

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

{ THE CHRISTIAN VISITOR,  
VOLUME XLII.

VOL. V., No. 40.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 2, 1889.

Printed by G. W. DAY, North Side King St.

**WALLACE GRAHAM** has been appointed to the judgeship made vacant by the death of Judge James. He will honor the position as much as the position honors him. Dr. Castle has removed to Rochester, N. Y. His health is slowly improving. Prof. J. E. Wells has been appointed editor of the *Canadian Baptist*. He has had much to do with the excellence of the paper in the past. We expect it will be made still more able in the future. We welcome our old friend to the fraternity of Baptist editors.

ALL our readers will be grieved to hear that Bro. J. F. Kempton is lying in St. John, very ill, with small hope of recovery. Let prayers go up to God for him and for his family. He has been one of our most pious and devoted pastors—a good man, and full of the Holy Ghost.

**COLPORTAGE WORK IN EASTERN N. S. ASSOCIATION.**—We hope all interested will heed Bro. Layton's appeal in another column. Scarcely any work will do more to help on the Lord's work than this. We should have a colporteur in each of our Associations. We are glad the N. S. Eastern is taking the lead; we hope the others will follow.

**SADLY TRUE.**—Ex-President Anderson, of Rochester University, says that the children of the very rich are as dangerous to society as those of the very poor and of criminals. They are brought up to the idea that labor is ignoble and that amusement is the chief end of life. The man or woman who lives to kill time is in great danger of ruin through dissipation and sensuality. We have only to observe the lives of those who have been born to great wealth to see how many of this class become moral wrecks. Worse than the children of the vicious classes, their example has a more full power over others. In our solitude for those who are in moral degradation, let us not forget those who have plenty of physical comforts. Their case is the most difficult to reach; but they have an equal claim upon our prayers and efforts.

**DISILLUSION.**—It is not pleasant to be compelled to aid in sweeping away the halo which has been spread around the memory of the dead. Sometimes, however, this is demanded in the interest of truth and righteousness. There has been scarcely a newspaper, the world over, which has not had laudations of Father Damien, the missionary to the lepers of Molokai. His life has been spoken of as almost unexampled in its self-sacrifice and heroism. It now appears that all this laudation has been bestowed upon a very unworthy man. The *Herald and Prebyter* wrote to Dr. Hyde, principal of the theological school in Honolulu, for the facts about the life of Damien. The testimony of Dr. Hyde must be taken as undoubtedly true. This is his reply to the letter of inquiry:

HONOLULU, August 2, 1889.

**Rev. H. B. GAGE:**  
Dear Brother, In answer to your inquiries about Father Damien, I can only reply that we who knew the man are surprised at the extravagant newspaper laudations, as if he were a most saintly philanthropist. The simple truth is, he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there (at first) without orders; did not stay at the leper settlements, but circulated freely over the island (less than half the island is devoted to the lepers), and came often to Honolulu. He had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health, as occasion required and means were provided. He was not a pure man, and the leprosy of which he died should be attributed to his vices and carelessness. Other people have done much for the lepers—our own ministers, the government physicians, etc.—but never with the Catholic idea of meriting eternal life. Yours,  
C. M. HYDE.

**Внѣшнѣ Свѣтлѣ** preached a sermon on Church Union, at the session of the Anglican Synod in Montreal. He is reported to have said:

In working to this end (the organic union of all the churches) patience, knowledge, grace, wisdom and charity were required. Those who denied that the Romish church had sufficient grace of God to enable many of her ministers and members to live lives of holiness were wilfully blind to the facts. The four large bodies of Nonconformists had not so forfeited the grace of God that they had not been instrumental in winning souls to Christ and spreading the knowledge of His name on our earth.

As a member of one of the four great bodies spoken of, we are glad to be told by so high an authority that, presumably though not being churchmen, we have not sinned beyond the power of God's grace to make us useful. The breadth and reach of the Bishop's charity are remarkable. How insensible we must be to such condescending hopefulness, if we

do not, at once, abandon our sinful schism, and fall into the arms of the church which is so great in claim and pretension! Again the Bishop declares, as an essential to this union that "the different members of all congregations must come to form part of the body of Christ." This implies, of course, that at present they do not form part of that body, of which, it is to be presumed, the members of the Bishop's church have a monopoly. This union, then, must be consummated through all other bodies, becoming part and parcel of the Episcopal church, or as the Bishop would say, of the church. In this way his desire would be accomplished, and "the Church of England would be the centre of unity both to Romanism and the other forms of Protestantism." Doubtless the Bishop means well. It may be he is unaware of, or perhaps he is indifferent to, the fact that some of his utterances appear to the four great bodies of Nonconformists as offensive as they are absurd. We can only hope that the evangelical element in the Episcopal church may gain the ascendancy, and that the figment of apostolic succession which underlies all such arrogant assumptions, as we have quoted from the report of the Bishop's address, may be relegated to the Romish church, where they belong.

**INCONSISTENT.**—The *Globe* says: Strenuous advocates of a free school system under state control, the Baptists have, nevertheless, at a great deal of expense to themselves, undertaken a work which is somewhat at variance with the ideas underlying the state system, and the experiment is an interesting one.

It is our opinion that the Baptist attitude to common schools is perfectly consistent with their strenuous efforts to establish higher schools of their own. They are the most strenuous supporters of common schools supported by government. So far as schools are for all, and afford advantages equally within the reach of all, we believe they should be supported by the public purse which is supplied by all. In order that there may be no barriers to the attendance of the children of any of the people, they must not be made the medium of any special or peculiar religious instruction.

As the sphere of the state is over what pertains to men as citizens, the providing of religious influence or instruction is outside her proper function. How then is instruction to be provided for those who wish the higher training which all cannot seek or all attain? For this to be supplied from the public funds will be to require all to supply the means to afford advantage of which only a few can avail themselves. This is a manifest sacrifice of justice. Why should any be required to aid in the support of institutions from which they reap no advantage? There seems to be good and sufficient reasons why all schools above the common schools shall be supported by voluntary offerings. And just here, the desire had by Christian bodies to couple with the higher education of the young—that education which has to be sought away from the safeguards of the home, in most instances—religious influences and safeguards which will supply the loss of those of the home, and which is impossible, from the very nature of state institutions, in the secular academies, colleges and universities,—this desire, we repeat, has prompted our people and the members of other denominations to erect buildings and sustain higher institutions of learning in which these conditions can be met. In this way the state, if it choose, can be relieved of the difficulty it is in; because of the objection to expend the revenue from the many for the sake of the few. It is for these reasons that we hold the Baptist position of earnest support to the common school system and an equally earnest support of higher institutions of their own, to be perfectly consistent. Have they not the right to believe their attitude to these two species of educational facilities pre-eminently consistent?

Seven writers—clergymen, college professors and public men, some of them specialists of acknowledged standing—have associated themselves to discuss special questions of social interest and import, and to prepare papers to be afterwards given to the public from time to time in the pages of *The Century*. The writers include the Rev. Professor Shields of Princeton, Bishop Potter of New York, the Rev. Dr. T. T. Munger of New Haven, the Hon. Seth Low of Brooklyn, and Professor Ely of the John Hopkins University. For each paper the author will be responsible, but he will have had the benefit of the criticism of the other members of the group before giving it final form. The opening paper will be printed in the November *Century*.

**Flowers of Song.**  
A neat and gracefulasket is before us, containing a cherished form lately radiant with youth and health, but now quietly sleeping in death. On theasket is a wreath of flowers, not elaborate, but simple and unobtrusive and in harmony with the occasion and circumstances. Flowers, if chosen with taste, are a fitting adornment of the coffin and the grave: they are an impressive emblem of the frailty of our mortal frames and of the shortness of life; especially are they becoming and impressive when they signify the removal of the young and fair and innocent. That they tend to soothe and to cheer is proved by the general use of them on occasions of bereavement and sadness, for sadness there will be, even when reason and revelation conspire to assure us that, as regards those removed, there is no cause for anxiety, but every ground for consolation and even joy. Then bring flowers, chaste and delicate, and let them exhale their choicest perfumes around theasket and the tomb.

But these flowers of Nature are perishable and short lived; some of them fade even before the beloved remains, which they temporarily adorn, are borne from our sight; they cannot be preserved to a period sufficiently remote to answer the demands of affection, of chastened grief, of believing joy. Another anthology of more enduring character is desired, and happily it is attainable and within easy reach. There are flowers of beauty and un fading attractiveness scattered throughout the literature of the ages, and especially of these later times, in which Christianity has exerted its influence to hallow and spiritualize our memories and our hopes. The young, the pure, the good are thus immortalized by thoughts and sentiments engraved on the living stone or tablet of bronze, or entrusted to the still more faithful custody of the written or printed page. A few of these may be here singled out from the number for reflection and meditation.

The first which we shall consider originated, as far as literature testifies, with the Greek poet Menander, who flourished in the fourth century before our era. In its source it was not; therefore, Christian; but it has been adopted by Christian writers and appropriated as the utterance of Revelation itself. The sentiment is that those who are dear to heaven die young: "Εὐν ἄνθ' ἰστοῦ ἀποθνήσκει νέος." About two centuries afterwards the Roman poet, Plautus, repeated the thought in language so similar that it may be regarded as merely a translation, and need not, therefore, be reproduced. The sentiment, sometimes with modifications, is often met with in our English classics. It is thus expressed and expanded by Byron:

"Whom the God's love, die young," was said of yore,  
And many deaths do they escape by this:  
The death of friends, and that which  
"slays" us on more,  
The death of friendship, love, youth, all that  
is  
Except mere breath; and since the  
silence here  
awaits at last 'e'en those who longest miss  
The old archer's darts, perhaps the early  
grave  
Which men weep over may be meant to  
save.

This is very just and very beautiful, and is quite as religious as we might expect from one who, like poor, sceptical, unhappy Byron, scarcely acknowledged a hope beyond the grave.

The sentiment is thus conveyed by Moore in one of his "Sacred Songs":

Weep not for those whom the veil of the tomb  
In life's happy morning hath hid from our eyes,  
Ere sin threw a blight o'er the spirit's  
young bloom,  
Or earth had profaned what was born  
for the skies.  
Death chilled the fair fountain ere sorrow  
had stained it,  
'Twas frozen in all the pure light of its  
course;  
And but sleeps till the sunshine of Hea-  
ven  
hath unchained it  
To water that Eden where first was its  
source.

If any words here used by the Irish melodist are held to be not strictly orthodox, we must remember that Moore was not taught in an orthodox school.

In the lines of Moir, the admired "Delta" of *Blackwood's Magazine*, we find the same thought very tenderly expressed.

I look around and see  
The evil ways of men;  
And O beloved child,  
I'm more than reconciled  
To thy departure then.

To the graceful writer, Carolina Bowles, afterwards known as Mrs. Southey, we are indebted for the following remarkable lines:

O change! O wondrous change!  
Burst are the prison bars;  
This moment here, so low,  
So agonized; and now  
Beyond the skies!  
O change! Stupendous change!  
There lies the soulless clod;  
The sun eternal breaks,  
The new immortal wakes,  
Wakes with his God.

Examples of the sentiment, which we have thus traced from an antiquity so remote, might be vastly multiplied, but want of space forbids. A kindred doctrine, or the same is taught in the New Testament. When weeping friends were standing around the lifeless form of the youthful daughter of Jairus, the gracious Saviour allayed their grief by the remarkable, the consoling words, "The damsel is not dead, but sleepeth." In more general terms the same divine teacher assures us that, "Of such" — such as the ruler of the Synagogue's daughter — the true, the innocent, the pure in heart — "is the Kingdom of Heaven."

One of the blessings promised in the gospel is rest, another is peace. The testimony of the Catacombs, the burial-place of so many of the early Christians, is, as was natural, that these blessings were much in the thoughts of the harassed and cruelly persecuted infant church. Hence we read such inscriptions as the following on the numerous tombs which crowd the streets of that city of the dead:

Laurentius entered upon eternal life in his twentieth year. He sleeps in peace. A. D. 329.

Here reposes in the sleep of peace the sweet and innocent Severinus, whose spirit is received into the light of the Lord, A. D. 393.

Protina went to rest — a maid of only twelve years, an handmaid of God and of Christ, A. D. 401.

Here rests Mala in the sleep of peace, received into the presence of God, A. D. 452.

These flowers of the tomb are as fresh and fair as they were seventeen centuries ago, when they were placed by loving, believing hands on the bosoms of the peaceful sleepers. It is to be remarked that the word employed is "sleepeth," not "reposes"; "he sleeps" not "was, he sleep" in peace — the church at that early date not having attained to those false and dangerous views which marked her decadence at a period not much subsequent. Nor is there any trace of a purgatory in any of the inscriptions of the Catacombs. The happy sleepers are "received" into the presence of God.

Some of the quotations above given are from the works of writers who derived their views from the completed New Testament records, as penned from an advanced and mature Christian enlightenment, and who were in full sympathy with the doctrines taught and the beliefs and hopes inculcated. Through the "gates ajar" we may then discern the beloved forms and well-known features of our friends who have passed into the skies, as they are engaged in the high services of the upper sanctuary, or as they bend over the volumes written in "the grand dialect the prophets spake," in which are recorded the mysteries of God — a Providence which is continually removing from earth the fairest, the best and, as it seems to an imperfect vision, the most useful, the most needed of its inhabitants; but in that "better world beyond" they read more clearly and interpret more correctly the doings and the purposes of the Most High. "Here we see through a glass darkly, but there face to face."

Through the same gates ajar, opened to our wondering, admiring, assisted vision, we may, perchance, also discern some with whom we have been conversant in this lower world, as they are being dispatched on missions of mercy and good-will to man — to counsel, to instruct, and to aid in our conflicts with evil and "the powers of darkness," for "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

It is a beautiful belief,  
That ever round our head  
Are ministering on angel wings,  
The spirits of the dead.

In this mortal life there is much to add to and depress. Everything, therefore, that elevates above despondency and sorrow, should be welcomed. Such is the view which the Christian moralist and poet, Longfellow, takes of the event that removes from our companionship by an inevitable decree the nearest of our kindred, the dearest of our friends: There is no death; what seems so is transition;  
This life of mortal breath  
Is but the suburb of the life Elysian,  
Whose portal we call death.

The same cheerfulness pervades the language of a leading American magazine, written anonymously:

Away! away! I would not shun  
The welcome summons of the grave;  
If faith be kept and warfare done,  
Not sweeter freedom to the slave,  
Than death to me.

Only one other flower shall be added to these promiscuously "gathered for the tomb" — it is found in the writings of that excellent, devoted Christian woman, Mrs. Barbold, and was penned by her when in the exercise of faith and hope she was daily expecting to hear the welcome message — "Come up higher." The lines were considered so beautiful by one of England's foremost religious poets that he declared that he would rather have been the author of them than of anything he had ever written:

Life! we've been long together,  
Thro' pleasant and thro' cloudy weather;  
'Tis hard to part when friends are near,  
Perhaps 'twill cost a sigh, a tear;  
Then steal away, give little warning,  
Choose thine own time, [Come  
Say not good-night, but in some happier  
Bid me good morning!]

Wolfville, N. S., Sept. 1. C. D. R.

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

The Sunday afternoon session of the Association at Springfield, N. B., was occupied by the Women's Missionary meeting, and was presided over by the corresponding secretary of the W. B. M. U. Addresses were given by Mrs. March and Mrs. Martell, showing the extent, need, and encouragement of our work, after which it was decided to re-organize the Aid Society that existed some years previous. The following officers were appointed: President, Mrs. Cornwall; vice-president, Miss Agnita Nobles; treasurer, Mrs. Abram Hatfield; secretary, Mrs. Perkins. Enthusiastic addresses were then made by Revs. G. O. Gates and G. W. Springer, setting forth the necessity of a deeper consideration, and personal interest — thus enabling us to faithfully carry out the Saviour's commission to teach all nations. The congregation was large, many being obliged to stand, and we were impressed with the presence of the Master. After the meeting was closed, many expressions were heard, indicating the interest in the work of Missions, and there is a growing desire that similar meetings shall be held in many of our churches. We recognize the fact that there are sisters whose circumstances render it impossible for them to attend an Association or Convention — they seldom get beyond their own church doors — and then not as often as they wish. Yet in their hearts is a burning desire to reach out a hand to rescue a lost one at home or abroad. If some of our good earnest workers could visit these places where such sisters are found, and place the work simply before them, both in private and in public, these meetings would certainly prove a great blessing, and these good desires which are born of God would develop into real and active work, bringing forth fruit, some thirty, some fifty, and some an hundred fold. Try it, young sisters, you have not the burdens cumbering you that your older sisters have. It is not necessary to spend five or ten years in a mere surface life in order to have "a good time," and then in the more mature years to have their memory acting as a continual sting. Remember, nothing is more noble than youth consecrated to the service of God. May the open way for this course be impressed upon the hearts of many of our dear young sisters, and they have the joy there is in doing work for Christ.

But also, how few these instances are in comparison with the great host of sisters who have lost sight of the fact that it was to women that was entrusted the first news of the resurrection. The angel said, "Go quickly and tell his disciples," and thus the gospel was to be spread all over the earth. We Christians of the nineteenth century have the same glad message to tell, and upon us is resting a greater responsibility. Are there any who read these lines, who hitherto have been asleep, or have regarded this work with a light significance? Think dear sisters of your position in this Christian land — made so by the preaching of the gospel. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ, as a lamb without blemish or spot." "Blessed is that servant whom his Lord when he cometh shall find so doing."

A letter from Miss Gray, this week, reports all well. Mrs. Sanford better, though they dread the next hot season for her.

The treasurer of the W. B. M. U., to whom all monies from Societies are to be sent, is Mrs. MARY SMITH, Amherst, not Mrs. Henry Smith.

## Heroic Women.

While great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribe and inhospitable climates. Mrs. Livingstone laid down her life while accompanying her husband on his second great tour in Africa. Mrs. Hoare made her home for several years on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue, of which they well nigh perished. Mrs. Pringle travelled in a canoe several hundred miles up the Zambesi and Shire rivers to Lake Nyassa. Lady Baker was travelling companion to her husband when he discovered Albert Nyanza. And now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Garanganze, and to accomplish the journey they will have to be carried in hammocks for hundreds of miles. Women who accompanied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promise well for their heroic enterprise. The *New York Sun*, which furnished most of these facts, says: "White women have certainly had their full share of the hardships and sufferings of pioneer work in Africa." — Selected.

## "We Are Laborers Together with God."

Friends of God! Be up and doing  
In the light!  
Plant the seed of love and duty  
With your might.  
God of heaven aid and bless them  
Ere in the right!  
Give reward for earnest toil,  
Give them victory after spoil;  
Give them hope to pierce the veil,  
Give them faith that cannot fail.  
Give a love that changes not,  
Give a zeal with knowledge fraught,  
Father, Son and Spirit bless them  
In the right.  
Friends of God! The world is waiting  
For the seed.  
Lo! within each dreary desert  
Great's the need!  
God of promise! aid and bless them  
While they sow!  
Give rich harvest for the toil,  
Bless the seed and bless the soil;  
Pour the sunshine on the ground,  
Everywhere may showers abound;  
Call the laborer, give the field,  
Count the sheaves and own the yield;  
Father, Son and Spirit bless them  
In the work!  
— Mrs. S. D. Condit.

## Literary Notes.

Mrs. Nellie Blessing Eyster, of California, a lady well known as an able lecturer on temperance and kindred topics, has written an interesting story of old colonial days, founded on historical facts, under the title of "A Colonial Boy," which D. Lothrop Company will publish this month.

**Littell's Living Age.**—The numbers of *The Living Age* for the weeks ending September 21st and 28th, have the following contents: Matthew Arnold, by Lord Chief Justice Coleridge, *New Review*; A Glimpse into a Jesuit Novitiate, *Blackwood's Magazine*; Only a Joke, *Longman's Magazine*; Roger Bacon, *Fortnightly Review*; The Minister of Kindrach, *Murray's Magazine*; Emerson in Concord, *Saturday Review*; The Cottage at Home, *Murray's Magazine*; The White Comyn, an Old Tragedy, *Spectator*; The Duke of Coburg's Memoirs, *Quarterly Review*; Naomi, *Murray's Magazine*; The Works of Henrik Ibsen, *Nineteenth Century*; Apocryph of Samuel Rogers, *Temple Bar*; The French Revolutionary Calendar, *National Review*; The Art of Conversation, *Nineteenth Century*; French and English, *Blackwood's Magazine*; together with poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

In a recent number of the *Forum* there was a very interesting article by the Queen of Roumania, on "Pagan Life in Roumania." Among other things she describes the baptism of an infant as practiced there. She says, "The Pope now takes it up with his thumbs under the arms, while with his other fingers he closes the eyes, nostrils, ears, and mouth, and then dips it thrice under the water in the name of the Father, the Son, and the Holy Ghost."

An Historical Sketch of the Jeddore Baptist Church.

(Read at the Nova Scotia Central Association, and published by request.)

Jeddore Harbor, one of the many magnificent and commodious harbors that distinguish the southern shore of this province, has its location in Halifax County, about thirty miles east of the city of Halifax. Here there are today, two vigorous and growing Baptist churches, located one on each side of the harbor. Each church numbers about a hundred members, and each possesses an attractive and commodious meeting-house, beautifully and centrally situated. There is also a third, although a smaller house of worship, on the east side, near the head of the harbor. This sketch, however, is concerned almost exclusively with the western side of the harbor, as there the work of evangelization and organization began.

The year 1819, saw the earliest attempt at church organization along this shore. In that year, just seventy years ago, Rev. David Sutter, a Baptist minister, who came from the United States, visited this harbor, and spent several weeks in evangelistic labors. During his stay, a few brethren and sisters, to the number of twelve in all, were drawn together, and the first Baptist church in Jeddore was organized. Almost immediately after this, Mr. Sutter returned to his own land, where he subsequently died in the State of Maine. The infant church thus bereft of pastoral care, sadly languished and almost died. Year after year, it was left uncared for, and it was not until 1834, fifteen years after the date of organization, that the ordinances were again administered. And when, after the lapse of such a period, an effort was made to reconstitute the church, only four of the twelve constituent members could be collected. However, with these four, not inaptly designated "the four corner posts," the work of rebuilding was undertaken, by Rev. David Harris. This brother remained only six weeks, but through his ministry ten or twelve persons were baptized and received into fellowship, and the promise of life and growth was renewed.

The first regular or settled pastor of the church was Rev. James Skerry, who continued in the exercise of the pastoral function for three or four years. But alas! it is said of this man that he afterward lost his credentials, and ultimately associated himself with the Mormons. The second pastor was David B. Pines, who took charge of the church in 1845, and continued for two years. This good man was abundant in labors, and preached not only on the shores of this harbor, but at Musquodoboit as well, and also at Porter's Lake.

In the year 1848, brief visits were made to the church by Rev. B. Taylor, Mr. Chute (Jr.), and Rev. C. Randall. The next year the church received two visits from William Collier (Jr.). In 1851, Rev. J. M. Lane came and baptized two persons. In 1852, Mr. J. Thomas, who had been licensed to preach by the colored church in Preston, began a series of visits to this church, which he continued for three years, and in 1854, twenty-five persons were added to the church by baptism.

The year 1856, marks a distinct era in the history of this church. Certain "rope of bitterness" had sprung up, to the sorrow of many. Disaffection and dissatisfaction became so general that it was necessary to dissolve the existing church and form a new one. Accordingly the church was dissolved, as the record states, and a new church at once formed with twelve members. But this anomalous dissolution failed to dissolve the difficulties. "Things were worse than ever." Under these circumstances Rev. J. Stevens was invited to visit the church. He came, and under his ministry order and good feeling was restored, and several were baptized.

In 1858, a blessing came to the church through the visit of Rev. K. Porter, missionary for Halifax Co. In the same year, during a visit of Bro. J. J. Higgins, four persons were received for baptism. In the spring of the following year, C. H. Corey, licentiate, spent six weeks in the field, during which time sixteen others were added to the church. In Dec., 1859, S. Bell, licentiate, entered upon a mission here. His salary was fifty pounds a year. After a nine months' stay he withdrew from the field in order to pursue a further course of study. He had spent more than forty persons received into church-fellowship. His leaving the community was deeply regretted.

Throughout the next four years the church was left unprovided, and again such ill-feeling was generated. In August, 1861, Rev. O. Barker arrived. He remained nearly four months, and through him the church was once more revived.

We now come upon what may well be regarded as the most prosperous period of all in the history of this church. From 1866 to 1878, Rev. James Meadows was pastor, and under his direction the church was edified, and "walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied." In the early part of Mr. Meadows' pastorate, a rigorous course of discipline was adopted, and the list of members was considerably reduced. But this policy was not without good effects. Mr. Meadows continued pastor of the church until his death, which occurred on the 23rd of May, 1880. The records of the church for this period are very incomplete; but the following brief entry is very suggestive: "Bro. James Meadows was pastor of this church for fourteen years, and labored with success. The cause was built up, and many souls brought to the knowledge of the truth by his instrumentality. The church mourned deeply on account of his removal. He was highly esteemed by all who had the pleasure of conversing with him.

In the beginning of 1881, the church passed the following important and commendable resolutions: 1. "Resolved, That no one be allowed to occupy the pulpit who does not come fully recommended and approved; 2. "Resolved, That no member of the church shall collect money for any object in connection with the church without the consent of the church." Were these resolutions more generally adopted by our churches, there can be little doubt that serious difficulties would thereby be avoided, and church work would become more unified and efficient.

This church came next under the pastorate of Mr. H. E. S. Maider. Mr. Maider was engaged for one year, commencing May 1st, 1881, at three hundred dollars a year. He remained not one year only, but nearly four years, and severed his connection with the church in January 1885. Just previous to Mr. Maider's entrance upon the work, that is in February 1881, Rev. D. McLeod came to Jeddore on a visit, and encouraged by the interest manifested he remained about nine weeks, and had the privilege of baptizing thirty-two converts. At the same time four others were restored to fellowship. Among the converts were some who had been taught in the Episcopal, and in the Methodist faith. It may be superfluous to remark that Mr. McLeod is still remembered on this field with the most kindly feelings. Mr. Maider's pastoral efforts were productive of good results. In the months of March and May, 1883, Rev. E. M. Saunders, D. D., was called upon to baptize on different occasions, and twenty-seven persons in all, were thus added to the church.

The year 1885 is marked by several important features. In January, as already intimated, Mr. Maider resigned. On the 20th of February the brethren on the eastern side of the harbor organized a separate church. The proposal to establish a second church was warmly received, a good deal of attention, and finally fifty-six brethren and sisters withdrew from the West side, and constituted what is now known as the East Jeddore church. In March, the church, in the spirit of missions, resolved to give Ken's Island, a part of the time of the pastor. In June, the church voted unanimously to engage Bro. A. Whitman for three months. Later on it was agreed to extend the engagement for another term of three months. Another and very important feature in this year was the dedication of the new and commodious house of worship in which the congregation now assembles. This house had been in process of erection for some time and the brethren had shown a commendable zeal in its construction. The 9th of August witnessed the dedication service. Dr. Saunders was invited to preach the dedication sermon. Invitations to attend were also extended to Revs. J. F. Kenpton, E. T. Miller and E. J. Grant. The cost of this house was about \$2,000.

The next year called to do pastoral work on this field was Addison F. Browne, then a licentiate of the North church in Halifax. Bro. Browne remained one year, and labored incessantly, preaching on both sides of the harbor; at Kent's Island, Owl's Head, Clam Harbor, and occasional points by the side. A praiseworthy effort was made during the year to reduce the amount still unpaid for the church property. It is to be deplored that during the whole of last winter, as on so many former occasions, the church was destitute of pastoral labor. The men, many of whom follow the sea during the summer, were at home in large numbers, and had ample time for regular attendance upon public services, but there was no preacher. It is to be regretted that the hindrances, has been brought into such a promising condition. If the history of this church illustrates or emphasizes any one truth or principle more than another, it surely expresses the hopelessness of the church that is without a pastor. Nearly every man who labored on this field, even for a short time, rejoiced in the fruit of his labors; but on the other hand, whenever the church was left without an under-shepherd, grievous wolves entering in, spared not the flock. Faith cometh by hearing, and hearing by the word of God. But "how shall they hear without a preacher?" Halifax, June 19th.

A Sweet Surprise. It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, he labored with the thought that in the last sickness of his life, he might be permitted to do something for the Jews, had been a failure. He was departing from the world saddened with that thought. Then, at last came a gleam of light which thrilled his heart with grateful joy. Mrs. Judson was sitting by his side while he was in a state of great languor, with a copy of the Watchman and Reflector in her hand. She read to her husband one of Dr. Hagne's letters from Constantinople. The letter contained some items of information which filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schaeffer stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that a teacher might be sent to show them the way of life. When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said, "Love, this frightens me, I do not know what to make of it. Do you make of what?" said Mrs. Judson. "Why, what you have just been reading. I never was so deeply interested in any object. I never prayed so sincerely and earnestly for anything; but it came, a some time—no matter how distant the day—somehow, in some shape, probably the last I should have expected it. What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be translated as a legacy to the coming generation. The desire of the righteous shall not be frustrated. Pray and wait, and you shall receive, for your will come. In Judson's case the news of the answer came before he died, but it was answered long before. So we may know the results of prayers and toils even while we sojourn here; but if not, what sweet surprises await us in our great beyond!—Northwestern Christian Advocate.

A Knot in the Skein.

BY MRS. NORA MARBLE.

They made a pretty picture, did grandmother and little Dot. Grandmother sat in her low rocking-chair, with her glasses pushed back above her forehead, and before her stood Dot holding outstretched a brilliant skein of wool upon her chubby little hands. "Hurry up, grandma," said Dot, with a slight frown, "you're so slow." Grandmother took no heed, apparently, but went on with the utmost precision. Slowly the yarn reeled over the chubby thumbs, slowly went on the winding about grandma's ball.

Dot stood first upon one foot, then the other, like a barn-yard owl, and gave at intervals a tremendous sigh as evidence of her weariness. "You're zasperatin'!" she at last broke out; "really and truly, grandma, you're old zasperatin' hisself!" "What!" cried the startled old lady, who had been intent upon her winding, or perhaps lost in a reverie of other days; "what is that you are saying, Dot?"

"I said you was a zasperatin' old poke," replied Dot firmly. "I'm most tired to death, and there you go winding 'round as if you was asleep." "Well, I never," gasped the old lady. I pretended to be intent upon the work before me, yet could scarce refrain from laughing aloud. "Tired, eh?" queried grandma with a twinkle in her eye; "well, you will soon be through, and you can lay down and rest."

"No, I'm going out to jump rope," incautiously said Dot, "with Willie and Rose. They're jumping now, don't you hear 'em, grandma?" "Ah, you are going to rest your weary limbs by jumping rope," replied grandma. "Well, so that you won't be entirely used up, suppose you sit on this chair, pulling one up beside Dot."

Dot sulkily complied, but as she did so, dropped her hands in feigned weariness. "See," cried grandma, "you are letting strands of wool slip over your fingers. Hold up your hands, dear, and we will soon be through," and on went the old lady, placidly and slowly winding as if in a dream. "Dot for a space looked the picture of youthful resignation, but soon her impatience returned. "You're enough to zasperate the patience of Job," and again I saw her slyly look over her hand, as if she were about to move restlessly upon the chair. Grandma looked at her reprovingly, but hastened somewhat her movements. There was a pause presently in the winding. The old lady brought her spectacles down from her forehead, and peered at the skein of wool. "There's a snarl," she said, "dear, dear, how did that come?"

"It's an awful hard knot," cheerfully said Miss Dot, after grandma had made several attempts to disentangle the snarl. "I don't see how it came," said grandma, and we'll wind the ball no other time." "Oh, no, Dot, we'll get it all right now," replied grandma with a jerk. Snap went the strand. Several minutes went by in an answer to some question, and grandma carefully knotted the broken threads together before resuming her winding.

The sounds of laughing and jumping outside the window came borne in upon the stillness of the room. Another petulant remark from Dot, and grandma looked at her impatiently tugging at the wool. "Dear, dear, another knot," cried grandma, peering over her spectacles at Dot. "Why, at this rate we will never get through!" But at last it was done, and away scampered Dot, every vestige of ill-humor banished from her pretty face. Grandma's glance met mine.

"The wool is for her own stockings," quietly said she, as if in answer to some question she read in my eyes, "and I intend those knots shall teach her a lesson which mere words would fail to accomplish. Youthful experiences, if rightly impressed, may serve to guard the future from sterner ones." "Ah, you are a voracious expression," I knew, played about her firmly closed lips, but she gave no utterance to them as with ball in hand she sat gazing upon pictures of the past—pictures whose lights and shadows were reflected in her own dim eyes, in the fitting smile upon her brow or lip. "Well, if grandma had been slow in winding the ball, it was more than she was in lessening it again. How fast her needles flew! Early in the morning, late at night went on the knitting. Dot's eyes watched the progress of the stockings, and her admiration was unbounded over their hue.

"Red stockings, and a red hood, and red mitties! My, it's a Sunday won't ever make it!" "Crimson," corrected grandma; "I don't recall the color was named when she drew the bright stockings upon her chubby legs and over them again a pair of shining new shoes. "You will be proud of these stockings," said grandma, on Saturday night, as she rounded the toe with a bit of white wool, "because you helped me to wind the wool, you know, Dot." "Yes," assented the little one, with a proud air, "wasn't I good, grandma?" "And you are so tired, too," went on grandma, ignoring her question. "And so nervous," responded Dot. "Yes, you called me a zasperatin' old poke," gravely answered grandma, "and snapped the thread on purpose to make me give over the winding." Dot opened wide her eyes. "How did you know that?" she queried. "Now don't say a little bird told you, grandma, 'cause I'm tired to death from that story."

morning, resplendent in new attire. Grandmother smiled grimly when she returned with a perceptible limp in her gait. "Somefin is hurtin' my heel," she informed us at dinner, reluctantly. "You new shoes, I suppose," suggested her mother. "You had best take them off and put on your old ones."

But Dot demurred, and like her elders, sometimes, for vanity's sake endured the torture the remainder of the day. Bedtime came, and with a sigh of relief Dot drew off her shoes. "It's in my stocking," said she, after due examination; "there's two great big knots in the heel." "Knots?" echoed grandma. "There was no stupidity about our bright Dot, and she understood all the meaning conveyed in grandma's tone and look at once. "Knots of impatience, Dot," I could not refrain from saying, "for which you have suffered a day long."

And ungratefully, added grandma, "and over untruthfulness." Dot turned the color of her stockings. "You might have smoothed 'em out," she said, carefully examining her blistered heel. "Out of the wool, perhaps," answered grandma earnestly, "but not so easily the knots when formed in the skein of character, Dot." Several days after grandma beckoned me to approach an open door. Within could be heard the voices of Dot, Willie and Rose. An altercation was evidently in progress concerning the destruction of a doll. In a rocking-chair sat Dot with a pair of grandma's spectacles upon her nose. Gravely she peered over them at the flushed face of Willie. "Who broke Dolly's head?" she questioned.

"Rose!" answered he, promptly. "Dear, dear," exclaimed Dot, bending forward, "such a snarl as you are dettin' the skein into, Willie!" "What skein?" asked he, sulkily. "Did you or didn't you break Dolly's head?" she continued without answering his question. "No, I didn't!" this very emphatically. "No, other knot in the skein," said Dot, imitating grandma's tone and manner to perfection, "no, other great big knot, my child, 'cause—'cause I saw you do it."

An impressive allude, broken only by Willie's sniffles. "Keep on tellin' stories, Willie," gravely went on the little monitor. "I'll get all tangled up like—a skein of wool when you let your hands drop. Then comes knots, and knots never can be smoothed out, never. They'll get knitted into your hide, my child, and—and div' you a heap of torment, I know!" "Did you or didn't you break Dolly's head, Dot, you said she broke Dolly's head, so much like her grandma's that the smile died from our lips, and the dear old lady, as we tip-toed back to our room, said in trembling tones: "Heaven bless the child!"

Daily Submission. "Why not carry that same spirit of submission into little things?" "For instance?" "For instance, in the case of worry this morning." "What, say, 'I will be done,' when John forgets to post a letter, putting me in a most annoying predicament?" "Why not? It was a trial that cost you a day's serenity. You were unkind to John by reacting 'heaviness' to you; just when the 'little rill' was as before, no one can tell. You think a kiss will make it up, but every such scene injures the delicate bond we call love."

"And would you have me say 'I will be done,' when Bridget burns the bread or little Jack plays truant?" "I would, indeed." "Why, it seems almost wicked." "Does it seem wicked to use the rain to wash our common household vessels? the lightning to carry an unimportant message—concerning the retelling of a few words of repentance, we will say."

"Why, no; of course not. But that is different." "Not as different as you suppose. Our Father gives Himself in every form for our use. If we should use Him in our daily life to procure patience, long suffering, endurance of little trials, would not that be legitimate?" The conversation between Mrs. Loomis and Mrs. Osgood had been concerning an experience which Mrs. Loomis had been relating to her friend. She had, years before lost a beloved child, had submitted heartily to God as to a father, and had found unexpressed peace and uplift. That wondrous heaviness of feeling she had lost, and never expected to regain.

As the talk went on, Mrs. Osgood said: "Why not make our lives a perpetual surrender in the thousand little ways in which our wills are crossed, a perpetual yielding to God? There is no doubt we should then perpetually receive of His blessing." "But," said Mrs. Loomis, "there are so many things that are wrong, unjust, unfair. Ought we to submit to the wrong?" "We ought to let God work in us toward adjusting and healing the wrong. By submission we allow Him to come into our hearts, and work thence outwardly; but by anger and opposition we let badness in, the evil (the Evil One), and adjustment even becomes more and more remote and impossible. 'Our weapons are not carnal,' the Apostle says. In reality the weapons we use are carnal; and only some great trial that threatens to crush us if we do not submit, brings us to the use of the spiritual weapons that we might use every day, nay, every minute of our lives."—M. F. Butts, in S. S. Times.

The Land of the Inquisition.

The arms of the Escorial bear the motto: Post Pala Reaurgo, with the sun emerging from behind clouds. That motto is prophetic. Nothing more wonderful has saluted the eyes of the watchers who wait for the morning than the recent work of the Gospel in this Land of the Inquisition, where the ashes of 10,000 martyrs may be found, who were burned alive for their faith's sake. Three hundred years of ecclesiastical despotism, upheld by the awful appliances of torture, had desolated the Spanish church. But for twenty years past this country has seen the arena of very remarkable triumphs. Already, when Pastor Fliedner, of Madrid, addressed the Evangelical Alliance in Copenhagen, in 1884, there were more than 12,000 evangelical disciples, representing nearly one hundred congregations, courageously holding their ground against papal opposition, in various parts of Spain; and over 8,000 children were in Christian schools, with high schools at Madrid, St. Sebastian, and Puerto Santa Maria; and Sunday-schools everywhere, and evangelical hospitals at Madrid and Barcelona.

Those who apologize for Romanism and question whether it be even worth while to send missionaries to papal lands, should visit such countries as Mexico and Spain. As in Brazil and Italy, it is St. Peter's that is practically worshipped, so in Spain it is the virgin; in fact, the great day of the Passion Season is not the Good Friday of the Lord's death, but the Friday previous, sacred to the Virgin of Sorrows. Her breast is pierced with seven wounds, and beneath are the words: "Is there a sorrow like to my sorrow?" and above, "I am the Mediatrix of the human race!"

The great means by which God is illumining this death-shade of idolatry and superstition is His Holy Word. But that Holy Word found its way into Spain without resistance. A colporteur sold in the market-place of Montalbor a large copy of the Word of God. A priest, just leaving the adjoining church, snatched it from the buyer and flung it to the ground, exclaiming, "The books of the heretics shall not come into our village!" He led on an assault in which the colporteur, pelted with stones, was glad to escape with life. Five weeks afterward, he passed that same hamlet at evening, when he thought he would not have returned. But the first man who met him asked if he were not the Bible-man. Truth compelled him to say, "I am," though not without fear. What was his surprise, however, to find that, instead of stoning him, the people were all clamoring for his books! And going the next day, he brought about the wondrous change. A grocer, picking up the Bible which the priest had thrown to the ground, had torn out the leaves and used them as wrapping-paper for his soap, and candles, and cheese. The Spaniards unwrapped their wares, and were astounded to read the words printed in large type upon them; and so the precious truths taught in narrative and parable found their way into their hearts, and they went to the shop-keeper to get more, and when the stock was exhausted they went back to the colporteur with his Bibles. His re-appearance was the signal for the immediate sale of all his books; and then they begged him to stay and teach them the truth which the Book contained. Pastor Fliedner well says, "It reminds us of the words on Luther's monument at Worms: 'The Gospel which our Lord put into mouths of His apostles, that is His sword, with which as with thunder and lightning, he strikes in the world.' With that weapon alone, the Almighty has been driving Him the armies of the aliens and being down the strongholds of the devil."

Pastor Fliedner, on his way to prison, where he had the privilege of being cast for Christ's sake, looked over the tracts he had with him and rejoiced to find them suitable to distribute among prisoners. But he was compelled to leave them outside his cell. His handcuffs were so loosely holding his wrists that he managed to slip his hands through and passed them to the sergeant. Thereupon the jailer put a fetter around his wrists and passed him into a cell with five others, but kept his books for his boy, for the sake of the pictures. Pastor Fliedner cared less for being shut in a cell than for having his tracts shut out. Suddenly he was called out and searched by the jailer, who coolly appropriated the last of his handcuffs. The money he had about him, and even the pocket-knife which was his little boy's gift. Indignant at such robbery, Pastor Fliedner said, "What do they here call people who take what is not their own?" "You call me a thief, do you?" said the brutal jailer, and violently boxed his ear. Then fixing a weight of three hundred and fifty pounds to his fetter, he shoved him back into the dungeon, and flung his tracts after him, saying, "I will have nothing that belongs to you."

In May, 1884, three young disciples were thrown into prison for not worshipping "the host," as it was borne past. But, like Paul and Silas, they prayed and sang praises unto God, even in jail, and a by-passer in the street sent them five francs for their sweet singing. After ten days of their sentence expired, the judge demanded the fine of fifty francs. They had no money and he remanded them to prison for another ten days. Two days later he set them free; for the priest had complained that his parishioners sang morning and evening before the prison, and that to the hymns they sang; and that the interest and sympathy they were exciting would only make more Protestants! And so they were set free.

This brief narrative of facts may serve to show us how the living God is moving with his mission band. Even in the land of the Holy Office, the blood of martyrs, that seed of the church, is now springing up from soil black with the ashes of the "heretics." The first instance in which the blood of the heretic was shed, might as well have presented to be when Priscillian, leader of the Gnostics in Spain, was put to the sword at the instigation of Bishop Ilacius. And now, 1,500 years after, the pure, sweet Gospel is flowing like the river of the water of life, to turn that desert of the Inquisition into the garden of the Lord. A. T. Pierson, D. D., in Missionary Review.

HOTELS.

ALBION HOUSE, 22 Backville St., HALIFAX, N. S. Conducted on strictly Temperance principles. P. A. ARCHIBALD, Proprietor.

CENTRAL HOUSE, 73 Granville St., HALIFAX, N. S. Conducted on strictly Temperance principles. MISS A. M. PAYSON.

ELLIOTT'S HOTEL, 24 to 32 Germain St., SAINT JOHN, N. Modern Improvements. Terms \$1 per day. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

YARMOUTH HOTEL, MAIN STREET, YARMOUTH, N. S. W. H. S. DAHLGREN, PROPRIETOR.

OXFORD HOUSE, TRURO. A TEMPERANCE HOTEL. Jan 1 A. N. COX, Proprietor.

HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. B. E. COOMAN, Proprietor. Terms: \$1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to Guests' comfort.

BUSINESS CARDS. NOBLE GRANDALL, Custom Tailor, Doro's Building, Gerrish Street, WINDSOR, N. S. A few doors above Post Office. All orders promptly attended to. Jan 1

LEATHER, HIDES, OIL, &c. WILLIAM PETERS, Dealer in Hides, Leather, God and Finishing Oils, Curriers' Tools and Findings. Manufacturer of Oil Tanned Lace and Lagan Leather. 240 UNION STREET, ST. JOHN.

J. McC. SNOW, - GENERAL - Fire, Life and Accident INSURANCE AGENCY. MAIN STREET, MONCTON, N. B. Jan 1

BOOKS AND STATIONERY. W. H. MURRAY, MAIN ST., MONCTON, N. B. School Books and Stationery. Bibles, Hymn Books, Sunday School Books, &c. Orders by mail promptly attended to.

JOHN M. CURRIE, Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Fine Upholstering Work a Specialty. Photos and prints on application. Jan 1 AMHERST, N. S.

SHAND & BURNS, (Successors of CURRY & SHAND) WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL AND GROCERIES. Also, Blasting Powder and Fuse. Hides and Cattle Feed a specialty. Vessels supplied at lowest rates. WINDSOR, N. S.

JAMES S. MAY & SON, MERCHANT TAILORS, Donville Building, Prince Wm. Street. ST. JOHN, N. B. P. O. Box 308. Jan 1

J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns prompt. J. F. ESTABROOK. Wm. G. ESTABROOK

L. J. WALKER & CO., Importers and Dealers in HARDWARE, IRON and STEEL, Groceries, Carriage Goods, Paints, Oils, Varnishes, Glass, Boots and Shoes, &c. Farming Implements. Wholesale & Retail. TRURO, N. S.

JAMES CURRIE, Amherst, Nova Scotia. General Agent for the NEW WILLIAMS' Sewing Machines. Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand.

J. L. SHARPE, WATCHMAKER & JEWELER. Dealer in Watches, Clocks, Jewelry, Silverware, SPECTACLES, &c., &c. Special attention paid to repairing Fine Watches. 88 Back Street, St. John, N. B. Selling of entire Stock Come and get Bargains.

LAMP GOODS. Chandeliers, Bracket, Library, Student, Table and Hand Lamps; Burners, Chimneys, Wick, Shades, Globes, Lanterns, Oil and Spirit Stoves, &c. -For Sale by- J. E. CANNON, 94 Prince Wm. Street.

PROFESSIONAL CARDS.

DRS. SMITH & BRIDGES. (Graduates of Edinburgh University), STEVENS' BLOCK, MAIN ST., MONCTON, N. B.

D. R. G. E. DEWITT. Graduate of Harvard Med. College and the N. Y. Polytechnic, 58 HOLLIS STREET, HALIFAX, N. S.

A. M. PERRIN, M. D., U.N.T., NEW YORK. Office: Main Street - YARMOUTH, N. S.

DENTISTRY. F. W. RYAN, D. D. S., GERRISH BLOCK, WINDSOR, N. S.

W. P. BONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B.

A. C. HARDING, D. D. S., Graduate Philadelphia Dental College, MAIN STREET, YARMOUTH, N. S.

DR. DELANEY, DENTIST, HALIFAX, N. S. Office—67 HOLLIS STREET; 2 Doors South Haller.

C. W. BRADLEY, DENTIST, MONCTON, N. B. Office Cor. Main & Bedford Sts.

JAS. C. MOODY, M. D., Physician, Surgeon & Acoucheur, Office and Residence, corner Gerrish and Grey Streets, WINDSOR, N. S.

DR. LANGILLE, DENTIST, Graduate of Philadelphia Dental College, TRURO, N. S.

EATON, PARSONS & BECK WITH BARRISTERS, SOLICITORS, &c., 35 BEDFORD ROW, HALIFAX, NOVA SCOTIA.

KING & BARRS, Barristers, Solicitors, Notaries, &c., HALIFAX, N. S.

HERBERT W. MOORE, BARRISTER-AT-LAW, Solicitor in Equity, Conveyancer, &c., ROOM NO. 7 FUGLEBY'S BUILDING, PRINCE WILLIAM STREET, SAINT JOHN, N. B.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, SAINT JOHN, N. B.

BUSINESS CARDS. JOHN H. McROBBIE, Wholesale Shoes, Shoe Findings, Leather and Uppers, SAINT JOHN, N. B.

JAMES ROSS, PHOTO STUDIO, HALIFAX, N. S. 161 BARRINGTON STREET, Opp. Grand Parade.

CHIPMAN'S PATENT, Best Family Flours made in Canada, J. A. CHIPMAN & CO., Head Office, HALIFAX, N. S.

Marble, Freestone, And Granite Works, WALKER & PAOR, A. J. WALKER & CO, TRURO, N. S. KENTVILLE, N. S.

THOMAS L. HAY, DEALER IN HIDES AND CALF SKINS, AND SHEEP SKINS, STORE ROOMS—15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold.

SHORTHAND, Thoroughly taught by mail or personally at the Institute. STENOGRAPHY, PRACTICE AND THEORY, WRITING INSTRUCTION AND PRACTICE ON ALL THE STANDARD MACHINES, SHORTHAND AND TYPE-WRITING SUPPLIES, Sent by Circulars, Address, Shorthand Institute, St. John, N. B.

Sabbath School. BIBLE LESSONS. STUDIES IN JEWISH HISTORY.

Fourth Quarter. Lesson II. October 12. 2 Sam. 6: 1-12. THE ARK BROUGHT TO ZION. GOLDEN TEXT. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

EXPLANATORY. I. THE ARK AT KIRJATH-JEARIM.—THE ARK. This was the chest of acacia wood, 2 1/2 cubits (3 feet 9 inches) in length, and 1 1/2 cubits (1 foot 3 inches) in height as well as width, plated within and without with gold.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity the political capital must be also the religious metropolis, the centre of the spiritual life of the nation.

phic, at the beginning of the Christian church (Acts 5: 1-11). Note that all the people were in a measure to blame, for the whole proceeding was contrary to their law. The 30,000 homestead delegates returned to their homes, "sadder but wiser men."

8. And David was displeased: vexed, tired, disturbed at the breaking up of his plans on perhaps the greatest day of all his life, and the disappointment of his hopes about the ark. It is easy to conceive how very great the disappointment must have been; and it was all the worse because he was conscious that he was partly to blame.

9. And David was afraid of the Lord. His was a holy fear, such as is "the beginning of wisdom," chastening, ennobling, and sanctifying the character.

10. Carried it aside into the house of Obed-edom. A Levite belonging to the family of Kohath (1 Chron. 26: 1, 4-8, with Num. 16: 1) who was appointed to have charge of the tabernacle and ark (Num. 4: 41).

11. The ark... continued in the house of Obed-edom... three months. Long enough for the people to learn the law of God, and to take to heart the lessons the judgment on Uzzah was intended to teach them; long enough also to show its effects in the house of Obed-edom.

THE ARK OF GOD IN HIS HOUSE. True religion in the home cherished and kept alive by family religious services, is always a great blessing for this life and for that which is to come.

THE GATES OF HEAVEN. This was the picture in front of "Old Daddy Pullback's" cabin in the "Kaintuck" quarter of Hinchley alley the other afternoon: Two colored men sitting on a wash-bench, silent and sorrowful; an old dog sleeping in the sun at their feet; and a colored woman calling to a boy who was on the way to the school.

THE GATES OF HEAVEN. This was the picture in front of "Old Daddy Pullback's" cabin in the "Kaintuck" quarter of Hinchley alley the other afternoon: Two colored men sitting on a wash-bench, silent and sorrowful; an old dog sleeping in the sun at their feet; and a colored woman calling to a boy who was on the way to the school.

THE GATES OF HEAVEN. This was the picture in front of "Old Daddy Pullback's" cabin in the "Kaintuck" quarter of Hinchley alley the other afternoon: Two colored men sitting on a wash-bench, silent and sorrowful; an old dog sleeping in the sun at their feet; and a colored woman calling to a boy who was on the way to the school.

an' dey was just as white as anybody, an' a hundred han's beckoned me to come right up dar 'mong 'em." "Oh, daddy! I'll be all alone—all alone!" she wailed.

"Oh! I'm sorry for ye, but I've drawing nigh dat shady path! Hark! I kin hear de footsteps of de mighty barons of speerits marchin' down to de broad ribber! Dey will dig a grave an' lay my ole bones dar, an' in a week all de world but ye will forgit me. But don't grieve, chile. De Lawd isn't gwine to shut de gates on me 'cause I'm ole an' po' an' black. I kin see dem shinin' way up dar—see our boys at de gate—hear de sweetest music dat angels can play! Light de lamp, chile, 'cause de night has come!"

"Oh! he's gwine—he's gwine!" she wailed, as her tears fell upon his face. "Chile! I kin see dem shinin' way up dar! I kin see men an' women an' chil'en marchin' long! Furder down an' de sunlight. It shines on de great ribber! Ober de ribber an—de—gates—o—"

On earth, old and poor and low,—be yond the gates, an angel with the rest.—San Francisco News Letter.

An Old Argument. In that beauty part of Germany which borders on the Rhine, there is a noble castle which lifts its grey old towers above the ancient forests, where dwelt a nobleman who had a good and devoted son, his comfort and his pride.

What do you know of my son? asked the baron, with a grave face. "Why, I have never seen him, I am sure he must be both clever and good, or he would not have done all you have shown me."

What do you know of my son? asked the baron, with a grave face. "Why, I have never seen him, I am sure he must be both clever and good, or he would not have done all you have shown me."

What do you know of my son? asked the baron, with a grave face. "Why, I have never seen him, I am sure he must be both clever and good, or he would not have done all you have shown me."

What do you know of my son? asked the baron, with a grave face. "Why, I have never seen him, I am sure he must be both clever and good, or he would not have done all you have shown me."

JOHNSON'S ANODYNE LINIMENT. Established 1810. - UNLIKE ANY OTHER -

For Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera-Morbus, and all Bowel Complaints, NO REMEDY EQUALS.

PAIN-KILLER AND 40 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.

WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE. (If used according to directions on the cover.) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES.

THE MOST RELIABLE BRIDGES BREAD FOOD FOR INFANTS AND CHILDREN. THE BEST DIET FOR INVALIDS AND OLD PEOPLE.

H. C. CHARTERS, DEALER IN Staple and Fancy Dry Goods. Specialties—Dress Goods, Prints, Laces, ... Gloves, Corsets, &c.

BAPTISMAL SUITS. BEST QUALITY OF RUBBER. Also, Rubber Goods of every description, including Best Rubber Belting, Packing and Hose.

MESSINGER and VISITOR. \$2.00 per annum. When paid within thirty days \$1.50.

Messenger and Visitor

WEDNESDAY, OCTOBER 2, 1889.

THE SOUTHERN BAPTIST ASSOCIATION OF NEW BRUNSWICK.

This association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

The association opened at Hatfield's Point, Bellisle, on Saturday, Sept. 21, at 10 a. m. The devotional meeting at the opening was led by Rev. S. Welton, and was an interesting one.

Bro. J. Coombs, pleaded for theological education at Acadia.

The second subject discussed was Denominational Literature. The report was read by Bro. J. E. Masters, and was spoken to by brethren Masters, W. E. McIntyre, Herritt, Springer, Kierstead, and Goodspeed.

The missionary meeting in the evening was greeted with a full house. The report on Home Missions was the first presented by Bro. Parker, and was a very vigorous and faithful one.

A resolution by Bro. Martell was adopted, to the effect that the standing committees on each of the subjects which are regularly to come before our Association, are each to become responsible for the speakers in the discussion of them at our Association's gatherings.

The sessions of Tuesday, which, it was feared, would be of less interest because of the closing of the Association, were among the most animated of them all.

Then came the report of a new committee, that on Systematic Benevolence and Work, which is to be a standing one hereafter. The discussion of the report, which recommended a weekly offering of not less than a tenth, was one of great earnestness and instructiveness.

The report on Temperance embodied a recommendation to prohibitionists to organize, so as to present a counterbalancing political force to that of the rum power.

There were papers and addresses in addition to the report. The discussion on the report brought out a variety of opinions on the question of Lesson Help.

Bro. G. J. C. White read a paper on "The Conversion of the Children of Teachers' great Aim."

Bro. Parker gave an address on "How to prepare the Lesson," and Bro. Gates gave a Normal Class exercise, at the evening session.

We have never attended an Association where there appeared to be a deeper interest in the devotional meeting, or where the people were more eager to

hear. To all appearances, the church at Springfield has been blessed by the Association's gathering, and we hope to hear of ingathering before many days.

THE WEEK.

Balfour has about the same as withdrawn his Catholic University scheme. Doubtless he had two objects in view in proposing it. One was to secure the Pope's aid to suppress the League, the other was to divide the Liberal party.

The French elections have resulted in a victory for the Republicans. The Boulangerists have lost, although Boulanger has had a large majority of the votes in Paris.

There are indications that the Dominion government, as well as that of the United States, is prepared to enter into negotiations for closer trade relations between the two countries, if not for a reciprocity treaty.

The Protestant section of the Council of Education in Quebec have asked a hearing before the Privy Council of Canada against the arrangement made in the Jesuits' Act with respect to the grants for the education of Protestants.

The general elections in Brazil have been successful, thus ensuring the complete execution of the policy of freeing the slaves. This policy was inaugurated during the Emperor Dom Pedro's absence, with the approval and assistance of his daughter, and the Emperor has since his return given it his support.

Colporteur Work in the N. S. E. Baptist Association District.

A committee was appointed at this Association last year, to confer with the officers of the Baptist Book and Tract Society, in reference to this very important work.

I am requested to press this matter upon the attention of pastors, and other officers of our churches, hoping that they will cheerfully respond to this call, and far exceed the small amount mentioned, and thus enable those in charge of this department of the Lord's work, to place a man in the district immediately.

As we go to press we have received information that Bro. Steele is quite ill. May the Lord spare useful lives.

Some persons ask why only about 70 of the 160 ministers eligible for membership in the Annuity Fund have connected themselves with it.

"I got your note about the Annuity Fund. During the course of last year I concluded I would be unable to fulfill the conditions of membership.

Anyone who will give \$15.00 to make this brother a member to January 1st, 1890, shall have his name in confidence and then it will be seen that the brother is worthy.

Eastern Association of N. S.

We are indebted to the Eastern Chronicle for the balance of the report of this Association:

The Saturday morning session was occupied by the preaching of the "Association Sermon" and reading of the "Circular Letter" to the churches.

By unanimous and hearty vote of the Association, request was made that both sermon and letter be published in the MESSENGER AND VISITOR, of St. John, the Maritime Baptist paper.

The afternoon session of Saturday was occupied with hearing and discussing committees' reports on Devotional Literature and Sunday-schools.

The great trial of the men charged with the murder of Dr. Cronin has been in progress for over three weeks, and so far nothing has been accomplished, not even a jury secured.

The Daily News, an independent paper, is leading a crusade against the Sunday saloons.

The Saturday evening session was devoted to the subject of "Higher Education." Able addresses were delivered to a large audience by Prof. E. Caldwell, Rev. A. Cohoon, and Rev. J. H. Bancroft.

On Sabbath nearly all the pulpits of the town were occupied by the Baptist clergy, and at three meetings of the Y. M. C. A. the visiting strangers addressed the audience.

The committee on arrangements presented their final report, which included appointment of committees on

Missions, Education, Temperance, Sunday-schools, Obituaries, and Systematic Giving; also reported on place of meeting for Association next year—Sydney was chosen.

Your correspondent spent his summer vacation in Canada; principally in Toronto and among the Muskoka lakes.

Chicago Letter.

The writer occupied the pulpit of the Bloer St. Baptist church for three Sabbath, and although many of the members were away for vacation, the congregations were large.

Ontario has been blessed with an unusually heavy harvest. As we rode in the C. P. R. cars from St. Thomas to Toronto, passing by Woodstock, we were continually reminded of the south of England, and the couplet kept running through our mind:

"How has kind heaven adorned this happy land, And scattered blessings as with a wasteful hand."

The all-absorbing topic in Chicago, just now, is the question, which of the two cities, New York or Chicago, shall have the World's Exposition in 1892.

The great trial of the men charged with the murder of Dr. Cronin has been in progress for over three weeks, and so far nothing has been accomplished, not even a jury secured.

The Daily News, an independent paper, is leading a crusade against the Sunday saloons.

The Saturday evening session was devoted to the subject of "Higher Education." Able addresses were delivered to a large audience by Prof. E. Caldwell, Rev. A. Cohoon, and Rev. J. H. Bancroft.

On Sabbath nearly all the pulpits of the town were occupied by the Baptist clergy, and at three meetings of the Y. M. C. A. the visiting strangers addressed the audience.

The committee on arrangements presented their final report, which included appointment of committees on

drink of liquor on Sunday, there are ways for him to get it. But certainly the way is not through the open door of the public saloon.

The liquor men have organized themselves into what they call "The Personal Rights League." They have published a list of their principles.

Some propose a compromise, namely, to close the saloons for a part of the day—say in the forenoon, or during the hours of church services.

Dr. Galusha Anderson, President of Denison University, has been elected to the chair of Homiletics, which has been vacant since the retirement of Dr. Sage.

WESTERN.

This is the brilliant passage composed by him, which gained for the Democratic senator, S. C. Cox, just deceased, the nickname of "Sunset":

"What a stormy sunset was that last night! How glorious the storm, and how splendid the setting of the sun! We do not remember ever to have seen the like on our round globe."

But the city vanished only to give place to another, where the most beautiful forms of foliage appeared, imagine a Paradise in the distant and purified air.

But the city vanished only to give place to another, where the most beautiful forms of foliage appeared, imagine a Paradise in the distant and purified air.

Bro. Dimock Archibald, now living in Boston, is located near the business part of the city at 112 Hudson street.

Bro. Dimock Archibald, now living in Boston, is located near the business part of the city at 112 Hudson street.

The Bible Man talking to no one else in the world. "What a beautiful long ago too—our privilege. Then, Ben was the annunciation. Revelation! Prayer-Book and the front of somewhat peculiar year is year, some retained in mess, fatherly this for Timothy pluck for charact for thorough (month), horat almost difference sive case is n apostrophe (Hadarah, his old-fashioned see whether M stand." Long "I noticed at four strokes (on the dial watchmaker to king who could was placed because, your means no such "four strokes commanded the IV. to IIII. watches have day to this. ing to our not perhaps perhap Book of mine of every four XIII, and s used. The w of too rapid of us took his. O dear me musing of th let me out to brook. Go, b men, need a. Another ev post on the master before him, scanning the here are ori former owner pilgrim of "Christian, I He understood many now-elaborate w tactic line down, and so evident science then trine, or pri scored. I h known saint, long to? Pr have been lo more than h he may hav Futians of he was not of extra in bap tional pre had a grip of Here is a rates faith, lightly und him, Thom thou ha I that have "leaved." The leaver hand. Aga another pag brother very marked, wit "For what it was sending fish (snuff fish, the fish!" "Ah, he said that the la Jesus is our "Twenty-six underscored helpeth our what—" "The diag this Book w Robert Elan to begin wit Oh, how a thuiat. piece—R the birdie, with it, and day; dim obey: "Th thly mouth leave in the him from the Underscored O Holy on passage w ancient sal man? A King in the Aliv I guess I sweetly, r notes, war "Food to w Here my h Of excess t Though it On a dying He is mean Shall I sav Doing on h Sure I am, I am rich; Jesus gives Food and Bird and makes and victor and VISITOR



"A TOUCH OF THE OLD CHARM CLINGS TO HER STILL."

In the morning of youth we loved, and we parted in sorrow—my first love and I; And now when we meet, unconstrained, and light hearted, With a friendly "good-day" we pass by; Yet I turn and look back despite of my will— There's a touch of the old charm that clings to her still!

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Linguedoc.

BY GRACE RAYMOND.

CHAPTER II.

COUNTING THE COST.

The lights were out in the Huguenot temple; the consistory had dispersed, and old Basil, the sexton, stood waiting to lock the door, as the pastor and a solitary companion came out. The face of the minister was irradiated with saintly joy, but the cheek of the young man was flushed, and his slouched hat was drawn far over his brow. Godfrey Chevalier paused a moment beside the white-haired sexton.

"Congratulate Armand," he said gently. "Like Peter, he denied his Master in an hour of sore temptation, but like the great apostle, he, too, has bitterly repented, and been, he hopes, forgiven. The Church has restored him to membership."

"Is it indeed so?" asked the old man, glancing at the averted face. "Then God be praised, my young brother, and may He give you grace to stand steadfast henceforward."

"Pray for me," muttered Armand, clasping the proffered hand, but not lifting his head. "We have need to pray for each other, if the edicts are to grow much stricter," was the answer. "The spirit indeed is willing, but the flesh is weak."

"Has our young sœur succeeded in obtaining his commission?" "He has good hopes of receiving it at last. His uncle Renau has the matter in hand, and will send him word next week."

"His majesty is slow in rewarding the services of so loyal a subject, but monsieur is not of the king's religion. What are the penalties attached to the new edict, Monique?" "She gave a fearful glance over her shoulder, and drew a step nearer to his chair. "Hard labor at the galleys—for life," she whispered.

"I will do it again, Monique. We will make melody in our hearts hereafter. Is that all?" "The prohibitions against emigration are renewed, and the penalties increased. Our schoolmasters are forbidden to teach anything but reading, writing, and arithmetic, and our burials must take place after nightfall, or before daybreak."

"I will do it again, Monique. We will make melody in our hearts hereafter. Is that all?" "The prohibitions against emigration are renewed, and the penalties increased. Our schoolmasters are forbidden to teach anything but reading, writing, and arithmetic, and our burials must take place after nightfall, or before daybreak."

"I will do it again, Monique. We will make melody in our hearts hereafter. Is that all?" "The prohibitions against emigration are renewed, and the penalties increased. Our schoolmasters are forbidden to teach anything but reading, writing, and arithmetic, and our burials must take place after nightfall, or before daybreak."

"I want my aunt Monique. Let me go to my aunt Monique!" she exclaimed in a passion of grief, and breaking from the pastor's arms, fled precipitately from the room.

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I want my aunt Monique. Let me go to my aunt Monique!" she exclaimed in a passion of grief, and breaking from the pastor's arms, fled precipitately from the room.

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I want my aunt Monique. Let me go to my aunt Monique!" she exclaimed in a passion of grief, and breaking from the pastor's arms, fled precipitately from the room.

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"

"I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?" "I have had a letter to-night which concerns both you and Eglantine," he said. "Hold up your head, little maid, and tell me how you are?"



MANLY PURITY AND BEAUTY. CUTICURA REMOVES CUTIS. CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scurf, itchy eruptions, itching, scaly and pimply diseases of the skin, scalp and cure, with loss of hair.

BAPTIST BOOK ROOM. HALIFAX, N. S. RENEW! RENEW!

ORDER EARLY! ORDER NOW! LIST. BAPTIST TEACHER, BAPTIST SEPT. QUARTERLY, SENIOR QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, PICTURE LESSON QUARTERLY, BIBLE LESSON PICTURES, &c., &c.

PAPERS. SUNLIGHTS, REAPERS, YOUTH'S TEMPERANCE BANNER, OUR YOUNG PEOPLE, WATER LILY, OUR LITTLE ONES, GOOD WORDS, MY BROTHER, OUR OWN PAPER, SUNSHINE. Also, English Papers, &c., &c., de. Pelouët's Notes, 1891.

Send for List of Prices. N. B. 4th Quarter begins OCT. 6th. G. A. McDONALD, Secy-Treas.

PAINE'S CELERY COMPOUND, WARNER'S CURE, EXTRACT OF COD LIVER. Wholesale and Retail.

S. McDIARMID, (Successor to J. CHALONER), 49 King Street, St. John.

Patent Travelling Caps. JUST RECEIVED, ONE GROSS OF BLACK SILK TRAVELLING CAPS with Patent Air Cushion, comfort in resting head while travelling. C. & E. EVERETT, 11 King Street.

Child's Carriage Rugs in assorted colors and very handsome. C. & E. EVERETT, 11 King St., ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers. Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

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

SHE (The Sensible Housewife) Sent the Largest Number of Wrappers of WOODILL'S German Baking Powder AND WRITES: WESTVILLE, Pictou Co., Sept. 6, 1891.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

Nothing Like It! Every day swells the volume of proof that as a specific for all Blood diseases, nothing equals Dr. Pierce's Golden Medical Discovery. Remember this: It is an old established remedy with a record! It has been weighed in the balance and found fulfilling every claim! It has been tested many years in thousands of cases with flattering success!

BRISTOL'S PILLS. THE INFALLIBLE REMEDY FOR ALL AFFECTIONS OF THE LIVER & KIDNEYS. NESTLE'S FOOD. IS ESPECIALLY SUITABLE FOR INFANTS IN HOT WEATHER.

CHOLERA INFANTUM. Ziemssen's Oxydopoda of the Practice of Medicine, Vol. VII, says: "In CASES OF CHOLERA INFANTUM NESTLE'S MILK FOOD is the best."

COMET THE BEST IN THE WORLD. MORE IN THE THAN OTHER MAKES.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Chimneys, Stoves, and all kinds of Castings. W. H. BAKER, 107 WATER STREET, ST. JOHN, N. B.

SALESMEN WANTED AT ONCE. I am desirous of securing a few more agents for the sale of my Patent Improved Sewing Machine. Address: W. H. BAKER, Halifax, N. S.

I WOULD RATHER.

BY LETTIE S. BIGLOW.

I would rather a single pansy hold
In my living hand, with a friend's kind thought
Greeting me out from the purple and gold.

THE FARM.

The prudent farmer will resort to almost any shift to keep his cattle in condition and the flow of milk good, rather than pasture the mowing fields.

THE HOME.

"Spoiling Children."
The worst injury any parent can inflict on society is to pet and spoil their children in such a way that when they grow up in the world they regret that they did not die in infancy.

THE FARM.

Prof. Tracy became satisfied that there is quite a difference in milkers, as to their inducing the cows to "give down." To test the matter, he puts five cows in the hands of a poor, slow milker, and weighed the product for two weeks; then he put the same cows in the hands of a good milker; and gained two hundred and twenty-four and one-half pounds of milk by the change, during the next two weeks.

TEMPERANCE.

A Dangerous Marry.
The young lady who marries a man for the sake of reforming him, or with the expectation of reclaiming him from such dangerous habits as drinking, or other forms of dissipation, incurs a risk of personal danger, the wreck of happiness, and the almost inevitable failure of her efforts.

TEMPERANCE.

Under the restraint of your present maintenance he will not give up his bad habits, after he has won the prize you cannot expect him to do. You might as well plant a violet in the face of a northeast storm with the idea of appealing to it.

TEMPERANCE.

Under the restraint of your present maintenance he will not give up his bad habits, after he has won the prize you cannot expect him to do. You might as well plant a violet in the face of a northeast storm with the idea of appealing to it.

TEMPERANCE.

Under the restraint of your present maintenance he will not give up his bad habits, after he has won the prize you cannot expect him to do. You might as well plant a violet in the face of a northeast storm with the idea of appealing to it.

TEMPERANCE.

Under the restraint of your present maintenance he will not give up his bad habits, after he has won the prize you cannot expect him to do. You might as well plant a violet in the face of a northeast storm with the idea of appealing to it.

An Open Door.

It was the morning of a busy week-day. The windows—and the doors too—of a city church were open, and above the noise of wagons and carriages and the hum of trade, the notes of the organ rolled out, and for a moment a single clear voice filled the air.

An Open Door.

How peaceful and quiet the church was; she could go in and pray. She could look into her life, into her soul, hold account with God. She pulled the checkering. The carriage stopped; the footman opened the door. She hesitated. How many receptions she had to go to-day; and there were her spring gowns to design. "Drive on, William," she said.

An Open Door.

A hard featured merchant also heard the words of the hymn as he hurried by. He had a disagreeable work before him that morning; a sharp financial game, which would bring him in a vast sum. It was sharp even to the point of downright cheating; it would ruin his partners; and in the main he had heretofore been a man of ordinary business honesty.

CATARRH AND GOLD IN HEAD HOW CURED

NASAL BALM NASAL BALM. CURES GOLD IN THE HEAD CATARRH

5 TRIPS PER WEEK FROM ST. JOHN, N. B., ANNAPOLIS, AND DIGBY, N. S. International S. S. Co. BOSTON.

BAY OF FUNDY S. S. CO., LIMITED. SUMMER SAILINGS.

INTERCOLONIAL RAILWAY. '89. Summer Arrangement '89.

WHY YOU SHOULD USE Scott's Emulsion

DANIEL & BOYD. Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS

HARVIE'S PAPER FILE. The Best and Cheapest File for NEWS PAPERS, ACCOUNTS, &c.

SHARPS BALSAM. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, etc.

THEY'VE GOT BUSINESS OPPORTUNITIES SHORTLY AVAILABLE

Business Department, Short-Hand & Type-Writing Dept., or Telegraphy Department.

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

Fruit and Produce House. T. B. HANINGTON. Receiver and Wholesale Dealer in Fruits, Produce & Farm Products.

GENTLEMEN! We have our American Waukenphast and London Boots

KENDALL'S SPRAIN CURE. The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister.

KENDALL'S SPRAIN CURE. Dr. R. J. Kendall, Co., Rochester, Pa., U.S.A.

MENEELY & COMPANY. WEST TROY, N. Y., BELLS. Grand Sale of DOORS and SASHES.

SHARPS' Cough & Croup Balsam. Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, etc.

Rigid Housekeeping.
Yes, said Mrs. Benson, sinking into a chair, and fanning herself with slow movements of the palm-leaf as if too tired for even that small exertion. Yes, I never neglect my duties on account of the weather. I sweep this room every Friday, winter and summer, and I do it thoroughly, too, take all the furniture out, dust behind the pictures, wipe the windows. When I've finished, the room is clean!

Management of Cream.
The management of the cream is the most particular of all the special points in butter-making, both as regards the quantity and the quality of the butter. Sweet cream makes less butter, and that of a less pleasant flavor than soured cream. But if the souring is carried too far the flavor of the butter is deteriorated, as the acidulous elements, which in excess, produce that condition which is known as rancidity. It is to the very moderate quantity of these acids in the butter that the pleasant nutty flavor and peculiar agreeable odor of good butter are due.

Where's There's Drink There's Danger.
Write it on the liquor store, Write it on the school-boy's slate, Write it on the copy-book, That the young may at it look, "Where there's drink there's danger."

WHY YOU SHOULD USE Scott's Emulsion. It is Palatable as Ice-cream. It is three times as efficacious as plain Cod Liver Oil. It is superior to all other so-called Emulsions. It is a perfect Emulsion, does not separate or change. It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Chrysis, Congis and Co. etc.

At A. P. SHAND & CO.'S. YOU CAN PURCHASE THE FINEST SHOES FOR THE LOWEST PRICES. WINDSOR.

YARMOUTH WOOLLEN MILL. TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool Stock.



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the hundreds of low cost cheap imitations of the Royal Baking Powder Co. Ltd. Wall-st., N. Y.

BUSINESS WRITING.

LESSONS BY MAIL.

You can learn to write well and fast from the beginning. Indeed if you like you can follow a speaker quite easily. Perhaps you would find that a help in school as well as in business. How can I teach by mail? Well—it is not how much you write but how. Many men write every day for years yet do not become good writers. Ordinarily three months is enough. The charge is \$4, payable at beginning. Two lessons are sent each week.

S. G. SNELL, Windsor, N. S. ESTABLISHED 1860.

WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS.

Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000.

AGENTS FOR The Phoenix and The Glasgow and London Fire Insurance Companies.

The Nova Scotia Sugar Refinery, and Reverse Copper Co.

BOSTON MARINE BUILDING, Yarmouth, N. S.

USE OF ARBORN & CO'S Absolutely Pure SPICES & FLAVORS. See our quantities on every package. (Best is Cheapest) Ask your Grocer for them.

ACADIA COLLEGE. The next Collegiate year will open on THURSDAY, Sept. 26th.

Matriculation Examinations will be held on WEDNESDAY, Sept. 25th.

Applications for information may be made to the Secretary of the Faculty. A. W. SAYWER, President.

WOLFVILLE, N. S. AND 17, 1880.

ACADIA SEMINARY, Wolfville, N. S.

The Fall Session of this School for Young Ladies will begin on WEDNESDAY, Sept. 4.

Miss Mary E. Graves, who has been absent in Germany for the past two years, will resume her former place as Principal of the School. She will be assisted by a full corps of competent instructors in all the departments. Letters of inquiry may be addressed to EVERETT W. HAWYEL, Wolfville, July 5, 1880.

HORTON ACADEMY, Wolfville, N. S.

The next year's work in Horton Academy will begin Sept. 4th. Students intending to enter should make application at once, and if possible, be on hand at the re-opening of the school. The excellent record of the school should commend it to those having sons or daughters fitted for college, for teaching or for business pursuits. Boys are admitted at twelve years of age and upwards. Board and teaching \$2.00 per week. Wolfville is easy of access by the steamer of the Bay of Fundy and Seaforth routes; also by the various lines of railway. For particulars relating to Courses of Study, Terms, etc., apply to the Principal, and send for Catalogue.

E. E. OAKEN, Principal.

UNION BAPTIST SEMINARY.

Opens September 12th, at St. Martins, N. B., a beautiful and healthful seaside resort. Instruction given in English, Mathematics, Science, Classics, Modern Languages, Art, Music, Vocal and Instrumental, Education, etc., by a full staff of competent instructors. Elementary course of three years for young ladies and a Collegiate course of three years for young men. Modest provisions for room and board in any College. Admirable new buildings, supplied with all modern appliances. Some rooms at rates equal to or less than similar institutions. For full particulars apply to J. E. HOPPER, Principal.

News Summary.

The granite business at St. George is flourishing, all the works being run to their full capacity.

A. L. Light has submitted a scheme for a protection wall around the cliff at Quebec at a cost of \$100,000.

The farmers of North River, N. S., are organizing a butter and cheese factory on the co-operation principle.

Moncton is making an experiment with asphalt sidewalks, which, it is satisfactory, will be adopted altogether.

The drought at Magdalen Islands has been so great that farmers have had to give the cattle their milk to drink.

Fifty years ago the site of Westville, N. S., was sold for a cow; today it is the business home of thousands of miners and their families.

The last two cargoes of the steamer Forest City, from Annapolis to Boston, were valued at nearly \$13,000, principally of apples, horses and eggs.

John McGillivray, of Ohio, Antigonish Co., has discovered a rich 20 inch seam of coal at Folly Mountain, N. S., near the I. C. R. track.

Mr. A. R. D. Mitchell, of Pugwash, has taken over two and a half tons of honey from his bees this season. He has now between sixty and seventy colonies.

The Springhill Water Company has been organized. Ten acres of land have been purchased from C. Schurman, and contracts are to be let at once for the necessary work and pipe laying.

The profits of the New Glasgow Steel and Forge Company last year amounted to \$51,566, out of which an eight per cent. dividend was paid to both preferential and common stock holders.

A prominent lumber operator of Fredericton states that fully \$200,000 worth of logs will be got to the St. John market this fall in consequence of the recent rise of water in the main St. John river.

The British Pacific squadron at Victoria, B. C., will, it is said, test the Canadian anthracite coal on war vessels with a view of adopting it in preference to Welsh coal if the experiments prove satisfactory.

The New Albion mine gives evidence of being a bonanza to its owners. In the first week of the current month \$7,000 worth of gold was taken out of this mine, which is situated in the Montague district.

Mining operations were commenced on a southern spur of the North mountain, about four miles north-west of Bridgetown, by colonel Huffy, of Camden, N. J. He has obtained leases of land, in which to mine for iron.

A valuable and large manganese iron ore deposit situated about seven miles out of Bathurst and owned by station master Payne and others of Bathurst, Chatham and Newcastle, was sold to American capitalists for fair figures.

In 1878 flour and grain to the value of \$13,736,000 was imported into Canada for home consumption, while last year the value so imported was only \$2,206,000, consisting chiefly of flour for British Columbia, and corn and cornmeal for the Eastern provinces.

At Woodstock, a vote of property owners was taken on the question of erecting a stand pipe or small reservoir for the water works, involving an outlay of probably within \$10,000. The vote stood 67 for, with an assessed value of \$298,500, and 31 against, with an estimated property of \$221,000. Tenders have been received for construction.—Gleaner.

Mr. J. H. Eldridge, late pilot of the steamer City of St. John, has invented a new fog alarm for steamers, lighthouses, etc. Hon. L. E. Baker has purchased a third interest in the invention, and it has been patented in Canada and will be in the United States and Europe. By this invention a deduction of sound is attained and the whistle can be heard fully one-third farther than by old systems.—Yarmouth Times.

A maize plant 16 feet high, grown on the farm of A. G. McBean, Lunenburg, was exhibited in Montreal. There is a whole field of it of equal height. On the 1st of July it was two feet high, and when cut a few days ago 16 feet high, showing an average growth of two inches a day. This corn is grown for ensilage and the field yielded 40 to 45 tons per acre. Another field of corn in the neighborhood measures 18 feet in height.

Messrs. Rhodes, Curry & Co. have a contract for the erection of the immense building at Fort Lawrence dock, to contain the engine, boiler and machinery for the hydraulic lifts for the ship railway. It is to have a concrete foundation of five to ten feet in height, and the superstructure will be brick with stone trimmings. The ground size is 36x56 feet. The contract price about \$20,000. The cement for the foundation alone will cost \$6,000.

Is a Canadian institution to revolutionize the old methods of life insurance? Insurance Society, of Montreal, an able journal devoted exclusively to the interests of regular insurance, says editorially: "The experience of the Dominion Safety Fund Life Association will be watched with keen interest by all life insurance managers, and if the small deposit it requires be found sufficient, as we think it will, to hold the members together, then there is no doubt but the system, which mainly rests on the fact that it is very generally adopted by all the companies."

On the 7th ult., a large whale came in at high tide inside the reef at Kennedy's shore, Waterford, P. E. I. As the tide was falling, he was discovered by Mr. Thomas Butler, of Waterford, who got into a boat and rowed out towards the monster. His whalship became frightened and made for sea, but grounded on the reef, where he was captured. He was towed ashore at the following high tide, and the next day, hundreds of people visited the curiosity. The creature was 42 feet in length, Mr. Butler, who cut him up on Monday, says that he yielded 500 gallons of oil.—Summerside Journal.

It cost \$2.00 to cure Michel, Lebbeter of Antigonish, of terrible Dyspepsia. He took King's Dandelion, and now says, "Dyspepsia has no excuse for suffering when they can get this medicine." \$1.00 box, druggists and dealers.

—One day last week the revenue taken by the customs of Charlottetown amounted to nearly \$9,000 on full importations of dry goods. This duty represents a value of about \$30,000.

—M. Eiffel, the builder of the great tower in Paris, is to visit Quebec after the close of the Paris Exposition to consult the long talked-of bridge over the St. Lawrence, at a cost of \$6,000,000.

—The coal business at Parrsboro, N. S., is booming. The company have received a number of large orders from the United States, which is owing, no doubt, to the superior coal they have been shipping of late.

—Mr. W. W. Stewart, of West River, Lot 47, shot three young bears with one shot recently. The bears were coming around the end of a windfall, and Stewart getting them in range fired, killing two of them on the spot. The third was found a few yards away under a bush, dead.

—While the St. Andrews weir-owners have been wrestling with horse mackerel, the fishermen of West Quoddy Bay have been fighting bigger game. A few days ago a large whale was captured in one of the weirs. He proved himself to be a tough customer and great sport was had in the chase. He measured 22 feet, 6 inches in length, and about 6 feet across.—Beacon.

—The actual consumption of sugar by the people of the United Kingdom was, in 1887, 1,083,000 tons. The consumption in 1888 was 100,000 tons more than in 1887.

—Fifteen hundred and fifty-eight million letters, or forty-one per head of population, were delivered in the United Kingdom during the year which ended the 31st of last March. Besides that there were 800,000,000 postal cards, newspapers and parcels. The telegraph service showed a deficit of \$240,000.

—At the Paris Millers' Congress, Prof. Grandeaun presented a statistical report of the wheat crop of the world, putting the yield of the great wheat growing countries as follows:

Table with 2 columns: Country, Bushels. United States: 485,100,000; France: 276,925,000; India: 264,823,083; Russia: 268,500,000; Canada: 36,300,000.

—An exchange calls attention to the magnitude of the trade of London docks, as shown by the recent London lists, which were 79,000 sea-going vessels entered and cleared from the port, an average of 216 for every day in the year. These vessels having a tonnage of 20,669,000 tons and carrying cargoes of the value of 326 millions sterling. The great bulk of the cocoa, coffee, tea, wool and materials entering into the manufacture of chemical products are imported through London, while the bulk of the wool of the country is practically wholly centered there as well as the continental trade.

—The Chicago Farmer's Review estimates the corn crop of 1889 in the United States at 2,268,283,083 bushels, against 1,987,790,000 in 1888.

—The present estimated population of the United States is 64,000,000. The annual growth by natural increase and immigration is placed at about a million. The estimated foreign population is not far below 14,000,000.

—A company with \$300,000 capital has been formed on the Pacific Coast to transport lumber, after the manner of the Joggins rafts, from British Columbia to San Francisco. The estimated saving in freight is 66 per cent.

—The Boston and Maine railroad reports its gross earnings for the last fiscal year to be \$13,525,522, and its operating expense \$8,261,771. The total income from operation and from various sources was \$5,899,231. The net income was \$1,017,758. There was a dividend of 8 per cent. on common stock, and there is a surplus of \$919,179.

—The starch factories in Houlton and that section of the country are running to their fullest capacity. The factories at Northern Ansonook are running, but the weather is too warm for hauling large quantities of potatoes. T. H. Phair's seven factories are all in operation and at his Marysville factory over 40,000 bushels were taken in during the first week.

—New York and Chicago are engaged in a keen rivalry to see which one of them shall have the great World's Fair of 1892. Chicago offers to raise a fund of \$25,000,000 to carry the affair on and New York is quite as ready with the cash. John H. Starin wrote to Mayor Grant, of New York, a few days ago and guaranteed \$500,000 as his personal subscription.

—We learn from the Gold Hunter of the 21st inst., that the Molego Gold Mining Company's property has yielded the amount of 1,220 ounces of the precious metal within the four months included between May 25th and September 25th of the current year. The value may be placed at \$24,000. The tonnage of ore crushed was 562, which yielded somewhat over two ounces of gold to the ton.

—In the territory between Dobs Ferry and Tarrytown, on the Hudson River, a distance of only six miles, there reside at the present time 63 millionaires, and it is doubtful if any such cluster of rich persons can be found in a similar small suburban territory, in any other part of the world. Among the number are men who are in charge of some of the largest railroads, telegraph companies, banks and trust companies of the nation. The 63 persons are, upon careful computation, estimated to be worth more than \$500,000,000 in the aggregate.

—Worms don't take kindly to Peter's Liniment. Children or others troubled with worms should try this remedy, easily administered, safe and effective. Ask your druggist for it or any dealer.

—What is Needed By every man and woman if they desire to secure comfort in this world is a corn sheller. Putnam's Corn Extractor shells corn in two or three days and without discomfort or pain. A hundred imitations prove the merit of Putnam's Patented Corn Extractor, which is always ready, safe, and painless. See signature of Putnam & Co. on each bottle. Sold by medicine dealers.

Marriages.

McLEOD-BURK.—At Port Medway, Sept. 24, by Rev. A. W. Barss, Nelson F. McLeod, of Liverpool, to Mrs. Mary C. Burk, of Port Medway.

CUSHING-KEMPTON.—At Northfield, Sept. 23, by Elder J. E. Blakney, Robbie B. Cushing, of Caledonia, to Addie L. Kempton, of Northfield.

JOHNSTON-McNILL.—At the residence of the bride, Alberton, Sept. 23, by Rev. R. B. Kinley, James Johnstone, Esq., to Mrs. Maggie McNeill, all of Alberton.

McMILLAN-GRANT.—At Upper North Sydney, Sept. 23, by Rev. J. W. Bancroft, John McMillan, to Eliza Grant, youngest daughter of Peter Grant, Esq.

WILSON-CROWELL.—In Halifax, Sept. 21, by Rev. W. H. Cline, Frederick Clair Wilson, steward of S. S. Beta, to Jessie Maria Crowell, both of Barrington, N. S.

CLOSE-SMITH.—At the Baptist Parsonage, Fredericton, Sept. 25, by Rev. F. D. Crawley, Edwin Close, of Macataque, to Alberta Shepherd, of Keswick.

BANKS-SPINNEY.—At the residence of the bride's father, Greenwood, Kings Co., N. S., Sept. 18, by the Rev. E. H. Love, Avery E. Banks, of Harmony, to Bertha M. Spinney, of Greenwood.

LOCKWOOD-LOCKE.—In the Baptist church, Lockeport, Sept. 10, by Rev. B. N. Nobles, Terence C. Lockwood, M. D., to Bessie, youngest daughter of Jonathan Locke, both of Lockeport, N. S.

GATES-CHADSEY.—In the Baptist church, Lockeport, Sept. 26, by Rev. B. N. Nobles, Winlaw W. Gates, of Halifax, to Susie, youngest daughter of the late Joshua Chadsey, of Lockeport, N. S.

COLPITTS-GRAVES.—At the residence of the bride's father, on the 24th ult., by the Rev. A. Palmier, B. W. Harney, to look Colpitts, of Forest Glen, N. B., to Ida M., only daughter of A. Douglas Graves, Esq., of Robertson Settlement, N. B.

Deaths.

HILLSON.—At Amherst, N. S., Aug. 2, Mrs. Marjory Hillson, widow of John Hillson, aged 77 years.

RINGER.—At Northfield, of diphtheria, Grace Bell, daughter of Dea. Samuel F. and Harriet N. Ringer, aged 13 years.

MILLER.—At Falmouth Village, Sept. 19, Roy S. infant son of Sherman and Adelia Miller. "A little of earth, but all of heaven."

GODFREY.—At Amherst, N. S., Sept. 23, after a brief illness, Minnie, wife of Fred Godfrey, and daughter of the late Edward Black, aged 22 years.

CARTER.—At Truro, August 5, after an illness of many years, Eleanor, widow of the late Robert Carter, of Brookfield, in the 68th year of her age. Through all the years of suffering the faith of our sister never wavered. Her anchor was within the veil, and the poor weather-beaten bark was kept steady to the last. She rests from toil and suffering in the glorified home.

BENTLY.—Suddenly, at Upper Stewiacke, on Sept. 22, Mary Jane D. Bently, aged 16 years and 6 months, only daughter of William and Selina Bently. About three years ago, she, with others, professed faith in Christ and was baptized by Rev. Arthur Chute. Her exemplary Christian deportment and kindly disposition were the respect and affection of her acquaintances. She was seemingly the centre of attraction in the domestic circle, and was greatly beloved by her young companions. For her death had no sting. She fell asleep in the calm assurance that she would be soon with Jesus. The pastor sought in the surrounding country before a large audience gathered in the church, by a sermon from Mat. 14: 25. Our venerable brother in the ministry, Rev. Obed. Chute and the Rev. Mr. Grant, Presbyterian, were present; the latter took part in the exercises.

ROHAN.—At Digby Joggins, Sept. 25, Ernest Augustus, eldest son of Rev. W. H. Rohan, aged 7 years. While teaching in Port La Tour, Shelburne Co., in March last, he was prostrated by a very severe attack of pleurisy. From this he partially recovered, but the disease was in his system and eventually resulted in blood poisoning. His friends hoped that his constitution would be original hardy, would hold out until he had thrown off the poison; but the drain from the abscesses was too great, and he at length succumbed. Dr. Smith, of Barrington, and Dr. Frits, of Digby, were unremitting in their attentions, and did all in their power to make him comfortable and to restore health, and all their services were gratuitous. May the Lord reward them for their kindness. Many kind friends both in Barrington and Digby gave substantial expression of their sympathy, for which his parents are very grateful. He was buried in the Baptist cemetery at Digby. The funeral services were conducted by Rev. W. J. Blakeney, who was assisted by Rev. R. McArthur. Ernest professed faith in Christ, was baptized by his father, and was united with the Barrington Baptist church in 1884. He died trusting in Christ, and we hope he is now enjoying the rest that remaineth for the people of God.

RUMSEY.—At his residence at Truro, N. S., Sept. 15, Arthur W. Rumsey was called to the better land at the age of 40 years. Bro. Rumsey was a man of great promise. During the few years of his sojourn at Truro, he had commanded the universal respect of the community, for his agreeable demeanor and steadfast character. He experienced saving faith in Christ on Christmas eve last, and at once united with the church at Miramichi. He immediately enlisted in Christian work, of which he never grew weary. The pastor, the church and the community recognized him as a man of unusual consecration and power. But the purposes of the Master called him to higher service. The circumstances of his departure were startling and painful. While preparing to attend the afternoon services of the church, on Sept. 1st, Bro. Rumsey was kicked by his horse. He recovered sufficiently from the shock to regain his home. He immediately became the object of loving care and solicitude. His family, neighbors and physicians did what they could to keep him with them; but in vain. After suffering for two weeks, he quietly, peacefully entered into rest. Bro. Rumsey was an affectionate husband and father, but never mentioned at the Fredericton Providence that had laid him low. His utterances in view of leaving his loved ones

MAGIC LANTERNS AND STEREOPTICONS. We offer the best and cheapest means of object teaching. For Colleges, Schools, and Sunday Schools. A magnificent and Popular Entertainment. We pay well for the purchase of old pictures. We are the largest manufacturers and dealers, and give to all parts of the world. If you wish to know how to order, send us a postal card, enclosing this paper, and we will mail you our Circular, 40 Nassau St., N. Y. City. 152 PAGE BOOK FREE.

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS. Head Quarters for School Books, Sheet Music and Music Books.

NOTICE. Parties who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILOTHS, and LINOLEUMS. No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILSON CARPETS with Borders in French Designs. BRILLIANT CARPETS with Borders in all colors, to match all shades of Parlor Furnishings. RAUBER'S and PATENT CARPETS. Brussels Carpets are quoted lower than any house in the trade. OILOTHS, LINOLEUMS, and OILS, Carpets, direct from Kirkcaldy, Scotland, cut in one piece and any shape or order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address: HAROLD GILBERT, 75 KING STREET, N. Y. C.

The Representative MUSIC HOUSE. W. H. JOHNSON. 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS BY THE GREATEST MAKERS. Don't fail to write or call for prices, and will save you money and be sure of a first-class instrument. CASH OR EASY TERMS.

were sad but trustful. In view of the fact that they were hopeful, confident, triumphant. His name will ever be fragrant with the memories of his life and death. A widow and six children, a widowed mother, and numerous other relatives mourn, but not without hope. A sermon on 2 Cor. 5: 8, was preached in a large concourse of sorrowing relatives, neighbors and friends, by the pastor.

TREADWELL.—Death, the silent messenger and officer of God, visited Mauderger, N. B., on Sept. 19, and removed our honored and esteemed Bro. Deacon George Allen Treadwell, at the age of 75 years, six months, and 20 days. Bro. Treadwell was one of the oldest members of the church in this place. He was baptized and received into the fellowship of the church on Sabbath, Sept. 4, 1842, by the late Rev. John Magee, the first pastor of this body of believers. His sickness was caused by cancer in the stomach. He suffered intensely, despite the efforts of wife and children to make him comfortable. Bro. Treadwell was a direct descendant of the Loyalists—his grandfather was a commissary in the British army. He spent his life-long existence in a large concourse of sorrowing relatives, neighbors and friends, by the pastor.

BLACK TEA. I recommend the EAGLE CHOP PADRAE BLACK TEA, as the best English Breakfast Tea in the country. Price at 35 to 40c. per lb. in 12 to 20-lb. caddies. Sample free by post. W. Frank Hatheway, 17 & 18 SOUTH WHARF, ST. JOHN, N. B.

JOHN S. SEATON, MANUFACTURER OF Monuments, Tablets & Gravestones in Marble, Freestone and Granite. Also, KAITIKA Furniture & Washstand Tops. 84 CHARLOTTE ST., near Princess. SAINT JOHN, N. B. Intending purchasers are invited to call and examine his stock and prices before buying elsewhere. Plans and estimates furnished on application.

"WHITE CROSS" GRANULATED SOAP. A PURE DRY SOAP IN FINE POWDER. HARMLESS ALIKE TO HANDS AND CLOTHING, WITH WONDERFUL CLEANSING PROPERTIES. FREE! THE MAGAZINE "THE COTTAGE HEARTH," ONE YEAR SUBSCRIPTION FREE FOR 15 CROSSES CUT FROM ONE CENT PACKAGES. Ask Your Grocer. The St. Croix Soap Mfg Co., St. Stephen, N. B.