertilizers impoverish the soil."

Early cut hay—i. e., cut before blossoming—contains more nutriment, according to chemical tests, than when cut later. But an exchange of opinions that late cut hay contains an aggregate amount of nutriment equal to that of early cut, and that if it is to be cut it is better to cut late than early.

Two golden secrets have been divulged by a successful gardener, namely: manage to have a large compost heap, and allow no weeds to go to seed.

TEMPERANCE.

Temperance Jocko. A sailor going back and forth between foreign ports thought he would get a parrot or a monkey to take home to his little boy.

One day when just off the Malay Archipelago, and with others allowed a day on shore, he left his companions and wandered off toward the woody part of the island to see what he could find.

Tom Burke, we are sorry to say, was rather fond of his grog and seldom spent a day without it, and so, having his flask with him, he sat down under a tree near where he saw and heard some chattering monkeys. They, however, seemed determined to tantalize him, for just as soon as he felt sure of catching a young one, a number of old monkeys would come about him and by their loud chattering and fierce manner, prevent him seizing the one he had so surely captured.

Tired out with his efforts and getting, perhaps, a little the worse for the liquor he had sipped from time to time, he fell asleep. Some hours afterward he awoke with a start. The tree was empty, and it was past the time he had appointed to meet his companions to return to the vessel. As he hastily rose to his feet he saw not far from him a young monkey crouching under a tall shrub either asleep or dead. Tom went up to it, touched it with his foot, felt great, and finally took it up.

"Not much spice left in this youngster," said he, "but if I go back without anything in my hand, the rest will jeer at me, so here goes, sick or well."

And the half lifeless monkey was thrown across his shoulders as he hastened toward the shore, only to find that the boat had pushed off without him. It was still however in sight, so Tom shouted, took off his coat and waved it frantically as a signal, and finally attracted the attention of one of the mates. Grinning at the madness of the hour, he clambered aboard and waited some time for Tom to make his appearance, they turned back and took him up.

"Tom Burke, this all comes of the whisky," he said to himself, "if you don't take care you'll get into worse trouble."

"So you have a monkey!" called out one of the sailors as they touched the shore. "More dead than alive, I should think."

"Tired out, I suppose, for I kept some of them in pretty ugly motion," replied Tom. "I'll throw him into my bunk to rest."

Jocko stupidly slept for hours, then roused up in a petulant sort of way, rubbed his stomach and head, made grimaces, scolded and chattered at a great rate, then slept again.

"Sick, are you old fellow? Take your time about it, but get well if you can before we reach port, for I've promised my boy a real live monkey."

The next day, to Tom's surprise, Jocko was lively enough and ready to assist the sailors as he clambered about the rigging. One day in fun his master held out his mug of grog to Jocko in place of water. As he smelt it, my! what a fury he turned into. How he screamed and gesticulated, and then expressly rubbed his head. Tom suspected no more, but the monkey who had watched him when on shore, must, when he was asleep, have imitated him by taking up the flask of whisky, and got too much of it, and was so rapidly drunk when brought on board the vessel.

As his owners Jocko's avoidance of everything in the shape of liquor but his water, and that in a clear vessel that had not the least smell of anything stronger, won for him the name of Temperance Jocko. Tom tried to follow Jocko's good example, and when he had any special duty to perform would turn his mug upside down and say:—

Tom Burke, the outside of that mug is better for you than the inside.

The sagacious monkey, seeing him do this, would frequently, much to the amusement of the sailors, turn over all the mug around the table. Once he even caught up his master's cup, just as he was about to fill it, and ran up into the rigging with it. The sailors laughed heartily and talked about their temperance reformer, while more than one thought Jocko was wise.

One day, not very long after this, Tom was reproved when on duty for taking a drop too much; he then resolved to follow his monkey's example and shun the destroying liquor. He persevered in this, and so when he returned to his home was a temperance man, and loved to tell his children what a good example can accomplish. Jocko became a great favorite with them, and long retained the name they had given him.—Lycium News.

There is much said in these days about hard times. It is true that many people are unable to handle as much money now as in former days, but there is one fact to be considered calmly and seriously.

It were possible to add \$1,000,000,000 to the channels of legitimate business, there would be no further talk of hard times. Yet this is the amount of money which directly and indirectly was spent in the liquor traffic last year. The sum, according to the Homiletic Review, would pay the nation's debt in one year, or give every voter in the United States \$15 a month, or every family in the United States a good home worth \$1,000 in five years. These figures are startling, and yet there are men who call themselves Christians, and who claim to be sensible and decent, who are willing to put their names to petitions to keep the dramshops in existence.

Faithful to His Word. An interesting circumstance is related of George G. Lake, the benevolent merchant of New York, whose death has been recently reported. Like so many others, he came to the great city from Connecticut a poor lad, and obtained employment as an errand-boy in a store in Catherine street, a narrow thoroughfare leading to the East River.

He was an errand-boy of the old-fashioned kind, who received two dollars a week wages, slept on or under the counter of the store, and lived chiefly on crackers and cheese. But he was a good boy, attended to business and made friends. In a year or two he obtained a better place, in a better store, in a better street, where he advanced rapidly from one post to another, until at nineteen he was placed in charge of the silk department, the highest position in the store.

Salaries at this period were so small that this smart young man thought himself lucky in getting \$400 a year, and he engaged to remain four years in the service of the firm at that rate of wages.

At the head of the silk counters he had frequently to visit a great importing house, to replenish the stock of his own firm, and there he attracted notice by his excellent taste in selecting silks and his sound judgment as to what patterns would be likely to please people.

One day he was asked to step into the counting-room of the importing house, where one of the partners invited him to enter their service at \$1,000 the first year, \$2,000 the second, and \$3,000 after that. The young man replied that he had just made a contract with his employers for four years at eight dollars per week.

"That contract was only verbal, I suppose," said the merchant, replied the clerk, "whether verbal or not."

So he went back to his silks in the old store, and to his eight dollars a week. He served out his four years faithfully. At the end of the period he made himself indispensable man to his employers, who offered him \$10,000 a year or a partner's share, and \$20,000 after that.

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JOHNSON'S FOR INTERNAL USE. ANODYNE LINIMENT. THE MOST WONDERFUL FAMILY REMEDY EVER KNOWN.

WHEN YOU ADVERTISE, Be sure of one thing:— Advertise in a paper with a LARGE CIRCULATION, and in one that circulates in the section of country where you want to trade.

If you want Maritime Trade, (and there is none better), ADVERTISE IN THE "MESSENGER AND VISITOR."

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THOSE who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BAILEY & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America.

Everyone that wants to get a Good PIANO or CABINET ORGAN with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low. Pianos and Organs taken in part payment for new ones. Also to hire on reasonable terms. Tuning done to order.

WILLIAM CRAWFORD DIRECT IMPORTER. 88 KING STREET, ST. JOHN, N. B. (The Store formerly occupied by G. R. BENT.)

ASSESSMENT SYSTEM. The Mutual Relief Society of Nova Scotia. HOME OFFICE, YARMOUTH.

Persons Requiring Insurance are Invited to Make a Comparison Between the Merits of this Society and others. WM. S. ROBBINS, General Agent for N. B. OFFICE:—11 Main Street, St. John.

NASAL BALM! CURES GOLD IN THE HEAD. PRICE, 50 CENTS. Get a Bottle at PARKER FROS., MARKET SQUARE, SAINT JOHN, N. B.

COOKING STOVES Ranges, &c. The subscribers are showing a large assortment of above goods. Being of our Own Manufacture, we can offer rare inducements to cash purchasers. J. HARRIS & Co., 27 & 29 Water St., SAINT JOHN, N. B.

TO THE PRESIDENT AND DIRECTORS OF THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA: GENTLEMEN— I have this day received from W. S. Robbins, Esq., M. D., of Coburg St., your Medical Examination, a check of the Society for three thousand dollars, being the full amount of a certificate of membership issued to my late husband, Alexander McLean.

Respectfully, Dr. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

Consumption Cured—An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Croup, Asthma, and all other Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, halting the paper, W. A. NOYES, 148 Foster's Block Boston, N. Y.

Respectfully, I am, gentlemen, Yours truly, ADDIE LOUISE McLEAN.

# Harold Gilbert's NEW CARPET STORE.

Why this is the best place in the Maritime Provinces to buy  
**CARPETS! HOUSE FURNISHING GOODS.**

1. The Stock is all New, imported this Spring.
2. Bought from the best known makers.
3. Replete with all the novelties, affording opportunities for selection not to be obtained elsewhere.
4. Comprises Goods in all qualities, from the Cheapest to the Best.
5. Everything marked at lowest living profits, no discounts.
6. The most wonderful values ever shown.

Don't forget the address,  
**HAROLD GILBERT, - 54 KING STREET,**

If you reside out of town, send for samples.  
Make your selections early and have your Carpets made and ready to lay at short notice.

## STOCK.

**BRUSSELS AND TAPESTRY CARPETS WITH BORDERS  
VELVET, THREE-PLY, WOOL, UNION, AND DUTCH  
CARPETS, OILCLOTHS, LINOLEUMS, MATS,  
RUGS, MATTINGS, KENSINGTON  
SQUARES, FELT SQUARES, CUR-  
TAINS, CORNICE POLES,  
ETC., ETC., ETC.**

## HAROLD GILBERT.

54 King Street, - Saint John, N. B.

## Intercolonial Railway.

**'87. SUMMER ARRANGEMENT. '87.**  
ON AND AFTER MONDAY, JUNE 13, 1887, the trains of this railway will run daily, Sundays excepted, as follows:

TRAINS WILL LEAVE ST. JOHN.

Day Express	7.00
Accommodation	7.30
Express for Halifax and Quebec	11.00
Express for Halifax and Quebec	12.15
A Sleeping Car runs daily on the 22nd inst to Halifax.	

On Tuesday, the day after Monday a Sleeping Car for Montreal will be attached to the Halifax Express, and on Wednesday, Thursday and Friday a Sleeping Car for Montreal will be attached to Montreal.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec	8.30
Express from Quebec	9.00
Accommodation	11.00
Day Express	12.00

TRAINS WILL LEAVE HALIFAX.  
Day Express 6.30  
Night Accommodation 7.00  
Express from St. John and Quebec 11.00  
Express from St. John and Quebec 12.00  
A sleeping car runs daily on the 18th inst to St. John.  
On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Halifax Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to Montreal.

TRAINS WILL ARRIVE AT HALIFAX.  
Night Accommodation 8.15  
Express from St. John and Quebec 9.00  
Express from St. John and Quebec 11.00  
Day Express 12.00  
All trains are run by Eastern Standard Time.  
D. FORTINER, Chief Superintendent.  
Railway Office, Montreal, N. B.  
June 21st, 1887.

## THE GERMAN

## THE TEACHERS' REST

at this season is well earned, and should not be overlooked. It consists, however, of many things, in a literary way, to think and plan what

**MUSIC BOOKS**  
from the inexhaustible supply described in the prospectus of the "W. D. Lawrence" will be well to see in the next number of the "W. D. Lawrence."

Any book mailed for retail price

**Sunday School Teachers**  
will soon be able to examine our new and beautiful Sunday School Song Book, the "Children's Hymns, 35 Cts." by Abbey & Singer, and the newly arranged and valuable "New Testament Songs, 35 Cts." by Tenney & Hoffman.

**School Teachers**  
will be pleased to look at our new Royal Singer, 25 Cts. for Adult Singing Classes and High School. Also the Song-Book, 50 Cts. for High School use, or at favorable rates the delightful Primary School Song Book, 60 Cts. for Little Singers, 35 Cts.

**Music Teachers**  
on the "W. D. Lawrence" are invited to visit our store for the purpose of examining the stores of

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**COSSITT'S NEW MODEL  
BUCKEYE MOWERS,  
AND  
COSSITT'S RAKES,**

Of which thousands are in use in this province, will be sold by us this season at low prices, and on our usual favorable terms. The recent heavy advance on iron duties will increase cost of Mowers and Rakes another year considerably, so this is without doubt the season to buy.

The "Cossitt's" Buckeye has always taken the lead among mowers, but has a great improvement in the way of a new tilt on, this year, which we would like all intending buyers to see.

We have provided a large stock.

**JOHNSTON & CO.,  
Fredericton, Newcastle,  
Petitcodiac,  
and Local Agents.**

12-14

## News Summary.

**DOMINION.**  
—James Carmichael, of Spring Hill, N. S., was struck dead by lightning on the doorstep of his home on Thursday evening. He had returned from his day's work, and was talking to his mother when the accident occurred. He was 25 years of age, and highly respected.

—The Grand Division, S. of T., of N. B., met in semi-annual session at Richibucto, last Wednesday evening. Since last session seventeen new divisions have been organized.

—The drive from Katabdin is now in the vicinity of the forks of the Penobscot and includes about 15,000,000 feet of logs. One hundred men and six horses are employed on the drive. All last winter's cut, and the whole of the previous season's cut have been successfully brought from the Wissaquoi. Mr. Tracey expects to reach his destination at Greenbush boom, about July 20th.—*Courier.*

—The vote on the water supply for the town of Kentville resulted in a three-fourth vote in favor of having brought into town. Estimated cost \$25,000.

—Captain and Mrs. Bates, nee Miss Annie Swan, of New Anna, the world's two great giants, will shortly visit Nova Scotia for the purpose of recuperating Mrs. Bates' health. They will spend several weeks at Mrs. Bates' parents' residence.

—John S. Townsend, of the well-known firm of J. S. Townsend & Co., wholesale fruit brokers, Monument yard, London, in company with Joseph Seaton, of this city, has just returned from a trip through the Annapolis valley, says the *Halifax Herald*, looking after the interests of the former firm in reference to the apple trade of Kings and Annapolis counties. Mr. Townsend expressed himself as much pleased with the appearance of the farms in the valley. He thinks that there is yet a great future for Nova Scotia in the apple trade.

—A despatch from Rome says:—"It is stated that the Pope was induced to send a Papal mission to Ireland by the instances on the part of English bishops, clergymen and laymen that the reports of the Irish bishops on the condition of Ireland were exaggerated. Wishing to get the exact truth, the Pope decided to send unbiased agents of his own to make an investigation. Mgr. Peracio and Gualdi, who were chosen to make inquiry, were recalled while on their way to the railway station, but started agents for Dublin. It is believed they will confirm the Irish bishops' reports."

**UNITED STATES.**  
—A severe earthquake shock occurred throughout New Hampshire and Vermont, on Thursday.

—The Lutheran Synod of the States has warned all members of its Church against joining Anarchist or Socialist bodies.

—Two thousand school children took the train on the Indianapolis and Vincennes Railroad to attend a picnic last Friday. The children filled twenty cars. In crossing a bridge over White River the rotten wooden sills of the bridge gave way and the structure sunk two feet with a shock, finally resting on a few wooden supports, which also prevented the little ones from being hurled to destruction in the rocky gorge below.

—Six election officials in Baltimore have been sentenced to jail, each for two years, for election frauds.

—Chicago is agitated over the circulation of a rumor that the anarchists have been granted a new trial.

**GENERAL.**  
—If of our wage earners who want the world to discuss the proper method of getting more wages and saving part of them with their wives says the *New York Herald*, we might get a real revelation on this subject. Women have good ideas about an anti-poverty society.

—The Mercantile Agency of R. G. Dunn & Co. report the failures in the United States for the first half of 1887 to be 4,912, compared with 5,156 for the same period last year, a decline of 244. The liabilities were \$55,135,000, against \$50,434,900 for the first half of 1886. The failures in Canada during the first half of 1887, were 721, against 699 in 1886; liabilities the first half of 1887, \$10,693,015, against \$5,501,697 for the corresponding period of 1886.

—Goltz Pacha, a Prussian colonel serving as instructor in the Turkish army, who witnessed recently at Lubben experiments made with dogs trained for keeping up communications in time of war, said that the introduction of such a service in the mountain districts of Turkey would be most advantageous. He considers the Prussian shepherd dogs especially fitted for this service where horses cannot be used.

**How to Gain Flesh and Strength.**—Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat Affections and Bronchitis it is unequalled. Dr. Thos. Frim, Ala. says: "I first used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 size.

—The sale of a Gutenberg Bible for \$13,250 at the dispersion of Lori Crawford's library, in London, was not so notable as the cable reports indicate. Two years ago a similar Gutenberg Bible (which is the first book ever printed with movable types) brought nearly \$20,000 in the same city. There are only four or five of these Bibles in existence in private hands, and Mr. Brayton Ives, of New York, owns one of them. His copy is an inch wider and an inch and a half longer than the \$20,000 one; it is practically uncut, and its margins still show the pin holes left by Gutenberg's press.

**People in the North-west**  
Know from experience that Putnam's Painless Corn Extractor is the only remedy to be relied upon for the extraction of corns. This is the case everywhere throughout the Dominion. Be sure to get Putnam's surcopcorn cure. At dealers everywhere.

**Messrs Brown Bros. & Co.**  
—Gentlemen,—I have been terribly troubled with rheumatic stiffness of the joints of my hands, and for seven years I have not been able to do any needlework or sewing. I spent a great many dollars in trying to find relief but without success, until six months ago I used a bottle of Simoon's Liniment which has set me free. My fingers have regained their suppleness and now, after applying the contents of two bottles, I can sew for hours without fatigue to my hands.

Yours truly,  
MRS. A. L. ANDERSON.  
"Meadow Cottage Hotel,"  
Cow Bay, C. B., May 18, 1887

## Marriages.

**ROACH-STEVENS.**—At West Head, on the 18th ult., by Rev. B. N. Nobles, Capt. Wm. J. Roach and Miss Ida May daughter of Henry Stevens, Esq., both of West Head, Shelburne, N. S.

**PURDY-CLARK.**—At Carleton, St. John, June 20, by Rev. Edward Hickson, M. A., Mr. Wm. H. Purdy, of Carleton, and Miss Mary Clark, of Wickham, Q. C.

**PRESTWOOD-LEWIS.**—On the 8th ult., at the residence of the bride's parents, Yarmouth, by the Rev. J. Strothard, assisted by the Rev. J. Gaetz, Annie Vic, eldest daughter of T. M. Lewis, Esq., and Rev. J. W. Prestwood, B. A., B. D., of the Methodist church.

**HARLOW-McFARLINE.**—At Sable River, June 20th, by Rev. J. F. McKenna, Mr. Lewis Harlow, to Miss Ida McFarline, only daughter of the late Capt. McFarline, all of Sable River.

**BURDEN-SAUNDERS.**—At Prince William, June 29th, by the Rev. B. N. Hughes Mr. George F. Burden, of Queensbury, to Miss Annie M. Saunders, of Prince William.

## Deaths.

**BARTON.**—At Portland, St. John, N. B., Jan. 9th, Chas. F. Barton, aged 32 years. At the Range, Queens Co., June 21st, Frank D., aged 16 months, infant son of Chas. F. and Ida Barton. Bro Barton was baptized by the Rev. Sydney Welton and united with the 2nd Grand Lake Baptist church. He died trusting in Jesus. They leave a sorrowing widow and mother and a large circle of friends to mourn their loss.

**HAWKER.**—Albert Hawker died at the Coal Mines, Queens Co., N. B., June 10th, aged 36 years, son of Wm. Hawker, Esq., leaving a wife, three children and a large circle of friends to mourn their loss.

**DOHERTY.**—In Lawrence, Mass., June 23, of brain fever, Violeta Ogilvie, aged 28 years, wife of John H. Doherty.

**HALLIDAY.**—At Hillsborough, Annapolis Co., June 14th, Henrietta Jones, wife of John Halliday, aged 39. For eighteen years our departed sister was of Parker Cove church a consistent member and an earnest worker. The bereaved family and the church whilst mourning their loss are comforted by the voice from heaven, saying, "Well, blessed are the dead that die in the Lord from henceforth. Services by the pastor assisted by Elder Achilles.

**DUFFY.**—At Moncton, Westmorland Co., June 19th, after a lingering illness, she bore with christian resignation and fortitude, Margaret, beloved wife of John Duffy. Mrs. Duffy was a faithful wife and devoted mother, and a consistent and devoted member of the church, she was baptized in the year 1856, and joined the first Hillsborough Baptist church, of which she remained a member until her death. Her remains were borne to Hillsborough, and interred in the beautiful Cemetery of Grey's Island. A funeral sermon was preached by the writer, from Rev. 14: 13. Three sons and two daughters mourn her loss.

**FOOTE.**—Suddenly, at Vernon Mines, Cornwallis, Lydia, widow of the late Robert Foote, in the ninety-third year of her age.

**RIGBY.**—In Warilboro, Vt., June 12th, at the residence of her daughter Mrs. D. A. Wakefield, Mrs. Georgianna E. Rigby, widow of the late Rev. George Rigby, for many years pastor in New Brunswick, aged 95 years 11 months.

**DUNLOP.**—At Sable River, May 31, 1887, Mr. Thomas Dunlop, aged 66 years.

Brother Dunlop was baptized by the late Rev. William Hobbs, and joined the Upper Sable River Church, of which he remained a faithful member until removed by death to the church triumphant. His last illness was very severe which he bore with christian fortitude. He died trusting in the merits of Christ for salvation. He has left a widow and five children, with a large number of relations to mourn their loss.

**ANDREWS.**—Dea. John Andrews, born March 15, 1815, died May 25, 1887, baptized April 25, 1837. Dea. Andrews has been from the time of his baptism one of the most earnest and successful of christian workers. The church here feels the loss of a man most deeply. Sister Andrews had three children are left to mourn their loss. His death was a triumphant one.

**JOHNSY.**—Sister Jane Johnsny, another of our church workers, passed into her rest in January last. Sister Johnsny left in her will, two hundred dollars to the Home and Foreign Mission Boards each.

**FREEMAN.**—At Sable River, of consumption, June 18, Miss Henrietta Freeman, aged 75 years. Sister Freeman was converted to God about five years ago, and baptized by the writer, and received into fellowship of the church in that place. She was a faithful member and adorned her christian profession all the way through. During her illness she was never known to complain. She bore her affliction with a christian resignation to the will of God, until released by death to enter her home where there is no more sickness nor death. She has left a father, four sisters and three brothers to mourn their loss. May the Lord prepare them to meet her in heaven.

J. F. M.

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**INTERESTED FUND.**  
Rev. D. A. Steele 25 00  
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N. Perry, per Rev. H. I. 25 00

**WOLFVILLE, 30th June, '87.**

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