

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. I.

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

NO. 12.

—During the last sixteen years an increase of several millions has been added to the population of Great Britain, and yet the number of prisoners in England and Wales alone has shown a decrease of over 1,700. This diminution appears to have been continuous, and it promises to be well maintained, so that the probability is, that those whose lot is cast in the next century will see better days than any which have gone before. This is very cheering in those days when societies of socialists and anarchists are being formed, and it is a grand witness to the power of the gospel which alone is able to effect such results.

—Mr. Patrick Ryan, of Chicago, who is soon to engage with Mr. John Lawrence Sullivan, of Boston, in a national controversy with H. A. H. has had that affair postponed for a few weeks, it being inconvenient with his religious scruples to engage in such an entertainment during Lent—*Catholic Examiner*.

We have heard of a godless youth who has stopped smoking his cigars, and all his other indulgences during Lent. But he has no intention of forsaking them altogether. If Lent did real service it would compel Ryan and all who observe it, to do better after the 40 days were over. We hope there may come good result from the observance of this season by many; but we are sure that not a few think they have license at other times, because of the rigor with which they keep this period. Better is it to take in the truth than sin in the nature of the sinner rather than because of the time at which it is done, and try and do right all the time.

—Drummond's "Natural Law in the Spiritual World" is being subjected to a good deal of adverse criticism. Professor Dawson, in a late number of the *Hamilton Review*, shows where he has limped in one of his statements of scientific fact, and an article in the *March Contemporary Review* subjects it to a very severe and searching criticism. While it is a work of great ability, and full of fresh thought, we have felt that laudations have generally been somewhat lacking in discrimination. Prof. Drummond intends to publish a defense, so says the *Expositor*.

—In the *March General Baptist Magazine*, Rev. J. Fletcher, in concluding his article on "Church Leakage," sums up as follows in indicating the "fault of others" for losses of members:—(1) The first relates to the minister. At a Presbyterian Conference on this subject one candid friend had the grace to say that people lapsed "because they regarded their ministers as humdrum to the last degree." Hear it, Ministers! but pray remember that he was speaking of Presbyterians, and not General Baptists. (2) Deacons, elders, etc., are sometimes to blame. A gruff deacon can drive people away; a cross steward can create empty pews; so can a chapel-keeper who has confused ideas about cleanliness and comfort. It is marvellously easy to alienate people. The saints are not shod in such a way as to have their feet perfectly free from corns. We need to tread very lightly. (3) There come neglected visiting, and the little things, which after all are the great things. In short, the fault is not single but multiple. In some way or other, through our ignorance or imperfection, it clings to us all. "He that is without fault" is nowhere to be found.

—Canon Morley held that "the religion of Anglicans was a safe way of salvation, because they imposed nothing but what was clearly taught in Scripture and the Fathers, while Roman Catholics taught much which did not seem to be in Scripture, and Anabaptists were always finding much in Scripture which was not in the Fathers."

The Anabaptists (Baptists) do indeed certainly find much in Scripture which was not in the Fathers, and did they all take the trouble, could find much in the Fathers which is not in Scripture, all the worse for the Fathers. They will probably continue to feel that no religion is a safe way of salvation which imposes anything more or less than the Bible teaches.

—The French prisoners of war, who were removed into the heart of Russia, enjoyed as much liberty there as the inhabitants themselves. Nobody watched them, nobody troubled them, because it would have been impossible for them to escape. Those, however, who came near the frontier, were followed up and harassed. They were held close, for fear they should get out of the country. Even so, the children of this world, who are deep within the territories of the prince of this world, they have no conflicts, they think they are free, because they only change from one province to another within the kingdom of sin, without leaving it. But those who begin to draw near the Lord to be delivered, arouse the attention of Satan on themselves. He hurls his serviles against them and attacks them without and within, by every method, to keep them from reaching the boundary of salvation, namely, the cross of Christ, or to tear them from it if they are already there.—*Pelitz Noff*.

—And so it may be said of believers. When they keep within the limits of the kingdom of God, they have less temptation. It is when they come to the boundary between the church and the world, that they are wounded by the darts of the wicked one, and the godless reach out and lay

hold of them to drag them across on their own ground. Let us keep as well away from the border as possible, if we wish to be safe and peaceful.

—Among many good thoughts on Revivals, by Prof. Austin Phelps, in the *Advent*, these seem especially pertinent: "Nothing commits men to a religious life but religious living. Nothing blinds men to repentance but repenting. One and but one thing is the thing to be done. Nothing else assists it, nothing else approaches it. Hence, preaching in time of religious awakening should have a singleness of aim."

—Bro. Hopper has been spending the last two months in canvassing the field for stock subscriptions to the Union Seminary in St. John. Although times are hard our people have generally given a good response to the call. Upwards of ten thousand dollars are already pledged and we hope to see the work continue. It is to be regretted that Bro. Hopper's health did not permit him during the winter season to make the thorough examination of the ground that the necessities of the case required. As Brussels Street Church has requested him to resume the pastorate, April 1st, his time has been exceedingly limited. Yet we hope every member of the Baptist brotherhood will do his utmost to assist this most deserving object.

—Good news comes in to us from many of the churches. In some, extensive revivals, with old-time gospel power, have come, sweeping away every division and all traces of Satan's inroads among the flock. We know of nothing better than this. With the new life of spiritual life the pastor's work moves better, every church interest becomes aroused and our Lord's kingdom spreads with wholesome vigor. In this respect Bro. Dawson, at Penfield, and Bro. Anderson, at Newcastle, N. B., have both alike reason to thank God and take courage. These churches have taken a fresh start in the Christian life.

—The Union Seminary at St. John continues to do good work. The Principal, L. E. Wortman, A. M., is assisted by an efficient staff of teachers in all departments. Miss Hooper, teacher of Elocution, is rapidly gaining for herself and the institution a reputation in every respect highly creditable. All friends of the school will be pleased to hear of its increasing usefulness and prosperity.

—We are pleased to note the marriage of Bro. W. Camp and Miss May Long, of Fairville, on Wednesday evening, 18th inst. The ceremony took place in the Baptist Church in the presence of many friends. We wish the happy couple much joy in the new life upon which they have entered.

—There are several interesting letters and articles, including one from our mission field which we have not room for this week.

The New Movement in Sweden.

(Rev. T. Trive writes in a recent *Examiner* on this subject—While the writer from whom he quotes is very ironical and sarcastic, we can see the trend of thought by what he pens. We give a portion of the article.)

A good many different voices are at the same time heard within the State Church, indicating that here is something going on. A priest within that Church, a sharp-minded and witty writer, has lately written a series of articles about the Church. He is a curate, a man of high learning, has a large influence, and although he has said many things that might cause him trouble, the authorities of the Church do not dare to touch him. In one article called "It goes too fast," he writes about how only a few years ago the priest in company with the policeman went into the houses of Baptists and took the child in the cradle out, and then made the parents of the child pay the expense. The policeman did this many times under oaths and swearing, especially if the child did not keep quiet. "Now"—so he writes in irony about this—"Baptism is necessary to regeneration, and God can do of course, not see the most suitable time for the performance of this regeneration, but this must be determined by the parents and the priest, and if the former neglects it, then the priest and the policeman fix the hour when the child shall be born again. That the children are regenerated through baptism is shown plainly by the levity and the irreverence that is manifested already in their youth, and then in their blasphemy, which even young ones are guilty of, and by the perjury, falsehood and other crimes committed by these when they get older. So the condition of the Christianity within the State Church is very glorious. But now there are about 6,000 un baptized and un regenerated children in Sweden. If the priest, within this concerns, had in company with the policeman done his duty and brought these to the baptism, they had all of them been born again because the royal law of 1749, that the police shall aid the priest in case of such baptisms, is still maintained as law, although it looks as if opinion had abrogated it even before

the Diet has been ready to do so; and that proves that it goes too fast. Yes, it goes fast. Until the year 1855 it was a crime for any layman to speak the word of God except at his devotion in his family. Now there is a law that if the Church council considers anyone to teach such doctrines that may lead to separation from the State Church the council may prohibit such one from speaking, and if he transgresses this law, he may be fined 300 Swedish crowns. This fine remains as an evidence of the Christianity of the State Church. The second chamber of the Diet has been so godless that it wanted to take away this fine, but the first chamber has shown its religiosity in retaining it. The Church Conference was so beset by Beelzebub last year that it voted for the taking away of the fine. And we cannot expect that the second chamber will do better than the first. If then the first chamber should be so bewitched as to make the same proposal, what a loss this would be to the Church."

He has written another series of articles called "The manufacturing of Christians." In the first one of these where he speaks of infant baptism, and how the people are made Christians by it, he says: "The manufacturing commences as soon as the child is born. The parents must inform the priest about the birth of the child, and then the day is fixed upon when it shall be regenerated, and made a Christian by baptism. This is a very easy way of making a heathen a Christian, 'a child of wrath' a child of God. But really it cannot go so fast, and no one can fix the day when any one, young or old, shall be born again. The best thing would be to let God take charge of this. But to make people believe that they are regenerated through baptism is to keep them in the greatest self-deception, and make them embrace such a doctrine, that drunkards, swearers and others are as such regenerated." This is the way in which this priest writes. His statements are very bold, considering that the State Church teaches very strongly regeneration and salvation through baptism.

He mentions a case in the same paper about a priest who some time ago came into a house where a little child was sick, and asked to be allowed to bless it. He knew that it was not worth while to ask to be allowed to baptize it. The mother of the child thought he was going to pray for it, and gave her consent. The older children stood around a table, where they had a bowl of soup they had been eating, and the priest asked the oldest of these to go and fetch some water in the bowl. When this was done, the priest took the child out of the cradle, and commenced to read, "Suffer the little children to come unto me," etc., and after that he baptized it, contrary to the protest of the mother. She who was weak on account of fever, got so excited that they thought she would die. And it is very evident that such baptism shall make the priests of the Swedish Church despised."

The Power of the Tongue.
BY ELLA WILSON.

The Bible says a great deal about the tongue. We read: "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." Ah, do we not eat the fruit of it, and sometimes it is bitter.

How much good or evil a word can do—only a word accompanied perhaps by a scornful look, but like a poisoned arrow it rangles in the heart of our brother or sister, making life's cross seem harder to bear. Only a word, kindly spoken, but it blesses both giver and receiver lifting the cloud from the brow of the former and making the hearts of both lighter. Only an angry word, and friends are parted, brothers and sisters become enemies, and domestic bliss is destroyed.

Only a word—a gentle word—wrath is turned away, wounded hearts are healed, sorrowful ones comforted, and peace takes up her abode with us. We sometimes sing—"Kind words can never die," and how often words spoken years ago, by loved ones whose voices we shall no more hear upon earth, linger still and as we realize how precious, how helpful the remembrance of them is, we desire that when we too shall have gone our words may not die, but continue to exercise an influence for good upon those who shall live after us.

The tongue of the just is as choice silver. A just man will never speak ill of his neighbor. He knows the faults of others should not trouble him until he has none of his own. We should make the most of the good in everyone, and cover up the bad with the mantle of charity.

"He who keepeth his mouth and tongue keepeth his soul from troubles." How many live unhappily, almost continually, because their words are seeds, that spring up speedily, and bring forth bitter fruit. Only a few words whispered by one sister in the church to another, and the ball of scandal is set in motion, gaining in speed

and also, causing sad havoc as it advances, and finding many, alas! ready to give it fresh impetus. "A house divided against itself cannot stand." And, surely the church should be one united family in Christ. Our Lord himself of whom men testified, "never man spoke like this man," said—"I am the vine, and he the branches." Now you cannot injure a branch without hurting the vine; when we say anything against one of Christ's "little ones" we touch the Master.

How great is our responsibility in this regard! We should watch and pray lest we enter into the temptation to speak ill of our brother or sister. We should also pray for grace to speak well of them; for there is good in all, and we shall discover it, if we do not search only for evil.

Come to the home circle; look at the influence of the mother's tongue! The loving accents of that tongue give the baby mind its first impressions of the Great Father; and point it to the tender shepherd.

The influence of the mother's tongue is shown in the child's after life. In manhood and womanhood its fruit can be seen, and if she has been faithful to her trust it will be good fruit. All the influences, good or evil, brought to bear upon the child in its subsequent life, cannot wholly erase the impressions stamped on his mind in infancy by her teaching.

How we should thank our Heavenly Father for the power of speech! Surely we should use it in His praise. I often feel sad at the thought of those who profane His holy name, who proclaim doctrines as blasphemous as their author, Satan, and of the infidelity, scepticism, and all the other abominations that seem to be flooding the civilized world with its dark waters. But the Lord omnipotent reigneth, though wickedness seems to prevail.

Let our words, to each other be dictated by love, and let us not be backward in speaking, to those who are in darkness, words that may bring them light.

Let us speak tenderly to the weak ones; kindly to the erring. Let our words comfort those that mourn, cheer sad hearts, and cause the flower of Hope to lift up its bright head once more in the atmosphere that is so dark and dreary.

Ministerial Support.

This is a subject of the gravest importance. On its right solution depends, largely, the growth and expansion, if not the very existence of our denomination. We see our young people, often the flower of our churches, drifting one by one across the border, giving their consecrated hearts and trained intellects to the service of the churches of that country. This is in great measure owing to the inadequate support offered by our own churches. Still further, the same thing has a most depressing effect on the ministers actually settled over our churches. It chills their ardor and represses their growth.

Brethren in the ministry I sympathize with you. I can imagine the feeling of humiliation with which you must often receive the sums which barely suffice for your maintenance; and the sickening sense of shame for the parsimony of your brethren who render so pitiable a return for labors that are always trying and often arduous.

"If that," you sadly ask yourself, "is that the measure of their appreciation for us and for our work?" And on looking over our Provinces you see our Presbyterian brethren just completing a scheme for providing a comfortable competency for every one of their ministers; and in the city of Halifax you find their smallest stipend exceeding that from a small church in the suburbs, to be \$1200 with a manse. This is an amount about equal to the largest salary paid by any Baptist church in Nova Scotia.

On the other hand, it was openly stated not long ago, at a public meeting, by one of our most prominent ministers, that a graduate of Acadia of several years' standing is now in receipt of only \$350 from the church for which he labors.

Now, what is the reason for this state of things, and what is the remedy? Probably there are more reasons than one. In the nature of things it cannot be that the base principle of our church polity is incapable of awakening an enthusiasm as deep, and a devotion as loyal, as the basis principle of the Presbyterian ecclesiastical structure. Surely the idea instilled in the great Baptist family—the kingdom of God made up solely of those who have been born again—ought to evoke a stronger devotion, and elicit larger sacrifices than any other principle whatever. But it is certain that Baptist churches are not generally made up of wealthy people. They never have been. Paul records of his own day, "Not many

rich, not many noble are called," and the rule holds good, still. This, however, is not the main reason. Rising high above and behind all our admitted inability to equal the contributions of our brethren of other communions, lies the paramount cause—The want of a due sense of obligation to our Master, and love to his earthly representative, the church.

This is put most forcibly and pointedly by the *Presbyterian Witness* of October 11th, 1884:

"There are large and prosperous sections of country, where the people are all in the enjoyment of the comforts, and many of the elegancies of life, where the gospel has been preached for more than a century, but where to this hour there is no fitting idea of the claims of God upon our property. 'A' has a fine farm and a richly laden orchard. He has flocks and herds, horses and carriages. He subscribes and pays \$5 a year towards the support of the minister. For missions and other objects he gives three dollars more, making it all \$8. He ought to give at least \$120 a year; and at this moment he owes the Lord's cause about \$5,000. 'B' is similarly wealthy and comfortable, and being a 'deacon' he gives one half more than A. About a hundred families might thus be gone over, not one of whom has ever given to the limit of ability. They are extremely orthodox; they claim to be Christians of the cleanest type. Yet if we are to judge by their liberality, manum is their goal, to whom they offer sacrifice. Never yet have they sacrificed anything for the sake of Christ. They will not give the product of one apple tree for the promotion of the Gospel! The congregation we have thus tried to describe is not a Presbyterian congregation, but we fear it would not be altogether impossible to match it from among our own congregations. The people we have described pay their pastor \$600 a year and make him some donations, visits besides. This, for a people so wealthy, is eminently discreditable."

This is a vivid picture. Do you recognize it? Does it not portray, not one only, but many of our churches in these provinces?

Now my brethren in the ministry, who are receiving \$600 a year, and a few donations visits besides, does not a share of the blame for this discreditable state of things rest upon your own shoulders. What have you done to develop a spirit of benevolence in your flock? Have you faithfully and strenuously urged upon your people their obligation to obey the Saviour's last command, and preach the gospel to every creature, by proxy, if not in person? Have you often preached from the text, "Ye are my friends if ye do the things which I command you?" If you have, what reply can they give to the sharp and searching question: "Why call ye me Lord! Lord! and do not the things which I say?"

Do you imagine that if you fail in laying upon your people this obligation to the Lord and his work in the earth, they will not also fail in their sense of duty to you? Adopt a new method. Never rest until it will be impossible to draw such a picture as that given, of any Baptist church in these Maritime Provinces at least.

Last year a revival spirit prevailed very largely over our churches; many were added to the fold; but, have our benevolent contributions increased in proportion? That the young converts suffer from the same want of training in active benevolence as their elders, is abundantly evident. The eloquent example of Barnabas ought to be held up for imitation, and depend upon it, abounding love for the Lord's cause in the world at large, will, by an un-failing reflex influence, give our pastors more freedom from caring cares, and a larger ability to lead the way when pleading for missions at home and abroad.

H. H. R.

A Ridiculous Proposition.

BY REV. A. M. DUBOUC.

We noticed not long ago, the following little squib in a Chicago daily: "Rev. Minot J. Savage is going around the country delivering a lecture in which he says that he would not accept of heaven for himself if he knew that the meanest man on earth was subject to eternal torment." This is a very fine sentiment. We presume the audience loudly applauded this profession of heroism; and that, as George Elliot says of Savonarola, Rev. Minot J. Savage experienced at that moment all the joy, without the pain, of martyrdom. Who ever heard of devotion so chivalric? Jesus Christ left heaven to suffer and die, in order to save men from eternal misery; but Rev. Minot J. Savage tells us that he would surrender heaven, not for the purpose of saving anybody—nay when he knew that nobody could possibly be saved by it—but simply through unwillingness to fare better than the meanest man in existence. Now such devotion is ideally very beautiful; but it is of a lofty nature that an ordinary mortal may be pardoned for not being able to contemplate it without a certain sense of disincense. To our gross and carnal minds it appears so ethereal as to awaken a suspicion that it cannot be very substantial.

We have no other means of judging how a man is likely to act in the world to come, than by the manner in which he is acting in the present world. It is very well for Mr. Savage to boast of the heroism he will or would display in the future life; but we would like to know whether he dare claim that he is acting on any such exalted principle now, in this life. Does he refuse ever, for example, to enjoy the beauties of nature because there are so many blind people? Does he deny himself all the pleasures of music because there are those who are deaf? Did he ever, when thirsty, refuse to drink because he happened to reflect that, way off on the burning plains of the Soudan, some poor wounded soldier was even then dying from fever and thirst, who would exchange a fortune for one cool, refreshing draught? If he could not enjoy heaven while he is known that a single human being was in torment, how is it he can enjoy himself so well in this world, where not only one but thousands of beings are in torment? What imagination can picture, or what arithmetic can compute the amount of suffering which each day witnesses in the earth? The sun which shines with pleasing radiance through lace curtains into the comfortable study of Rev. Minot J. Savage is at the same moment looking down upon innumerable woe and men writhing with anguish. It is speaking despair to the criminal doomed to die before another dawn; and is peering into the garret of the invalid mother who, racked with bodily pain, is enduring the worse torment of not being able to answer her children's cry for bread.

Mr. Savage may choose to deny the reality of suffering in the future world; but he certainly cannot deny its reality in the present world. During the very winter, while he has been going around receiving applause for his fancied heroism, how much hard, unrelieved suffering there has been in Boston, almost within stone's throw of his study? How many men and women have been without employment and without sufficient food and shelter! Now we would like to know whether Mr. Savage has ever refused to draw his pay, on the ground that he would not live on a good fat salary while others were without any means of livelihood. When called to his savory breakfast, has he ever left it un-tasted, in order to send it to some poor tramp who had been without breakfast and supper too? He may be in the habit of doing all this, but we have never heard of it. The probability is he has been eating and drinking like others, and altogether leading a very comfortable life. Now if he can enjoy himself so well in a world where so many are enduring all the pangs of disease hunger and remorse, is it not mockery for him to claim that he would refuse to accept a heaven from which he knew a single human being was excluded, no matter how justly?

We have exposed at greater length than it might seem to deserve, this ridiculous pretension of Mr. Savage, because we often hear the same sentiment from Universalists. They are anxious to have the world think that if they do not believe in eternal punishment it is because of their superior liberality, which could not allow them to endure the thought that the meanest man on earth should suffer eternally. This, however, is mere mock generosity. It is not by vehement denials of the existence of misery, but by its efforts to relieve it, that love reveals itself. A disinclination to believe in the sufferings of others often springs from want of sympathy, and an unwillingness to have one's feelings harrowed by the contemplation of pain. It is the skinflint, not the philanthropist, who is confident that the sufferings of the poor are greatly overdrawn, and that none are really needy but the indolent and the vicious. It is so much pleasanter, as relieving us from a burden of responsibility toward others to assume that this is a very comfortable world, and that if any one does not find it so it is his own fault. So there are thousands who reject the belief in eternal punishment, simply because it saves them all painful efforts for their own salvation or that of their fellow-men, to believe that God will not deal very strictly with the sins of anybody, and that the meanest man on earth is sure eventually to be transformed into an angel of light.

We would by no means assert that this is true of all Universalists. But when they lay claim to superior liberality on account of their belief, we have a right to demand proof a little more substantial. What are they doing above others to lessen the crime and misery of the world? Let them produce their list of offenders and martyrs in the cause of truth and humanity. Where are their Pauls, their Luthers, their Judsons, or their Careys? What great missionary enterprise have they carried on? What cannibals have they converted? Or what Indian tribes have they civilized. It must be admitted that these noble achievements have been chiefly, or altogether, the work of men who, believing in the terrible consequences of sin, both in this world and that to come, have sacrificed all, "if by any means they might save some." Which then is the most truly liberal?

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Ayer's Sarsaparilla

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Sabbath School BIBLE LESSONS

FROM THEOLOGY SELECT NOTES. Second Quarter. Lessons I.-April 2. Acts 27: 1, 2, 14-26.

PAUL'S VOYAGE

GOLDEN TEXT. I believe God, that it shall be even as it was told me.—Acts 27: 25.

I. THE EMBARKATION FOR ROME. 1. And when it was determined that we should sail into Italy.—The emphasis is on "we."

2. And entering into a ship of Adramyttium.—A vessel belonging to Adramyttium, and destined for that port, which was a seaport of Mysia, opposite Lesbos.

3. And entering into a ship of Adramyttium.—A vessel belonging to Adramyttium, and destined for that port, which was a seaport of Mysia, opposite Lesbos.

4. And entering into a ship of Adramyttium.—A vessel belonging to Adramyttium, and destined for that port, which was a seaport of Mysia, opposite Lesbos.

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16. And entering into a ship of Adramyttium.—A vessel belonging to Adramyttium, and destined for that port, which was a seaport of Mysia, opposite Lesbos.

may enter in through the gates into the city. (Rev. xii. 14.)

2. You should obey Christ, because God, your Creator, says for us all to do so. "This is my beloved Son in whom I am well pleased.—Hear ye him?" (Matt. xvi. 17.)

"In a Mysterious Way." "No," said the lawyer, "I shan't press your claim against that man; you can wait."

"I suppose likely the old fellow begged hard to be let off." "And you never said a word?" "Not a word."

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may enter in through the gates into the city. (Rev. xii. 14.)

2. You should obey Christ, because God, your Creator, says for us all to do so. "This is my beloved Son in whom I am well pleased.—Hear ye him?" (Matt. xvi. 17.)

"In a Mysterious Way." "No," said the lawyer, "I shan't press your claim against that man; you can wait."

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JOHNSON'S ANTI-DIARRHEAL LINIMENT

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Messenger and Visitor

Subscription information and rates for the Messenger and Visitor.

Messenger and Visitor

WEDNESDAY, MARCH 25, 1885.

WHAT DOES IT PROVE?

We wish to make some further remarks in the line of thought of one of our editorialists last week.

It has been argued against our church polity, that our churches, organized as they are, cannot sustain themselves as one of the churches of other denominations which are held together by stronger ecclesiastical bonds.

Now, we admit the fact that our churches cannot succeed as some others can, without the presence of real spiritual life with its resultant action. The only bond which binds us together is an inner one.

But we do not from these facts, draw the conclusion that all this proves our form of church constitution and government unscriptural and wrong.

Our organization can stand, if the central principle, around which everything is built, is retained. Take the plant. The general principle of its constitution is its life.

But we believe the church is organized around spiritual life as its central principle. For this reason it is compared to a body.

And we can see obvious advantages in making the very existence of a church on spiritual life. Just as the waving of the body, warns us of some growing weakness in the vital functions, and impels us to seek recuperation or die, so in the church where all depends on inner life through vital union with Christ.

the constitution of our church, we need only examine into the state of the inner life with Christ, to find the source of the trouble, and there is where the remedy is to be applied.

But we have said enough. Let us take to us this lesson. We need the inner power. Our existence depends upon it. Let us thank God it is so, and not seek to grow strong except as the power of strong life from God lays hold of men and draws them to a common life and service with us.

RELIABLE STATISTICS.

The following paragraph from Demorest's Magazine has been going the rounds of the press.

The rise and fall of religious creeds in this country is very interesting, as showing the tendency of things with us. Since 1850 the Methodists have kept pace with the growth of population.

It is a notable fact that Calvinists, Unitarians and Quakers, as well as the sects with definite creeds, are rapidly losing ground, while the ritualistic churches, such as Catholics and Episcopalians, and what may be called the emotional sects, such as Methodists and Baptists, are either holding their own or gaining ground.

These figures so far as our own denomination is concerned, are far astray. The membership of our churches in 1880 was 1,016,134, in 1884 it had grown to 1,207,703, an increase of nearly 190 per cent. in the 4 1/2 years.

Neither are the generalizations made from the figures even as given, any more happy. The classification is mixed, Baptists have a very distinct belief (good) and are Calvinistic as well as emotional.

THE BLESSING WAIT.

This has been a very gracious winter to our denomination in the Maritime Provinces. The blessing has fallen upon many of our churches, and there have been large additions. Revival influences have not been confined to section or province, but have been quite widespread. Here and there in Yarmouth, Annapolis, Kings, Queens, Hants, Halifax, Colchester counties, and in Cape Breton, N. S., and in St. John, Charlotte, Queens, Westmorland, Albert, Carleton, and Northumberland, N. B., cheering news has reached us, not to mention some places where the work has been less marked.

But right in the face of all this we have felt a very deep concern, and no doubt others have shared it. While clouds big with blessing have been pouring themselves out of many fields, over many the

clouds hover with their blessing still unshed.

Is there any good reason why all our churches should not have a share of this outpouring of the Spirit? Let each church where the unshed still remain unmoved in the broad way to destruction, very seriously consider why it is they are not having a part in the harvest of souls. Let us beg of you to bestir yourselves. Do not let this time pass without bringing your tithes and offerings, and proving God. The young are growing older, and an age in women, so does the power of sin. Men, women, are dying during unbled as well as in the years of blessing. A perpetual urgency rests upon us all. Let us humble ourselves before God, and thus having emptied us of self, may we lay our empty hands hold of the gift of God. If our families were starving, and others were drawing in great plenty from an exhausted storehouse, would we not be most anxious to remove the reason why our loved ones had to droop and die before our eyes, while others were filled? And shall we be less solicitous about that which alone we stand dear and others from the arms of death of the soul? Let every church awake and put on strength, and grasp the blessing while it waits.

OUR ONTARIO BROTHERS.

Just now, the Baptists of Ontario are about to enter a federation of colleges, at Toronto. Whether that union will prove a benefit to the principles and self-respect of our people is greatly to be doubted.

Under struggles and persecution, with prayers and tears, our forefathers were forced to lay the foundations of Acadia, that the distinctive principles of the New Testament might be taught and flourish independent of provincial or other control.

Our friends in Ontario seem to take a different course. Perhaps they have found sufficient reason for the step; yet we fear it will hamper rather than help Baptist interests in that province. If federation is desirable, can it not be formed along our own lines with sister institutions? Would it not be more brotherly and more Christian-like as well, for these brethren to seek a union with our university in the east and have a 'federation of Baptist institutions throughout the Dominion? Acadia University could grant its degree through a sister college in either Woodstock or Toronto, and if our friends in the east were to consummate such a union, we feel assured their graduates would be prouder of the Acadia degree than of one from any secular institution.

Brothers of the west, we hope you will more wisely in this matter. We have united with you in a Theological Seminary. We are already contemplating further union in Home and Foreign Mission work, in the publication of a denominational literature, and may we not also look for a closer relationship in our educational institutions? At least we hope to see the principles of our people untrammelled and their allegiance to truth alone supreme. The powers of this world only seek our aid for selfish ends and their own glory. Come ye out from among them, and be separate.

CONFORMITY TO THE WORLD.

Perhaps few hindrances to real progress and church life are more successful than the interchange of excessive freedom with the world. We ought of course to treat the outside world with proper courtesy. We ought to remember in kindness our fellow beings in bondage to Satan. We owe to them a debt of love and pity, knowing that through the mercy of God we are redeemed from like bondage and are placed here to show the fruits of that love into others. Yet there is a limit. There is an intercourse with the world that is damaging to the church of Christ. When we assume the manners and customs of a worldly business organization, when we call men of the world into our confidence and enter into consultation with them, laying down that order which is scriptural and substituting compliance with the world's requests, we are bowing the knee to Baal.

Little by little such familiarity gains ground. Parliamentary rules and business customs creep in as the grace of God goes out. An endless hitching over points of order, and needless technicalities follow. At last christian societies and churches become debating councils of the world. Spiritual life founders, sickens and dies. Then we wonder at the church's loss of power. We wonder at their dry and husky prayer meetings, and lifeless services. But when we have cast our eyes over the ground we need not be much surprised. The result has been natural.

Where the spirit is there is liberty. And where brethren, redeemed by the grace of God, meet for purposes of conducting the affairs of a church, the utmost freedom from mere machinery should be maintained.

A sensible, wholesome spirit of sobriety and reason should characterize every proceeding. But let no ritualism or formality creep in unawares. Let each esteem others better than themselves, and show at least deference to the humblest opinion.

In public services how often we deplore the stilted air of the popular minister and heartless songs of a paid choir. The assumed tone of the orator and tragedian, an element which Satan has ever used for his purposes, finds its way to the christian pulpit; operatic screechings and sanctimonious chants din the ears of those who have come, or should have come, to worship God.

As Baptists, we ought to protest against all such intrusions into gospel work and worship. Our Saviour when on earth was greeted with songs and praises, but we have no record that he sought the musical geniuses of Jerusalem to go forth and chant "As it was in the beginning, is now, and ever shall be" especially for him. Nor do we think true worship requires it today.

It is a matter of astonishment to all genuine followers of the Master that the Baptist people, so long trodden down upon by a ritualistic church and refused for long the barest recognition, show a readiness to lick the hand that once oppressed and even copy ritualistic manners and customs. Flattered by their strength and prosperity they reach hands across to the Puseyite member of Satan's ranks. They take on them the mark of the beast. Like Solomon, while erecting altars to the God of Israel, they also honor Moloch with equal homage. Surely this must draw down the wrath of an offended God.

We believe in the teaching of the New Testament alone in all matters pertaining to christian churches. No synod, diocese or council, not even a Baptist Convention, has any power or right to fetter the free action of God's people wherever they assemble to worship him in spirit and in truth. No precise, chilly niceties or cold pharisaism will ever take the place of genuine soul-worship, and soul-liberty, which have long been the peculiar glory of the followers of our Lord and Master.

Foreign Missionary Record.

The following extracts from missionary letters to the Secretaries of the Foreign Missionary Board, and the woman's Missionary Union, will be read with interest.

FROM LADY MIMOSARIES.

Mrs. Archibald writing from Bimlipatam, January 14th, refers to the arrival of Miss Wright and Miss Gray, and adds: "They have begun to study, and I hope they will get along well, not only in the language, but in all departments of mission life. They are in a new school, and are beginning to realize it. The Lord will be gracious to them, and I hope will make them an abundant blessing. Yesterday afternoon we closed our most enthusiastic Association, which held its first meeting last Saturday.

This evening we mustered our forces for our proposed journey to the Jeypore country, which will be delayed somewhat by the meeting of Conference, beginning next Saturday. Two of the Christians were down to the Association, and as they were preparing to return, we decided to send one of the men who was to go with us, on with them. We expect to start from Bobbili as soon after the 23rd as possible. Are you going to pray that the Lord will protect us from the terrible fever which is such a scourge up there? Mr. Sandford goes with us, and we will all try to preserve our health, but unattended by God's blessing our efforts will be useless.

Miss Wright, under date of January 25th gives an account of the arrival of herself and Miss Gray at Bimlipatam, and the hearty welcome accorded to them. She adds: "That afternoon we went to the monthly conference; the service was in Telugu, and although I could not understand one word that was said, I felt that Jesus was in our midst. The next morning, (Sunday), we communed together, and as I looked upon the native Christians I thought of what the grace of God has done for them, and how the power of the gospel of the Lord Jesus has indeed raised them to be our brothers and sisters in Christ. The week of prayer was enjoyable although it may seem strange for one to say so, when we have yet to learn the language; but sitting there with the certainty that all were talking of Jesus, filled me with sensations I cannot express, save the one intense desire to know what was said, and to join them in praising him we all love.

The Telugu Association was held from the 10th to the 13th. I have had the pleasure of seeing the preachers, teachers, and bible women from the different stations. Mrs. Archibald explained to me the questions that were being discussed, and I have never seen more interesting evinced by our friends at home in similar gatherings, than marked the discussion of our Telugu brethren.

I need not say anything about the "Conference, as a full report will be sent to the paper by one of the brethren. It was a happy time, and one long to be remembered by me.

We are well, and happy in the thought that we can work for Jesus in this land, at first slowly, but even now we trust to exhibit such a daily walk and conversation as may redound to his glory.

AT AND AFTER CONFERENCE.

Rev. J. R. Hutchinson writing from Chicago, February 3rd, says he was able to leave his bed on January 11th, and by consent of his medical adviser, went to the Conference at Bimlipatam on the 19th.

As will be seen by the report of the proceedings of this gathering from the pen of Brother Hutchinson, in last week's MESSENGER AND VISITOR, that the material interests of the mission were thoroughly discussed by the assembled missionaries. Bro. H. returned to his field on Feb. 1st. "During our absence Hurra, the old woman supported by the church here, died suddenly. The church will probably relieve the mission of the other half of Uchima's support and do what they can to maintain a preacher or other mission agent, who will devote part of his time to pastoral duties.

The schools were examined for great early in January. Ninety pupils passed in the first and second standards. We have placed the boys' school under the care of Nersimulu, Tamiah being now able to go on tour with me. Our school meets with strong opposition, and I doubt if we obtain a grant.

Ruthina, the teacher of the Oriyah school, at Tekkali, who studied here from July until the end of the year, succeeded in passing the first standard in Telugu. I am very much pleased with this, and hope he will be some day a help to us.

Bagavan Bayarath, Tamiah, and Jagah, spent ten days on the field preaching, after their return from Bimlipatam.

Rev. I. C. Archibald writes from Bimlipatam, February 4th. The Conference sermon was preached by Brother Timpany. Text, "The word of the Spirit." The sermon had the effect of the preacher intended, of causing us all to desire very earnestly to use this word more effectively than ever, during the coming year.

On the Tuesday following the Conference, as the ladies were being loaded for Bobbili and Jeypore, Mrs. Archibald was taken suddenly ill. She is now much better, but is still unable to sit up any. If she continues better, I will start for Bobbili tomorrow, and in due time Bro. Sandford will join me, and we will yet make the trip to Jeypore. Suttibellai came to the association, and Venkataswamy, one of Bro. Sandford's men, who understands Hindustani, went back with him. Notwithstanding all the preparations we may take, we shall not be free from the danger of fever, which is of a very virulent type in that country. The time has come either to give up the work here, or prosecute it with greater vigor.

The committee appointed by Convention, in August last, in regard to union with our brethren of the west, was called to meet at the school-building of the Granville Street Baptist Church, on Spring Garden Road, Halifax, yesterday, 24th instant.

Christian Education.

The education problem is still a perplexing question to all friends of true progress. Though often discussed and subjected to the severest tests, yet all methods show themselves open to attack and capable of much improvement. Christian men are fast coming to the conclusion that a purely secular system will not answer. They view with alarm the general adoption of any plan however plausible and ingenious, which seeks to take wholly under government control the training of our youth, from the primer to the University course, with scarcely a reference to God and his word.

That common school education should be free is one of the facts already settled with our people. But with regard to advanced work various opinions are held among representative christian men. A large and respectable body are of the opinion that while it is best to give the common branches of our English education free to every boy and girl, thus laying a sufficient basis for most needs, the higher course, properly known as academical and collegiate work, should be handed over to private enterprise. In the Maritime Provinces special conditions favor the carrying out of such a plan. All the main bodies of Christians have their denominational institutions. They will doubtless continue to support them under all circumstances. Our Methodist friends have their preparatory and advanced schools at St. Allison, Episcopalians have their needs supplied at Windsor; Presbyterians cling to Dalhousie, and the Catholics support Memramook, St. Mary's, St. Francis Xavier's, and other schools of their faith and order, are amply supplied. With Horton Academy, Acadia Seminary and University at Wolfville, the Union Seminary in St. John, we are prepared to carry on our own work, whether N. B. University and Dalhousie University continue or not. Just here, it may be said, that to us, and in fact to the other denominations as well, these institutions are without material value. They are certainly not a necessity. In many respects they are a burden. We support voluntarily our own institutions and at the same time are compelled to pay our share of provincial taxes to support rival colleges. The Baptist denomination, now the strongest Protestant body in New Brunswick, bears its full quota in the support of the University at Fredericton. They have done this for many years in face of the fact that they have never had a Baptist professor in the institution. That this has been so long and patiently endured we may claim as creditable to the good spirit of our people.

N. B. University, costing upwards of ten thousand dollars a year for its support, and turning out on the average about ten graduates each year, may well be classed among higher institutions. But to us it is an unnecessary appendage to the province. The circumstances which called it into being have passed away. Other institutions are now doing similar work under christian training for the general denominations, and each of us in turn may well question whether we need it or not.

If the common schools of the land give our youth free a sufficient course to take them to the Normal schools, that ought to be considered enough. Let individual and denominational efforts be encouraged for the rest. If we need Grammar schools and High schools they can be supplied by private enterprise. Then advanced institutions, directed by Christian teachers, may be expected to spring up and carry forward that training which the necessities of time and place may require.

Ajax.

A large part of the Province of New Brunswick is destitute of gospel teaching as we maintain it. The whole county of Gloucester is without a Baptist Church. The same is true of Restigouche and Madawaska. Northumberland, Kent and large districts of Victoria are practically without teachers of our faith. A line drawn across the Province from east to west through its centre would divide the southern half, where our strength lies, from the upper half which is almost a blank in our work. Surely there is some oversight here. Our workmen ought to be pressing northward. Thousands of human beings dwell in these sections and their neglected condition is a standing reproach to us.

Rev. J. R. Clough, of the Telugu Baptist Mission, writes to the Chicago Standard concerning the completion of the Ramapatam seminary, in the town of that name. The building was publicly opened in the presence of some 400 people, nearly all natives, of whom a large number were converts. The number of students in attendance is 180.

Worthy of Imitation.

The Treasurer of the Baptist Foreign Mission Board.

Please find enclosed a check for \$100.00 (one hundred dollars) a special contribution from Truro church, for Foreign Missions. It is a thank offering for what God has done for us of late. It is the most substantial contribution we have received. The raising of it was no trouble. It was suggested by a brother in our last Mission Prayer Meeting and passed upon unanimously in less time than it takes to write it. It required no Committee of Collectors or circulation of papers, voluntary contributions were called for and it did our hearts good to see them come in. If any did not contribute it is their loss and we are sorry for them. "There is that scattereth and yet increaseth" Ac. Of course we do not intend that this special offering shall effect our quarterly contribution to convention scheme.

J. E. GORHAM.

Voluntarism With Cultural Secrecy.

A church professedly assents to the principle that it is "to the poor" especially that "the Gospel" is to be "preached." How does it shape its operations; so as to secure this most desirable and christian object? It is sometimes in this way. It builds a fine costly place of worship, which is fitted up with the strictest regard to comfort and repose. It procures the services of a favorite preacher, whose talent and acquirements command a handsome salary. The salary and other expenses incident to the maintenance of religious worship must be provided for by such means as the church shall adopt. The church professedly holds to the voluntary system of support, as that inculcated by the New Testament. But it was wisely discovered that the New Testament theory is not easily reduced to practice, and that some of the members, either from inability or from less valid reasons, will not contribute satisfactorily towards the expenses deemed necessary. In other words the New Testament principle will not work. A lesson must therefore, be taken from the world; and indeed it is a maxim, that "the children of this world are in their generation wiser than the children of light." The "commercial principles" of business men are consequently resorted to, in order to meet the case so inadequately provided for by the New Testament policy. If the pews are taxed and taxed heavily enough, it is evident that a sum will be raised sufficient to cover the expenses incurred; that is, if the number of those desiring pews is large enough to make up the amount.

But there is this trifling difficulty in the way. The tax imposed will exclude from worship those who are unable to pay it; other words, the very class to whom the preaching of the Gospel was promised by the Head of the Church as Heaven's special legacy to them, will be debarred from that invaluable heritage. These debarred or lesser numbers will be compelled by the "commercial principle" which the church has adopted in lieu of, and in preference to, the principles of the New Testament, to abstain themselves from the services of the church of their choice, and to stay at home or roam the fields, others to seek religious influences in chapels that hold to New Testament principles, not merely in theory but in practice, thus rendering the preaching of the Gospel accessible to them.

But this is not the only objection of the commercial church. The congregation select and is made to be rich, the refined and the there will be nothing effected the cultured taste of the devout and spiritual shippers, whose worldly and luxurious seats provide for this favored and equis community.

From Fyralip, Wad.

The receipt of a journal sent AND VISITOR, from B. C. prompts me to after a silence of some of the field of your operations so little of its needs I can only fall back upon that in union there is gratulate you upon the Messenger and the Visitor power and wish you success for the Master.

Naturally you desire me to write of the field. As I desire to write for our cause, I must take what is here termed "try." That is the counting dependent upon Pugin's I have written "before suffer from lack of seal to be found in this, the real spiritual mind-ers can here as there. But I think christians pay at the east, even if they much. This is a dist-

requires an effort to get lent lack both the count necessary to come so-lation with given me-cause that initiates through the force of e-plant them here, the have rather more do- church edifice buildi- than the same number produce in the east.

In this Pugin's work about fourteen churches in a group but there are the churches New Westminster, the lower sound there River three or perhaps supplied by two ministers Seattle there are two- important on the field house add, for a membership.

The second church though is active and do- That in Tacoma is a and quite small, has a sad, from its location, Northern Pacific R.R. prominence. On Whit- been a church for some few in number.

About eight years ago Wacker came to Puy- forest, and found two succeeded after a time of seven members. By body knows just how getting up a church by ground till between a-who he resigned and Re- called to the pastora- baptism and letter th- resolved about forty, being resident. In oc- place the Rev. M. C. tralia, which church h- about as we have be- "old barn" into the n- country and, the past- working church.

The same pastor was preach in Chetahis, tralia, the result of w- one of the preaching- church of nearly or qu- a good building paid- zealous workers who hold the fort and steer- of the enemy.

Over the whole fi- doubled in the past t- are still in the way, by the light of the past, p- love for souls and havi- captain of our salvation them and smell the fr- of Sharon in the land w- the curse, has only br- and bribe.

Women's Home Missions.

One of the most en- I have ever yet felt w- was held last Tuesday Street church, Toronto, missions. The honor o- long to the Baptist ch- Ontario, as in the Mar- sisters have been ren- Foreign Missions thro- their Foreign Missio- past year about \$3,000, entire sum raised in O- for Foreign Missions, by this way. But it has- that they might assist- similar way, and to a- cordially they met, and ever the matter, and th- funding of a new soci- the Home Mission Com- munication that one be-

But this is not the only result of the operation of the commercial principle upon the church. The congregation is rendered select and is made to consist of the rich, the refined and the fashionable; and there will be nothing consequently to offend the cultured tastes and sensibilities of the devout and spiritually minded worshippers, whose worldly means allow them to occupy and slumber in the comfortable and luxurious seats provided for the members of this favored and happy and religious community.

From Puyallup, Washington Territory. The receipt of a bundle of the MESSENGER AND VISITOR, from New Westminster, B. C., prompts me to again address you after a silence of some years. So far from the field of your operations and knowing so little of its needs and capabilities, I can only fall back upon the old truism that in union there is strength, and congratulate you upon the marriage of the Messenger and the Visitor as a union of power and wish you success in your work for the Master.

Naturally you desire distant correspondents to write of the field in which they live. As I desire to write of the cause, our cause, I must take in, so far as I am able, what is here termed the Sound Country. That is the country tributary to and dependent upon Puget Sound. I have written before that churches here suffer from lack of the piety and zeal to be found in those of the east. This is, in real spiritual mindedness, not so general here as there. But I must say that I think Christians pay perhaps better than at the east, even if they don't pray quite so much. This is a distant country and it requires an effort to get here. The industry lack both the courage and application necessary to come so far. A given population with given means will do more for a cause that interests their sympathies, through the force of character that would plant them here, therefore, I think we have rather more done in the way of church edifice building and decoration than the same numbers and means would produce in the east.

In this Puget Sound association there are about fourteen churches. These are not in a group but strung out in line. There are the churches in Victoria and New Westminster, then beginning with the lower sound there are on the Skagit River three or perhaps four, all small, supplied by two ministers. In the city of Seattle there are two. The first, the most important on the field, having a good house and, for a new country, a large membership. The second church in the same place, though less active and doing a good work. That in Tacoma is of recent formation and quite small, has a neat little building and, from its location, the terminus of the Northern Pacific R. R., should come into prominence. On White River there has been a church for some years though still few in number. About eight years ago the Rev. Mr. Wecker came to Puyallup, then a dense forest, and found two or three Baptists, succeeded after a time in forming a church of seven members. By some means, now well known just how, he succeeded in getting up a church building and held the ground till between two and three years ago he resigned and Rev. M. C. Jones was called to the pastorate, since when, by baptism and letter the membership has reached about forty, only twenty five being resident. In connection with this place the Rev. M. C. Jones took in Centralia, which church has been increased about as we have here converted their "old barn" into the nearest church in the country and, the pastor says, is a live working church.

The same pastor was one day invited to preach in Chehalis, four miles from Centralia, the result of which is a continuance of the preaching once a month, a church of nearly or quite forty members, a good building paid for and dedicated some three months ago, and a band of zealous workers who are determined to hold the fort and spurn the entreatments of the enemy. Over the whole field the cause has doubled in the past two years, obstacles are still in the way but, reasoning from the light of the past, prompted by a real love for souls and having confidence in the captain of our salvation we shall overcome them and smell the fragrance of the Rose of Sharon in the land which, so long under the curse, has only brought forth thorns and briars.

Women's Home Mission Circles in Ontario. One of the most enthusiastic meetings I have ever yet been permitted to attend, was held last Tuesday evening, in Jarvis Street church, Toronto, in the interest of missions. The honor of its inception belongs to the Home Missions of Toronto. In Ontario, as in the Mar time Provinces, the sisters have been rendering valuable aid to Foreign Missions through the agency of their Foreign Mission Circles. During the past year about \$3,000, or one fourth of the entire sum raised in Ontario and Quebec for Foreign Missions, has been obtained in this way. But it has occurred to them that they might assist Home Missions in a similar way, and to an equal extent. Accordingly they met, and talked, and prayed over the matter, and the result was the founding of a new society, to be known as the Home Mission Circle, with the recommendation that one be formed in each of

the churches. Eighteen of these Circles have already been formed, in as many churches, and it is believed that many other churches, or the sisters in them, will soon fall into line. In fact, throughout the Baptist ranks in Ontario there is at the present time a waking up in the matter of Home Missions. And this is as it should be. Hitherto in this Province the churches have contributed to Foreign Missions more than twice the amount that they have given to Home. Not, indeed, that it would be difficult to show that the claims of Foreign Missions are to this extent relatively greater than those of Home. It is only necessary to state that, if our charity does not stay at home, it certainly begins there; and it is no exaggeration of the claims of Home Missions upon the benevolence of our churches, to say that for every dollar spent on the Foreign field, there should be at least an equal sum expended in assisting weak churches and planting new ones in the Home field. The proper thing, then, to do, is to give, not less to Foreign Missions, but more, very much more, to Home. Many leading Baptists are beginning to see the matter in this light in Ontario. It is only recently that Rev. Alexander Grant, one of the ablest and most popular preachers of the city, was asked to resign the pastorate of the Talbot Street church, London, to take the office of General Travelling Agent for Home Missions in Ontario and Quebec. So far he has been simply going over the ground and consulting with the ministers and leading laymen of the different Associations, whom he has called together for this purpose. But already his work is bearing fruit. He is of opinion that within five years from now, instead of \$5,000 a year, the Baptists of Ontario and Quebec will contribute \$20,000 to Home Missions alone. This is at least the ideal that he will endeavor to realize.

In the afternoon of the evening above referred to, the ladies of the eight Baptist churches of Toronto, or a strong representation from them, met in the parlor of the Jarvis Street church and discussed the whole Home Mission question, particularly as it was likely to be affected by their Home Mission Circles. Mrs. Dr. Castle occupied the chair, and extended a cordial welcome to the sisters from the other churches. This was followed by papers and addresses by Mrs. Newman and Mrs. Freeman, of Bloor Street, by Mrs. Rose, of Alexander Street, by Mrs. Humphrey, of Jarvis Street, and by others. Mrs. Newman that very day had secured eight life members to the Bloor Street Circle. At half past six the attendance was increased by three or four hundred, who all sat down to a tea which had been prepared by the ladies. This over, the company proceeded to the large Sunday School room where, swollen by other hundreds, they listened to two magnificent missionary addresses, one by Rev. J. W. A. Stewart, of Hamilton, Secretary of the Foreign Mission Board, the other by Rev. Alexander Grant, the Home Mission Agent. It was my purpose, when I begin to write, to give your readers an outline of these addresses, but my time and your space admonish me to stop now.

Acadia Seminary. Donations received since last September for the museum of Acadia Seminary:—Horns of ox, India, Paper, picture, money, Japan, Bananas branches, moths Capt. W. D. Robertson, Painting on mica, India, Mrs. B. V. Jones; Fossil Worm-tracks; Horten Bluff, Mrs. A. E. Caldwell; Mangrove, Walton, Rev. G. O. Gates; Amianthus, Montreal, Rev. G. B. Day; Preserved flying-fish, gar-fish, crab, shrimp and parasite from Alaska, Grace A. Porter. The library received the following volumes and amounts of money:—"Cruise of the Betsey," "Life of Thomas Carlyle," Rev. Walter Barnes; \$1.75; Miss J. M. Hitchens; \$5; Miss E. T. Harding; \$5; from a friend.

In addition to the above gifts, for which we are deeply grateful, the library will soon be increased by about thirty volumes, the result of the last entertainment of the Pictorian Society. MARY E. GRATES, Principal.

The Year Book. The note from the publishers of the Year Book, and the editorial remarks in the Messenger and Visitor of March 18th call for some additional words. I feel warranted in saying that the delay in publishing was not due to delay in furnishing manuscripts to the printer, from the dates at which I sent the copy to St. John and from the letters I received on this subject, which were in agreement with my statement. My manuscripts were, for the most part, furnished to the publishers through Mr. Bartlett, secretary to committee of publication, with whom my correspondence was conducted. Beginning with the minutes of convention, sent Sept. 3 and 4, all the copy of the matter which appears in the Year Book on page 105 was sent before Sept. 10th; the manuscripts of the next 35 pages of the book, with large portions of the remaining pages, were sent in September; other manuscripts were sent in October, with directions that publication should not be delayed for additional matter. The balance of the copy was forwarded Nov. 1st and Nov. 12th, when I wrote that I had nothing more to contribute and desired the book to appear as soon as possible. I sent nothing after that. I was unable to furnish the last portion of the copy earlier because the records of an association, were not sent me until two months of correspondence by telegraph and letter had expired. But even then it was some three months before the book was published.

As to the editorial remarks in the Messenger and Visitor, may say that I have made no request to the editor to refrain from strictures; that the statistics of the churches were forwarded as furnished by the clerks of the associations, who probably did the best they could with the letters from the churches; that I asked for the proof to be sent me and received only one sheet, which I immediately corrected and returned; that while there are some mistakes, I think the book will be found generally trustworthy. The experience of the past will be of advantage to those who may have the management of this business so that we may hope for more satisfaction in the future. E. M. KEIRSTEAD.

Religious Intelligence. NEWS FROM THE CHURCHES. BEAR RIVER.—God is still blessing us. The work is quiet, but continues. Seventeen were baptised yesterday and thirteen others are received for baptism, but did not present themselves yesterday morning. Wm. E. HALL. CHARLOTTETOWN.—The following cheering news comes to us from our church in Charlottetown. Church never more prosperous; congregations larger than ever; baptism Sunday 8th, outlook hopeful. CHESAPEAKE.—Ten have recently been baptised by Pastor Crandall at Chesapeake, Va. Co. The church is most revived. BROOKFIELD, COLCHESTER.—Bro. Isaiah Wallace has spent some two or three weeks in all laboring with the different sections of the church and some encouragement has been experienced. Three have professed a change of heart and await baptism, and one has been received by letter. The church members have been stimulated, show renewed zeal, and are anxious to secure a pastor. This they greatly need. The Lord hear their prayers, and abundantly answer. C. B. DODGE. TACOMA ISLAND.—I have spent two months here and I hope with profit both to the writer and people. I found here on this island quite a large church, a membership of one hundred and fifty-one. I have three preaching stations, Big Tanook and Little Tanook, and Blanford. Since I came here I have held 36 meetings, attended two funerals, and there will be baptism here as soon as a change can be made with Bro. Kempton. We have organized a Sunday school since I came, superintended by the writer, assisted by Dea. A. Baker, with 15 teachers and Secretary and Treasurer. The interest manifested is good. Pray for us. Yours in Christ. C. E. PIERCE. TORONTO.—Dr. Newman refers to the Baptist churches in Toronto as follows in the Examiner of March 11th: "The Toronto churches are steadily advancing. Dr. Thomas, of Jarvis street church, baptizes nearly every month, and preaches most skillfully to multitudes. His success in Toronto is in every way highly gratifying. Probably no pastor in the city, of any denomination, is more universally beloved by his people and respected by the community than this. The Alexander street church continues quietly to do its work under pastor Denovan, one of the ablest preachers and writers among us. The prosperity of the Bloor street church is all that could be desired. Successes occur about twice a month, and conversions are occurring every week. The evening congregations frequently fill the audience-room. The prayer-meetings are largely attended, and are full of interest. The Dover Court Road church has outgrown the building which has heretofore sufficed. This is to be enlarged at once, and it is hoped that the way will be opened to build a suitable audience-room in a year or two. There is no more promising interest in the city than this. The Beverly street church, Rev. John Trotter, pastor, must build immediately, or lose a grand opportunity for work. Further progress under present circumstances is thought to be out of the question." The progress of our denomination in Toronto is remarkable. About half a life time ago there was but one church, and that not strong. SPRING HILL.—The Lord is still blessing his people here and the number of believers is gradually increasing. The 8th March there were 12 baptisms, by Rev. C. Corey, others are looking Zionward. The membership has increased within the last year from 14 to 51. The ladies of the church held a sociable on the 20th.

Kewick.—Mercy drops are falling upon Kewick. The union services held by pastors Blackadar and Reid are moving a blessing. God is hearing prayer and owning the labors of his servants. Wanderers are coming back to their families, and sinners are being hopefully converted to God. To Him belongs the Glory. Pray for us. T. A. B. TORONTO.—Though the general mass exertions are closed, the good influences exerted will long continue. All Christians who have been converted, have evidently become more interested in active Christian work, and experienced more of the real joy of salvation than ever before, and more Bible reading.

The children of the Sunday and day schools have been publicly addressed as never before, and many of them have become active little Christians, and must wield a good influence in the future. Probably, four hundred, or more, have been converted in Truro alone, and have, or will, join the different churches of many of these are young men, in the prime of life, and some are from among the boldest sinners. There has been a falling off of the liquor-sellers' customers and receipts, and there will be an increase in other branches of trade, and greater joy in the homes of the people.

The good influence in Truro, is extending into the surrounding country and will be favourably felt for years to come. The work has been a quiet, yet intelligent one, the language plain and largely scriptural—much heart work and deep earnest, faithful service.

The railway men have largely shared in this work, and surely, the travelling public will feel none the less safe to have Christian temperance men guiding the "iron steed."

A regular weekly meeting on Sunday last, with a full hall, only twelve employees were present, who had not declared for the Master, and all of these were enabled, at last meeting, to give up their will to the Master and henceforth engage in His service.

Closing thanksgiving, Tuesday, 17th, will long be remembered in this town. From 9.30 a. m. till 5 p. m., the interest was untiring; the noon hour, to such an extent, being largely silent prayer. The last hymn was one of Christian consecration; a solemn, yet delightful hour. Rev. Dr. McCollough's large church was packed; meeting, "was thanksgiving, prayer, praise and addresses."

By request, special prayer was offered for Halifax city. Mr. Mickel said, "the Lord can do a greater work in Halifax than He has done in Truro." Then an earnest, general prayer followed, that such might be the case. At this time a telegram was received and read, asking the evangelist to spend a week in the city. This incident, the "Macedonia message," seemed an indication for good.

Acadia Mines, Onslow, Belmont, Brookfield, Yarmouth, Valley, Eason's Crossing, Bass River, Economy, Clifton, and other places, are also sharing in the revival influences. All moves on quietly. The people, generally, are well-informed and well-trained, and so make all the more consistent Christians when converted. W. J. G. PERSONAL. The Rev. T. M. Munro, of Salisbury, wishes to acknowledge with thanks a donation, a pure gift, from the members of his church, amounting to \$50. This brother is still open to receive correspondence from any church desiring a pastor.

Rev. J. L. M. Young called at our office last week on his way home for a few days from Newton Theological Seminary, where he is spending a year in study. The Rev. James Scott has been remembered by the people of his charge in Canoe, in the substantial manner of a donation amounting to \$40. This is but one of many occasions, he says, on which these people have given tokens of their kindness.

We learn from the Religious Herald that Dr. C. H. Corey, President of Richmond Institute, "looks worn and weary, but being well as could be expected under the circumstances, although it may be necessary for him to spend a few weeks in Florida." Dr. Corey now possesses three pairs of D. D.'s, a pair each from Richmond College, Texas University and Toronto Baptist College.

Mr. Spurgeon is now at his customary resting place, Mentone, in the South of France; he hopes to return in time to be at the Tabernacle on the first Sabbath in April. Mr. Spurgeon has already greatly benefited by the rest and change, and has held several services at the Mission-room at the Villa les Grottes.

The next Albert County Baptist Quarterly Meeting will be held with the 2nd Coverdale Church, at Stone Creek, commencing on Tuesday, the 17th of April, at 2 p. m. In connection with the Quarterly Meeting to be preached by Rev. E. H. Hopper, alternate Rev. E. Hopper.

MICHAEL GROSS, Sec. Treas. W. M. A. Society. Rev. Mr. Churchill and Mrs. Churchill have been visiting New Glasgow. On Sunday the 8th of March, Mr. Churchill preached for the little Baptist church there in the morning, and in the afternoon Mr. and Mrs. C. spoke to the children in S. School.

The sisters were invited by Mrs. C. to meet with her at the parsonage on Monday afternoon for a woman's meeting, at the close of which those present were organized into a Woman's Mission Aid Society. Mrs. McGregor was elected President, and Mrs. Morrow, Secretary and Treasurer.

In the evening a more public meeting was held, and our missionary friends were urged to repeat their visit. M. R. SELDEN, Sec'y for N. S. Foreign Mission Societies. MARCH 27th to 24th. First Springfield church, per Rev. W. E. McIntyre, \$ 2.50. Second Springfield church, per Rev. W. E. McIntyre, 2.50. Rev. D. Crandall 1.00. O. Jones, Moncton 50.00. N. S. Convention Fund, Rev. G. E. Day, M. D., (\$120) 119.70. G. C. Stevens, East Town, N. S. 22.00. Onslow Church, Essex 5.30. Onslow Church, West, per S. Clarke 13.00. Milton (Quebec) S. S., per J. B. Freeman, for support of native teacher, 50.00. Cow Bay church, per Rev. J. C. Spurr, 5.00. Blair Fulton, Truro, N. S. 5.00. N. S. Convention Fund, Rev. G. E. Day, M. D. 11.00. New Glasgow church, 5.09. E. C. Simonsen, Tusket, per Rev. C. Goodspeed, 5.00. Mrs. John Halliday, Tusket, per Rev. G. Goodspeed, 5.00. 1st Hillboro' ch. per W. J. Stewart 16.00. Leinster St. ch. " 6.00. Brussels St. ch. " 6.00. Miss Clark's Class, Charlottetown 2.00. Mrs. Selous Carr, Boston, 4.00. Portland ch. 4.00. Granville Street church, per Rev. E. M. Saunders, D.D. 110.00. Mamie Chaloner, Digby, 1.00. Mrs. E. Anderson, Sackville, per Rev. E. C. Corey, 10.00. Truro church, per Rev. J. E. Goucher 100.00.

JOBNS MARCE, Treas. F. M. Board. St. John, N. B., Mar. 24, 1885. Convention Funds Received. Milton Church, Yar., instalment, \$35 00. Kempf, Hants, 7 25. Mrs. Harriet M. Lane, Pugwash, for Home Missions, 1 00. Onslow East, for Home Missions, 7 25. Yarmouth, N. S., 840 50. March 16, 1885. G. E. DAY. P. S.—In the acknowledgment published last week, "Beaver River" not Bear River, should be credited with \$5.00, and Rev. J. I. DeWolf with \$5.00 for Home Missions. G. E. D.

Marriages. At Freeport, on the 12th inst., by the Rev. R. H. Bishop, Mr. Harris W. Moore of Freeport to Miss Eva Francis Chute of Bridgetown, Annapolis Co. In Boston March 14th by Rev. J. W. Hamilton, John E. Dunwells of Boston, and Willie B. Nelly, of Nova Scotia. On the 18th inst., at the residence of the

bride's father, by the Rev. R. Mutch, T. Westa Barnes, to Georgia A. Titus, both of Upham, Kings Co., N. B. On Mar. 19th, at the residence of the father of the bride, by Rev. S. B. Kempton, assisted by Rev. Dr. Armstrong, Aubrey M. son of Charles H. Borden, Esq., of Canada, to Ella L. daughter of John W. Morgeson, Esq., Kentville.

In the Fairville Baptist church, on the 18th inst., by the Rev. W. J. Stewart, Rev. Wellington Camp, pastor of the Fairville church, to May F. Long, of Fairville, N. B. At the residence of the bride's father, Weldford, by the Rev. M. Normandy, on the 16th of March, Mr. John Edward Leard; to Miss Elizabeth McIntosh, both of Weldford, Kent County, N. B.

Deaths. At Gasperaux, on the 15th inst., after a lingering illness, Mrs. Ezra Lyman, in his 87th year. At Seal Harbor, Guysboro' Co., on March 9th of consumption, Maggie A. Fanning, aged 23. Sister Fanning was baptized last summer by Rev. I. Wallace, and united with the Seal Harbor church. In her sickness she was an example of patience and Christian resignation. She leaves a widowed mother, sisters and brothers to mourn their loss. D. McLEOD. At Streets Ridge, Cum. Co. N.S., on 12th inst., Mr. William Montrose, a member of Wallace River church, much beloved and respected, aged 64 years. Entered into rest at Woodstock, on the 13th inst. Palmer Woodworth, aged 63 years, leaving a wife and four children to mourn the loss of a Christian husband and father. "Blessed are the dead who die in the Lord." (Frederick papers please copy.) At McKean's Corner, South Richmond, Carleton Co., on Thursday, March 5th, Bena Evelyn, daughter of Mary E. and Burnham D. Hoyt, aged 1 year and 10 months. "She died to sin, she died to care. But for a moment felt the rod. Then rising on the wingless air. Spreads her light wings, and soared to God." George A. Dumphy, after a short, but severe illness, passed to the better land, in the triumph of faith March 11th, from his earthly home in Douglas York Co., aged 46. He leaves behind to mourn, a sorrowful wife, seven children, an aged father, four brothers, one sister, and a great number of relations and friends. Their loss is his eternal gain. At the age of 20, in the very strength of his youth, Bro. Dumphy, fully entered in the army of Jesus Christ as a Father, and united with the second Baptist church in Kewick. During all these years he has loved the church, and earnestly prayed for her prosperity. The church and the community will greatly miss the man of God.—Com. At Debec, Carleton Co., on the morning of Monday, March 9th, Deborah, wife of James Henderson Esq., in the 73 year of her age, leaving a large family of sons and daughters to mourn their loss. Sister Henderson was brought to know Christ as her Saviour nearly fifty years ago, was the first to be baptized by immersion in South Richmond, and one of the first to join the South Richmond Baptist church. She ever adorned her profession by a well-lived life and Godly conversation. Her life was truly hid with Christ in God. Her end was perfect peace. The funeral services were conducted by the writer, the pastor of the South Richmond Baptist church, assisted by the Rev. Kenneth McKay, Presbyterian, and the Rev. I. Heines, Methodist minister.

KILLED BY THE FALLING OF A TREE.—The subject of this brief narrative was a man quite extensively known and highly respected by all who had the pleasure of his acquaintance. Isaac John Prynant, when quite a young man, came from Falmouth, Hants Co. N. S., and settled at Black River Kings County, where, by diligence and perseverance as a farmer, made himself a comfortable home, and

accumulated considerable property. He was somewhat afflicted in his family, which consisted of ten children in all, four of those deaf mutes. This he felt to be an affliction, but rejoiced that he had good reason to believe the whole family were Christians. "In early life he connected himself with the second Horton Baptist church, and after a few years was chosen and ordained one of its deacons, which office he continued to fill with good acceptance until the time of his death, which occurred on Friday the 13th inst., in the 76th year of his age, in the following manner. He and his two sons, (deaf mutes) went to the woods on Friday last to make timber. The father set the young men at work chopping down a tree, while he was engaged trimming one up that was already down, the tree fell in the opposite direction from which they expected, and striking the father on the head, killed him instantly. The deceased was a kind husband, a loving father, a good citizen, and an earnest Christian; he loved his Bible and Saviour, and made a good use of both, he could always find time to say something on religion, on the street, in the field, or your home, no matter where, religion was uppermost in his mind, and to him the most delightful theme for conversation. May the Lord sustain the afflicted family and sanctify this dispensation of his providence to our good. J. W.

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NOTICE. Subscribers indebted to the "Christian Visitor" have had their bills sent them. If there are any mistakes, please notify us at once, as after a reasonable time all unpaid subscriptions will pass into other hands for collection. J. E. HOPPER, Proprietor.

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Lesser God to order all ways,
And hope in him, whatever be,
Thou'lt find him in the wide world.

Selected Serial.

SHILOH.

BY W. M. L. JAY.

CHAPTER VIII.—Continued.

There seems to be no good reason why
the stream of recollection, continually
fed by fresh tribulations, should not have
intermittent, if it had met with no
interruption.

That lady's skill in portraiture, while she
was introduced the original. In
minutes, Mrs. Danforth had glided
easily into conversation with those nearest
her; in four she was relating some incident
of her life with a varied modulation.

On the whole, she impressed me much
as a washerwoman, masquerading as
a queen might have done, only in a far less
marked and offensive degree. I have
often seen German and Spanish women of
identical characteristics, rarely an American.

CHAPTER IX.

"Ladies," said Mrs. Prescott, "you all
know what has brought us together. There
is a chance of our having a ministerial
office, and we want to do what we can to
make it a certainty. The men say that Shiloh
can't support a clergyman. I say it can, and
it does its best. We have met to-day to find
out what our Society is willing to do towards
supporting one."

yield to our solicitations. Mrs. Baber
presents the nomination. Cousin Priscilla,
second the nomination. Mrs. Baber
presents the nomination. Cousin Priscilla,
second the nomination.

"I have a great deal to say," said Mrs.
Burcham, "but I will not say more than
that I am in favor of the nomination of
Shiloh. I think he is a man of great
abilities, and I think he is a man of great
abilities."

"I am sure she feels it to be her duty
to support the nomination of Shiloh. I
think he is a man of great abilities, and
I think he is a man of great abilities."

Important to You.
EVERY PERSON IS INTERESTED IN KNOWING THAT
Ayer's Pills Cure
Acidity of the stomach and Flatulence,
Yellow jaundiced skin,
Rheumatism and Neuralgia, Pains,
Stomachic and Nervous,
Chronic disposition to Constipation,
Amenia caused by Dyspepsia,
Torpor of the obstructed liver,
Heart disease induced by Constipation,
Apolectic tendencies similarly originated,
Relaxation of the nervous system,
Torturing sleeplessness from Indigestion,
Inflammation of the coeliac bowels,
Clogging and deterioration of the kidneys,

AYER'S PILLS,
PREPARED BY
DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.
Sold by all Druggists.
BUY ONLY THE
Genuine Bear Brand!
A MODEL OF BEAUTY AND SWEET IN TONE.

CHILD'S CATARRH
ST. JOHN BUILDING SOCIETY,
ODD FELLOWS HALL,
Incorporated 1861.
DIRECTORS:
FOR. C. H. GREENE, John Freeman, President
JAMES CHRISTIE, Esq., M. D., Vice-President
ALEXANDER DUFF, Esq., Managing Director
GILBERT BURNHAM, Esq., C. D., Secretary
WILLIAM CHRISTIE, Esq., M. D., Treasurer
DAVID A. HICKLING, Esq., M. D.,

WHY SUFFER?
When such valuable remedies are within
your reach.
LIFE OF MAN BITTERS
Will cure most all diseases of the Lungs, Liver,
Kidneys, Stomach, and Bowels, and is
Dropsy, and is certainly the best blood
medicinal known.
INCUBATING SYRUP
Cures Diarrhea and Bone Throat, Rheumatism,
Worms, acts as a gentle Purgative, and should be
used in every household for all emergencies.

COOKING STOVES,
Ranges, &c.
The subscribers are showing a large assortment
of stove goods. Being of our
Own Manufacture,
we can offer rare inducements to cash
purchasers.
J. HARRIS & Co.,
27 & 29 Water St.,
SAINT JOHN, N. B.
OFFICE:
MONTGOMERY,
Barrister, Attorney-at-Law
Solicitor, &c
No. 10 Barnhill's Building, Princess St.

MASON & HAMLIN
REBUILT AT ALL THE IMPORTANT WORLD'S
EXHIBITIONS FOR
THEIR SUPERIOR QUALITIES AND COMPARISON
WITH OTHERS.
MASON & HAMLIN COMPANY MANUFACTURERS
OF THE
"EMERALD" BRAND
PIANOS
which have been
favored by the
public for many years.

MARCH 25
I Have Suffered
With every disease
that has ever been
known to man.
Hop Bitters to
Walker, Gunkner, &c.
I write this as a
Token of the great
benefit I have
derived from
Hop Bitters.
I used two bottles,
and I am now
entirely cured, and
need Hop Bitters to
keep me well.
Walker, Gunkner, &c.
I have suffered
with every disease
that has ever been
known to man.
Hop Bitters to
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I write this as a
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Hop Bitters.
I used two bottles,
and I am now
entirely cured, and
need Hop Bitters to
keep me well.
Walker, Gunkner, &c.

"I Have Suffered"
With every disease imaginable for the last three years...

"Hop Bitters" to me
I used two bottles, and heartily recommend Hop Bitters to every one...

I write this as a
Token of the great appreciation I have for your Hop Bitters...

Remedy the best remedy in existence for Indigestion, kidney...

"And nervous debility, I have just"
Returned from the south in a fruitless search for health...

And hardly a day passes but what I am
complimented on my improved appearance...

"None genuine without a bunch of green
leaves on the white label..."

Temperance.

Findlay, in New Jersey, a place of ten thousand inhabitants is without a grogshop, requires but a moderate police force...

A Remarkable Conversion.

A dying publican's wife, in England, recently gave the following encouraging testimony...

Tricks of a Cat-bird.

Though burdened with an undesired and offensive name, and having somehow become an object of suspicion and dislike...

A Divine Innate.

"We will come to him and make our abode with him." Such are the words of Christ...

Honest Because it is Right.

We frequently hear of honest people who pick up money on the street and return it to the owner...

The Monks of St. Bernard's Treasures.

A tragical story is told of an adventure that happened to the Monks of St. Bernard, who were returning to their monastery...

Oliver Cromwell.

He had—writes Mr. J. Allanson Pitou, in his new Life of Cromwell—a lodging in Drury-lane, then unappreciative of its present value...

Always Ready.

That Old, Reliable Killer of Pain, Perry Davis' Pain Killer, should have a place in every family, medicine shop and drug store...

60 PAIRS OF LADIES' KID SLIPPERS.

Formerly sold at \$2.00. NOW SELLING AT \$1.40 PER PAIR. WATERBURY & RISING, 34 King and 212 Union Street.

ISAAC ERB'S Photogram Rooms.

13 CHARLOTTE STREET, SAINT JOHN, N. B. PANELS... \$5.00 per dozen. CARDS... \$1.00 & 2.00.

INTERCONTINENTAL RAILWAY.

1884. WINTER ARRANGEMENT. 1885. ON and after MONDAY, December 1st, the Trains of this Railway will run daily...

WANTED A WOMAN.

INCREDIBLE AS IT MAY BE, to the natural man, every family may have its divine messenger. The condition is love for him who died for us.

Chapel Organ FOR SALE!

10 Stops! Warranted Six Years! We have in our store a New Chapel Organ, made by W. Bell & Co. of Guelph, Ontario...

Special Announcement.

NEW GOODS JAMES S. MAY, Merchant Tailor. Would announce to his Customers and the Public that he has opened a Splendid Lot of Spring Goods...

Report on Budd's Emulsion.

PROVINCIAL AND CITY HOSPITAL, Halifax, April 20th, 1884. Budd's Cream Emulsion has recommended itself at the Hospital as being a valuable preparation of Cod Liver Oil...

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Haying Tools advertisement for Z.R. Everett, Fredericton, July 18, 1884.

Buffalo Robes advertisement for Sleigh Robes, 10 Grey Japanese Robes.

The A. Christie Wood Working Co., Waterbury & Rising advertisement.

Just Received! Florida Oranges advertisement for Taylor & Dockrill.

London House Wholesale advertisement for Dry Goods.

Wanted a Woman advertisement for Daniel & Boyd.

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