

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, MARCH 30, 1887.

NO 13.

AFRICA.—The Dark Continent is fast becoming the most interesting missionary ground. Many did not just see how Livingstone's lonely journeys from ocean to ocean, through the heart of Africa, were to help the great cause of missions. But the interest attached to them, the solitary death, afar from home and friends, the taking up of his mantle by Stanley, and the great stir of general thought and interest in this previously terra incognita, have awakened Christian bodies in England and America, to enter the opened gates to Central Africa with the motto, "Africa for Christ." Among the first were the Baptists of these two lands. Glad tidings have cheered the hearts of those interested in the American Baptist mission, and now, when our English brethren were almost ready to falter, comes the word that over 100 have accepted Christ at one of these mission stations. In this connection, an extract from the *Freeman*, embodying some thoughts about Uganda, as given by a Mr. Ashe, a missionary from this country, may be of interest:

Uganda is situated between Victoria Nyansa and Albert Nyansa and Victoria Nile, a little north and a good deal east of Stanley Falls. It is yet better known than King Misa. Stanley had to send him while men, and that, in response, the Church Missionary Society in 1876 sent Dr. Smith and others to the strange country. At first success smiled on the missionaries, but eventually the whole of his chiefs united in offering to Misa the alternative of desecrating or compliance with their religious customs. The king yielded, and the good work was thrown back. It appears that Uganda is the home of comparatively advanced civilization. Indecency is punished by death; the people are well and sufficiently clothed; skill is shown in industries; the land is fertile, yielding three crops a year; but the curse of slavery weighs on the country. An army of 20,000 men sweep the kingdom for slaves, who are sent to the Arab traders. In 1884 Mwangi succeeded Misa. He began well, refusing to sanction human sacrifices. The son, nevertheless, turned out to be worse than the father. He tortured Christian natives, and ordered the killing of Bishop Hannington. The bishop sent a touching message to the king:—"Tell the people and the king that I have died for them." Mwangi is full of cruelty. He tied thirty-two Christians together and cast them into a huge furnace.

JURIS.—A Baptist minister in England has left his denomination for the Congregationalists. His first reason for the step is declared to be this: "The New Testament was never intended for us Christians to follow all that is in it at all times, precisely and to the letter." He does not tell us where he finds this doctrine in the New Testament. Not long since a Unitarian declared that this denomination could not hold their own against Trinitarians, as long as they admitted the New Testament was inspired. Now this brother thinks it necessary to set aside the binding force of the exact teaching of that book, before he can become a Pedobaptist. The New Testament, just as it stands, is indeed a difficult book for either Unitarians or Pedobaptist brethren to get over. We will keep right inside the Divine directions a little while longer, shall we not brethren? We are sure this will please the Saviour better than to take liberty to make even a little change.

PRESS THE GAYLARD.—Will not many of the friends of MESSENGER and VISITOR press the canvas for new subscribers on the one dollar offer? There are yet thousands of Baptist families, to which our paper would prove a great blessing, that do not take it. Hundreds, if not thousands or more of these could be got to subscribe between this and the first of May, if one or two in each church, would kindly make a little effort. Shall we not have a large accession of new subscribers? What say you, brethren? We hope to get your answer in registered letters and post office orders.

CHANGE OF PLAN.—It is said that Mr. Moody has made a great change in his methods of work. For many years his labors were in connection with Y. M. C. Associations, and dissociated from the churches. Latterly he has abandoned his immense general mass meetings, and is laboring in connection with individual churches. This change is no doubt due to the observed results of the former method of work. He is a keen and far-sighted man, and has noticed what others have seen and regretted—that those who profess conversion in great meetings dissociated from churches, seldom unite with them, or become active, useful workers. This has been the testimony of the most discreet pastors in the vicinity of these great mass evangelistic meetings. Very many will be exceedingly glad to notice this change of plan in Mr. Moody, and will see in it the assurance that his work is to be more telling and abiding.

MON. LAW.—In Woodstock, Ontario, where we spend every happy year, they have had a crop of mob violence. The Sheriff has been landed in the custody of a mob of about a dozen, after a fierce contest, over a year ago. Latterly a couple

of detectives were set upon by a furious crowd of roughs, at the instigation of the rum sellers, and after being pelted with stones and other missiles, had secretly to be conveyed out of the town to save their lives. There seems to be a settled policy on the part of the rum sellers, in Ontario, to intimidate temperance people. It is fast becoming a question whether law or rum is to rule. If one victory of a rum mob is to be allowed, temperance people will soon have to submit to others. We have not got to this stage yet, in the Maritime Provinces. It may be that when all the obstructions thrown into the way of the Scott Act by lawyers and judges, are swept aside, as in Ontario, we may have to contend with violence in some places. It is to be hoped, if this day comes, that all good men will rise up to crush out resistance to the laws of the land. This traffic is like a viper that will sting any hand that is stretched out to disturb it.

WOMAN.—It is a wonderful thing, that which the new theologians are encouraging men to do,—to drift out into eternity, on some bladder-hope of a chance for salvation in the world to come. The ancient and solemn poet, Eschylus, in describing the departure of guilty Helen for Troy, says: "She went forth during the undarbable." And thus every soul go forth, which passes into eternity, not having made peace with God through our Lord Jesus Christ. That is surely during the undarbable. And these false teachers "strengthen the hands of the wicked, that none doth turn from his wickedness."—*Watchman Star Note.*

We regard the idea of a second probation more dangerous, practically, than that of Universalism, out and out. Men have such a sense of justice that they cannot believe the righteous and the wicked will be treated alike in the next world; but they may be ready to catch at the hope of a second probation, and procrastinate. There is also a sense of guilt, which cries out against the Universalist belief, that God can make the impenitent soul eternally happy. This consciousness, however, is not so much against the new theology dogma. Both Universalism and the theory of a second probation are supported by a form of reasoning from one set of principles unmodified by regard for others, and are equally opposed to the plain teaching of God's word, and the tendency of both is to sap the foundations of confidence in the doctrine of the inspiration of the scriptures.

AS IT IS WITH US.—We find, from a communication in the last *Canadian Baptist*, that our brethren of the West are afflicted very much as we are. On the 21st days having pastors at the beginning of last year, there have been 102 resignations. That is, nearly half the pastors have changed their fields of labor in a little more than a year. Twelve of the pastors have resigned, to accept fields in the United States; also, one of last year's graduates of McMaster Hall. What is the bottom reason for the state of things revealed by these and similar facts among our churches throughout the Dominion? Is not one of the chief ones that referred to by Brother Coburn over a year ago—that our churches, for the most part, are not offering our pastors salaries adequate to their needs? Let our leading brethren think about it.

OPPOSITION TO BISMARCK.—Evangelical and rationalistic Protestants in Germany, are forming an alliance to resist further concessions to the Papacy. It is feared Bismarck is pledged to the Pope, to give still further special privileges to the Catholics, in return for his help in the late elections. "Romanism" is declared to be "more and more degenerating into Jesuitism."

SUCCESSOR TO MR. BEECHER.—The trustees of Plymouth church are said to be considering the question of a successor to Mr. Beecher. Dr. Parker, of London, is understood to stand first on the list; others said to be named are Dr. Behrens, Hugh Smith Carpenter, and Lyman Abbott. It seems rather early for this question to be raised; but, of course, the circumstances are exceptional. The trustees of the church naturally are anxious lest the great congregation so long attendant upon Mr. Beecher's ministry should be scattered by delay.—*Standard.*

WHEN CHRYSOSTOM WAS BROUGHT UP BEFORE THE EMPEROR, the potentate thought to frighten him into obedience to him, and said, "I'll banish you." "No, you can't," said Chrysostom, "for you can't banish me from Christ." "Then I'll take your life," cried the irate monarch. "You can't," was the reply, "for in Christ I live and have my being." "Then I'll confiscate your wealth." "You can't," was still the response, "for in Christ I have all riches." At least, the tyrant said, "I will cause you to lose all your friends, and you will be virtually an outcast." "But you cannot," Chrysostom exclaimed, "for I have a friend that sticketh closer than a brother." Is it not sweet when to our own souls, as He was to His servant Chrysostom, Christ is all and all?

Missionary Correspondence.

S. S. "KHEEDIVE,"
MEDITERRANEAN SEA, Feb. 22.

Having been delayed in London by the serious illness of our youngest child, we are not so far on the way to India as we expected to be by this time. But we are now going on fast on board this "Peninsula and Oriental" steamer.

Taking leave of loved ones and dear friends at Wolfville, we started from there with our three little children, Dec. 28th, and went to Boston via St. John, N. B. About a week was spent in Boston and vicinity, during which time we had the opportunity of seeing a good many friends and the brethren at the Mission Rooms. We were much gratified by meeting, at Newfen Centre, our dearly beloved friends and fellow-missionaries Dr. and Mrs. Jewett, whose lives and labors have been so long devoted to the "Lone Star Mission." The evening before leaving Boston we and Mr. and Mrs. Maplesden were affectionately received and commended to God in special prayer at the prayer meeting at Clarendon St. church; and our last evening before sailing was spent at a prayer meeting at Dr. Edward Judson's church in New York, where loving words were spoken and earnest prayer offered on our behalf.

We sailed from New York, Jan. 9th, by the "Germanic," of the White Star Line, and had a speedy, though rather rough, passage across the ocean.

Five days after we reached London our youngest child became very ill, and all efforts were unavailing, for a time, to check the complaint. Owing to this delay we were twenty-three days in London. This was all the more trying because the hot season, as we knew, was advancing so rapidly in India, and every day that our arrival there was deferred was bringing it so much nearer.

But this enforced pause in our journey afforded an opportunity to hear Mr. Spurgeon twice, and also Dr. Parker, of the City Temple; Rev. J. Jackson Wray, of Whitefield's Tabernacle, Tottenham Court road; and Rev. Archibald Brown, of East London Tabernacle. The preaching of Mr. Spurgeon does not seem to me as vigorous as it did when I heard him at various times years ago. He is not as impassioned. He seems like one whose suffering has subdued. But oh how edifying, comforting, and strengthening he is! You go away from one of the feasts which he gives you feeling more determined than ever to cling to Jesus only, and with a very deep impression of the fullness and all-sufficiency of Christ.

Archibald Brown, of the East London Tabernacle, is a preacher of noted ability and power. He is one of Spurgeon's men. Twenty-one years ago he went into East London, and founded a large tabernacle, and inaugurated a great work on the model of that at the Metropolitan Tabernacle. His success has been great. It is said that the Metropolitan Tabernacle church has already decided that in the event of Mr. Spurgeon's death, Archibald Brown is to be their first choice as his successor.

Through the office of the High Commissioner for Canada, I obtained tickets of admission for myself and Mr. Arthur Hill, of British Columbia, to the opening of Parliament, which took place on the 27th of January, in the House of Lords. The ceremony of formally opening Parliament was performed, and the Queen's speech was read by the Lord Chancellor. Through our Canadian office, also, we got tickets of admission to the House of Commons, but unfortunately Mr. Gladstone was not present the night we were there, nor did any very notable men speak. Most of the addresses which we heard were by Irish members on that part of the Queen's speech which referred to Ireland.

After the time of our sailing had been proposed and postponed more than once, the health of our child improved a little so that we ventured to take her to sea. We sailed from London by this ship, on the 10th inst., and have had thus far a very fine passage. The dreaded Bay of Biscay was almost as smooth as a river, and I am thankful to say the health of our little one is gradually improving.

We have called at Gibraltar and Malta, and at both places we embraced the opportunity to go on shore and see something of these two famous strongholds. The principal sights at Malta are the ancient buildings erected by the renowned knights of St. John.

We are very glad and thankful to be getting back towards our work again, and are longing to be there. I have not felt such satisfaction since leaving India as I do now in the near prospect of being again in the midst of the work which I love. My native land is beautiful; Wolfville, where our brief sojourn was spent, is a lovely spot, and friends are warm-hearted and kind; but I feel that India is my country, and Telugu mission work my occupation.

And so going to India is really getting back home.

LATER.
SCHE CANAL, Feb. 24.

We are now almost through the Canal, and this will be posted at Suez if possible this evening. We will probably leave Suez and go forward on our voyage at midnight to-night, and to-morrow morning we will be in view of Mount Sinai as we go on down the Red Sea.

With much love to all the dear friends who remember us.
W. B. ROGGS.

Trust in the Care of Providence Recommended.

Man, considered in himself, is a very helpless, and very wretched being. He is subject every moment to the greatest calamities and misfortunes. He is beset with dangers on all sides, and may become unhappy by numberless casualties which he could not foresee, nor have prevented had he foreseen them.

It is our comfort, while we are obnoxious to so many accidents, that we are under the care of one who directs contingencies, and has in his hands the management of everything that is capable of annoying or afflicting us, who knows the assistance we stand in need of, and is always ready to bestow it on those who ask it of him.

The natural homage which such a creature owes to so infinitely wise and good a being is a firm reliance on him for the blessing and conveniences of life, and an habitual trust in him for deliverance out of all such dangers and difficulties as may befall us.

The man who always lives in this disposition of mind has not the same dark and melancholy views of human nature as he who considers himself abstractedly from this relation of the Supreme Being. At the same time that he reflects upon his own weakness and imperfection he comforts himself with the contemplation of those divine attributes which are employed for his safety and his welfare. He finds his want of foresight made up by the omniscience of him who is his support. He is not sensible of his own want of strength when he knows his helper is Almighty. In short, the person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness. He reaps the benefit of every divine attribute, and loses his own insufficiency in the fullness of infinite perfection. To make our lives more easy to us we are commanded to put our trust in him who is thus able to relieve and succor us; the Divine Goodness having made such a reliance a duty, notwithstanding, we should have been miserable had it been forbidden us.

Among several motives which might be made use of to recommend this duty to us, I shall only take notice of those that follow.

The first and strongest is, that we are promised, he will not fail those who put their trust in him. But without considering the supernatural blessing which accompanies this duty, we may observe, that it has a natural tendency to its own reward; or, in other words, that this firm trust and confidence in the great disposer of all things, contributes very much to the getting clear of any affliction, or to the hearing of it manfully. A person who believes he has his success at hand, and that he acts in the sight of his friend, often exerts himself beyond his abilities; and does wonders that are not to be matched by one who is not animated with such a confidence of success. Trust in the existence of an almighty being, naturally produces patience, hope, cheerfulness and all other dispositions of mind, which alleviate those calamities that we are not able to remove.

The practice of this virtue administers great comfort to the mind of man in times of poverty and affliction; but most of all, in the hour of death. When the soul is hovering in the last moments of its separation; when it is just entering on another state of existence, to converse with scenes, and objects, and companions, that are altogether new, what can support her under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon him, who first gave her being; who has conducted her through one stage of it; and who will be always present to guide and comfort her in her progress through eternity.

JOSEPH L. SPURGEON.

The Use of Baptism.

A person who had recently been baptized said to me: In fighting that battle I fought all the rest; it gave me strength to overcome Him then; and I have not feared to bear witness since. That is a use of baptism that ought not to be despised in these days. We are strongly tempted to be ashamed of the Lord Jesus, and to "conform" to the spirit and habits of the world in which we have been reared. We lack daring. The world is always with us, and its influence is as subtle as air; and we yield to its

opportunity without knowing it. Being "baptized on a profession of faith in the Lord Jesus" we cross the Rubicon; we declare that we have "taken sides" with Christ and righteousness and temperance; with truth and goodness. Young men, make choice at once, and lose no time in declaring it. The first thing regenerated Saul did with his restored sight was to walk straight into the baptismal waters: he arose and was baptized, and he joined himself to the disciples. Young men, let your obedience be prompt and hearty and thorough! Goethe says:

"Indecision brings its own delays,
And days are lost lamenting over lost days,
Boldness has genius, power and magic in it.
Only engage, and then the mind grows free."
—*Dr. Chifford.*

Kind Thoughts.

They are both an exceptionally close step of our growth in grace, and a remarkable aid in the promotion of such growth. They test our progress because of the great difficulty most people find in always thinking kindly of others, and because we are much more likely to allow ourselves license to be thought of as it is from all observation, than in word or deed. They aid our progress because, being at the fountain-head of influences, they have a powerful share in shaping character. If we habitually think with harshness, indulge in suspicions, and allow little envies and jealousies to have free course through our minds, our whole soul will speedily take on the tinge of these things. What we commonly ascribe to others, we shall inevitably do and become ourselves.

It is clear, then, that we can by no means afford to harbor unkind thoughts. Nothing more quickly brings a cloud between us and God than such a proceeding. Nothing more surely blocks all spiritual growth and imperils our religious life. If we have contracted such a habit, or have fallen unawares into such a way of thinking, we must get it all hazards break it up. We must refuse to listen to the tempter, no matter how subtly he may plead that we may be imposed upon, that our rights will be invaded, that we shall make sad mistakes in our estimate of the good and evil about us. Much of this is untrue, and even if it were all true it would be of little consequence. We are not appointed to act as judges of our neighbors, but we are appointed to have fellowship with God. We had much better suffer loss of property and reputation and worldly success, than suffer an eclipse of our prospects of being like Christ.

And then one of the worst things about it is, that our unkind thoughts are almost always unjust thoughts. People are not nearly so bad as we are apt to think them. We do not make half enough allowance for them. Self-warp our judgment. Our vision is jaundiced. The glasses through which we look are colored. We grope blindly about, feeling for hidden motives, and miss them far more often than we hit them, though we are loth to acknowledge it. Love sees a great deal further than selfishness, and apprehends character much more clearly. A loving opinion about another, nine times out of ten, is nearer the truth as God sees it, than any other sort.

If we would have peace within and peace without; if we would live in the atmosphere of heaven, and become possessed by the Spirit of Christ; if we would have facility in spiritual things, and find the path of prayer smooth to our feet; if we would govern our tongues, and save ourselves many bitter repentances; if we would conquer uncharitableness, and pride, and unholiness; if we wish to meet mercy and not judgment, at the last day, we must cherish only kindly thoughts, and thrust all others resolutely out of mind.—*Rev. James Mudge, in The War of Life.*

Hard Work to be a Christian.

A brother remarked, in a meeting we recently attended, that he had been a professed Christian for some years. He believed he had been converted, and trusted that the blood of Jesus Christ cleansed him from all sin. "But I must confess," he said, "that it is, with me, a constant struggle to keep under the evil of my heart. I find it hard work to be a Christian." We asked the brother if he had ever considered the import of the words of Jesus—"My yoke is easy, and my burden is light?" He confessed that he had not. We then insisted that his experience could not be such an experience as was contemplated and provided for in the words of Jesus. He says: "My yoke is easy." You say it is hard. He insists that his "burden is light." You say it is heavy. It is, therefore your duty to have a different experience. But how many souls are thus burdened? How many find it hard to be Christians. They make Jesus a hard Master, when he is saying: Come unto me, and I will give you rest.—*rest from inward conflicts; rest*

from undue anxiety; rest from fearful forebodings. There is.

"A rest where all our soul's desire
Is fixed on things above."
It is not rest from labor, but rest in labor; not rest from outward, holy warfare, but rest from inward rebellion. Not a rest which remains in the fort royal, but the whole heart is loyal to the King of the soul. The will and the affections, the judgment and the desires, sit down together in blissful harmony; "And sing themselves away, to everlasting bliss."

This end of internal warfare comes to the soul by faith in Jesus' death. "We which have believed do enter into rest." If it be so easy, and a refusal to enter in be so perilous, "Let us labor, therefore, to enter that rest," lest any man fall after the same example of unbelief.—*Christian Guardian.*

What, That, and the Other.

A clergyman of the Church of England expresses his alarm at the influence he observes in that establishment. He says: "It is saturated with popery, and leavened with worldliness. Of course, I know there are exceptions, but as I tell you, the general condition of the church of England is appalling. For the most part it is being used as a mighty instrument for the perversion of the nation to popery."

There were 151 Protestant churches in Japan, January 1, 1886, with 11,603 communicants, 2,706 of whom were added in 1885. There total contributions were \$23,406.97, or \$6,415 more than 1885.

"I cannot conceive," said Bishop Fraser, in his charge to the clergy of the Manchester diocese, 1886, "if you choose so to call it, a church, except upon the basis of a definite creed."

Mrs. Gaskell tells of Old Alice, who had become deaf and nearly blind, and this is the beautiful thing she says to Mary Barton: "Your mourning for me, my dear, and there's no need. I am as happy as a child. I sometimes think I am a child when the Lord is hushabying to my long sleep; for when I were a awaken, my misis always telled me to speak very low and soft, to darken the room, that her little one might go to sleep. Now to me all voices are hushed and still, and the bonnie earth seems dim and dark, and I know it is my Father lulling me to my long sleep." As the aged blind sings merrily, so such souls are filled with "the peace of God which passeth all understanding."

Science never shows itself to so great an advantage as when it is made the reply to calumny and defamation.

The Salvation Army receipts in England last year were only £3,430 more than the year previous, although special efforts were made in that direction. This is thought to indicate that this extraordinary religious movement has reached its zenith.

"Prayer is the key of the morning and the lock of the night." Happy is the family whose day holds nothing which the one may not fitly open, and the other peacefully close.

The British people are now drinking one-fourth less than they were ten years ago.

Make the boy's home the happiest spot he can find and he will be sure to prefer it to all other places of resort. Care for the home carpet has driven many a boy to the sanded floor of the dram shop.

Nothing is so clear-sighted as love.—*Taylor.*

Here it may be well to notice one or two facts: The church that has the reputation of being the place where sinners are converted to God, no matter where situated, will be filled with attentive listeners. The minister who has the ability to preach Christ's Gospel as to put men and women under a great concern for the salvation of their souls, will not have to preach to empty seats. It is a striking fact, yet often overlooked, that the preacher who has most to say about Jesus—His great salvation and the resurrection of the dead—other things being equal, will have the largest and the most delighted audiences. It is seldom that men complain of hearing too much about Jesus in the pulpit, or of seeing too much of Him in the minister when he is out of it. A sermon may be full of poetry and learning, but if it be without Christ, it becomes secularized and sinks to the level of common things. And while it is true that the preacher makes a sad mistake who disparages classical learning, and boasts of his ignorance of literary works, a sadder mistake does he make who expects to awaken and arouse, and convert, and lead them to repentance and conversion by relating striking incidents, pathetic stories, or giving extracts from Byron, Milton, or any other mere human author.—*Then's you rest—rest from inward conflicts; rest*

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Published weekly, when paid within thirty days \$1.50.

All communications respecting advertising should be addressed to E. A. POWERS, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

All other communications and all subscriptions to be sent to Rev. C. GOODFRED, St. John, N. B.

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WEDNESDAY, MARCH 30, 1887.

SPECIAL OFFER.

We are empowered by the managing directors to offer the MESSENGER AND VISITOR to new subscribers, from the first of April, or as soon after as their names are received, to January 1888, for

ONE DOLLAR.

Will not all interested in the MESSENGER AND VISITOR, but especially pastors and agents, assist us to get it into as many new families as possible, on these terms? There have been many new members added to a number of our churches. Who will make an effort to induce them to secure reading which will help them in their Christian life, and to an intelligent interest in the Lord's work? Who will give a day of this week to this work? Help us!

DUTY AND PRIVILEGE.

There are not a few who will high repute a sense of duty as a ground for Christian action, and seem to think themselves absolved from obligation, for the most part, unless they can be carried on in their work by a wave of joyous enthusiasm. There are others who set little value upon any feeling that may accompany action, and think everything should be done under the constraint of principle, or as a matter of obligation or duty. Each of these classes are partly right and partly wrong. The first view is in danger of reducing the Christian life to a succession of spasms and of preventing it having steadiness and persistence. A life regulated according to the latter idea is cold, ruleless, and wanting in magnetism. The notion of the life not admitting a sense of duty as a ground of activity, is like that of a machine without a balance wheel. We need the union of the joyous enthusiasm with the constraint of a sense of duty, or of principle, as we will, to make a fully rounded Christian character, and a fully developed and sustained Christian activity. No Christian should be satisfied until he has a conscience so sensitive and so omnipotent in his life, that her voice will be heard at all times, and be heeded under all circumstances. Neither should he be content with this, but should aim to attain that state wherein it is a joy to do all that conscience, which is but another name for a sense of duty, demands, or the Word of God requires. It is only in this latter case can a man work up to the full capacity of his nature. It is only joy in work that will make his work most telling.

But how can Christian work become a joyous privilege? The first condition is to have the nature in sympathy with the work to be done. It is only one with an artist's nature that can enjoy painting, or can succeed in it, and it is only one whose nature has been brought into line with God's purposes that can do his work joyously or effectively. This is a holy work. Its great object is to save and sanctify men. Unless there be a longing after holiness in the heart of the one who engages in it, the work will be distasteful, and will not call forth all his energies. A part of them, otherwise, will be spent in battling with innate dissimulation, and the weariness it brings. This work, in other words, is to bring men consciously near to God, by making them like him, and so man who is not thirsting after God himself can enjoy helping others to him. We need, then, to be God-like ourselves, if we shall enjoy to the full the privilege of helping to make others so. One great reason, to-day, why the work of God in saving souls is not more enjoyed, is because the new life in the hearts of professors is so weak that its longing after God and what is like him is not enough to give a taste for work which is God-like. If we wish, ever, to have this great joy in the work of God itself, we must have our hearts full of the Holy Spirit, and then, and only then, shall we be full of power; for these are ever associated together in the Word of God.

Another help to joyous enthusiasm in God's work is found in sympathy with the result of it. A man may not love the dry routine of his office or his store; but may still do the work there cheerfully because of what is to be the result in comfort and the means of happiness to his family. So there may be much of work for God we do not relish, in certain states of mind and

heart, but if our souls are full of the desire to see men and women saved, and holiness advanced, we will labor joyously because we know our work is to be blessed to this end.

Another help, in this same line, is a deep and fervent love for men. We often use the expression, "love of souls"; but we need to love men and women, just as we find them. It is to be feared, if we merely love the souls of sinners, we love one grand impulse to cheerful Christian work. The more we love anyone, the more we shall desire his salvation. If we care nothing about him but that his soul be saved, we, assuredly, do not care so much for that as we should, and our efforts to that end will not be full of a glad, springy energy. If we could love our neighbors—all men—as ourselves, how this would help us to work for the good of all as a blessed privilege. If we look at the souls of sinners as tarnished diamonds, surrounded by what our hearts loathe, and but reach out the tips of our fingers to pluck it from its bed surroundings; we will not do much earnest service in soul saving. We must have a personal love for the sinner, as the necessary condition of that deep and yearning interest and concern that will make any effort for him a pleasure. We find, those who work most gladly to rescue the souls of the perishing, are those who are most ready to show kindness to them in their temporal needs.

But there is a still higher motive to this joyous service. Paul felt this when he said, "The love of Christ constraineth us." When all else fails to make service glad, this comes like an inspiration. This is for Jesus' sake—for my dear Lord whom I love best, because he has loved me—how this thought has made torn and weary feet move cheerfully on in the rough and rugged way, how it has roused the flagging energies, how it has made eyes dull and heavy with care and trouble shine with joy. Let this thought abide with the Christian worker, and it will fill his soul with the sweetest melody in the most trying service. We often go cheerlessly on our way, performing our part as a Christian, so far as this is done, in a listless, half-hearted way, when, were we at each step to hold this thought to our heart, it would quicken the whole pulse of our spiritual life, and make the smallest as well as the most distasteful duty a blessed privilege. The great thing is to do all for Christ's sake, and then hold to the thought that it is for his sake. If we but have the love to him we ought, this thought will be electrical, and thrill us.

In conclusion, to do God's work from a sense of duty is better than to neglect it. We need firm principles of Christian living to keep us up to duty, when times come that try men's souls, or when the work is of the most disagreeable nature. At the same time we need to cultivate that higher state wherein all the claims of God and man are met gladly. In addition to it helps already mentioned, may be added the blessed assurance that our labor shall be successful. This is what the apostle means when he says, "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Then, too, we have the blessed thought that God will reward us for all our labors in his service, and this should help us do his work more gladly. May we all be helped to "serve the Lord with gladness," it matters not what the service may be.

THE WEEK.

The matter of chief interest on the Continent of Europe, this week, has been the celebration of the 90th anniversary of the birth of the Emperor of Germany. There has been great enthusiasm all over Germany, but having its climax in Berlin. Notables from all European countries were present at the royal reception. The aged Kaiser was very vigorous. There are few lives that have stretched over so long a period of active participation in the grand drama of the life of a nation. He is a man of simple habits and a devout Christian. What has given chief interest to the celebration has been the assurance of Bismarck that peace is assured for 1887. That astute leader, having terrified the people by the threat of war, unless he should have his own way, now that he has succeeded, is very pacific again.

The long promised coercion bill has been presented in the British parliament. The government have decided to press it on in all haste. Morley has moved that the motion for urgency for the measure be rejected. Morley and Gladstone have spoken on the Liberal side, Smith and Balfour, and Chamberlain, of the Unionists, on the Conservative side. This will be the decisive test of the strength of the two parties, and of the loyalty of the Unionists to the Conservatives. The Conservative leader in the Commons declared that should the measure be rejected, there would be an appeal to the country. It is said that the tide of public sentiment is setting stronger every day among the people, in favor of Gladstone's general policy. Morley's amendment to the government's motion for urgency for the coercion bill was lost by a majority of 89. The result was greeted with opposition cheers.

In Dominion politics, a letter is published from Mr. Blake, in which he formally resigns the leadership of the Liberal party. It is hoped by his friends that he may be induced to continue the sacrifice he has

been making for the last few years, and remain as leader.

The Nova Scotia House of Assembly have given the six months' hiatus to an amendment to their License Act, to make it legal to issue saloon licenses for the sale of liquor. There were just two, the mover and seconder, to support the amendment. These were Mr. Harris and Secretary Fielding. Hurrah for the N. S. legislature. Just one step more, and there will be prohibition. In the New Brunswick House of Assembly, a resolution has been unanimously passed, recommending the Dominion government to take the necessary steps to promote trade between the Dominion and Great Britain, the West Indies, South America, &c., and to establish steam communication between the leading ports of New Brunswick and Nova Scotia, and the West Indies and Brazil. The motion to make the sessions of the legislature biennial, was negatived.

There has been another of the anomalous things happened. In P. E. I., Hon. Mr. Ferguson and Mr. Leturgie resigned seats in the local house to run for seats in the Dominion parliament. They were badly defeated. But the very electors who refused to support them as candidates for Ottawa, have returned them, one by acclamation and the other by a large majority, for the local house again. In Nova Scotia it was the same, only in N. S. it was the local Liberal members that were defeated as Dominion candidates, and were returned again to their old seats. On the Island, it is local Conservative members that were defeated as candidates for Ottawa, and have been restored to their old seats. Verily, politics are a muddle and a mystery. This much is evident: Liberal and Conservative do not mean the same thing, when used in reference to Dominion and Provincial politics.

In the Maritime Bank matter, a provisional liquidator has been appointed, and a meeting will be called about the 26th of April, when a statement will be submitted.

QUESTIONS.

[The following questions were sent at some time since. Not having Dr. Lightfoot's Diary, we sent them to Dr. Newman, of McMaster Hall, who has kindly sent the reply given below.]

(a) How many members were present at that assembly, and did they all vote on this question, and if not, why not?

(b) In what form was the question put; was it to decide whether they would recognize immersion as valid baptism; or to get the voice of the Assembly as to whether they would accept sprinkling or immersion.

(c) Is it true that the voice of the Assembly rejected immersion by one of a majority?

By informing your readers on the subject you will oblige.

TORONTO BAPTIST COLLEGE, TORONTO, MARCH 12.

In answer to the questions which you send me, I would say: (a) There were in the Westminster Assembly altogether 166 members. Of these only 49 voted on the baptismal question referred to. But this was probably a good average vote at the time; at least there is no hint that any present refrained from voting.

(b) and (c) According to Lightfoot's Journal he was a leading member of the Assembly, and doubtless made his record at the time; "Then fell we (Aug. 7, 1644) upon the work of the day; which was about baptizing of the child, whether to dip him or sprinkle." And this proposition, "It is lawful and sufficient to besprinkle the child," had been canvassed before our adjourning, and was ready now to vote; but I spoke against it, as being very unfit to vote, that it is lawful to sprinkle, when every one grants it. Whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. And here we fell upon a large and long discourse, whether dipping were essential or used in the first institution, or in the Jews' custom. Mr. Coleman went about, in a large discourse, to prove Tzabal to be dipping over-head, which I answered at large. . . . After a long dispute, it was at last put to the question, whether the Directory should run thus: "The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child"; and it was voted so indifferently, that we were glad to count names twice; for so many were unwilling to have dipping excluded, that the votes came to an equality within one; for the one side was twenty-four, the other, twenty-five; the twenty-four for the reserving of dipping, and the twenty-five against it; and there grew a great heat upon it; and when we had done all we concluded upon nothing in it; but the business was recommitted. . . . (Thursday, Aug. 8.) Then fell we upon our work about dipping in baptism; and first it was proposed by Dr. Burgess, that one question proposed yesterday might be proposed again. And this cost some time before we could get off this business; at last it was put to the question, whether the question put yesterday should be more debated before determined; and it was voted affirmatively. And so we fell upon the business; and I first proposed, that those who stand for dipping should show some probable reason why they hold it. Dr. Temple backed me in the thing; and Mr. Marshall began; and he said that he doubted not that all the Assembly concluded that dipping was lawful. I flatteringly answered, that I hold it unlawful, but an effectual means (will-worship); and therefore desired that it might be proved. But it was first thought fit to go to the business

by degrees; and so it was first put to the vote, and voted thus affirmatively,—"that pouring on of water, or sprinkling of it in the administration of baptism, is lawful and sufficient." But I excepted at the word "lawful" as too poor, for that it was as if we should put the query—"Whether it be lawful to administer the Lord's Supper in bread and wine?" and I moved that it might be expressed thus, "It is not only lawful, but also sufficient"; and it was done so accordingly. But as for the dispute itself about dipping, it was thought fit and most safe to let it alone, and to express it thus in our Directory: "He is to baptize the child with water, which for the manner of doing is not only lawful, but also sufficient, and most expedient to be by pouring or sprinkling water on the face of the child, without any other ceremony."

This extract contains a trustworthy account of the whole transaction. Doubtless some of the members would have been glad to make dipping the sole authorized mode; but the question was not put to vote in this form. The majority of one were against admitting dipping as an authorized mode alongside sprinkling and pouring.

ALBERT H. NEWMAN.

[It may be added, however, that the final form of the article as adopted by the Assembly of Divines was not just as it appears in the extract from Lightfoot, quoted above. The final form is this: "Dipping of the person into water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person." Dr. Schaff says, "Teaching of the Twelve Apostles," p. 52: "This change in England and other Protestant churches from immersion to pouring, and from pouring to sprinkling, was encouraged by the authority of Calvin, who declared the mode to be a matter of no importance, and by the Westminster Assembly of Divines (1643-1652), which decided, by a close vote of twenty-five to twenty-four in favor of sprinkling." An Assembly of Divines, composed largely of those who voted on the question of baptism, as above, made some annotations on the New Testament. On Romans 6: 4, they declare, "In this passage the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and, as it were, bring them under water."—Ed.]

Is it consistent for a church member to neglect the meetings of the church for the sake of attending those of temperance organizations?

Ans. No, it is not. The church of the living God, the pillar and ground of the truth, has the first claim on every believer. Her work is the highest on earth, including all that is excellent in all moral and humane institutions, besides much that is above and beyond them. Absolutely nothing should be allowed to interfere with her calls and claims. To desert the church for any other organization, is like giving up the sun for the sake of a fresh light.

TORONTO NEWS AND NOTES.

MONMOUTH HALL. The work of the session is drawing to an end. In about three weeks from now the closing examinations will begin. The attendance during the year has been respectable. We could have wished for a larger representation from the Maritime Provinces, nevertheless the Hall has been comfortably filled. In the amount of work done by the students, and in the spirit in which they have been generally characterized, they have done themselves great credit. The College has been very fortunate the past year in the matter of lectures from persons outside the Faculty. Scarcely a week passes in which Toronto is not visited by men from New York and other cities over the line, brought here on the invitation of different churches and societies, and not a few of them gladly consent to favor us with a lecture or two. Very recently, Dr. Philip Schaff came to us by special invitation from New York, and delivered two lectures, one in Jarvis St. Church and the other in the College Chapel. The subject of the former was "The Mission of the English Language," which was listened to by a cultivated audience of over 1500 persons. As he traced the growth of the language from early Saxon times, and spoke of its marvellous power and flexibility for all the purposes of civilization and christian evangelization, one could not but feel proud to be able to use this one language at least. Additional interest was lent to the lecture by the fact that the speaker was not an Englishman, but a German. In the latter he told the story of Bible Revision from Wycliff's time to the present, and, having acted as chairman of the American Company of Revisors, whose labors have so recently closed, it can be imagined that he would be qualified to deal with the subject in a very masterly and interesting way. The University and Knox and Wycliff Theological Schools were well represented among those present. Dr. Schaff graciously crowned his lecture by donating to our library duplicate sets of his more important works. I may observe that Dr. Newman, of our own College, is rendering him valuable aid in the work in which he is so engaged, which promises to be the greatest of his life.

MISSIONARY DAY.

centred chiefly in an address on revivals, by Rev. A. Grant, superintendent of Home Missions, and in the discussion which grew out of it. His subject was "The Philosophy and History of Revivals," in dealing with

which he first showed in what respects genuine revivals differed from the spurious, and then briefly sketched the history of the principal revival movements of the church since the Reformation. The theme was peculiarly appropriate in view of the fact that the young men are so soon to go out on their summer's missionary work. The missionary spirit has been steadily rising in the College during the past year. Within a few days, six of our students have offered themselves for the foreign field, of whom two will probably go out this summer.—Mr. Davis and Mr. Laflamme. Indeed, this spirit appears to be stirring all the colleges of the city. A few days ago, it was ascertained that there are now in the University, in the Medical College, and in the Theological Schools of Toronto, no fewer than 55 young men who are ready to go to the foreign field as soon as the way is opened up for them to do so. Of these, 19 are found in Knox (Presbyterian) College. A Mr. Goforth, of the present graduating class in that College, has been largely instrumental in bringing about this result. His missionary addresses are among the most powerful I ever listened to. They are full of facts, so presented that every mind is convinced and every heart moved. He was present a few evenings ago, and spoke at the semi-annual meeting of our Women's Mission Circles, which was held in the Bloir St. Church, and which was a great success.

CITY MISSIONS.

A meeting of the pastors and leading laymen of the Baptist Churches of Toronto, was held on the evening of the 11th, in the Chapel of McMaster Hall, for the purpose of devising means for the more systematic prosecution of mission work in the city. So far, the rites of the different missions now being worked have been well chosen by the churches having them in charge. They are all sufficiently remote from each other and from the parent churches to leave room in each for the gathering of an independent, self-sustaining church. Henceforth, however, the location of new mission sites will be determined by a committee in whom all the churches will be represented according to their membership. The rapid growth of the city, makes it important that we should be on hand to plant new interests wherever an opening invites and the need is seen to exist.

That Toronto is growing rapidly—as rapidly, possibly, as any city on the continent—is evident from the scores and hundreds of buildings that are going up on every hand. This last year \$4,000,000 were spent in buildings alone, and the population appears to be keeping pace with the building operations. The present population, not including that of suburbs not yet annexed, must be 120,000, at least. For the accommodation of these, about 120 church edifices of one kind and another have been erected, or about one church for every 1000 of the people, which is a showing probably without a parallel in any other city of Toronto's size. In Chicago, for example, the great metropolis of the west, there is one ward with only 3 churches for 41,000 people, and another with only 1 church for 30,000. Still, in highly favored Toronto, there is room for further missionary effort, into which our churches are proposing to enter for their own good, as well as for the good of those whom they hereby bring to Christ.

WOODSTOCK COLLEGE.

Last Friday was a kind of red letter day for the Baptists of Ontario in the matter of higher education. On that day a deputation of forty waited upon Mr. Howat, the premier, and his colleagues in the Library of the Parliament House, and bespoke their favorable consideration for the bill now before the House, which asks for a charter for Woodstock College, which is proposed to develop into a University with full university powers. Dr. Castle, Dr. Reid, Mr. Grant, of Woodstock, and D. E. Thompson, Esq., of Toronto, appeared as spokesmen for the deputation. In their addresses, which together occupied about two hours, they very ably and lucidly expounded the whole question of higher christian education as viewed from the Baptist standpoint. Though the government is committed in a certain sense to the scheme of college confederation, it is yet believed that the request of the Baptist body touching a charter for Woodstock will be granted. This will put Woodstock College (McMaster University) in such relation to the Baptists of Ontario and Quebec as Acadia University now sustains to the Baptists of the Maritime Provinces.

A COLLECTION FOR HOME MISSIONS.

was taken up last Lord's Day in Jarvis St. Church, which amounted to the handsome sum of \$1650. D. M. WELTON.

NEWS AND RECEPTIONS.

A few weeks since a beautiful new house was dedicated to the worship of God at Ohio, Yarmouth co. As the result of an unfortunate and protracted division in the church, the new building was burdened with a very heavy debt. How to get it removed was a problem that none could solve. But He who caused the famine in Samaria to be speedily followed by a season of plenty, never fails his people when they trust in him. All resources are at his command. When he speaks now it is done as surely as when he spoke and the fair earth of ours rolled up out of nothingness into a beautiful planet. Was it not so in this instance? Last summer one of our ministers visited some friends in the United States. While there he formed

the acquaintance of an aged gentleman, who told him if he ever got in a hard place to let him know of it, and perhaps some help would come. Not long since this gentleman was made acquainted with the facts connected with the Ohio meeting house, and he soon forwarded a cheque for \$1000, eight hundred of which went towards removing the debt referred to above. Thus God moves in a mysterious way, and often the darkest time is just before the dawn.

The religious outlook in this county is rather hopeful. Our ministers in town and country are laboring faithfully. Some are reaping now; others will soon be bringing in sheaves. The Sabbath schools are quite prosperous. Many of their scholars are becoming members of the churches. In some cases the change from the school to the bosom of the church seems almost as easy and natural as the removal of a babe from the cradle to its mother's breast. Sabbath school concerts are now the order of the day. I had the pleasure of attending one not long since in the First Church here. The pastor, Rev. H. F. Adams, made the selections with great care and good taste. The concert was a decided success. I hope all our Sabbath schools will hold concerts in the interest of Home Missions and Foreign Missions, but especially for our Convention Fund. Far better for churches and Sabbath schools and individuals to give towards any object embraced in the Convention Scheme, than not to give at all. Better still to contribute according to the scale adopted by the denomination. Then all the Boards will receive their proper share of the funds.

It was my privilege to be present at the Yarmouth Co. quarterly meeting, held at Arcadia. All our ministers in the county were there, with the exception of three, who were detained at home by sickness, personal or relative. This meeting was one of interest and profit. In the morning reports were presented by the ministers concerning their fields of labor. The afternoon was occupied with addresses, the reading of papers, and discussions. In the evening it was my duty to preach a mission sermon, after which addresses were delivered by Brethren Hughes, Cogswell, Coburn, and Ford. These meetings are very useful. They help both pastors and churches. I hope that every county, or two or three counties, will establish such organizations.

At the quarterly meeting it became known that Rev. J. H. Hughes was about to resign the pastorate of the Deedsfield church. He yet remains with the church at Arcadia. Rev. J. A. Stubbert has resigned at Yarmouth, and Rev. J. D. Skinner at Chebourg, South Yarmouth. It was also stated that the health of Rev. H. F. Adams was very poor, to improve which he has gone to New Brunswick for a rest. Rev. J. A. Ford thinks he would be better of a trip across the Atlantic, and he contemplates leaving for England before many weeks. The change and rest will undoubtedly be a physical, mental, and spiritual blessing.

The churches will be kind enough to remember that a large part of the Convention year has gone. Many of them have not sent forward their quarterly instalments. Brethren, will you kindly attend to the matter without delay? Let it be remembered also that churches are made up of individuals, and each one should do his part to put the church to which he belongs in a favorable light. Let no one fail to contribute because others can give more than they. Joseph of Arimathea, and Nicodemus put about a hundred pounds' weight of myrrh and aloes around the cold clay of the Great Teacher. That was enough. But the women that steeled the sepulchre took even as close to anoint the dead body of Christ. Let us do our part. Some cannot go to the Master empty handed if there is anything to give him. Let love to Christ prompt our contributions to his cause. G. E. DAY.

Yarmouth, March 26.

MISSIONARY NEWS.

CHINA. The Chinese Imperial Government has issued a decisive proclamation in which it establishes complete toleration for Christianity, throughout all its provinces, and undertakes to afford protection not only to foreigners engaged in missionary work, but to those of its own subjects who become converts to Christianity. This is one of the most important events in the whole history of Christian missions. The Chinese form about one-fourth of the population of the world, and to be able to carry on the work of Christian evangelization among them everywhere should be an inspiration to God's people to take up the work of Chinese missions with a new zeal and enthusiasm. BUREAU.

In the present dry season the decots are again active in Burma, but the government has made preparations, and is taking vigorous steps to suppress the disorders. The Burman church, at Maulmain, gave rupees 400 for home and foreign missions, or about 50 cents per member. Nearly all the members live in a poverty which we know nothing about in this country, but there are many churches in America which do not give so much to missions. BIBLE WORK.

The reports of four great Bible societies show that during the present century one hundred and twenty millions of copies of the scriptures have been published. The

agents of the Bible have been used for the Bible, and the new law the Old into their life. Rev. Mr. writes: "Of our young to reap this never seen as to day." China, says, I endure the of all that answer to Christ's work deem it a E. H. Jones missionary, the home p One of the which is no example of furnish. I would be noble and w. Jones, and ingstone, s. The influ kindling end of oth cost. during last Bay, \$2; John Alice Spid; \$1; Phebe Friend; H. and wife, Sutherland, tion, \$1; M. contribution St. Church, Chipman, \$1; Collect from F. B. New Ross, M. T. Sains at West Je land, New Durland, collected by Gravelle, H. McKenna Mrs. E. F. Mrs. B. O. A. F. New 25c; Mrs. D. Fash, 2 B. St. Store; Mrs. \$1593.98. From St. S. S. Aak N. B. 221 Dibly, E. F. Before re: \$152.78. Sackell "The W. mental in working up other chan to the working s. The soc ceeded our and all su to the cred Convention Hebron. The Pie gave a Bec March 19. Ronde, O. For B. These an Bees, J. Sonate P. Sassy Wilf Sonate, O. Miss Chorus S. Moonlight —Mi Sonate— Synphon Bator The m performed teacher's Pathetic Sawyer's musical from the Sonate w. The st to her m. to exha cannot be long been in fair s. love lines, each fell with the and few

agents of the Bible Society in Tokio, Japan, have been unable to meet the great demand for the Bible in that city.

JOY OF MISSIONARY WORK. Rev. Mr. Morrow, of Tavoy, Burma, writes: "I wonder very much that many of our young pastors are not ready to come to reap this ripening harvest."

Rev. Mr. Morrow, of Tavoy, Burma, writes: "I wonder very much that many of our young pastors are not ready to come to reap this ripening harvest. We have never seen the work look so encouraging as to-day."

One of the benefits of foreign missions which is not often called to mind is the examples of Christian heroism which they furnish. How much poorer the world would be without the inspiration of the noble and self-denying lives of Carey, and Judson, and Burns, and Moffat, and Livingston, and Patterson, and Williams!

Home Missions.

CONTRIBUTIONS TO DEBT during last week: J. W. Frail, Mahone Bay, \$2; Barrington Church Collection, \$4; John T. Sabean, New Tuxedo, \$5; Alice Spidle's S. S. Class, New Germany, \$1; Phebe A. Sutherland, Westport, \$1; "A Friend," Hebron, 50cts; John E. Cahill and wife, Sackville, N. B., \$4; Mrs. Nelson Sutherland, River John, second contribution, \$1; Mrs. A. McLane, Albert, second contribution, \$3; W. M. A. Society, Union St. Church, St. Stephen, \$1; W. C. King, Chipman, N. B., \$5; E. E. Crandall, do, \$1; Collection at Pabodie, \$3; "A Sister from F. Baptist Church," \$1; Alex. Meister, New Ross, \$3; Mrs. Alex. Meister, do, \$2; M. T. Saunders, Sandy Cove, \$1; Collection at West Jeddore, \$2.66; Mrs. A. E. Durland, New Germany, \$1; Miss Rachel Durland, do, \$1; per Abner F. Newcomb, collected by him from friends in Upper Granville, via: "A Friend," \$1; Mrs. W. E. McKensie, \$1; Mrs. Daniel Clark, \$1; Mrs. E. Foster, \$1; Benjamin Chute, \$1; Mrs. R. Clark, 50cts; Mrs. B. Bath, 50cts; A. B. Newcomb, 50cts; Mrs. R. Cropley, 25cts; Mrs. W. Y. Clark, 25cts; Lorenzo D. Fash, 25cts; Burpee Chute, 25cts; F. B. Stone, 25cts and George Chute, 25cts. Before reported, \$3142.82. Total to date, \$1593.98.

THIRD THOUSAND.

From Sunday school concerts: Middleton S. S., Annapolis co., \$7; Sackville S. S., N. B., \$21; St. George's, N. B., \$16.11; Digby S. S., \$12.39; New Glasgow, \$16. Before reported, \$5147; total to date, \$15278.

REMARKS.

Sackville.—Bro. Walter Fowler writes: "The W. M. A. Society was very instrumental in the success attending S. S. concert."

New Glasgow.—Rev. A. T. Dykeman writes: "It was a grand success. Hope other churches will do so much in proportion to their membership. Your plan is working well."

The school that have reported have exceeded our expectations. These collections and all sums received by me will be placed to the credit of the respective churches on Convention Fund.

A. CONROY, Cor. Secy. H. M. Board, Hebron, N. S., March 28.

Beulah.

The Pierian Society of Acadia Seminary gave a Beethoven recital, Saturday evening, March 19.

PROGRAMME.

Rondo, Op. 51.—Miss Henderson. "For Billa"—Miss Rice. These and Variations.—Miss Akman. Essay, "Life of Beethoven"—Miss Henderson. Sonata Pathétique, 1st movement.—Miss Sawyer. Adagio and Allegro.—Miss Williams. Sonata, Op. 2, No. 3, Scherzo and Trio.—Miss Estos. Chorus Singing, Hymn No. 131.—Germany. Moonlight Sonata (Poem, Miss Havergal).—Miss Wallace. Sonata.—Miss Buttrick. Symphony No. 2.—Misses Buttrick and Eaton.

The music was all good, and those who performed excelled themselves, showing a teacher's wise instructions. The Sonata Pathétique was well rendered. Miss Sawyer and Miss Williams have great musical talent, and much will be expected from them in the future. The Moonlight Sonata was most enjoyed.

The story of a school girl, as she goes to her music desk, with no joyous step or smile, but rather dread; a pipe so hard, so strange, she cannot learn, though practised over and over. She begs her teacher to exchange it for one easier; but no, it cannot be. Years pass; the school has long been left behind, and now she stands, in fair white dress, where grace and lowliness combine. An instrument is by her side, whose perfect answering conveys each delicate shade of varying expression. With that same pipe, which once she had feared so dreadfully, she now charms her

audience, bringing tears and expressions of delight. Then follows Miss Havergal's interpretation of the Sonata, which was played during the reading.

The lesson we learn is this: "Thou canst not trace all the hidden reason For His strange dealings, through the trial season Trust and obey."

Miss Wallace read charmingly, and we predict a brilliant future for her. Excellent work is being done in all departments of the Seminary.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CASCO, March 22.—I wish to state a few facts in reference to the work of the Lord among us since the Rev. Mr. McGregor, the general missionary, came to labor among us last fall. Forty-one happy believers have been received into the church by baptism, and five by letter. The serious difficulties which existed among us have been removed, and we are now moving forward in the work of the Lord a united church. We are sure that the future history, not only of our church, but of the whole community, will be changed because of the wonderful work of God in our midst during the past month. As the Rev. Mr. McGregor must leave us to work in other places we are making an effort to get a pastor to come and settle with us as soon as possible, and we hope will be successful. The good work will continue. Four were added to the church by baptism last Lord's day.

J. W. KIRBY, Church Clerk.

ACADIA, N. S., March 22.—I wish to say a few words about my sojourn in this part of our fine country. It will soon be two years since I left the celestial city of your province to come here to take charge of the Baptist church of this village in connection with the Third Yarmouth church, situated in Deerfield. It seems like but yesterday since we came here, time passes rapidly as we grow old in life. But then we have had such a pleasant settlement here with these people that the time has gone by apparently more rapidly than usual. We have met with nothing but kindness and generosity from each of these churches; and were it not for their remembrance from each other, would most willingly remain with them. I have found these people generally intelligent, clear-sighted, and sound in the doctrines of the gospel, and always pleased to hear them set forth in harmony with their own Christian consciousness, and in a way inclined to run after every wind that blows high and low in these days. We part with mutual regret. But I want to see more work done on the ground at Deerfield than I can possibly do, and do justice to Acadia. There will be a very inviting situation for a smart, experienced man, of gifts and grace, to go to work on the Lord and for souls in Deerfield and vicinity. He will find plenty of work and a liberal support by taking in Acadia and Forest Glen, which places naturally group together. And there is Brazil Lake station, a section of the Deerfield church, whose people are preparing to build a new little place of worship, and where a pastor will find as noble a band of workers as can be found in any church in the province, and where he will find the people ready to render him material aid. I hope the good Lord will soon put his hand on the right man, and send him into that inviting harvest. I do not see the dear flock there left without a good shepherd. May he be soon forthcoming. As for Acadia, I have not yet decided what to do in reference to them. A better little church, I don't imagine, exists in the Province, than is here; but unfortunately, they are not financially able to support a pastor all the time, and although there are other churches similarly situated adjacent to this, I am not yet aware that they are ready or willing to share with the church here in the purchase and support of a pastor or not. If not, I shall be obliged to close my much loved work with these people also; although, as in the case at Deerfield, it will be with mutual reluctance. I have always found the brethren and sisters here ever ready to co-operate with me in all matters pertaining to the interests of the church and the denomination. They have met their financial engagements as promptly as we could expect, and have been kind and generous with gifts and presents, which we have found most useful and helpful. And whether I remain with them, or see the finger of the chief shepherd pointing to another field, I shall always cherish a warm feeling towards these people, in which my family will most heartily join. J. H. HUGHES.

BILLWATER.—Brother J. W. S. Young writes that the village is still progressing at Billwaver. The feeling has been very quiet but very deep. In all 91 have been baptized, and 102 added to the church.

CHROCHON.—One was baptized and received the right hand of fellowship at Chrochgon, on Saturday the 26th ult. Our meetings are interesting and the prospect encouraging.

LESLIE STREET.—A deep work of grace is going on in this church. Meetings are held every afternoon and evening. Rev. D. G. McDonald, from Newton Seminary, has come to help his pastor. Prospect of ingathering is good.

BURSELL STREET.—Rev. J. A. Gordon occupied the pulpit in the morning, but later, and in the afternoon, Rev. D. G. McDonald supplied in the evening. Though pastorless, the interest is good in this church.

QUARTERLY MEETING.—The Carleton and Victoria counties Quarterly Meeting held with the Jacksonville Baptist church, 19th to 21st inst., was one of the most religious and interesting throughout. Elder Benj. Moore, who had tramped ten miles or more on snowshoes to be present, was able, notwithstanding his age and fatigue, to preach an edifying sermon on Saturday evening. Pastor Charles Henderson preached the

Quarterly sermon Lord's day morning; pastor Thos. McDonald of Maine, occupied the pulpit effectively in the afternoon, and a very interesting meeting for social worship was held in the evening. The morning and afternoon sessions, a Monday was occupied with important business matters. At the afternoon session, the following resolutions were, after lengthened discussion, carried unanimously: "Whereas, We believe that certain members of the Main Street Baptist church of Woodstock, have embraced the doctrine of instantaneous entire sanctification and have used, and continue to use, their influence, to the detriment of the Baptist ministers and churches of this county, and also this Quarterly Meeting.

Therefore resolved, That this Quarterly Meeting withdraw fellowship from the Main Street church, and recommend those of its members who dissent from this doctrine regarding sanctification, and disapprove of the course referred to, to be expelled from the church, and seek spiritual homes where they can enjoy the teachings and practices of Baptist churches."

Pastor W. F. Parker preached on an interesting congregation Monday evening. Next session of this Quarterly Meeting to be held with Grand Falls Baptist church, June 11th, pastor G. A. Howard to preach opening sermon; Quarterly sermon by W. F. Parker. Pastor J. C. Blakely, alternate.

W. F. PARKER, Sec'y.

PINE GROVE CHURCH.—During the last few weeks we have been holding special services in Gates Mountain section of this county. Mercers drops have already fallen upon us, a goodly number have, by the grace of God, been brought out of the darkness of sin into the light of the gospel. Yesterday morning (Sunday), eight of this number confessed their sins, and were baptized by the pastor. In the evening, those, together with a brother who had backslidden, were welcomed into the fellowship of the church. A despicable interest prevails among the young people, and we expect others to follow the lead, and identify themselves with His people. Brethren, pray for us. J. W. TINGLEY.

SACKVILLE, N. B., March 28.—God is still blessing his people in this region. On Wednesday, 23rd, I baptized seven on Annapolis Road, six of whom were heads of families. Yesterday at Midgie I baptized twenty-five and will the "prospects are as bright as God's promises." Bro. Thomas will continue at Midgie, while I go this week to Wood Point. Pray for us. W. E. HALL.

ST. JOHN.—The Union Baptist Ministerial conference met yesterday morning in the Mission Rooms, St. John's street. The following were present: the president, Rev. Mr. Spencer, Nava, D. G. McDonald, Newton Centre, Mass.; J. A. Cahill, W. J. Swaffield, W. J. Stewart and J. A. Gordon. Reports from the churches showed one baptism and two received by letter into the Portland church. A grandly attended meeting was supplied Sunday morning by Rev. J. A. Gordon (one was baptized), and in the evening by Rev. D. G. McDonald. The congregations are reported large and the interest good. A series of meetings are being conducted every day and evening. The prospect for a large ingathering is very bright. A series of meetings have been held in Carleton and a number of conversions are reported. Rev. J. A. Cahill presented a logical, clear and suggestive outline of a sermon on John 11: 24. Rev. J. Spencer is to submit an outline of a sermon for criticism at the next meeting.

PERSONAL.

Bro. F. A. Kidson, writes: I was greatly surprised on Thursday, the 18th inst., by a number of brethren and sisters from Oak Bay, who met at my residence at Dumbarton and spent the afternoon very pleasantly, leaving me a very substantial token of their good will. May the Lord bless them for their kindness.

Bro. F. E. Beal has accepted a call to the Billwaver, N. S. church, and expects to commence labor about May 1st.

NOTICES.

The P. E. I. Baptist Quarterly Meeting will hold its next session with the Summerside church, commencing on Tuesday, 12th April, at 7 o'clock p.m. Opening services by Rev. J. J. Skinner. Pastors and delegates are earnestly requested to attend. Brethren, come, and this help yourselves and others. A. A. McLean, Secy.

The past Albert county Quarterly Meeting will be held with the New Horton Church, commencing the second Friday in April, at 3 p.m., in social Conference. Rev. S. W. Kierstead to preach the Quarterly Meeting sermon, Rev. E. Hopper alternate. Will the churches send their delegates up to this meeting along with their pastors? S. C. MOUNT.

Secy. -trans. pro tem. Little Roher, Mar. 18th.

LOST.—In folding the MESSENGER AND VISITOR last week, one of our sized composing galleys was accidentally folded into some one's paper. As it is of no use outside a printing office, will the friend who receives it kindly send it to us?

Marriages.

POOLS-HUGHES.—At the residence of the bride's father, St. Stephen, Mar. 9, by Rev. Ralph M. Hunt, B. A., Mr. Winfield L. Pools, of Pannfield, to Miss Nina Hughes, daughter of Dea. Edward Hughes, of St. Stephen.

WENTWORTH.—At Westville, Digby county N. S., March 17th, by Rev. W. L. Parker, George A. Whiting, of Hill Grove, and Olive Worthgate, of West Clements.

FRANCIS-CROSBY.—On March 26th, by Rev. W. L. Parker, Joseph Francis, and Emma Crosby.

HARRIS-STEVENS.—On March 27th, by Rev. W. L. Parker, John Harris and Mary Stevens.

MORTON-PARKER.—At Somerset, N. S., on the 18th inst., by the Rev. E. O. Reed, assisted by the Rev. T. McFale, James A. Morton, Esq., and Miss Beattie Parker, both of the above named place.

DIXON-WARR.—In the city of Portland, on the 29th inst., by Rev. W. J. Stewart, Frank A. Dixon, of St. John, N. B., and Jessie E. Warr, daughter of the Rev. W. J. Wicks, of Wicksburg, Queens county, N. B.

REIDSON-PHILLIPS.—At the residence of the bride's father, Portland, on the 16th inst., by Rev. Geo. O. Gates, A. M., Mr. C. A. Rutherford, of St. John, to Miss Jennie, eldest daughter of Mr. Andrew Phillips.

SMITH-ANDERSON.—At 25 Queen St., St. John, on the 21st inst., by Rev. Geo. O.

Gates, A. M., Mr. Jeremiah W. Smith, of Hampton, Kings Co., and Miss Phebe A. Anderson, of Oromocto, Queens Co.

SMITH-BROCKWAY.—At the Baptist Meeting House, Oak Bay, on the 2nd inst., by Rev. F. A. Kidson, Rev. E. Beal Smith, and Rev. W. M. Carr, M. Brockway, of Brookway Settlement.

WEAVER-WINTERS.—At Canning, N. S., Mar. 2, by Rev. D. Freeman, Franklin Weaver, to Miss Sarah A. Winters, both of Lower Blomidon.

HARVEY-LIBRIE.—At Hallowell, Dec. 6th, 1886, by the Rev. W. E. Ingram, Mr. Amos K. Harville, of Hallowell, N. S., U. S., and Miss Libbie M. Wilson, daughter of William S. Wilcox, of Tremont, Kings county, Nova Scotia.

Deaths.

TERRACE.—At Hillsboro, March 2, Mabel G. Terrace, 1 year and 1 month.

STEVENS.—In Lower Hillsboro, Albert county, March 5, Amelia, aged 2 years and 4 months, daughter of Hiram Stevens.

KENTON.—At Lower Hillsboro, Mar. 8th, inflammation of lungs, Sarah J. Kenzie, aged 11 years and 6 months.

LAWRENCE.—Suddenly, at Bayside, Parish of St. Croix, Char. Co. N. B., on the 9th inst., of paralysis of the heart, Willamina Lawrence, aged 45 years, wife of Deacon Lawrence, of Bayville, N. S. Mrs. L. was a native of Cornwall, N. S.

TUPPER.—At Scotts Bay, N. S., Mar. 11, William A. Tupper, Esq., aged 83 years.

COLDWELL.—At Davison St., Gaspereau, Mar. 8, Sophia J., beloved wife of Mr. Leander W. Coldwell, aged 36 years. She was a member of the church, and an ornament to the christian profession, and justly endeared to all her friends.

BISHOP.—At Bishopville, Kings Co. N. S., Mar. 10, Monson G., son of William and Mary Bishop, aged 8 years.

SMITH.—At Midville, Lun. Co., N. S., Saturday morning, Feb. 19, Mrs. Susan Smith, widow of the late Wm. Smith, aged 67. Our sister's hope of heaven rested on the finished work of Christ. She was of a kind and friendly disposition, never sparing herself if she could benefit others. She leaves a large circle of relatives and friends to mourn their loss.

KILBURN.—At Kingsclear, Mar. 9, after a very short illness, Sarah, beloved wife of Robert Kilburn, in the 76th year of her age, leaving a large circle of relatives and friends to mourn their loss. Sister Sarah was a member of the 1st Kingsclear church for many years and was much esteemed, and will also be remembered for her attention and sympathy towards the sick and afflicted. P. A. K.

RAYMOND.—At Hebron, at the home of her father, on the 19th inst., Sarah Jane, wife of Mr. Norman J. Raymond, of Meteban River, and daughter of James Trask, Sr., aged 39 years.

TRASK.—At Hebron, on the 23rd inst., of heart disease, Mrs. James Trask, Sr., mother of the above, aged 69 years. Sudden death has been very frequent of late in Yarmouth Co., but hitherto one only has been taken from a family. From above it will be seen that the stroke has fallen twice in the same family, with only a few days between. Mrs. Raymond was taken ill suddenly on Saturday morning, and expired before six the next evening. The morning after the funeral the mother was taken suddenly ill and expired a few minutes after noon. But, though they were called so suddenly from us, we do not mourn as for those without hope. Sister Trask was baptized into the fellowship of the Hebron church on the 13th August, 1837, and has ever since remained a faithful and devoted member. On the morning of her death, as I sat beside her, she repeated the 23rd Psalm, and the last words that I remember to have heard her utter were, "Thou shalt guide me with thy counsel and afterward receive me to glory." This was, in fact, the motto of her life. Sister Raymond was baptized into the fellowship of the Hebron church April 2nd, 1866. Her's has been the path of the just, shining more and more until the perfect day. At the time of her marriage, in June last, she was teacher of our girls primary class. Present of our Young People's Sewing Circle, and a faithful helper in every department of church work. We comforted ourselves then with the hope that she would shortly return to live among us; now we comfort ourselves with the thought that she and her dear mother have entered into their reward. A. CONROY.

MULLEN.—At New Tuxedo, Mar. 14th, Elizabeth, beloved wife of George Mullen, in the 64th year of her age.

BURBIDGE.—Near Lawrencestown, N. S., Mar. 16, George Burbidge, aged 77 years. Blessed are the dead who die in the Lord.

SOLEY.—Fell asleep in Jesus, after six weeks illness, at Debert River, Col. Co., on the morning of the 19th of Feb. His May, in the 17th year of her age, eldest daughter of J. W. and Malinda P. Soley, and granddaughter of our aged brother, Thomas Soley, Esq., of Onslow. Our young sister triumphed over the fear of death through a living faith in the infinite merits of her blessed Saviour, "who has abolished death, and brought life and immortality to light."

COLE.—At Cambridge, Q. C., Mar. 11, Sarah, beloved wife of Edward Coles, aged 42 years, leaving a husband and eleven children. She was a member of First Cambridge Baptist Church. Departed to be with Christ.

JEWETT.—At Lakeville Corner, Jan. 31, Mary B., aged 68, wife of Deacon J. S. Jewett. Our sister followed her Lord for upwards of forty years. Now He has called her home. We miss her much in the church, but we shall soon join her in the better land.

CHURCHILL.—At Chevergin, Yarmouth, N. S., on the 4th inst., suddenly, Stephen Churchill, in the 15th year of his age. For many years Bro. Churchill was a worthy member of the West Yarmouth Baptist Church. A sorrowing widow, sons and daughters, and a large circle of friends and relatives mourn the loss' which have sustained. The funeral was largely attended, and a sermon was preached by the pastor, Rev. I. E. Bill, Jr.

URQUHART.—After a long and tedious sickness, which bore with true christian fortitude, Mrs. John Urquhart passed to her eternal home Feb. 18, aged 40. Early in life our sister confessed Christ before men, and united with the Second Kewick Baptist Church, and as she received Christ Jesus, she continued to walk with him all through life. Three little daughters, a kind husband, many friends and relatives miss her influence and society. Their loss is her eternal gain.

A GIFT FOR YOUR PASTOR.



SUITABLE FOR THE NEW YEAR OR ANY OTHER SEASON. This is one of the most useful presents that can be given to an over-worked Clergyman, and will save many weary hours' work.

The following is one of the many unsolicited testimonials we are constantly receiving from our customers. YARMOUTH, N. S., December 17, 1886.

Messrs. TIPPET, BURDITT & CO. Gentlemen.—It is now ten months since I began to use my Caligraph, and I take pleasure in saying that the results have exceeded my most sanguine expectations. Having a great weakness in the small of my back, I purchased a machine, hopeful that the pain caused by leaning over a writing table would be prevented, as in using the caligraph one can sit upright. Before getting the Caligraph, I tried the "Hall," but the SMALLNESS and CLOSENESS of the letters on the plate necessitated as much bending over the table as does the PEN, and therefore failed to answer the FIRST object I had in view in obtaining a type-writer. In this comparison, to the Caligraph "I award the gold medal."

I have been greatly surprised at my improved composition since using the Caligraph. The sight of your thought-clad in the beautiful type and placed in regular lines, all carefully punctuated, greatly assists literary dictation. And I have found myself developing a thought in a more concise order, since owning my "beautiful writer" than ever before. And what has astonished me not a little is the EASE and ACCURACY with which I can read a sermon or use sermon notes in the pulpit. To a preacher whose orthography is bad and whose miserable reading of a good sermon has made him unpopular, I would say: "See the coat on your back," if by no other means you can get a Caligraph. H. FRANCH ADAMS, Pastor of the First Baptist Church, Yarmouth, N. S., Canada.

TIPPET, BURDITT & CO., Saint John, N. B.

GENERAL AGENTS FOR THE MARITIME PROVINCES.

PROGRESS AND POSITION

ONTARIO MUTUAL LIFE COMPANY.

Table with columns: Year, Income, Assets, Assurance in Force. Data for years 1870-1886.

As the policy-holders contributed the entire Capital, they own and control all the Assets and control EVERY DOLLAR of the profits. For rates and other information, apply to J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPRELL, ST. JOHN, General Agent for N. B. and P. E. I.

Baird's Balsam of Horehound.

For the relief and cure of obstinate Coughs, Irritation of the Throat, Sore Lungs, Bronchitis, Asthma, Croup, &c. Baird's Balsam of Horehound is composed of choice gums and other remedial agents that soothe and allay the most obstinate Cough. It produces easy expectation, is very healing in its nature, and by its Tonic properties strengthens the muscles of the Throat and gives tone and vigor to the organs of speech. Baird's Balsam of Horehound will give relief as if by magic. Price 50 cents. At all dealers.

The North American Life Assurance Company.

HEAD OFFICE, TORONTO, ONT. FULL GOVERNMENT DEPOSIT. ASSETS OVER HALF A MILLION DOLLARS. Has made the greatest progress of any home company during the same period of its history.

PRESIDENT.—Hon. ALEX. MACKENZIE, Ex-Primo Minister of Canada. VICE-PRESIDENTS.—Hon. A. MORRIS, M. P. & JOHN L. BUCHAN, Esq. MANAGING DIRECTOR.—WM. MCCABE, F. I. A., F. S. S., Esq. (Exec. Com. E. LAYTON, Provisional Manager.) HALLIFAX, N. S. Geo. H. PORTER, Special Agent.

ISSUES ALL APPROVED FORMS OF POLICY. THIS CONSERVATIVE PLAN of this Company offers more advantage to those seeking cheap insurance than any other plan in existence. The policy is guaranteed by the entire assets of the Company and is not a mere Certificate of Membership without any actual insurance. It is simple, reliable, and offers three years; has a cash surrender value and participates in profits. Who will do without adequate protection when the Regular Quarterly Premiums for each \$1,000 insurance are as follows:

Table with columns: AGE 25 ONLY \$3.50, AGE 40 ONLY \$3.10, AGE 50 ONLY \$2.80. Applications for agency may be made to J. HERBERT WRIGHT, INSPECTOR, 10 QUEEN STREET, ST. JOHN, N. B.

EASON.—At Arlington, Annapolis county, N. S., January 25th, Mrs. Eason, aged 87 years, after a short sickness which bore with resignation to the Divine will. Sister Eason professed religion early in life and was baptized by the Rev. Richard W. Cunningham, about fifty-eight years ago; she was one who loved the habitation of God's house, and the place where I honor dwelleth. For a number of years she was deprived of her natural eyesight; but by faith she was enabled to look to that better land and rejoiced in the prospect of seeing the King in his beauty, and beholding the land that is very far off. She leaves one son and five daughters.

SMITH.—Elizabeth, wife of the late Joseph C. Smith, Esq., died in Liverpool on the 28th inst. in the sixty-sixth year of her age. She professed religion when quite young and united with the Dorchester church, N. B., probably in connection with the ministry of the Rev. Joseph Crandall. In May 1876 she removed to Mill Village, N. S., and connected herself with the Baptist church there, and lived in fellowship till called to go up higher. Her life was most exemplary. She surely communed with Jesus by the way; and as his likeness was caught by clinging to him, she reflected it to all who knew her. For nearly thirteen years she was a widow, trusting in the widow's God, and found his promise sure.

Conversion Funds Received. Tyne Valley church, P. E. I., \$5 00. Mahone Bay, 17 50. New Corn wall church, 4 50. Hibbert Hallmore for H. M., 1 00. Hampton Village, N. B., 5 40. First Moncton, N. B., 100 00. Carleton and Victoria Quarterly Meeting, 8 89. \$142 20. Yarmouth, March 28. G. E. DAY.

The superintendent of a London suburban Sunday-school, addressing his school on New Year's Sunday, said: "Now, boys, I wish you all a happy New Year, and I hope you will be better boys this year than you were last." "Same to you, sir," from a few of the school, "we hope that superintendent will be better this year than he was last year."

DR. J. C. AYER'S
SARSAPARILLA
Purifies the Blood, and cures
Scalding Head, Itch, Eruptions,
and all Skin Diseases.

GATES'
INVIGORATING SYRUP

This preparation is well known throughout the country as a safe and reliable cathartic and family remedy, and is sold in every town.

For Coughs and Colds.
A little night and morning will soon break them up.

For Irrregularities of the Bowels,
nothing can be found to excel, as it causes no griping or pain.

For Asthma and Palpitation of the Heart.
One swallow gives instant relief.

Sick Headache, Stomach and Pleurisy
yield at once.

It is an invigorator of the whole system, whereby a regular and healthy circulation is maintained, has been well tested already, and will do all that we say of it.

Only 50c. a bottle, \$5.00 per Doz.

INTERCOLONIAL RAILWAY.

66 WINTER ARRANGEMENT '87.

AND AFTER MIDDAY, NOVEMBER 20, 1886, the trains of this railway will run daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN.

Day Express	11:20 a.m.
Express to St. John	11:30 a.m.
Express to St. John	11:40 a.m.
Express to St. John	11:50 a.m.
Express to St. John	12:00 p.m.
Express to St. John	12:10 p.m.
Express to St. John	12:20 p.m.
Express to St. John	12:30 p.m.
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Express to St. John	1:00 p.m.
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Express to St. John	11:50 p.m.
Express to St. John	12:00 a.m.

WINDSOR AND ANNAPOLIS RAILWAY.

1886 WINTER ARRANGEMENT, 1887

MILES. TRAINS GOING WEST.

St. John	7:00
Halifax	7:15
Windsor Junction	7:30
St. John	7:45
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THE HOME.

In the Light of God.
I shine in the light of God,
His likeness shadows my brow,

Through the shadows of death my feet
have trod,
And I reign in glory now.

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the fragrant tear
Had rolled and left its stain.

No sin, no grief, no pain,
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come.

O friends of my mortal years,
That trusted in the flesh,
You are waiting still in the vale of tears,
But I wait to welcome you.

Do I forget? Oh no!
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and God shall crown.

Each link is strong and bright,
Add love's elastic band,
Flows freely down like a river of light,
To the world from whence I came.

Do you mourn when another star
Shines out from the glittering sky,
Do you weep when the noise of war,
And the clang of the drum?

Then why should your tears roll down,
And your hearts with grief be riven,
For another gem in the Saviour's crown,
And another soul in heaven?

The Bless and the Lantern.

Almost everywhere, however brightly,
sometimes will droop a minor key,
or a subdued mood, that in common parlance
is recognized as "the blues".

There may be no adverse cause at work, but somehow
the bells of the soul keep ringing, and you
feel like sitting quiet, and you strike off
fifty percent from all your worldly and
spiritual prospects.

The immediate cause
may be a northeast wind, or a balky liver,
or an enlarged spleen, or pickled oysters at
twelve o'clock the night before.

It is such depressed state no one can afford
to sit for an hour. First of all, let him get
up and go out of doors. Fresh air and the
faces of pleasant men and women and
fellowship children will in fifteen minutes
kill moping.

The first movement your friend
strikes the key-board of your soul it will
ring music. A heart might as well try
populous Broadway to catch out a feathery
group, as for a man to successfully brood
over his life in lively society. Do not go
to a relief among those who feel as badly as
you do.

Let not toothache and neuralgia and
hypochondria go to see toothache, rheu-
matism, and hypochondria. On one block
in Brooklyn lives a doctor, an undertaker,
and a clergyman. That is not the row for
a nervous man to walk on, but he soon
used all three. Throw back all the shutters
of your soul and let the sunlight of
genial faces shine in.

This is a dark world to many people,
a world of chills, a world of fog, a world of
wet blankets. Nine-tenths of the men we
meet need encouragement. Your work is
so urgent that you have no time to stop
and speak to the people, but every day
you meet scores, perhaps hundreds and
thousands of persons upon whom you might
have direct and immediate influence.

"How? how? you say? We answer:
"By the grace of physiognomy. There is
nothing more catching than a face with a
smile behind it, shining clear through.

We have no admiration for a face with a
dry smile, meaning no more than the grin
of a false face. But a smile written by the
hand of God, as an index or table of con-
tents to whole volumes of good feeling
withholding a suggestion of clear thought.

You say, "My face is hard and lacking
in mobility, and my benignant feelings are
not observable in the facial proportions."
We do not believe you. Freshness and
geniality of soul are so subtle and pervad-
ing that they will, at some eye or mouth-
corner, flash out. Set behind your eyes a
feeling of gratitude to God and kindness
toward man, and you will ever see a
sermon look at the street you walk, a
sermon with as many heads as the number
of the people you meet, and smiling from
where he cannot see, and longer it
is the better. The reason that there are
so many sour faces, so many frowning faces
is because men consent to be acid and
perturbant and stupid. The way to improve
your face is to improve your disposition.

Jessie's Secret.

Jessie is the brightest tempered woman
I know. "Why is it," I asked her the other
day, "that one never finds you sulky, or
cross, or complaining? What charm have
you against the petty ills of life, the small
vexations, crosses, disappointments, losses,
that of course must be along your path, as
well as mine? I had spoken lightly, but the
question brought to my friend's face a
tender solemnity, and her words ran in a
deeper channel than mine.

"To answer your question," she said,
"softly, "I must take you into the sanctu-
ary where one's life is in the hand of God.
It is true that my trials come to me with
the sting drawn and I have learned to
look upon them as a means of grace. If
it be a petty trouble, a dis-obedient
servant, a careless accident, a sour look,
a rainy day, I say to myself, 'Do not look
at that, but look at the hand of God. He
is giving me a lesson, and I will not
forget it.' If it be a more serious trial,
I say to myself, 'I have learned to look
upon them as a means of grace. If it be
a petty trouble, a dis-obedient servant, a
careless accident, a sour look, a rainy
day, I say to myself, 'Do not look at that,
but look at the hand of God. He is giving
me a lesson, and I will not forget it.'"

"I have learned to look upon them as a
means of grace. If it be a petty trouble,
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a sour look, a rainy day, I say to myself,
'Do not look at that, but look at the hand
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THE FARM.

The Kitchen and the Children.
I declare had food to be at the bottom of
any amount of perviousness, hot temper,
family dispute, weak will power, vitiated
tastes, bad morals and general viciousness.

How often, ah, how often, has a badly
cooked breakfast caused ill temper, and
hard, unloving words, and clouded over the
blue sky of a day which God meant should
be full of sunshine and the singing birds!

Many a child has snarled under punish-
ment which never would have been admin-
istered if there had not been hot cakes with
syrup for breakfast. The mother called it
naughtiness. It was indigestion! We have
a friend who declares she can always tell
whenever her children have been indulged in
these distasteful and disagreeable spaces for
their morning repast; and it is for these little
ones under our care, and for whom we
stand as sponsors in regard to the subject
under consideration, that I make this ap-
peal. They are to carry the world on their
shoulders, by-and-by. Let us do what we
can to make their shoulders strong to bear the
burden, the head clear to puzzle out the
problems life will bring for their
solving.

How much of this work depends upon
the servant in the kitchen, and how much
upon the mother herself, each must deter-
mine and make answer to her own con-
science, only remembering that there must
be an ugly war somewhere in the nature
which does not admit that there is no more
dignified them, or worthier work, than the
building of these young bodies into strong,
powerful ones, fit for grand deeds of good-
ness, and purpose, and I contend that no theme,
however fascinating, no love of science,
poetry, or art, should stand between the
mother and the training of her child phys-
ically, not less than mentally. I would
rather paint roses in my child's face, if I
be in my skill, than to decorate a fish-
plate to be strewn with the vertebrae of a
salmon, or upon a soup plate to be bathed
in bouillon or gravy! And why should
skill in cookery, or good kitchen manage-
ment, be regarded, disdainfully, or as not
worth one's best pains? Tell you earnestly,
the day must come when this will not be
so; when to prepare a good dinner, yes, and
serve it, if need be, with deft hand, grace-
ful movement, and womanly taste, shall be
no more of a non-essence than to write a
poem or paint a picture. There are many
who say with an air of indifference that
they have no talent for these things.

Why not cultivate a talent in this
direction, as well as in executive ability, capacity
for management, skill in keeping them?
Is there any one of the fine arts the cultiva-
tion of which would bring such costly
remuneration? Order, peace, and good
digestion in the family are golden coins
bearing good interest every day. Good
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bearing good interest every day. Good
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TEMPERANCE.

Our Greatest Curse.
The rum-traffic is, beyond doubt, the
most gigantic evil in our modern civilization.
It fills our cemeteries with ignoble and
dishonored dead; it burdens the air with
the groans and sighs of downcast widows
and orphan babes; it begets tens of
thousands, and blazes the hopes of hun-
dreds of thousands; it is the most prolific
source of crime, pauperism, and insanity;
it corrupts a politician, depresses business,
and hinders education. Outlawry takes shelter
under the law-protected drug-shop. Pro-
stitution flows around the banquets of the
ubiquitous vice. Theft, arson, burglary,
robbery, and murder thrive where drug-
shops are thickest. In the foul air of the
saloon are generated falsehood, slander,
and treason. There the passions, the
lowest desires, and the blackest pur-
purs are nurtured, strengthened, and
instilled. By the drink-enfused brain
murder is conceived and executed. The
jail, the prison, and the gallows are con-
stantly recruited from the ranks of the
turbulent, vicious, and drink-crazed
crowds that gather about the saloons of the
land.

An army of paupers, tramps, burglars,
thieves, loafers, and pick-pockets is forever
issuing from these haunts of infamy and
shame. They fill the land with insolent
and infectious blackguards, encourage
ignorance and poverty, and drive upon
every community a crowd of ruffians who
befoul the very air with their blasphemy,
make night hideous with their debauchery,
and pollute society with all forms of im-
morality.

These are terrible charges to bring
against any institution or social custom,
and yet all fair and candid men must
admit that they are only too true.

The whole country is in the greatest
peril on account of the almost unchecked
ravages of this monster evil. Every city
in the land is held in its powerful and
merciless clutches. Our free institutions
are robbed of their worth and influence by
the all-prevailing presence of the diabolical
rum power. Our public schools, our
courts of justice, our legislatures, and our
civil agencies are hampered and crippled
by the servants of the devil.

What can we, as patriots, as philantropists,
as Christians, do to overthrow this
deadly enemy of "God, and home, and
native land"?

We must lay the axe at the root of this
monster. We must denounce the sharpest
blows at the very tap root. And there can
be no doubt that the sharpest, keenest, and
cheapest weapon we can use is Prohibition,
pure and simple. Such a measure will,
we believe, save the very foundation of this
gigantic institution of evil. If we will
restrict its power by a law of prohibition,
we shall so curtail the profits of the busi-
ness as to make it unuseful and unremuner-
ative.

Prohibition robs the traffic of respectabil-
ity. It drives it into rebellion against
law and order. It makes it disreputable.
It brands every man who sells and every
man who buys as an outlaw. It makes the
devotees of the wine-cup the mean, sneak-
ing, night- prowling vagabonds of society.
We do not believe that men who respect
themselves, and who respect democratic
institutions will, as a rule, sell or buy
public sentiment in such a base and
appetite. Prohibition relieves every citizen
of the responsibility of the crimes com-
mitted under the influence of liquor.

Outrages committed under the influence
of legalized drinking are crimes only by
the misinterpretation of law. The license
system is a legalized crime, and the crimes
caused by intoxication, and only by the
greatest inconsistency can men be punished
for crimes which they commit under the
influence of legalized drunkenness.

We authorize men to sell to their fellow-
men liquor which can be used to intoxicate
and impair them to murder, and then hang
them for the crime for which we are
responsible. If the sale of liquors is made
unlawful we must consistently punish
those who commit crime while in a state
of intoxication. No man has a right to
sell or buy liquor which can be used to
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then hang them for the crime for which we
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of intoxication. No man has a right to
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then hang them for the crime for which we
are responsible.

We ourselves are responsible for the
crime that blight our fair land.—Cumber-
land Presbyterian.

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Only.

Only one drop of water at a time, that
had found its way from the mighty ocean
through the dike, and was slowly wearing
a little channel. Only one drop! Yet
if that little child, in her childishness,
had not no one to tell her, who can tell
the results might have followed? The
dam might have been undermined, the
district laid under water, and many
precious lives have been lost.

Only a gentle breeze! But how many
aching brows have it fanned, how many
hearts cheered by its gentle touch.

Only a frown! But it left a sad, dreary
ache in that child's heart, and the quivering
lips and tearful eyes told how keenly he
felt it.

Only a smile! But it cheered a broken
heart, and engendered a ray of hope.

Only a word! But it carried the poison-
ous breath of slander, assailing the
character. Oh how it pierced the lonely
heart!

Only one glass! And how many have
drunk a drunkard's grave through its
influence! How many homes made deso-
late, how many bright anticipations of a
glad and happy future blasted by its
influence!

Only a mound in the quiet church-yard,
yet it speaks volumes in its silent tones.
Some home has lost a light, some home
circle has a vacant chair!

Only a child, perhaps; yet of such is the
kingdom of heaven.

Only a cup of cold water given in the
name of a disciple; but it is not forgotten.
The Lord said, "Whosoever is thirsty, let
him come and drink freely and at will,
and he will never thirst again, and who-
ever believes in me, and receives this wa-
ter, will never thirst again, and he will
never be thirsty more."

Only one soul snatched from the ways
of sin and degradation through your feeble
efforts, coupled with the grace of God, will
add lustre to your crown of glory.

Only a lifetime! A short day in which
to prepare for death. Let us then gird on
the armor anew, and press forward in the
hope of a better hereafter, using the
weapons of prayer, lest we enter into tem-
ptation and lose the rich reward."

"Who hath despised the day of small
things?"

"He that is faithful in that which is
least, is faithful also in much; and he that
is unjust in the least, is unjust in much."

Selected.

POVERTY AND DISTRESS.—That poverty
which produces the greatest distress is not
of the purse but of the blood. Deprived
of its richness it becomes scum and watery,
a condition termed anemia in medical
writings. Given this condition, and scro-
fulous swellings and sores, general and
nervous debility, loss of flesh and appetite,
weak lungs, throat disease, splenic affec-
tion and consumption, are among the common
results. If you are a sufferer from this,
poor blood employ Dr. Pierce's "Golden
Medical Discovery," which enriches the
blood and cures these grave affections. Is
more nutritive than cod liver oil, and is
absorbed in any condition, and relieves weak-
ness, yet powerful to cure. By druggists.

Hands to have in the house, Minard's
Honor Balsam, the prompt and certain
cure for colds, croup, and planatory af-
fections.

There is no remedy put into bottles that
possesses as much merit as Minard's Liniment.
It is both for internal and external use.
It heals, cures, and extracts poisons,
restores hair and is a
splendid hair dressing.

The New Hair Restorative sold by D. O.
L. is the best hair restorative in use for
restoration in use for the hair. It does not dye gray
hair, but brings back the original color.
It is sold by Dr. J. H. Williams, 101 N. 3rd St.,
St. Louis, Mo. Mr. Williams' hair restorative
has been used by over 20 years, and has
his appearance is a proof of its good qualities.

Boys and girls who are growing rapidly
should use the strongest and best prepara-
tion for the hair. It does not dye gray
hair, but brings back the original color.
It is sold by Dr. J. H. Williams, 101 N. 3rd St.,
St. Louis, Mo. Mr. Williams' hair restorative
has been used by over 20 years, and has
his appearance is a proof of its good qualities.

Close confinement in poorly ventilated
work rooms, and want of proper exercise,
lead to indigestion, loss of appetite,
Dyspepsia, want of energy, and loss of ap-
petite. In such cases Hamilton's Quinine and
Iron is the best medicine to use. See
that you get "Hamilton's," the original and
genuine.

Do not let your eyes grow dim, and
blurred, and your vision become weak,
and your sight become dim, and your
vision become weak, and your sight become
dim, and your vision become weak, and
your sight become dim, and your vision
become weak, and your sight become dim,
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weak,

Harold Gilbert's NEW CARPET STORE.

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

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

Don't forget the address,

HAROLD GILBERT, - 54 KING STREET,

If you reside out of town, send for samples.

Make your selections early and have your Carpets made and ready to lay at short notice.

STOCK.

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

HAROLD GILBERT.

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

BAPTIST BOOK AND TRACT SOCIETY.

94 Granville Street, Halifax, N. S.

BAPTIST PERIODICALS

and Graded Lesson Helps

FOR SECOND QUARTER, NOW READY.

TO PREVENT DELAY AND DISAPPOINTMENT

ORDER YOUR

LESSON HELPS AND PERIODICALS
From us at once.

Catalogues giving Complete List of Lesson Helps and Papers supplied free.

GEO. A. McDONALD, Sec'y-Treas.

From "The" (November 21, 1905).



THOSE who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMER & Sons, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America. Everyone that wants to get a Good PIANO or CABINET ORGAN with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low, Pianos and Organs taken in part payment for new ones. Also to hire on reasonable terms. Tuning done to order.

WILLIAM CRAWFORD

DIRECT IMPORTER.

66 KING STREET, ST. JOHN, N. B.

(The Store is a copy by G. R. BERT.)

UNION BAPTIST SEMINARY.

SENDING THE REGISTRATION OF BUILDINGS IN ST. MARTIN'S. Work will be continued for the coming year at ST. JOHN.

FREE OPEN SEPTEMBER 21st. Apply for Catalogue etc to L. E. WORTHMAN, M. A., Principal.

KNABE PIANOFORTES.

Wm. Knabe & Co., Inc. 125 West Baltimore Street, Baltimore, Md.

Contains Nothing Injurious.



MAYNARD BOWMAN, DOMINION ANALYST, HALIFAX, N. S.

LORD & THOMAS, NEWSPAPER AND ADVERTISING, 45 to 47 Randolph St., Chicago, keep this paper on file and are authorized to send you contracts with ADVERTISERS.

News Summary.

DOMINION.
—Provincial Secretary Ferguson has been re-elected to the P. E. Island legislature.

—The Dominion government has refunded \$300 of the \$400 fine imposed on the Gloucester schooner "Daisy," for landing flour in the Strait of Canso last season.

—A new line of telegraph is being stretched between Bangor and St. John.

—Hay is selling at \$15 to \$20 a ton in Pictou N. S.

—Frederick is to have a street railway.

—The strike of the Pictou coal miners still continues and is proving equally disastrous to the miners as to the owners and consuming public.

—In the Nova Scotia legislature an amendment to the new license law, authorizing the re-establishment of saloons, was defeated only ten members voting for it. Would it not be well for Nova Scotians to keep the names of those two men in mind for future reference?

—The fog alarm on Cranberry Head, north side entrance of Sydney harbor, Cape Breton, will be put into operation on the opening of navigation.

—A great sensation has been caused in Montreal by the chairman of the police committee, at a recent meeting, arranging all the members of the detective force, except two, with gross abuse of their power, associating with low characters, being in league with gamblers and prostitutes, allowing prisoners to slip through their fingers, and making arrests when bribed to do so. An enquiry has been ordered and lively developments are expected.

—A Carleton firm has shipped a carload of potatoes to Virginia as an experiment.

—An exchange says it is estimated that over two thousand large loads of oyster shells and mud have been placed on farms in the vicinity of Port Phillip and Pugwash, N. S., this season; and next year mud digging will be carried on extensively; one bed at the mouth of Father Phillip is over 25 feet deep with oyster shells.

—A proclamation has been issued calling the provincial legislature of Manitoba to meet for despatch of business on April 24th.

—The N. S. Trades Journal publishes a report that a powerful American syndicate with ten millions capital is being organized in New York to buy up the controlling interest in all Canadian iron mines.

—A commercial traveller named B. Heath, of Toronto, dropped dead on the railway platform at New Glasgow, N. S., last week.

—If you have a home which is maintained by your skill and energies, will your family continue to enjoy their present comforts should your powers suddenly cease in death? If not, is it not your duty to protect them by a policy in the Dominion Safety Fund Life Association, St. John, N. B.?

—The Quebec Chronicle of the 23rd says: Last night while the French detachment of the Salvation Army, which holds its services in the Jeffrey Hale school room, were engaged in worship, they were startled by a loud explosion, followed by a crash of glass. An investigation showed that a soda water bottle, filled with powder, with a fuse attached had been placed between the wire netting and the window, a hole having been cut for that purpose. The window was completely shattered but fortunately no one in the building was seriously injured.

The captain was struck in the forehead by a piece of glass, but was not out and pluckily continued the service. One man in the audience was also out on the hand. Although a panic ensued among the audience the two females continued on their knees praying as if nothing had happened.

—A dispatch from Antigonish, N. B., records one of the most daring attempts at murder and robbery on record. It is to be hoped the brave agent, Mr. Currie, may recover from his wounds. The following account is from the Telegraph:

A daring attempt was made to rob the agency of the Merchants Bank on Saturday afternoon by a man named Stanley Steele. Steele's family belonged to Guysboro, N. S., and a number of years ago moved to the States. Rumor says this fellow was concerned in a bank robbery at Lewiston, Me., and he is now being held in the outlying districts for a year. He is inquired at the railway office when the trains would go west. He went to the bank and asked agent Currie to come into the private room on business. As soon as they went in Steele pulled out two revolvers and fired, the ball striking the agent on the temple. They grappled and in the struggle Steele was thrown, but fired a second time, the ball grazing the rib below the heart and going into the wall. The boy in the outside office ran for help and Steele was arrested. He said he never made him do it; that the first shot went off accidentally or he would not have missed. He is a good scholar and when told that he had killed Currie he took it quite coolly. There was about \$50,000 in the bank at the time. Mr. Currie, the acting agent, is 35 years of age and the son of a professor in the Presbyterian Theological college at Halifax. The ball has been extracted from the head, and though in a precarious state, the doctors expect he will survive. Should he not, from the present temper of the people, Steele will swing without a trial.

—Mr. Albert Bondes, of Canning, N. S., was smothered to death by smoke during a fire in his house on Friday morning.

—Mr. S. N. Allen has been appointed postmaster at Arcadia, N. S.

—The census of Moncton is being taken. In 1881 the population was 5,352; at present it is estimated at about 9,000.

—A Halifax contemporary says: The Lunenburg Asylum is crowded to overflowing again. The new Poorhouse cost \$71,715. The infants home reports an average of 43 children. The Deaf and Dumb institution has an attendance of 78. Since its origin in 1827, 210 deaf mutes have enjoyed its benefits. In the Blind School there are 24 pupils. All expenses are met by income. Patients treated in the hospital during the year 690. Cured 322. Deaths, 43. Since the opening of the hospital in 1857, 11,169 patients have been treated.

—Work on the new city hall, Halifax, has been commenced.

—Remember the local government stock sale at Fredericton, next Wednesday.

—A Toronto despatch says: There is every indication of a big lock out in the building trade here about May 1st, when agreements entered into last year regarding

wages expire. Brick layers, stone masons and plasterers have already intimated that they want an increase, and the employers, who are thoroughly organized, express their determination to refuse any demand.

—The attention of those desiring to transact life insurance agency business in their own locality or elsewhere, for one of our best companies, on the most popular plan ever presented, is directed to advertisement of the North American Life in this issue.

—The Allan mail steamer "Pariana," which arrived at Halifax from Liverpool on Monday morning with the weekly mails, had 1,000 passengers, over 700 being immigrants bound to the upper provinces and the Northwest.

BRITISH AND FOREIGN.
—The Queen visited Birmingham on Wednesday, and laid the foundation stone of the Victoria assize court building. The weather was fine. Public buildings and private residences were profusely decorated. The streets through which Her Majesty passed were spanned by triumphal arches and thronged with people and the reception given to the Queen was hearty and enthusiastic.

—An explosion, by which seventy miners were killed, occurred on the 23rd in the Bulli colliery at Sydney, New South Wales.

—Prince Bismarck's precise words at the recent banquet, says the *Telegraph*, were: "Peace is completely assured. The year 1887 will be a year of peace. There is no cause for anxiety in the east or in the west."

—Bernard's distillery in Leith has been destroyed by fire; loss £50,000.

—A Vienna despatch of the 25th says: The Duchess of Cumberland, who has become mentally affected, has been placed in a private lunatic asylum at Oberkling. Prof. Bran certified that it was unsafe to keep the duchess at home. The Duchess of Cumberland is a daughter of the King of Denmark. She was married to the Duke of Cumberland, a cousin of Queen Victoria, in 1873 and has five children.

—Father Keller writes that he does not regret the loss of liberty which was the reason for which his imprisonment was ordered. He says, "If kept in jail till I die I will never do the infamous thing the judges asked me to do, betray the confidence of the defenceless and loving people who trusted me." Judge Boyd has granted warrants for the arrest of Father Ryan, of Herbertstown branch of the national league, for contempt of court in refusing to testify concerning his action as trustee for tenants under the "plan of campaign." Warrants have also been issued for the arrest of a number of other persons in Herbertstown on the same charge.

—A dreadful tragedy at Ainia Shih, China, 20 miles northeast of Hongkong, is reported. Over 300 troops appeared in a village and the inhabitants, greatly irritated by their presence, inveigled like whole body into the temple, and during the night set fire to the edifice. Only 40 of the troops escaped from the blazing building, the remainder being burned to death.

—The Emperor of Germany celebrated his 90th birthday on Thursday last. Twenty six years ago he ascended the throne of Prussia, and sixteen years ago he was proclaimed Emperor of Germany. He is the oldest monarch in the world.

DEPARTURES.
—A vessel with a cargo of 44 ostriches arrived recently at Galveston, Tex. This is the second cargo within 12 months.

—At Richmond, Va., March 24 a freight train went through a bridge on the Norfolk and Western railroad, and eight or nine men were killed and several others wounded.

—W. A. Adrian of Minneapolis has laid claim to a large amount of property in the heart of Duluth, which, he claims, was decided to his father by Wagonite, an Indian chief, who died in 1864 and who, it is said, once owned the site of Duluth. The land claimed by Adrian is now worth \$10,000,000.

—A despatch from Bessemer, Michigan, gives particulars of a fire which occurred recently, in which twelve persons were burned to death.

GENERAL.
—Says the Boston Post: There is a touch of pathos in the action of the New York newspapers in getting together and adopting resolutions on the death of Mr. Beecher. Among other things, the boys say, quite simply and directly: "We knew him, he was always kind to us, and we shall miss him from the streets of Brooklyn, where we often saw him." This is a tribute of popular affection of which Mr. Beecher's nearest friends have no reason to be ashamed. When a man is missed from the streets of a busy city, even by the little fellows who read the daily papers, we do not need to be told that his death has indeed made a gap.

—William C. Kingsley, projector of the Brooklyn bridge, estimated long ago, in the infancy of the enterprise, that 36,000,000 persons per annum would represent its maximum capacity, and that this number of people would be using the bridge in 1900. Already 27,000 people cross the bridge, and at the present rate of increase, Mr. Kingsley's estimate may be reached in 1890, ten years before the time fixed by him.

—There lies in a New York hospital an aged and almost friendless invalid whose name was once famous in the world of letters. George E. Graham was for many years the leading publisher of Philadelphia. For Graham's magazine Edgar Allan Poe wrote much of his best work. Graham was at one time part owner of the Philadelphia *North American*. He was 36 or 40 years ago, a power in the literary world, but would now be in the poorhouse were it not for the kindness of a philanthropic Philadelphia.

EMERSON.
Is sometimes called the sincere form of fatuity. This may account for the number of imitations of the original and only positive cure—Putnam's Painless Corn Extractor. All such talk to possess equal merit, so when purchasing get the genuine "Putnam's" Safe cure and painless. All druggists.

HISTORY OF THE BAPTISTS.—The price of Dr. Armstrong's "History of the Baptists" Cloth, gilt back and sides, plain edges \$6.00
Half Morocco, gilt edges, 7.50
Full 10.00

As this book is sold by subscription only there is no reduction on these prices. Orders can be sent to the Baptist Book and Tract Society, 94 Granville Street, Halifax, N. S. The book will be ready for delivery at March 1st, 1887. Geo. A. McDonald, Secy-Treas.

Literary Notes.

Scribner's Magazine for April contains: Portrait of William Makepeace Thackeray (Frontispiece); A Collection of Unpublished Letters of Thackeray, with an introduction by Jane Octavia Brockfield (Illustrated); "No Hair Pava," (A Story), by Thomas Nelson Page; The Story of a New York House—IV, by H. G. Bennett (Illustrated); Modern Aggressive Torpedoes, by Lieut. W. S. Hughes, U. S. Navy (Illustrated); Fortune, by Elyot Weld; The Residuary Legatee, or, The Posthumous Jest of the Late John Austin, (Part Third—The Administration), by J. S. of Dale; Remembrance, by Julia C. R. Dorr; Reminiscences of the Siege and Commune of Paris (Fourth, Concluding Paper—The Downfall of the Commune), by E. B. Washburne, ex-Minister to France; The Quiet Pilgrim, by Edith M. Thomas; American Elephant Mythology, by W. B. Scott, (With Illustrations); The Old Earth, by Charles Edwin Markham; Beth's Brother's Wife (Chapters XIII-XVII) by Harold Frederick; Tennyson's Rubina (A Story) by F. D. Millet; English in our Colleges, by Adams Sherman Hill. 25 cents a number. \$3.00 a year. Charles Scribner's Sons, Publishers, 743 and 745 Broadway, New York.

The American Antiquarian and Oriental Journal.—This is a bi-monthly illustrated magazine, published in Chicago, Ill., and edited by Rev. S. D. Peet, assisted by gentlemen residing in New York, Philadelphia, Washington and various other places. Its object is mainly to furnish a medium of communication between Archaeologists in different parts of the globe, but it is an interesting magazine for any one to read. There are eight departments in the Journal, each of which is represented by an associate editor, who is expected to furnish notes on his own specialty. The contributors to the Journal are all gentlemen who are well known for their scholarship. The magazine has a department of Correspondence, which may be regarded as a most interesting feature. This is sustained by gentlemen who are engaged in original research in various parts of the globe, and who furnish the results of their investigations for publication to us directly. A department called "Reports" will review the proceedings of Societies, and Book Reviews proper will be confined to the volumes sent by publishers for notice.

Foreign Mission Receipts.

Mrs. R. P. Trefrey, per C. R. B. Dodge, Bible Fund, \$ 1.00
Newcastle Mission Band, per Mrs. S. J. Archibald, 3.00
Wolville S. S., per G. H. Wallace, 60.00
J. Hunt, Mabon, C. B., Convention Fund, 5.00
Fyfe Mission Society, Toronto, per D. M. Walton, 60.00
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Ohio M. and S. S., per L. G. Crosby, 18.00
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Carleton Bag, Carleton, per Rev. C. Goodspeed, Convention Fund, 5.00
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" Mrs. Ezekiel Kelley, 1.00
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