

# Messenger and Visitor.

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Dr. GALASHA ANDERSON has been invited to the chair of Homiletics and Pastoral Theology at Morgan Park Theological Seminary, and it is expected he will accept. Dr. Tucker, one of the most prominent Baptists of the South and editor of the *Christian Index*, Atlanta, Ga., was fatally injured by a fall from a window, last week, and died in a few hours. The membership of the Wesleyan Methodist church in Scotland is only 4,800. Arminianism does not seem congenial to the Scotch character. Canon Farrar concedes that the bishop is not of an essentially different order from the Presbyter, and that he cannot maintain for any indefeasible divine prescription. The Mohammedans and the Hindus have been in conflict in some parts of India. It is said, were it not for the strong hand of Great Britain, there would be a great uprising of Mohammedanism to attempt the subjugation of the country.

**SPLENDID LEGACY.**—Wm. Gooderham, Esq., who has just died in Toronto, has left \$200,000 to Victoria University, provided it is moved to Toronto and federated with Toronto University. It is supposed this will settle the federation question.

**THE NEW SERIAL.**—We begin this week the publication of a new serial. It is true to history and intensely interesting. It gives a most vivid picture of the trials and sufferings of the persecuted Huguenots of France, and cannot but strengthen in all loyalty to truth and Christ. No one who begins to read it can fail to finish it, and those who read it must be profited.

We are glad to know that a number of friends of the late Rev. T. H. Porter, of Fredericton, are uniting in effort to place a suitable monument at his grave. The movement is a very appropriate one. Rev. Porter was emphatically a denominational man and gave himself with consuming energy to our various enterprises; and it is therefore fitting that his brethren should suitably mark his resting place. Contributions should be sent to Rev. L. M. Weeks, Dorchester, N. B.

**STRANGE BUSINESS.**—A professional flogger is a strange occupation. Yet there are such functionaries, and they are not ashamed of their business. Witness the following advertisement from the *London Echo* of Aug. 24:

To Parents—Unruly Girls and Boys of any age Visited and Punished at their Homes by a thorough disciplinarian accustomed to administer corporal punishment; all bad habits cured by one or two attendances; fee, 5s. for two visits. Write Birch, May's Advertising Offices, 162 Piccadilly.

**THE SLAVE TRADE.**—The slave trade on the east coast of Africa is said to be but little affected by the blockade kept up by armed cruisers. The traders are compelled to take their miserable captives further up land, and this but increases the horrors of the traffic. Heart-rending accounts are being received of the cruelties inflicted on the captives in their journeys north to a point where the coast is not so closely guarded. Very few emaciated wretches remain when their destination is reached, of the hundreds who begin the journey. It is reckoned that 250,000 are hunted down and captured each year to supply the slave markets. If the British East African Co. can but get a controlling influence across from the north of Zanzibar to the great lakes in the centre of the Dark Continent, much will be done to block up the line of the slavers' communication.

**ARTISAN.**—In an article in the *North American Review*, Dr. Farrar says:

As regards the Church of America, I am told that alone, or almost alone, of the religious communities on the western continent, it is steadily, if but slowly, adding to its numbers, lengthening its cords and strengthening its stakes.

Here are the statistics of the various denominations of the United States, as compiled by the Independent:

	Chs.	Min.	Com.
Roman Catholics	2,281	7,866	4,918,919
Methodist Episcopal	2,191	12,002	2,451,949
Presbyterian	1,432	4,907	1,448,097
Episcopal	1,182	8,697	1,154,773
Baptist	821	8,189	1,083,282
Anglican	709	7,184	750,238
Presbyterian (Northern)	643	779	722,021
Disciples of Christ	487	3,208	620,000
Congregationalists	429	4,284	474,000
Protestant Episcopal	353	3,910	450,012

Well may the *Christian Advocate* say: How is it possible that the (Farrar) could travel in the United States and imbibed such a delusion? His predecessor, Dean Stanley, had clearer perception, and said that the most wondrous thing he saw in the United States was the growth of the various Denominations. When it is remembered that this body which has less than four hundred and fifty-one thousand communicants, has been on the territory now included in the United States a little longer even than the Puritans, much longer than the Presbyterians, longer than the Baptists, and almost twice as long as the Methodists have had existence, we inquire most

earnestly for the authority behind Canon Farrar's "I am told."

**LETTER OF MR. SPURGEON.**—The following letter sent by Mr. Spurgeon to Bro. Avery, reveals so much the love and tenderness of a great heart, that we publish it:

I beseech you remember me in your prayers.—C. H. S.

METROPOLITAN TABERNACLE,  
NEWINGTON, S. E., July 20, 1889.

**BELIEVED BROTHER AVERY:**  
The Conference was one of the happiest. Holiest seasons we have ever spent. The Holy Spirit rested upon us all. We are so vitally and fervently one with each other, and one in the truth of God, that there was no dissenting element; and when the sacred Dove came into our midst, He found that we had nothing to do but to welcome Him, and give Him loving rest in our bosoms.

I have personally passed through a great fight of affliction, and I can truly say that the Lord stood with me. But he has been pleased to comfort me much by the loving attachment of the mass of our college men; and by their firm adherence to the glorious gospel. I would sooner die than incur the Divine displeasure, and the curse of coming generations, by being false to the responsibilities of a threatening hour. It is very fine to talk of our forefathers and then to flinch when our circumstances become somewhat like theirs as to trial and difficulty. We best honor the faithful by being like them.

You and I know too well the sweetness of the truths of revelation lightly to give them up at the call of "science," or "advancement." To us nothing can be so scientific and advanced as the truth of God. Our stay in labor, and our joy in sorrow we find in the teachings of the Holy Spirit.

You, my brother, have your trials. I commune with you in them. Tokens for good are these—marks of sonship, necessities of warfare. We shall soon meet with our King, on the field of victory; we will hold on till then, let the battle rage as it may. Thinking of you all, my prayers rise while my pen runs.

To the eternal God I commend you, and all the rest of our beloved Brotherhood. Were it not that I have very much laid upon me, that *leture* has become almost a foreign word to me, I would write you often. As it is, my heart says—"Bless the dear brother, Lord!" Peace be to you, and your household, and your helpers! In the name of all the Conference, I salute you. May our Lord be with you as your life, your strength, your heaven below, and working out for you, may He draw all men unto Him. Yours in truest love forever,  
C. H. SPURGEON.

**FRANCE.**—According to a writer in the *Forum*, France is in a sad state of moral and financial collapse. The *National Baptist* summarizes some points in the article:

A depressing fact in the circumstances is the collapse of the moral sentiment in France. In America and England, conscience is often disobeyed; sometimes it is stifled; but it is never extirpated. But it sometimes seems as though to a large class of Frenchmen, the word "conscience" is a mere word without significance. The writer alludes to the fact that it is a very common thing for the government, when it finds some opponent gaining an inconvenient degree of influence, to invent infamous charges against him, under the influence of which he loses his influence with the people. As soon as this object has been accomplished, the charges are allowed to fall to the ground. Men of high standing do not seem to be injured by the widespread knowledge of their immorality. When allegations were made as to the numerous scandals in the life of President Grevy, the accusations were not denied, and no proceedings were instituted against the author of them.

The value of property is falling; real-estate has diminished 20 per cent. since 1875, and 10 per cent. since 1884. In one department, one of the richest in France, including manufacturing cities, the decrease has been 50 per cent. since 1884, and 74 per cent. since 1879, and yet all the time expenses are increased. New offices are constantly created to afford opportunity for greater patronage. In one department, that of the fine arts, there are four chiefs of division, twelve chiefs of departments, nineteen deputy chiefs of departments, twenty-two chief clerks, and all for the purpose of superintending four clerks. All the budgets show a deficit increasing every year.

All these things show emphatically a tendency toward bankruptcy; a constantly increasing deficit and a constantly decreasing valuation can have but one end.

But the financial bankruptcy seems to us only the expression and result of a moral bankruptcy. The history of this brilliant, brave, gifted, frugal nation is impressively sad. Always struggling for an ideal of liberty and prosperity, they have always failed to reach it. The best blood of France, that which no better blood ever flowed in human veins, the blood of the Huguenots, the blood that would have redeemed the nation, was shed like water on the night of St. Bartholomew; but strangely enough while in other nations the blood of the martyrs has often purchased liberty, the blood of the Huguenots brought no remission to France.

**PERSONAL.**—Bro. E. M. C. Bottrell has resigned the pastorate of the Leinster St. Baptist church, St. John. Having intimated that he might possibly be free to resume the pastorate again, the beginning of next year, the church, instead of accepting his resignation, granted him leave of absence for three months.

## A Round-Trip Ticket.

III.—THREADS WITH AND WITHOUT KNOTS.

I find my notes for the remainder of our stay in Dresden exceedingly meagre. They read somewhat as follows: "May 7. The Dresden gallery—the building baroque style—the 'Madonna di San Sisto' and the lady who 'didn't care for allegorical pictures, you know'—Titian's 'Tribute Money'—Correggio's 'La Notte'—Burgomaster of Basle and his family—Hofmann's 'Christus im Tempel'—Veronese's 'Adoration of the Magi'—May 8. Buying lunch for to-morrow—bread, apples and chocolate—found out!"

There was once a man by the name of Till Eulenspiegel, who was as celebrated for his literariness as other men for their figures of speech and exuberance of fancy. Everyone laughs when the name of Till Eulenspiegel is mentioned; and to this day no one seems to know when he lived, or where, or indeed, if he ever lived at all. As he lay dying, it is related, he called together all the tailors in the land—he was himself a tailor—for the purpose of communicating to them the secret of acquiring wealth. "Never forget to make knots in your thread," he said with his last breath, and the tailors, remembering the time they had wasted in drawing unknotted threads through their cloth, went home sadder and wiser men.

We are all either already clothiers, or appreciate to the trade of those whom Carlyle calls Metaphorical Tailors. I tried the other day to make a garment for a thought suggested by the pictures I have mentioned. It fitted so badly that I threw it away. A second was so ill-shaped that the voracious blunderer who ever held yardstick and scissors would have laughed it to scorn. The third fell to pieces in my hands and would not have covered Hop o' my Thumb. Had I forgotten the knots? No, but the material was now worn so thin with my haggling that the knots all went through. Whence I come to the conclusion that Till Eulenspiegel only told half of the truth.

And what are you, my dear lady of the dialike to allegorical pictures, but an allegory yourself? For what is an allegory but a picture in words, and an allegorical picture one without words, that is to say, a symbol, and you yourself the most meaning and most unreadable symbol of all? Have you then no kindred with the mystery shadowed forth in this symbol of the Mother and her Divine Child in Raphael's masterpiece? Is there not something here for which you have been waiting, and which has been kept for you until you came to claim your own, face to face and understanding to understanding—something which you have before dimly recognized in a thousand different forms, yes, perhaps had momentary visions of sun-clear enlightenment of its meaning, but which is now for the first time through the inspired brush of a painter made plain to the outward as well as to the inward eye. The veil of heaven is for a moment drawn back. The Virgin, clouds rolling under her feet, hastens with the Child to a waiting world. Her dark eyes are solemn with the full consciousness of the sacredness of her charge, yet there is such a joyousness in her step, in the very drapery floating about her, that the heart bounds forward to meet and share in her gladness. The clouds themselves are the beating wings of innumerable hosts of angels, in the foreground transfiguring light from their rejoicing faces, further away deepening into a mist like that on the eternal hills. And the Child, Wonderful, Mighty, whose young eyes are already opened to the revelation of that for which He was sent—He is at once all human, all Divine,—in His person the mystery of all mysteries, even the manifestation of God in the flesh. If this be allegory, then it is the most beautiful allegory that ever was allegorized.

There is a sort of thread which is beyond the control even of knots. It is called "kinky." Its monstrosity consists in "kinking" at the least expected moment, then either itself breaking short, or bringing work to a standstill. No thread could look smoother and more pliable, yet how many garments might have been made, how many naked been clothed but for its exasperating kinks! I came to the conclusion that Till Eulenspiegel did not begin to tell the truth.

Miss Gray has a theoretical antipathy to chocolate. Like other theories, it has its grounds; but I have generally found a total want of theory, in such cases, more suitable for practical working purposes. We were to leave Dresden the next morning at five, arriving in Regensburg at six in the evening. The subject of a lunch was proposed.

"Bread and meat?" suggested Miss Brown.

"Of course!"

"Apples?"

"Happy thought! Apples it shall be!"

"Anything more?"

I ventured to add "chocolate," and thought I saw Miss Stone's mouth quiver with sympathy at the word, but Miss Gray's eyes turned upon me with such a look of mingled surprise, disapproval, and reproach, that I subsided into a silent determination to go out and buy a whole pound to comfort myself with.

So, towards evening, the other three set forth to purchase bread, meat, and apples, while I, deeply injured at being allowed no voice in the matter of selection, remained at home to write letters. I had secretly commissioned Miss Stone however, to expend ten pfennigs (24 cts.) in chocolate—for chocolate I was determined to have at any price, though on the whole a pound seemed a little too much for one day, and my desire had moderated to the smallest purchasable quantity—and if questioned to state frankly that it was for me. Thus I thought to accomplish my purpose without again encountering those reproachful eyes, and at the same time to clear Miss Stone of any suspicion of gratifying her own well-known leanings toward chocolate. She undertook the commission, I remarked at the time, with extraordinary willingness. The disputed sweets, it is needless to add, were forthcoming in due time.

"Did you get all this for ten pfennigs?"

"No! not exactly. I bought twenty pfennigs' worth."

"But I only wanted to spend ten."

"I want half of it myself!"

"Oh!" A light began to dawn upon me. And then we both laughed. Sympathy of taste is sweeter than honey.

"And you charged it all to my account?"

"Yes?"

"Oh Euphemia, Euphemia, you are even cleverer than I thought you were!"

So far, so good, but Miss Stone's reckoning day was coming. I myself was now beyond the pale even of remonstrance and was left to the inevitable result of my own evil devices.

That evening, according to custom, we gathered about a table to settle our money affairs for the day. It may be interesting to know how we managed our finances. To save confusion, Miss Gray usually paid all the bills, keeping account of all items and charging a fourth to each of us, which we paid the last thing at night, in addition to which each one was expected to keep her own separate account. As it was very often necessary during the day to borrow and lend among ourselves to make the right change in our private transactions, there was always a great puckering of brows, much mental and oral arithmetical calculation, and manifold exchanging and interchanging of coin of the realm to "get square again," and make the four separate accounts harmonize with the general one. And not only this, but each one of us kept a memorandum of averages, and could tell to a pfennig (1 cent) the actual amount of expenses for any given day; so that some idea may be formed of the perplexities into which we were sometimes led by this quadruple double system of entry.

Now, it so happened that Miss Gray had been attempting to graft a new system of book-keeping upon Miss Stone's already somewhat complicated method of keeping accounts. The result was as novel and attractive as it was inexplicable and unworkable. Miss Gray's exactness and systematic arrangement of the smallest details, combined with Miss Stone's powerful imagination and love of the marvellous—the prince of accountants himself could not have produced the like! It was originally, I believe, a fire insurance memorandum book, but of a previous year, so that the dates down the margin of each page were highly unreliable. But then, as Miss Stone said, the items were the most important; and, so long as they were all straight, the dates might be looked upon as of little consequence.

The book came to contain besides, before our journey was over, notes on art, sketches, epitaphs, inscriptions copied from memorial tablets, and many other interesting items not usually found in an account book,—all with the most delightful disregard of subject and order that can possibly be imagined. There was poetry even in her figures. How they rioted here and there among the "items," as if in a frenzy of joy at being set free from the constraints of row and column which ordinary people think proper to inflict upon them! It would have done your heart good to see how polite I turned his back for once on that god-for-nothing, and waited down the whole line to 1 in a succession of curves and somersaults that nearly took the others' breath away and left them standing in

all sorts of attitudes against the lines that divided one day's purchases from another's. Oh that was a rare, rare account book! Miss Gray held it in her hands and studied its hieroglyphics with absorbing interest.

Alas! Miss Stone, with all her cleverness, had overlooked one small point in the chain of circumstances, and upon that point Miss Gray pounced with the rapidity and certainty of a bird of prey upon its unsuspecting victim.

"Ha! what is this?—chocolate, 10 pf. Is this chocolate, Euphemia? Have you, have you?"

"Yes, that's chocolate. I suppose you might just as well know. I bought it for your lunch to-morrow, for a surprise. You know you're so fond of it!"

Miss Gray joined in the laugh that followed, and the chocolate carried the day.

On the journey to Regensburg Miss Stone and I found it of immense value. We carried it in our hand-bags, made it last as long as possible by partaking sparingly, though often, flourished it before the eyes of the others, inviting them to share it, which they steadily refused to do until near the end of the day, when, to crown our triumph, we had the exquisite pleasure of beholding Miss Gray nibbling at a stick of chocolate as if she had never had a theory in the world.

If all the threads had knots, and kinks were unknown; if time was never wasted, and all the garments were sewn together; if seams never ravelled, and cloth never wore thin; in short if the tailors did their work properly, and all the world was sitting clothed and in its right mind,—where would be the need of tailors? I come to the conclusion that Till Eulenspiegel did not know anything about the truth. B. B.

## Boston Letter.

The pastors of the Baptist churches in and around Boston are again at their posts of duty, refreshed and strengthened by their sojourn among the hills and smiling valleys. Plans are being laid for aggressive work with a zest which augurs well for the coming season.

Many of the churches took advantage of their pastor's absence to make improvements in their church houses, which will go far to show their love for "the house of the Lord," as well as for the "Lord of the house."

Dudley street church, though still pastorless, has arranged for a course of "Lectures on the Bible." Mr. H. L. Hastings, author of the well-known hymn "Shall we Gather at the River," gave the first lecture last Monday evening on "The Inspiration of the Bible."

Several of the churches are already engaged in special evangelistic services. Dr. Pierson, of Philadelphia, is helping Bro. Denning at the Tabernacle—this month. Evangelist Needham is hard at work at the Harvard street church. Evangelist Brown is starting in for "three weeks special work" with the Everett church. Other churches are seeking help from similar quarters, and from the Lord, too, we hope. How all this is in keeping with Paul's charge to Pastor Timothy to "do the work of an evangelist," and "not send for an evangelist," I don't know, but suppose there is a way out of the difficulty.

Dr. Justin D. Fulton has returned from his visit to Rome, and was given a great ovation last Saturday afternoon, at the Music Hall. He is more determined than ever, and is planning some heavy work against Romanism.

Newton Theological Institution began its year's work on the 3rd inst., with 54 men as against 70 last year—many of the men have gone into active work at the close of their second year's studies, and others have gone to other schools. The junior class numbers 18.

Twelve missionaries, ladies and gentlemen, left by steamer Pavonia, on Saturday last, under direction of the Baptist Missionary Union—10 of them for different parts of Burma, and two for the Congo Mission, Africa. Four other brethren left the week before, and another party will soon leave for Japan and China.

The North Baptist Association of Boston, held its 41st annual session with the Medford church on Wednesday of this week. The statistics showed 633 baptisms for the year—a total membership of 13,630, and the value of church property at \$2,187,750. The 47 churches in the Association have expended for benevolence, \$35,017.75—for church work, \$213,723.48.

The most interesting discussion of the day was upon "The locality of church membership." The majority of the speakers were of opinion that church members should belong to, and work with, the church next to or nearest to their home—someone said that he feared if the truth was known many refused to call for a letter from the distant church

to unite with the near one—for fear he should have to support it. If that is so, such a person is a fit and proper subject for a church meeting "to sit upon." Boston, Sept. 23. WATCHMAN.

## W. B. M. U.

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

## Introduction of Christianity into India.

Of the time when Christianity was first introduced into India we have no authentic information. Some writers think it was not earlier than during the reign of Constantine in the fourth century. There is a tradition among the Syrian Christians in Travancore and Malabar that the gospel was preached there and in other parts of India by the Apostle Thomas, and the town near Madras now called by Europeans St. Thome was the scene of his martyrdom. Whether this be true or not is uncertain. There is evidence, however, that Syrian churches were founded in Malabar which undoubtedly have an early origin—probably about the fifth or sixth century. But the earliest authenticated date of which we can ascertain for the evangelization of India is in the first part of the sixteenth century, when the work was undertaken by the Portuguese.

**Romanism in India.**—In 1500, A. D., Jesuits from Portugal under a garb of Christ, arrived in the southern part of India, and set forth their errors and false lights. They were greatly surprised in not only finding a Christian king, but a large number of professing Christians and upwards of a hundred Christian churches. The purity and simplicity of these Syrian Christians was offensive and dissatisfactory to the Jesuits, who knew more about outward forms and ceremonies than they know of justification by faith in Christ. For some time matters went on smoothly. The Christians permitted them to preach in their churches, hoping to derive benefit from them. But as these Romanists saw their slow, subtle plans were not accomplishing their designs, gradually more rigorous measures were adopted; and, in time, a persecution broke out. Finally, a decree was passed "that all Syrian books on ecclesiastical subjects that were found should be burned." It was carried out; and the Syrians say that while the books were burning, the archbishop marched round in a procession chanting a song of triumph.

Buchanan, the historian, says: "It had been supposed that the Roman Catholics had destroyed, in 1599, all the Syrian books; but it appears that they did not destroy one copy of the Bible, and I have now in my possession some manuscripts of the Scriptures of a high antiquity."

Frances Xavier, "Apostle of the Indies," arrived in India in 1542. He was one of the first members of the Jesuits and was said to be a man of piety, zeal, and great self-sacrifice, and from early youth had a desire to preach the gospel to the heathen. On his arrival he found monks, priests, and many adherents to the Romish faith. He evinced much surprise in finding the greater number heathen in practice. This can be easily accounted for, when we know that Romish missionaries allowed their converts to retain caste and other customs, and at the present time many of them adhere as tenaciously to these practices as the heathen do. For two hundred years or more the Portuguese labored zealously to convert the heathen, and they show their fruit. There are in India to-day not less than 1,000,000 Romanists. They are the descendants of the mixed marriages of European and natives, and of converts from Hinduism, and a few descendants of Europeans who settled in India.

**Literary Notes.**

Professor George P. Fisher, of Yale University, will contribute to *The Century* during the coming year a series of papers on The Nature and Method of Revelation, in which he will touch upon a number of questions of living interest at the present time, in connection with Christianity and the Bible.

The eighteen Prize Nonsense Animals in the October *Wilde Avoca* are undoubtedly the very funniest magazine features of the year. General O. O. Howard answers the question, "How many Indians in the United States?" with interesting details. Rose Kingsley has a timely article on "The Boy who invented the Telegraph," the French Youth, Claude Chappe, Graham R. Thomson and Celia Thaxter both contribute long poems, with full-page pictures by St. Clair Simmons and Edmund H. Garrett.



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Sabbath School.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Fourth Quarter.

Lesson 1. October 6. 2 Sam. 5: 1-12.

THE TRIBES UNITED UNDER DAVID.

GOLDEN TEXT.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133: 1.

EXPLANATORY.

The last regular lesson of the last quarter closed with the death of Saul, and the end of the reign of the first king of Israel. We now enter upon the career of a new king and a new dynasty. The kingdom bursts upon the world in a splendid development of material prosperity and religious progress, as a fruit-tree, after a long winter, bursts into blossom in the spring. As Dr. Hurbit says, "in the compass of a single reign, the boundaries of Israel were extended twenty-fold, and an empire founded which rivalled those of Assyria and Babylon in power."

I. THE KINGDOM OF ISRAEL AS DAVID FOUND IT.—The King's government had now been tried among the Hebrews for more than a generation. To all appearance it had failed to attain the ends for which it was established. (1) A divided country. "It had broken the nation into pieces which could scarcely be brought together again by the genius of man. The twelve tribes were disorganized and ripe for the seven years of civil war which followed. (2) A very low state of religion. Saul's conduct in opposing the known will of God and in consulting the witch of Endor showed a deplorably low state of religious life. He had slain 85 priests, including the high priest, at Nob, where the tabernacle was at that time. It seems since then to have been neglected. (3) The nation was in partial subjection to the Philistines. Ishbosheth, had to set up his capital among the tribes east of the river, instead of in the heart of his claimed dominion.

II. DAVID BECOMES KING OF SOUTHERN PALESTINE. On hearing of the death of Saul, David, with a large number of adherents who had come to him, went by divine direction to Hebron, and was anointed king over Judah. Here David reigned seven and one-half years (ver. 5) in a quiet, simple manner, waiting for God's time when he should become king of the whole nation, growing in favor with God and man, and laying the foundations for his great work of reconstructing and elevating the nation.

The northern tribes, under the lead of Abner, the general-in-chief of Saul's army, had placed upon the throne Saul's son, Ishbosheth, a weak man of about 35 years old, wholly under the control of Abner. Their capital was at Mahanaim, in the tribe of Gad east of the Jordan, and south of the brook Jabkok. The reasons why the northern tribes at first refused to acknowledge David as king were probably (1) because they did not wish to be submissive to a man of another, and in some degree, a rival tribe. (2) There was a distrust of David on account of his seeming desertion to the Philistines. (3) Abner and other leaders under Saul probably feared that they would lose their power, while under the weak Ishbosheth they would virtually control affairs.

III. THE ACTIVE BUT PATIENT PROCESSES OF REFORM. David took no short cut through forbidden fields to the throne of all Israel. (1) David sent portions of the spoil of the Amalekites to leading persons of Judah (1 Sam. 31: 25-31). (2) David made advances to Jabesh-Gilead, but without results (2: 5-7). (3) He asked God's guidance in all that he did. (4) He ruled wisely over his smaller kingdom, and thus was preparing for his larger empire.

IV. DAVID KING OVER ALL ISRAEL. The elevation of David to the throne of the nation may be justly regarded as a most important epoch in Hebrew history. He was no ordinary man. His mental endowments were of the first order. Although but thirty-seven years of age when he began to reign over all Israel, he was a man of developed character and acknowledged power. In chapters three and four we are told the story of Abner's revolt against Ishbosheth, and his offer to bring all the tribes to David, the murder of Abner by Joab, and that of Ishbosheth by two of his captains, contrary to the will of David. The field was now free to David.

THE CORONATION. 1. Then, in these circumstances the Israelites naturally turned to one whom they knew to be the king of God's anointing over them. Come all the tribes of Israel to David. The particular numbers present from each tribe are given in 1 Chron. 12: 23-40. The grand total—339,600 men, and 1,224 chiefs, and so many of them from the other side of Jordan—afforded a truly marvellous exhibition of national unity and enthusiasm.

FIRST REASON. The tie of relationship. Behold, we are thy bone and thy flesh, i. e., were of such common descent that it was unfitting for them to constitute separate nations.

SECOND REASON. 2. In time past thou wast he that leddest out. He had shown himself a competent leader.

THIRD REASON. And the Lord said to thee. He was anointed by Samuel to be king, by direction of God (1 Sam. 16: 1-12), and this fact seems to have become generally known. Thou shalt feed. Literally, "thou shalt shepherd." A captain over Israel. The leader of Israel's military forces.

3. So all the elders of Israel. The general assembly of the nation. And King David made a covenant with them. This league was probably a solemn contract in which the king on the one hand engaged to rule according to the laws, and the people on the other hand promised him their allegiance. Before the Lord. With religious ceremonies and sanctions.

4. David was thirty years old when he began to reign, i. e., in Hebron. He spent his first twenty years on his father's farm. The next ten were a season of trials and discipline fitting him to be king, and his seven and a half years as king over Judah fitted him for his larger kingdom.

5. And the king and his men. The 339,600, "all Israel," as in Chronicles. Went to Jerusalem; then called Jebus, (1 Chron. 11: 4). Political, civil, and mili-

tary considerations pointed to Jerusalem as the most suitable capital for the united kingdom. Its situation was virtually central, for the whole land. (2) As a military post it was unrivalled. It stood on a rocky plateau surrounded on three sides by deep ravines, forming a natural fortress of almost impregnable strength. (4) It was safer for David than any more northern city would have been, for he was under the protection of his own tribe of Judah. (5) This choice of a capital was made by David, as elsewhere declared, under divine direction (Deut. 12: 5-21; 1 Kings 11: 36).

Unto the Jebusites, the inhabitants of the land. These were, one tribe of the Canaanites, descendants of Jebus, the third son of Canaan. Which spake unto David, saying, Except thou take away the blind and the lame. A better translation is, Thou shalt not come hither: but the blind and the lame shall keep thee off. The Jebusites, confident in the natural strength of their fortress, boast that even the lame and the blind could defend it. This was an expression of perfect confidence in their defences.

8. And David said on that day. Now follows a description of the way in which David obtained possession of the city. Whosoever getteth up to the gutter. Either seen, or water, or gully in the rock, or through a subterranean channel which had been constructed to supply the fortress with water. The lame and the blind. Aided of David's soul. "The lame and the blind" are the Jebusite garrison, as they themselves had seemed to name it, and David had to send them to the fortress he needed for his capital. The taunt aroused his indignation.

9. So David dwelt in the fort: i. e., he selected the citadel for his palace. Built round about. i. e., a wall and fortifications. From Mills. The Mills—the word always has the definite article—appears to have been some important fortification already in existence. And inward. Within or under the protection of the Mills, which was the outermost defence of the city.

PROGRESS OF THE KINGDOM.—10. And David went on, and grew great. There was a wonderful development of the kingdom under David. First. He had united people, bound together by affection for their king, and confident in his ability and piety. He took every measure to keep them united.

SECOND. There was great progress in the religious culture of the people. The Lord God of hosts. The hosts of heaven, the organized forces of earth, of every kind, natural and spiritual. Was with him. He was a devout and obedient servant of God, seeking to do God's will in everything, and under the guidance of his Spirit.

THIRD. Alliances. II. And Hiram king of Tyre. on the Mediterranean coast, the capital of the commercial and enterprising Phoenicians. Sent messengers to form an alliance with David.

(1) He would open up a friendly commerce, for "Tyre depended upon Palestine for its supplies of wheat and oil," and would like a market for its manufactures. (2) He may have desired to form an alliance against the common enemy, the wealthy Philistines. David made an alliance with Talmi, king of Geshur, i. e., Bashan, by marrying his daughter (3: 3), and with Toi, king of Hamath, in the vicinity of Damascus (3: 10).

FOURTH. Conquests. David gained the victory over all the neighboring nations which attacked him, and Syria, Moab, Edom, became tributary to his kingdom, bringing great riches into the kingdom.

FIFTH. The natural consequence was a large extent of territory according to the promise in Gen. 1: 3, 4.

SIXTH. Another natural consequence was a great increase of wealth and national prosperity.

SEVENTH. The building of a great capital and palace. For this purpose Hiram, king of Tyre, sent over workmen and materials for David's palace. The stone could be found close at hand. The interior was decorated with cedar of Lebanon (ver. 11).

EIGHTH. There was great progress in the method of government. The kingdom was organized under military, religious, and judicial leaders (7: 14-17).

A Silent Partner.

An exchange has the following which will hit many a one besides "Jacob." "Had a good sermon last night," my wife asked me last night when I came home from church.

"Complete, Rachel?" said I. "Rachel was poorly and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people."

"Good singing, Jacob?" "I'm sure I couldn't tell you."

"Many people out to-day?" "I don't know."

"Why Jacob, what's the matter? What are you thinking about?" "The sermon was a jolly one, the people of Israel were to bring religious life and blessing to the whole world."

"Indeed I didn't. I never was so wide awake."

"What was the subject then?" "As near as I could remember it was me."

"You, Jacob Gay?" "Yes, ma'am. You think it a poor subject for a sermon, do you, too?"

"No, he didn't preach—not to me at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, sure! Those Woman's Rights folks haven't got sure on 'till yet, too?" "Well, not exactly. The minister preached from the pulpit but I could not listen. I was thinking about my sermon. I will tell you it. You know that young woman at the post-office, Mrs. Hyde's

niece. She and I were the first ones at the meeting. I have seen her a good deal in the post-office and at her aunt's when I was there at work. She is a pleasant spoken and a nice, pretty girl. We were talking about the meetings. You know there is quite a formation going on. She was talking of one, then she said that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink flush in her cheek, and the tears just as startling. 'Oh, Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to be a Christian.' Her cheeks flushed rosy and the tears fell. I know she felt it, and it was a cross to say it. I never was so taken back in all my life. 'Why, bless your soul, I said, my child, I have been a member of the church forty years.' My tears came then, and I guess my cheeks would have been redder than hers if they weren't so tanned.

"Do excuse me Mr. Gay," she said. Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or at Sunday-school, and never noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm glad you thought about an old man, I'm member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meetings or Sunday-school, because—well I made excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart, I couldn't think of anything else. They preached to me all the meetings in time. To think that some of the young folks in Wharton didn't know that I was a member, and were concerned for the old man. I said to myself, by way of application: 'David Gay, you've been a silent partner long enough. It is time you woke up, and worked for the Lord; time to let your light shine so that the young folks can see it.' How many silent partners are in our churches? Are you one of them?"

Who the People in Massachusetts Are.

Prof. A. L. Bartlett draws a rough picture in the August Forum, putting the people that made Massachusetts and the people that possess it now in striking contrast. He says the people of Massachusetts were formerly a homogeneous people, and almost purely English.

About one in a hundred could say that his family came from Scotland or the north of Ireland; one in five hundred may have been the grandchild of a Huguenot. Extreme poverty was almost unknown, and there were few who could not read and write. Upon religious and political questions the people thought very much alike. Except on the seacoast, nearly all the people lived upon farms; but all along the coast were many who lived by fishing and by building shalups, and in the towns dwelt many merchants grown rich by foreign trade.

From this picture of the New England of a century ago, look upon this of the Massachusetts of the present decade. In place of a homogeneous people of common faith and common speech and common love for the Commonwealth and reverence for its traditions, in the factory towns and commercial cities dwell great populations diverse in creed and in tongue, untrained to liberty and a republican form of government, and with no respect for the ashes of the dead from which has sprung our fatherland. Out of a population of 2,142,117 according to the census of 1885, the foreign-born number 526,867, not including such children of alien parentage as having been born in the United States. There are 122,263 illiterate persons ten years of age and over, of whom 88.63 per cent. are of foreign birth, and only 6.78 per cent. were born in this State. The foreign-born represent one-fifth of the people employed in agriculture, one-half of those employed in the fisheries, two-fifths of those employed in the manufactures, and two-thirds of those employed in mining and as laborers.

We accidentally overheard the following dialogue on the street yesterday: Jones. Smith, why don't you stop that disgusting hawking and spitting? Smith. How can I? You know I am a martyr to catarrh.

J. Do as I did. I had the disease in its worst form, but I am now well.

S. What did you do for it?

J. I used Dr. Sage's Catarrh Remedy. It cured me and it will cure you.

S. I've heard of it, and by jove I'll try it.

J. Do so. You'll find it at all the drug stores in town.

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Messenger and Visitor

WEDNESDAY, SEPT. 25, 1889.

TO THE WORK.

The Convention is past; the last association has been held; pastors who have been on vacation have returned; our academies and seminaries are well started on their first term; Acadia opens today; we thus find ourselves face to face with the work of another year. It would be strange indeed if many were not deeply concerned for the future— if any earnest prayers should not ascend that this may be a year of most abundant blessing to our churches, our institutions of learning, our missionary operations, and to all our work as a body.

What the year is to be depends very much upon the way it is begun. It is true that a poor, listless beginning may not strike the keynote for the twelve months. It is the privilege of any church or individual to shake off spiritual sloth at any time; still the habit of the beginning is apt to be the practice of the whole year. In any case, the full work of a year can only be done as it is begun and continued with earnest determination; and if thus begun at the beginning, there is the best assurance that it will be pressed perseveringly. The longer we delay action, the more sluggish we are inclined to become, while the promptness and energy with which we begin usually is the measure of the hope of success for the year.

There is special need of this promptness to begin in connection with the raising of the means to support our great denominational enterprises. The various Boards have to expend money steadily through all the year. If the people delay to give till the last of the year, work cannot be carried on with either confidence or comfort. The fear of an alarming deficit at the close of the year, will keep the Boards in constant worry, while the delay to pay to missionaries on salaries almost too small to live upon, or to borrow the means to keep them from want, affords a dilemma into which we should never put our brethren who have heavy responsibilities to carry. There is also a moral and religious culture in giving to the support of the Lord's work, of which none of our people should be robbed for a large part of the year. They should be led to give all the year, in order that the training in unselfishness and interest in the work, which is thus secured, may be as great as possible. We fear that many, even of our ministers, do not notice this reason for regular giving. God could have so ordered it that his work could have gone on without our money. The reason he has made the advancement of his work depend upon the gifts of His people, is because to give is necessary to their best interests. If giving is thus necessary, surely it should be as often as possible. To do nothing to induce men to give, for six, eight or ten months in the year, is to deprive them of one of the best means to help their inner lives in all that is most excellent and Christlike. If we could all believe that the rule of weekly giving, laid down by Paul, was as much indited by divine wisdom as the great doctrines in which we glory, then we would, surely, do our best to bring up our people to adopt this heaven-ordained rule. Is it not God-given direction, and can His rules be anything else than perfectly wise?

All this has a very practical bearing upon the question of the measures to adopt to get our churches to work in the matter of gathering money for the Convention Fund. We are glad to find that some of the leaders of local organizations, as recommended by Convention, are beginning to gather their forces for the campaign of another year. There were many of these committees, last year, that did nothing. Probably this was because they did not think seriously of the matter until it was so late that it was finally passed by altogether. How much might be done, were all the chairmen of these committees to call the other members together, and begin systematic work for the year! Considering what is at stake, surely none will take the responsibility to refrain to start the committee work, and, in this way, virtually prevent all work of the kind. Unless the brother appointed to call the committee together, does his duty, the work will be effectually blocked.

But while a good deal can be done, by means of the mutual help and stimulus provided by the local organizations recommended by the Convention, and arranged for by the associations, the chief dependence must be upon the individual churches, led on by their pastors. If all our pastors will but begin at once, and introduce some simple plan, by which

their people may be encouraged to begin to contribute, at once, and to continue to do so, at the shortest intervals during the year, there will be no trouble to increase our general contributions to the Convention Fund very materially. We had it in mind to say we might increase them fifty per cent., and we do not think that would be too high, were all to do their very best. What grand enlargement this would enable us to make in all our work. What great returns, in souls saved, from the increase of work made possible, as the gain in giving was kept up year after year. Surely, brethren, you will make a strenuous effort, and begin to make it at once. It may be hard to get a new order of things started; there may be many discouragements; but a discreet persistency will soon mend matters, and when they once begin to mend, further progress will be more easy. There will be continued inspiration in the thought that the result sought is a grand one.

THE WEEK.

Lord Londonderry, ex-Lord Lieutenant of Ireland, thinks that twenty years of coercion would pacify the country. Were it not for the hope entertained by the people that they will eventually secure equal rights from the English people, it would probably madden them. The Irish leaders do not seem to take very kindly to the proposal of a Catholic university. At a meeting of the Dublin corporation, Lord Mayor Sexton, referring to Balfour's offer to establish a Catholic university in Ireland, said: No matter what remedial measures were passed as a part of the policy of the coercion government, the Irish people would not swerve from their main object, namely, to obtain an Irish parliament and secure the management of Ireland's revenues and the administration of her laws by a judiciary responsible to the people.

It is good news to learn that the English and Italian governments have signed a more stringent anti-slavery convention than has hitherto existed. The new convention declares the slave traffic to be an act of piracy and enables cruisers to deal more promptly with the captured slaves. The Mediterranean is excluded from the operations of the treaty. The great strike in London is concluded and the strikers have got what they asked. Parliament will be called upon to decide how far the Dock Commissioners on the one hand, or the strikers on the other, are responsible for the enormous loss to trade and the interests and comfort of the community. It is very fortunate that Burns, the leader of the strikers, seems to be a man of such coolness and self control.

In France the elections have taken place. Boulanger was elected in Montmartre. For 37 uncontested seats the members elected consist of 28 royalists and eight ministerialists and Boulangists. Latest totals give the republicans elected 158 and anti-republicans 89. Re-ballots necessary 145. The whites of Mississippi are committing the most terrible outrages upon the negroes. Advice received from Charleston, Miss., Sept. 10th, report seven negroes killed there within the last forty-eight hours. George Allen, who burned B. F. Jamieson's store in Leflore County, was carried to Charleston from Grenada and hanged. The total number killed is now estimated at one hundred. The names are not ascertained. They were roughly and hurriedly buried. A ditch was dug, and those killed were thrown into it and covered up by their own people. There were no obsequies.

From later advices, it appears that two hundred negroes have been slaughtered, apparently with no excuse. The governor of the state has done about nothing to stop the murders or to punish the murderers. If such enormities continue, the question will be forced upon the general government, whether a regard for state rights will permit the authorities at Washington to let matters take their course.

The last week has been one of storms and disasters. A great tempest has raged at Bangor, doing much damage to property. There was a fearful calamity in the city of Quebec on Thursday evening. A huge piece of rock from under the citadel split off from the cliff and went crashing down through the houses below, through a distance of 300 feet. The houses destroyed contained thirty tenements. Twenty-six bodies have been taken from the ruins, and it is feared that a number more remain. A part of the fortifications on the heights above are considered unsafe, and will have to be removed, if this can be done without too much risk.

From far off Japan comes the word that by a flood in one of the provinces, several towns have been swept away and 15,000 lives lost. The copious rains of the past week have put out all the forest fires. It is hoped, also, that the lumber which has been hung up, will be got out, thus helping to create a good fall trade. The great gale along the Atlantic coast is said to have destroyed the peach crop of New Jersey. This will help raise the price of apples and other kinds of fruit.

Eastern Association.

The N. S. Eastern Baptist Association met at 2.30 p. m., on Friday, 14th inst., with the New Glasgow church, in their very neat and tastefully finished, yet modest and "common sense" house of worship.

The names of over 100 delegates were upon the list, a large percentage of whom were present. No warmer welcome ever greeted the delegates of this Association and their friends than that of Bro. Dykeman and his staff of workers; no heartier reception to the homes of any people—not of Baptists alone; perhaps the majority were guests of Presbyterian friends. Their doors and hearts were wide open to receive the strangers, who made happy proof of proverbial "Highland hospitality."

After the usual devotional exercises, the moderator of the past year, Rev. C. C. Burgess, welcomed his successor, the Rev. J. W. Bancroft, to the chair. Rev. T. B. Layton was elected secretary, Rev. M. L. Fields assistant secretary, and Bro. M. C. Olding treasurer.

The following visiting brethren were invited to seats in Association: Revs. A. Cohoon and John Rowe, from the Western Association; W. C. Goucher, St. Stephen, N. B.; P. S. McGregor, Hantsport; C. E. Baker, of P. E. I.; W. V. Higgins, missionary-elect; Prof. E. Caldwell, Bro. Geo. A. McDonald of the Book Room, and Bro. Samuel Grey.

Committees were appointed to report on the following subjects: Arrangements, Education, Missions, Denominational Literature, Sabbath-schools, Temperance and Circular Letter, of which committees Revs. A. T. Dykeman, D. A. Steele, J. E. Goucher, A. T. Dykeman, I. W. Porter, C. H. Haverstock, and D. A. Steele are chairmen respectively.

The remainder of the session was chiefly occupied in reading the letters from the churches. The evening session opened by singing and reading of 72nd Psalm, and prayer by Rev. D. A. Steele.

The Rev. John Rowe then addressed the meeting upon Missions—the subject for the evening. Man was immortal, destined to enjoy or endure eternal. The gospel the only means of opening to man the glory, grandeur, and unpeakable joy of an eternal future with God. The present world and material universe grand and beautiful. Present possibilities of man glorious and exalted, but infinitely grander, more glorious and exalted, as well as eternal, was that future to redeemed men. The expansion of the human mind and its capability of enjoyment would go on in that far-off state. God's purpose in the advance and development of science was that this gospel might spread and reach the people yet in darkness.

The Rev. A. Cohoon represented the cause of Home Missions. Home Mission work lay at the foundation of every department of our work. Its object is, first, to strengthen weak churches and build up feeble interests. They were judiciously grouped and proved under the care of one man; encouraged to do all they could for themselves and support their pastor by their sympathies, assistance, means and prayers. Some 15 of them, once weak and dependent groups, are now self-supporting—a few contributing to the support of others. Another aim of the Home Mission Board was to plant new interests in outlying districts, and on new ground. Some of those have already grown to be strong churches, e. g. Fairville, N. B., Dartmouth, N. S. The central and strong churches should cherish such interests, for the weak ones were to them what the mountain rivulet is to the river. From these weak churches often come the men and women who are trained and fitted for pastors and Christian workers. They are often the ones who work their way up by dint of endurance and manly pluck to our highest positions of trust and usefulness. It was a good financial investment. Money expended in Home Mission work would soon pay large interest. Foreign conquest too depended upon home and internal development. So Foreign Missions are strengthened by successful home work. You are praying for a mighty work of grace for millions on the foreign field, it means a mighty work and expenditure at home.

Rev. J. E. Goucher spoke of the soul stirring missionary meeting of the late Baptist Convention at Fredericton; the devotion of our missionaries and the struggles of the Foreign Mission Board in the past, as they grappled with almost insuperable obstacles; of their triumph, and the glorious results of foreign work in Polynesia. The Bible lay beside the crown jewels in the palace of Madagascar. India, the citadel of heathenism has been attacked. Japan would be a Christian nation before the dawn of the 20th century. The Christian explorer has been followed by the Christian missionary into the heart of the Dark Continent.

Rev. W. V. Higgins gave an interesting description of the Telugu Foreign Mission field. It extends from Madras to Chicacoole on the east coast of India; contains 18 millions of people. The Canadian part of it 2 1/2 millions, with four Mission Stations and seven or eight missionaries. The encouraging features were that the native religion was tottering to fall; that many had already been converted, and that even

now indications of an early and glorious work of grace were apparent. Also that a deeper interest was manifested at home in mission work, and numbers of young men and women were preparing for the foreign field. What we need, he said, is a consecrated church membership. The Moravians numbered 70,000; they counted their missionaries by thousands, and they paid \$7 apiece per annum—a poor people—to the support of missions. He spoke earnest and tender farewell words. Soon they would take parting embrace of friends for a far off land. They would feel sad, would meet with difficulties; he requested the remembrance of Christians at home, their prayers, sympathies, their sons and daughters, their aid.

In response to a proposition by Rev. D. A. Steele, a large part of the audience rose to their feet in pledge that they would remember our missionaries in prayer on the Telugu field every Saturday evening at 9 o'clock. This very interesting session closed with singing, "God be with you," "Praise God," etc. Prayer and benediction by Rev. J. E. Goucher.

Our Great Need.

In the report of the Home Mission Board to the Convention a few weeks ago, it is stated that "the great need of our Denomination in the Maritime Provinces is more pastors."

The extent of this need will be apparent when I say that at the end of this month, when the students have returned to their schools, there will be thirty-six full fields that need pastors, without them.

To supply this need, there are ten men wanting settlements. These will very soon find places suited to them, but where we are to find men for the remaining twenty-four fields I know not. Doubtless some of these will be filled ere long by men from other charges, but this is only according to the old plan of "robbing Peter to pay Paul," and the number of vacant pastorates is not lessened thereby.

In the report above referred to, the following recommendations were made:

- 1. That ministers engaged in secular callings, or who are dividing their time between a small church and some other occupation, be urged to devote their whole time to the work of the ministry and receive their support therefrom.
2. That churches and ministers be urged to co-operate with the Board in the grouping of churches so that the most and best work can be done with the smallest number of men.
3. That the churches seek out faithful young men and encourage and help them to prepare themselves for the work of the ministry.
4. That advanced students be urged to assist the board in supplying important fields by remaining out a year as occasion may require.
5. That the churches be urged to look out from their members brethren of mature years possessing the qualifications laid down in 1 Timothy 3, and encourage them to place themselves at the disposal of the Board for work in our churches.

We hope that these will receive the careful attention and call forth the hearty co-operation of ministers and churches. We shall be glad to hear from any desiring fields of labor. I am now on my way to visit some of the churches in Guysboro Co., but letters addressed to Hebron will reach me in due time.

THAT DEBT.

Some donations towards paying off that \$700 debt have been handed to me. We hope that many more are being sent in so that when we return we may find that it is all provided for.

A. COHOON, Cor. Sec'y.

Ordination.

Pursuant to the call of the First Horton Baptist church, an ecclesiastical council met in Wolfville, Tuesday, Sept. 10, at 2 p. m., to consider the advisability of setting apart Bro. W. V. Higgins, to the work of the gospel ministry.

After the opening prayer, the council organized by electing Rev. T. A. Higgins, D. D., moderator, and Rev. C. W. Williams clerk. Churches were represented as follows: First Horton, Wolfville, Rev. T. A. Higgins, Prof. Kierstead, Prof. Higgins, X. Z. Chipman; First Halifax, Rev. W. H. Cline, Dr. DeWitt; North, Halifax, W. W. Pickings; Windsor, Rev. H. Foshat; Dea. C. H. Dmook; Falmouth, Rev. Jos. Murray, Dea. Andrew Shaw; Hantsport, Rev. P. S. McGregor; Second Horton, Gaspareaux, Rev. M. P. Freeman, Jas. Vaughan; Third Horton, New Minas, G. P. Raymond (lic.), W. H. Seaman; First Cornwallis, Canard, Rev. S. B. Kempton, Dea. Wm. Thomas, E. Griffin; 6th Cornwallis, Canning, Rev. E. C. Vincent, Geo. Pieno; Third Cornwallis, Billtown, E. A. Daley (lic.), J. E. Dunham, H. Sweet; 2nd Cornwallis, Berwick, Rev. E. R. Reid, Deacons E. C. Banks and Isaac Shaw. Tabernacle (Halifax) and Kentville were also invited, but were not represented.

The following were invited to seats in the council: Rev. D. Freeman, Prof. Tufts, Prof. Caldwell, Rev. G. O. Gates, D. H. McQuarry (lic.), L. A. Cooney (lic.) At the request of the council, Bro. Higgins then gave a statement of his Christian experience, call to the ministry, and views of Christian doctrine, and also answered questions that, at the conclusion of his statement, were very freely asked.

Upon motion of Rev. S. B. Kempton,

it was then unanimously resolved, "That this council has listened with great pleasure to the statements made by Bro. Higgins, and expresses itself as fully satisfied with the same." It was further resolved, "That this council proceed with the ordination according to the request of the church."

The ministerial portion of the council were appointed a committee to arrange the order of services for the evening. The clerk was instructed to furnish Bro. Higgins with a copy of the minutes of the council and also to forward a copy of the MESSINGER AND VISITOR for publication.

Council then adjourned until the evening.

At 7.30 p. m. a large congregation gathered in the church and were deeply interested in the following exercises: Anthem; Invocation, Rev. M. P. Freeman; Hymn; Reading of Scripture, Rev. H. Foshat; Prayer, Rev. Jos. Murray; Hymn; Sermon, Rev. G. O. Gates; Ordaining prayer, Rev. S. B. Kempton; Hand of Fellowship, Rev. W. H. Cline; Charge to candidate, Rev. D. Freeman; Charge to denomination, Rev. E. O. Reid; Doxology; Benediction, Rev. W. V. Higgins. C. W. WILLIAMS, Clerk of Council.

District No. Five.

The first meeting of this district since Convention was held at Chester Basin on Monday, beginning at three o'clock. Pastors present: March, Taylor, Williams, Dodge; also, Bro. S. Langille from New Ross. The afternoon session was a most interesting one. Reports were presented on the progress of the schemes employed in promoting the Convention Scheme, and on the general condition of the churches. Within the past month, about 30 were reported as having been baptized within the district. Just at present the outlook in many sections is most encouraging, and it was unanimously felt that, especially as some of these sections are the most out of the way, the already over-burdened pastors should have some assistance in reaping the harvest, from outside, and the secretary was instructed to correspond with the H. M. Board to this end.

The matter of Sunday-school work was considered, and it was decided to give this matter special attention at the next meeting. Bro. Dodge was appointed to prepare a paper for that meeting on the following subject: "What can be done to increase the efficiency of the Sunday-schools in this district."

In the evening there was an ordination of deacons. The following was the order of exercises: Preliminary Exercises, Bro. Geo. Taylor; sermon, by Bro. C. R. B. Dodge; ordination prayer, Bro. J. Williams; Right Hand of Fellowship, Dea. Bezanon; address by Bro. S. March, subject—"The relation of the deacon to the pastor"; address by Bro. S. Langille, subject—"The relation of the deacon to the church." The congregation was large and the meeting most impressive.

On Tuesday evening service was held in Chester, which Bro. J. Williams was appointed to assist the pastor in conducting.

The next meeting is to be held at New Cornwall the third Monday in October. C. R. B. DODGE, Sec'y.

Tork and Carleton Quarterly Meeting.

Have just had a very successful meeting of our York and Sunbury quarterly meeting at Springfield. The business was done very satisfactorily. A great deal of good work had been done the last quarter by our missionary, the Rev. J. A. Porter. He was reappointed for the further term. The spiritual meetings were not so largely attended as usual, for the reason that large forest fires were raging and the male part of the settlement were "fighting the flames." Still the interest was good throughout. They have just finished a new meeting house, which would be a credit to any community. It was dedicated on Sabbath day. Rev. J. W. S. Young preached the dedication sermon at 10.30 a. m. Text—Isaiah 60: 7—"I will glorify the house of my glory." Services at 3 p. m.; preaching by Rev. B. H. Thomas. Evening; sermon by Rev. F. D. Crawley. Evidently there is a growing interest all through this part of the country, and a very hopeful outlook. M. S. HALL.

Toronto Baptist College.

The next session of Toronto Baptist College will open the first week in October. On Wednesday, October 2, candidates for admission into the College will be examined, and on Thursday, October 3, the work of the College will begin.

Principal McGregor, who will not be able to enter immediately upon the work of the session, wishes to assure the old students, as well as those who contemplate entering the College for the first time, that notwithstanding his illness, the entire work of the College will be satisfactorily covered. He is particularly anxious that all old students should be promptly in their places at the opening of the session, and that, in spite of adverse circumstances, the session of 1889-90 should be one of the most successful in the history of the College. Full announcements as to the re-arrangement of the work of the College will be made at the opening of the session, if not earlier.

Inquiry.

1. When length of pastorate and the salary are mutually agreed upon by church and its pastor-elect, has an ordination council any right to interfere with such relations?

2. A graduate from a theological seminary and a church know each other only by correspondence and recommendation. A unanimous call is extended and accepted. Pastor elect and church mutually insert a conditional clause, that their relation may terminate at the end of three months if either party so desire. Does the condition nullify the call?

3. In case two, pastor-elect, by letter, becomes a member of the church. The church is well satisfied with his work and unanimously decides to call a council to ordain him as pastor before the three months terminate. Did the church act according to Baptist usage?

4. The facts stated in numbers two and three are an actual case. A number of delegates on way to council met and telegraphed to church saying: "We decide not to proceed with ordination until permanent settlement is made." Said delegates claim that the condition in said case nullifies call—also that a church has no right to ordain one of its qualified licentiates to regular work of Christian ministry, excepting foreign missionaries, unless permanently called as pastor of said church. Are their acts and claims in harmony with its practice and principles of Baptist churches? INQUIRY.

1. The council is called to determine whether the candidate is worthy of ordination or not; not whether the salary agreed upon between him and the church is sufficient. As the worthiness of the brother to be ordained does not depend upon the question of salary, we do not see what the council has to do with it, except by way of advice. To refuse to ordain a worthy brother because the church does not give him a satisfactory salary, seems like wronging him because the church had already wronged him in refusing adequate compensation.

2. The length does not determine the reality of the engagement. One can as really be the pastor of a church for three months as for three years. Whether the shortness of the possible term of the pastorate would afford a sufficient reason to refuse to ordain, would depend upon the idea had of the true function of an ordaining council. If it is thought that the council merely ordains the brother as the pastor of the church calling it, then it might be well to be sure that there is what is rather loosely called a permanent engagement between the candidate and the church. If, however, what we consider the true idea be held, that the council is to ordain the brother as pastor of the particular church, but also to recognize him, on behalf of the denomination, as qualified for the pastorate generally, then the ground of ordination will be the brother's qualification for his work, not so much his actual pastoral relation to the church calling the council. At the same time, too much care cannot be taken to avoid hasty and ill-considered ordinations. The chief matter is, however, to become assured of the worthiness of the candidate; and, when this is assured, whether in a short or a long time, the ordination may take place.

In view of these principles, we should say "Yes" to question 3, and "No" to question 4.

Clarks of Associations.

Will you kindly allow me, through the MESSINGER and VISITOR, to remind those brethren whom it may concern that no abstract of minutes has yet been received by our committee from clerks of Associations, except from the Central and Western Associations of Nova Scotia, and the P. E. I. Association. By resolution of Convention these abstracts are to be prepared by clerks of Associations and forwarded to the committee of publication promptly, so that the work of publishing the Year Book may not be delayed. One would suppose from the way that brethren talk at Convention that the desire for an early publication of the Year Book was universal. The facts, however, would not seem to warrant this assumption. Delay in providing these abstracts mean delay for the Year Book. The Convention matter has been promptly furnished, and is all in type. The printers are now waiting for the "copy" which must come from the clerks of Associations. How long must we delay the publication of the Year Book. EDWIN D. KING, Chairman of Com. on Publication.

Convention Funds Received.

Table with 2 columns: Name of church/association and Amount received. Includes Kempt, Queens Co. \$10.00, First Haged Islands, Osborne, B.M. 1.00, African Association, N.S. for H.M. 5.00, etc.

1. A. C. Quarterly Meeting, Hillsborough First, Salem, 8.79
2. A. C. Quarterly Meeting, First Elgin, 11.29
Mrs. Rachel Smith, Smithtown, 1.00
Yarmouth, Sept. 21. G. E. DAY, \$106.60

ACKNOWLEDGMENTS.—I wish very gratefully to acknowledge the following donations which I have received towards paying the debt on the Jordan River Baptist church: Mrs. Wm. Morrell, 50c.; Freeport church, \$6.00; Westport church, \$5.75; John B. Mills, \$1.00; R. Delap, \$1.00; O. T. Daniels, \$1.00; New Tusket church, \$9.50; Weymouth church, \$8.54; Friend, 25c.; Melvern Square church, \$2.00. L. J. THURZER.

Sept. 17.

SH... At the secretary of Christ Crandall, minister "I can brotherly to an old our blessed, retired at of nearly myself denominated. The near sent list prospered and For education all other deemer's was being with I have by prayer, s in knowl ter has b tions. V The unfa bership ing back the treat is His), y have a la Christian the preo ends out so many into the and qual We hope more re live and in. In re that He poor in ministry been do can say of God t and will vine fore and men hope to friends all the Eternity delight of redem glorified

From Father Crandall.

At the late meeting of Convention, the secretary was requested to write a letter of Christian salutation to Rev. David Crandall, of Springfield, N. B., the oldest minister in our denomination. Bro. Crandall replies in substance as follows: "I can truly say that this kind and brotherly salutation of the Convention to an old fellow laborer in the cause of our blessed Master is heartily appreciated, especially as I am now in such a retired state of life under the infirmities of nearly ninety-two years of age. I feel myself as firmly identified with all our denominational interests as I ever did. The nearer I get to the end of this present life, the more anxious I feel for the prosperity and extension of our Home and Foreign Mission work, and all our educational institutions, together with all other means of extending our Redeemer's kingdom. Although I have been deprived of the privilege of mingling with you in your councils personally, I have been with you in the spirit and prayer, and have often been made happy in knowing that the blessing of the Master has been manifest in your deliberations. While I with you have to lament the unfaithfulness of many of the membership of some of our churches in keeping back what they should have put into the treasury of the Lord (for all we have in His), we are happy to know that we have a large number of faithful working Christians that are doing noble work for the precious cause of Christ, and it gladdens our hearts that the Lord is putting so many of our influential young men into the gospel ministry, and converting and qualifying so many for other callings. We hope our denomination will more and more realize the day and age in which we live and see the importance of improving it. In respect to myself, I bless the Lord that He condescended to put such a poor instrumentally into the gospel ministry, and whatever good may have been done through my feeble efforts, I can say with Paul, 'not I, but the grace of God that was with me.' It has been and will be my daily prayer that the divine blessing may abide on all the efforts put forth by my brethren in the ministry and membership of our churches, and I hope to have the prayers of my Christian friends that I may have patience to wait all the Lord's time for my departure. Eternity will be none too long to take delight in the unfolding of the wonders of redemption through our crucified and glorified Saviour."

Ever yours in Christ Jesus, D. CRANDALL.

Table with 2 columns: Name and Amount. Includes Chipman and Salem Creek, N. B., \$ 8 00; Hopewell, N. B., 14 00; Upper Wilmet, N. S., 4 67; Rawdon, N. S., 2 00; Alexander, P. E. I., 5 00; Ugg, P. E. I., 5 30; Lower Granville, N. S., 5 00; Cornelius Hardy, per Rev. A. Co-hoon, 2 00. E. M. S., Treas.

At the Convention at Fredericton, arrangements were made to prepare the way for the union of the Convention and Bradshaw funds, according to the conditions laid down by Mr. Bradshaw. There is a prospect that this will be perfected at the next Convention. What remains now to be done is to raise the capital of the Convention fund as fast as possible. If this is done, the active force in the ministry will have the assurance that they and their families will be protected in time of need. The missionaries in the foreign field share in the benefits of this fund. In addition to this, something more should be done to increase the income for ministerial relief and aid, so that those who cannot come upon the annuity arrangement may receive an amount equal to the annuants. This will be a fair question for discussion at our next Convention. In the meantime, let the churches give largely to the Convention Fund, and that will give the Board more for the ministers, widows and helpless children who now look to this source for help. Please publish the enclosed copy of the revised constitution. Will not all the eligible ministers correspond at once with the treasurer, and secure their membership. I earnestly ask them to read the constitution carefully and qualify themselves for receiving annuities. The ministers in our college and our missionaries on the foreign field have united with the large number of ministers who have paid their rates. E. M. SAUNDERS.

CONSTITUTION OF THE MINISTERS' ANNUITY FUND OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES. 1. All legacies, donations, or contributions of any kind made to the Board for the capital of the Ministers' Annuity Fund, shall constitute the capital and shall be kept invested in good securities. 2. Ministers' rates, donations or contributions made for the purpose, and the interest on investments, shall be the fund for paying annuities; but any surplus may be added to the capital by the Board. No part of the capital shall be used for paying annuities. 3. Any ordained Baptist minister in regular standing, and engaged in ministerial work within the bounds of the Convention, by complying with the Constitution, shall have a legal right to his annuity. Exceptional cases may be considered and judged by the Board. 4. If any minister, having a right to

this fund, shall leave the denomination, he shall forfeit all claims on the fund but he shall receive back half the amount paid by him in yearly dues.

5. If a minister ceases to labor as a minister, and engages in a secular calling, except from some physical disqualification for continuing his ministerial work, he shall forfeit his claims on the fund, but shall receive back one-half of the amount paid in yearly dues.

6. Ministers removing beyond the bounds of this Convention must have the sanction of the Board in order to retain their claims on the fund.

7. Any minister who shall fail to connect himself with this fund so soon as he is eligible, shall not be received unless he pays the rates and the interest thereon at six per cent. for the time he has neglected to join himself to the fund.

8. Any minister who, on account of accident or ill-health, ceases to receive his ordinary salary, or any minister who being 65 years old, or upwards, resigns his position as pastor, missionary or teacher, and ceases to receive his ordinary income for his labors, shall be entitled to his annuity. Every application for an annuity shall be made in writing, either by the applicant or by some person on behalf of the applicant; and it shall contain satisfactory information respecting the grounds of the claim.

9. No person can have a right to an annuity unless all his dues are paid.

10. Annuities shall be paid half-yearly, on the 1st of July and the 1st of January. 11. Any minister can at any time commute his yearly rates and secure his claims to the benefits of the fund by paying a sum judged by the Board an equivalent to all his possible rates. The payment of such a sum may be spread over two or three years.

12. Applicants when eligible for membership may be admitted on the first day of January or the first day of July, at which time their yearly rates are due in advance. Any minister whose rate is not paid in the first three months after it is due, shall be notified of the same by the Treasurer, and he shall pay, in addition to the regular rates, the interest at six per cent. on the rates for the time of his neglect of payment. If the rate is not paid for one year, the person shall cease to be a member, but shall receive back half the amount of his paid-up rates. His re-admission to membership shall be by special action of the Board.

13. No minister receiving an annuity shall be required to pay dues; neither shall he be a member of the Board.

14. The annual rate is ten dollars. 15. The maximum annuities for the present, shall be for a minister, \$150; for a widow, \$75; each child of a widow, \$12.50; but no family of children shall receive more than \$60. If both father and mother are dead, and there is but one orphan, it shall receive \$40; if there are two orphans, they shall receive \$40 each; or if a greater number, they shall receive \$100 equally divided among them. No child shall have any claim on the fund after becoming sixteen years of age. If the fund should not be sufficient to pay the annuities above specified, then a proportionate amount of the available fund shall be paid.

16. If a widow receiving an annuity shall marry, she shall cease from the date of her marriage to participate in the fund; but the children of her former husband shall continue to receive their annuities the same as if their mother had remained a widow. 17. Any society, church or person, by paying the rates, required of a member, shall be entitled to nominate, as a recipient of the benefits of the fund, any minister within the bounds of the Convention not already connected with the fund, and qualified according to the Constitution; and such minister and his family shall have a right to participate in the fund as if he himself had paid the required dues.

18. No minister can join this fund after he is sixty-five years old. 19. No alteration or addition shall be made to this Constitution except it be recommended by the Board, or at the instance of a member of the Convention, who shall give a year's notice in writing to that body of the proposed addition or change.

Heaven and Home.

(Conclusion.)

Nineteen centuries ago, when the beloved disciple saw Paradise, he beheld a great multitude that no man could number; and ever since then the number has been increasing, while

"E'en now to their eternal home, Some happy spirits fly."

For the Good Shepherd has not only a large fold, but a large flock also; the great Father has many children; and as Jesus told us, many shall come from east, and west, and north, and south, and fill the number of the fallen leaves of all the ages, and of the sand dust of all the seas, or the drops of all the floods have been counted, it will be impossible to tell how great that throng will be, who escape all evil by being sheltered in glory with Jesus.

And if it is allowable to judge of a poem by the poet, of a building by the builder, of a house by the architect, what boundless suggestion is open to our view as we realize that Christ is the Maker and Builder of heaven. This being so, I am sure the home of the soul, the paradise of Christ's preparing, will be a sure defence, secure against all time's ravages or sin's assaults. For on the sure foundation, even the Rock of Ages, the great Lord will build a mansion that shall be eternal in the heavens.

Ah, children of God, into that heaven above there shall enter nothing that defileth; no disturbing doubt, no sombre foreboding, no darkening temptation. For the Great Shepherd who so loved His sheep that He died for their redemption, who sought them patiently, earnestly, and long, who sought them o'er towering mountains, and through the deep valleys where there was loneliness and pain; surely He will house those sheep in a fold of perfect security and peace.

And thank God we shall then be absolutely sinless.

"Then we shall see His face, And never, never sin."

Yes, "We shall be like Him, for we shall see Him as He is." His name will be written on our foreheads, while we who have trusted in His mercy and worn His righteousness below, shall then be robed by Him in the beauty of perfect holiness and spotless purity.

II. But from what we might reasonably expect heaven to be, we now turn to what Christ in the text declares it certainly is.

If in talking to me, my brother in the flesh should speak and say, "My father's house," I should understand his language to be a reference to my home—to our home. And so when Jesus, who is the elder brother of those who believe, speaks of "My Father's house," are we not justified in saying He is speaking of Heaven as our Home. What a wonderful word is the word "Home."

"O home, my home, O river in the valley of my home,"

cried an American boy, who lay dying far away from the place of his birth. "Dying, sir; then carry me home to die," so murmured an English lad to whom death approached on the shores of Africa. Varily there is no place like home; for best friends are there. We make friends along the highway of life, and the friendship of these fellow-pilgrims is a sweet and fragrant thing; but the home friends are the truest after all. For when all the world is cold and repellent, there's a refuge at home. When the citizens in the far-off country have no pity, there's a welcome at the old home. Ah, lads and lasses listening to my words, remember what I tell you concerning these home friends. Oh forsake not the mother whose hair is white and whose eye is dim through watching for you; forsake not the father whose hand is hard through toiling for you; for wherever you wander, whatever you do, however wide the circle that knows you, or however numerous the friends that surround you, there will be no love offered so noble, and so unselfish, so pure, and tender, so all-forgiving, undying, and strong, as the love of the dear ones at home. O you young people who have left your country homes and are dwelling in this city; you who sometimes smile at the simple ways and natural speech of the old father and mother, I beseech you let your smile be very tender, and kindly remember the home friends with a warmth about your heart, write to them often, see that their way to the grave is made smooth as possible, for girls, you may in the days to come prize many a friendship and find it wanting in worth; but your mother's love will be as gold no fire can destroy; and boys, you may drift into seas where sympathy and kindness are all unknown, but even then remember that your old father loves you in your waywardness and will welcome you home again. Ah friends, I would once more repeat this simple undorned sentence: that of all the loves there is none like the home love.

And what a place of confidence is home. Out in the world we are cautious and reserved; for he who bears his heart upon his sleeve will be sore wounded and distressed. But at home, ah, at home no one will accuse us of egotism, and no one deem us foolish; there we can lay bare our hearts and appear as we really are. Thrice happy is the man, though bearded and bronzed, though possessor of great gifts and ringing renown, who at vacation time can go home and tell mother and father what the busy years have done for him; what he has gained, and what he has lost, what he hopes for, and what he fears most. For in the home there is perfect sympathy. Carry me home, is not only the cry of the dying, but it is the cry of those whose cup of existence is filled with disappointment, scorn and sorrow. Carry me home, 'tis the cry of the wounded, weeping, sinning, sorrowing ones, the wide world over. For at home the hands are gentle, and the hearts are kind; at home no word of reproach will be spoken, and perhaps the damping thoughts of the far-off country may be lost, and the soiled soul made clean. And there's rest at home. Tell me all ye whose early life was spent in the country, call you rest anywhere under the sun as you can in the old accustomed places, where the very fences are familiar, and the streams talk to you as though they were glad to see you again? Or ye whose home was by the sea! Is there anything that can soothe your troubled mind or cool your heated brow, like the sound of the waves that have murmured on those well-known sands for many a hundred years? "Take him home," said a hospital nurse, speaking of a man whose listlessness betrayed his indifference to life. "Take him home, if aught will rouse him, that will." True, my friend, quite true. For to ears that care not for the world's praise the brooks will be welcome; and the eyes that no pleasure can make bright, may kindle with interest at the sight of an old-time flower, with its old-fashioned name, and its modest look and bearing.

And yet, dear friends, while these earthly homes may furnish relief for many a pang, and balm for many a wound; we have to sadly acknowledge that life brings to us some woes that even the dearest friends of earth can neither mitigate

nor relieve. And for our comfort, while pondering this fact, we should be careful to remember how into the home above there shall enter nothing that could sadden or disturb the soul's peace. For there the inhabitants are no more sick, they hunger no more, they thirst no more, they are never weary, they never sin; but God wipes away all tears from their faces, and they

"From the rivers of His grace, Drink endless pleasures in."

I have read how, when the inviolated soldiers of the Crimea were carried aboard the troopship, the bands upon the shore played the old hymn, "Home sweet home," and as the wounded warriors heard the pathetic strains, they—the strong men who had dared the fury of the battle and the cold,—wept, while they remembered their comrades dead on Crimean soil, for whom there was no return home, and also pondered the possibility of some of their number dying on the voyage, and instead of sleeping under old England's daisies, becoming the prey of the waves. But brethren beloved, we have no such cause for sorrow. All who fight in this war are sure of a crown. All those who sleep in Jesus are safe. And when the general roll is called we shall all be there. You remember the time far back in the past, when in the falling twilight your mother used to stand in your boyhood home and call you to shelter for the night. Ah friends, the days will be but short and few, ere God will send for you the messenger who shall conduct you home. Or you recollect the day when by your father's side you wandered far out into the country; and as you wearily walked homeward, father comforted you by saying, "Child you are getting near home." Even so, brothers, we are going home. And every heart throbs and pulsates, every waning moon and setting sun, finds you nearer the end. The Father's hand holds us, and the Father's voice cheers us. We shall soon be home.

"O that home of the soul in my visions and dreams,

Its bright Jasper walls I can see; 'Till I fancy but thinly the veil intervenes, Between the fair city and me.

That unchangeable home is for you and for me,

Where Jesus of Nazareth stands, The King of all Kingdoms for ever is He, And He holdeth our crown in His hand." Moncton. W. B. HINSON.

Bible Topical Studies for October.

BY H. F. ADAMS.

LOVE.

I.—THE DIVINE SIDE OF LOVE.

- 1. 1 John 1: 8.—God's glorious nature.
2. John 3: 16.—The Father's love to us.
3. Gal. 2: 20.—The Son's love to us.
4. Rom. 15: 30.—The Holy Spirit's love.
5. John 3: 35.—How much the Father loved His Son.
6. S. S. Golden Text.
7. 1 John 4: 10.—The divine love is unexpressed.
8. Ephes. 3: 18, 19.—It is immeasurable.
9. 2 Cor. 5: 14.—It is constraining.
10. Jer. 31: 3.—It is everlasting.
11. John 13: 1.—It is unchangeable.
12. Rom. 8: 38, 39.—It is indissoluble.
13. S. S. Golden Text.

II.—THE HUMAN SIDE OF LOVE.

- 14. 1 John 4: 19.—Why we love God.
15. 1 John 4: 16.—What we experience when we love God.
16. Rom. 5: 5.—How this blessing comes into the heart.
17. John 7: 24.—Why the God of love comes into the heart.
18. John 15: 10.—The condition of retaining this blessing.
19. 2 John 1: 6.—The best definition of love on our part.
20. S. S. Golden Text.
21. John 13: 34.—God's love comes into our hearts to love others.
22. John 13: 35.—Christians are love's advertisers.
23. 1 John 3: 10.—How to distinguish sinners.
24. 1 John 3: 14.—The test of our spiritual life.
25. 1 John 3: 17.—An easy test of the love of God in us.
26. 1 John 3: 18.—The Apostle of love's admonition.
27. S. S. Golden Text.
28. 1 John 4: 20.—We cannot love God and hate man.
29. 1 John 4: 18.—Fear and love dwell not together.
30. 1 John 2: 15.—The love of the world and the love of God incompatible.
31. 2 Cor. 13: 14.—The Benediction.

LADIES.—New York Domestic Paper

Patterns are more dressy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles.—W. H. BELL, 25 King Street, St. John, N. B.

TO THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any person who applies to NICOLSON, 30 St. John St., Montreal.

Beans, Pork

—AND— LARD, XX.

LANDING: 365 Packages above Goods.

FOR SALE LOW BY

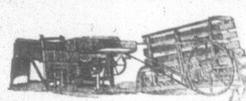
C. M. BOSTWICK & CO.

HEEBNER'S CELEBRATED

"LITTLE GIANT" THRESHERS

AND

Level-Tread Horse Powers.

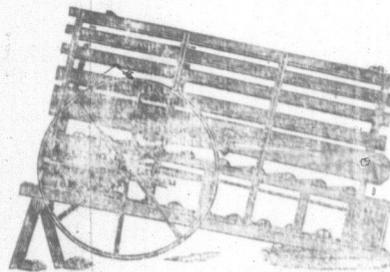


The Original and Only Genuine are For Sale Only by

W. F. Burditt & Co., ST. JOHN, N. B., or their Authorized Agents in every County.

BEWARE OF IMITATIONS.

NOTE.—The American "Little Giant" Threshers sold by us embody several valuable improvements recently patented which are not found on any other machines. W. F. BURDITT & CO., General Agents for Maritime Provinces.



THE

"LITTLE GIANT" HORSE POWER

Well and favorably known throughout the United States and the Dominion of Canada as the best Power made; we sell the Power with the "Ball" Thresher and Cleaner, and we can recommend it as having no equal, as it is admitted that the "Ball" Cleaner is the best in the market. We have control of Nova Scotia and New Brunswick for these Machines, and any intending purchasers ought to get our terms and prices before buying elsewhere. We have also in stock, Steel Plows, Feed Cutters, Grain Crushers and Buggies, etc. Quotations given for Portable Engines and all kinds of Farm Machinery.

P. S. McNUTT & CO., 32 Dock St., St. John, N. B.

HALEY BROS. & CO.,

—MANUFACTURERS OF—

Doors, Sashes, Blinds, &c.

A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND.

Liberal discounts to Wholesale trade.

11 TO 17 MAIN STREET, SAINT JOHN, N. B.

WOOD BROS. & Co.,

107 and 109 GRANVILLE STREET,

HALIFAX, N. S.

DIRECT IMPORTERS.

SPRING STOCK COMPLETE.

SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c.

In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of

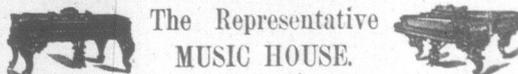
CARPETS, OILCLOTHS, and LINOLEUMS.

Note the Advantages: No Expense! The Lowest Prices Quoted! The Newest Designs to select from!

WILTON CARPETS, with Borders in French Design. BRUSSELS Carpets, with Borders at all prices, to match all shades of Parlor Furniture, BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and CORK CARPETS, direct from Kilsbarr, Scotland, cut in one piece and any shape or order.

Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address

HAROLD GILBERT, THE NEW CARPET WAREHOUSE, 74 KING STREET, ST. JOHN, N. B.



The Representative

MUSIC HOUSE.

W. H. JOHNSON.

121 and 123 Hollis St., Halifax, N. S.

PIANOS and ORGANS

BY THE GREATEST MAKERS.

Don't fail to write or call for prices, and will save you money and be sure of a first-class instrument. CASH OR EASY TERMS.

TRURO, N. S.

WM. CUMMINGS & SONS

HAVE OPENED THEIR

Spring Importations of Dry and Fancy Goods,

Personally selected direct from manufacturers in the European and Canadian Markets. Latest Novelties in—

TRIMMED MILLINERY, LADIES' AND CHILDREN'S WRAPS, JACKETS AND CLOAKS.

Selected at the Spring Trimmings in London. Specialties in LADIES' DRESS ROBES and DRESS GOODS, including the new Jacquard design. Also, Ladies' Broche, Jacquard and Bostock Mantillings, Gaiters and Zephyr Prints. Each Department Complete. Samples on application.

Wholesale and Retail. W. C. & S.

W. K. McHEFFEY & CO.,

WINDSOR, N. S.

—Importers and Retail Dealers in—

DRY GOODS & CARPETS

SPECIALLY LOW PRICES DURING JULY & AUGUST.

Samples sent on application.



THE WIND ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard? A sweeter than the ripples' plash, or trilling of a bird, Than tapping of the rain-drops upon the roof at night...

THE HOME.

I was sitting in my room one morning, my face red, and my frame trembling with passion. Everything had been of a piece since my marriage with a miserable new day. The children had gone off to school with not enough, and the food served them had been utterly unpalatable...

THE FARM.

—Bran is rich in phosphates, but it is a food the hens do not like unless it is scalded. Never feed it to them in a raw condition, as it is liable to cause bowel disease. A mixture of equal parts of bran, corn meal and ground oats, scalded and allowed to remain until the mass is cool, is the best grain food that can be fed.

to say mildly, and without looking up from my work, "Very well, Bridget, I will go out for some before supper." Bridget stood a moment with an expression of blank surprise upon her tell-tale countenance and then walked off speechless.

On the other hand, I believe I have found out the secret things which lie hid in the soul of my Irish girl. Bridget sometimes shows a dog-like loyalty and fidelity to my interests, beautiful and gratifying.

TEMPERANCE.

What the Tobacco Money Came To. There was once a lad of twelve who learned to chew tobacco. He had a terrible time of it at first. All the old tobacco chewers can tell you how deathly sick it made them.

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES. Almost as Palatable as Milk. SCOTT'S EMULSION is acknowledged by Physicians to be the FINEST and BEST preparation for the relief of BRONCHITIS, CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS.

Are Your Hens Healthy?

Owing to extreme heat, moisture, and other causes, there has been much illness and disease among poultry the past summer, and especially among chickens and young pullets expected to lay this fall.

Send stamps or cash. Interesting testimonials sent free; also, for 5 cents, a sample copy of the best poultry paper published. BETTER MOVE.—In a love-feast in Yorkshire, a good man had been drawing out a long complaining strain of experience about his trials and difficulties in the way to heaven.

Edwin Forest's Secret.

The great tragedian, Forrest, has a secret, which everybody ought to learn and profit by it. Said he, "I owe my success to the fact that everything I have undertaken I have done thoroughly."

INTERCOLONIAL RAILWAY.

'89. Summer Arrangement. '89. ON AND AFTER MONDAY, 18th JUNE, 1889, the Trains of the Intercolonial Railway will run Daily (Sundays excepted) as follows:—

C. E. Burnham & Sons

HAVE A COMPLETE STOCK OF PARLORSUITES FROM \$35 upwards. BEDROOM SETS In Ash, Cherry, Walnut and Oak, at very Low Prices.

DR. DANIEL'S

Veterinary Colic Cure. Has never been known to fail in a single instance. OUR WARRANT.—Five to ten cent worth will in from 10 to 50 minutes cure any case of Colic, or we will refund the money.

DR. DANIEL'S

Fruit and Produce House. T. B. HANINGTON. Receiver and Wholesale Dealer in Fruits, Produce & Farm Products, 53 Prince William Street, St. John, N. B.

DR. DANIEL'S

Waterbury & Rising, 34 King & 212 Union Sts., St. John, N. B. KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered, as it is certain in the office and home.

5 TRIPS PER WEEK FROM ST. JOHN, N. B., ANNAPOLIS, AND DIGBY, N. S. By the Superior Side-Wheel Steamers of the International S. S. Co. TO BOSTON.

Leave St. John for Boston, via Eastport and Portland, every Monday, Wednesday and Friday, at 7.25 a. m., and will September 14th every Saturday evening at 6.30, for Boston direct.

BAY OF FUNDY

S. S. CO. LIMITED. SUMMER SAILINGS. ON and after 1st JUNE, the CITY OF MONTECELLO will sail from the Company's Wharf, Royal Point, on Monday, Wednesday, Friday and Saturday.

SCOTT'S EMULSION

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**ROYAL**  
  
**BAKING POWDER**  
 Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multi-plied low cost, short weight, alum, or phosphate powders. Sold only in cans. ROYAL Baking Powder Co. 100 Wall-st., N. Y.

**BUSINESS WRITING.**  
 LESSONS BY MAIL.

You can learn to write well and fast from the beginning. Indeed if you like you can follow a speaker quite easily. Perhaps you would find that a help in school as well as in business.

How can I teach by mail? Well—it is not how much you write but how. Many men write every day for years yet do not become good writers. Ordinarily three months is enough. The charge is \$4, payable at beginning. Two lessons are sent each week.

S. G. SNELL,  
 Windsor, N. S.

ESTABLISHED 1860.

**WILLIAM LAW & CO.,**  
 Auctioneers, Commission Merchants,  
 AND  
 WHOLESALE GROCERS.

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

AGENTS FOR  
**The Phoenix, and The Glasgow and London Fire Insurance Companies.**  
**The Nova Scotia Sugar Refinery, and Revere Copper Co.**

**BOSTON MARINE BUILDING,**  
 Yarmouth, N. S.

USE  
**W. ARBORN & CO'S**  
 Absolutely Pure  
**SPICES, CATERIAR**  
 See our guarantee on every package.

(Best is Cheapest)  
 Ask your Grocer for them.

**ACADIA COLLEGE.**

The next Collegiate year will open on  
**THURSDAY, Sept. 26th.**  
 Matriculation Examinations will be held on  
**WEDNESDAY, Sept. 25th.**  
 Applications for information may be made to the Secretary of the Faculty,  
**A. W. SAWYER,**  
 President.

**ACADIA SEMINARY,**  
 Wolfville, N. S.

The Fall Session of this School for Young Ladies will begin on **WEDNESDAY, Sept. 4.**  
 Miss Mary E. Graves, who has been absent in Germany for the past two years, will resume her former place as Principal of the school. She will be assisted by a full corps of competent instructors in all the departments. Letters of inquiry may be addressed to  
**EVERETT W. SAWYER,**  
 Wolfville, July 25, 1889.

**HORTON ACADEMY,**  
 Wolfville, N. S.

The next year's work in Horton Academy will begin Sept. 4th. Students desiring instruction given in English, Mathematics, Science, Classics, Modern Languages, Art, Music, Vocal and Instrumental, Elocution, etc., by a full staff of competent instructors. A summary course of three years for young ladies and a Collegiate course for three years for young men. Students prepared for matriculation in any college. Admittance new students, supplied with modern appliances, afforded home comforts, and rates equal to or less than similar institutions. For full particulars apply to  
**J. B. GARDNER,**  
 Principal.

**UNION BAPTIST SEMINARY,**  
 Opens September 12th, at St. Martins, N. B., a beautiful and healthful seaside resort. Instruction given in English, Mathematics, Science, Classics, Modern Languages, Art, Music, Vocal and Instrumental, Elocution, etc., by a full staff of competent instructors. A summary course of three years for young ladies and a Collegiate course for three years for young men. Students prepared for matriculation in any college. Admittance new students, supplied with modern appliances, afforded home comforts, and rates equal to or less than similar institutions. For full particulars apply to  
**J. E. HOPPER,**  
 Principal.

**News Summary.**

**DOMINION.**  
 — Bridgewater has subscribed \$3,000 towards putting in plant for the Edison electric light.  
 — The lumbermen of York Co. are already making active preparations for the winter's operations.  
 — Spoon Island granite will be used by G. M. May & Son in their Chignecto Marine Railway contract.  
 — Four bears driven out of the woods by the forest fires, were killed the other day at Bear Island, York Co.  
 — The public schools at Summerside, P. E. Island, have been closed on account of the prevalence of scarlet fever.  
 — The fishery commissioners sent to Europe by the Dominion government are expected back in about another month.

— Two monster moose captured by Philip Slick, the famous hunter, in the northern wilds, were on exhibition last week in Moncton.  
 — Nathaniel Peck, of Riverside, brought a stalk of corn to this office Monday which measured 12 ft. 9 in.—*Albert Maple Leaf.*  
 — At St. John, recently, W. A. Lockhart sold \$3,000 Joggins Coal Mining Association six per cent. bonds, due in 1895, at 98 per cent.

— An agent of the Thompson-Houston company is in St. John negotiating with the Gas Co. relative to the introduction of the incandescent light.  
 — Jas. Ryan has in his store, Woodstock, on exhibition, a potato of the Hebrew variety, raised by Wm. McCloskey, which weighs 3 lbs. 4 1/2 oz.

— Salmon are quite plentiful in the Petitcodiac River this season, and the people along the river make quite a business of spearing and selling them.  
 — The editor of the St. Croix Courier has received a box of ripe strawberries picked on the farm of G. C. Watson, Jacksonville, on the 12th inst.

— The Halifax-dry dock has been opened. This is the largest dock on this continent, and will take in the largest vessel afloat. It cost some three quarters of a million dollars.  
 — James Harris & Co., of St. John have just turned out two passenger cars for the I. C. R. which in style and finish are about the best yet built by this firm. They have four more of the same kind to finish.

— The well-known electrician, Mr. A. A. Knudsen, is visiting various citizens in the interest of a street railway company who will, if practicable, introduce the electric railway system in St. John and Halifax.  
 — Corn canning commenced on Monday at the Portland Packing Co's factory at Cape Tormentine. The experiment of growing sweet corn has turned out well this season, and the corn is of excellent quality.

— S. Donville has purchased from Hugh Stewart, of Moncton, the steam launch Jessie A. Campbell. She has been brought here by train from Shediac and is to be used as a ferry between Dorchester and Hopewell Cape.  
 — Fewer than five horse mackerel, or tunny, have been taken in the waters in the vicinity of St. Andrews within the last ten days, one weighing 780 pounds. The flesh of these leviathans is pronounced by local epicures to be most delicious.

— Interest is again centering around the silver indications in Lower Walkfield, Carlton Co. A shaft sunk on the farm of Albert Shaw reaches richer ore as it is extended downward, and it is now believed to be obtained in paying quantities.  
 — Letters patent have been issued incorporating a Montreal company for the purpose of manufacturing grey and other cottons for Chinese or other markets, by the name of the "Montmorency Cotton Manufacturing Company," with a total capital stock of \$200,000.

— Capt. Neilson, of the schooner MeLean, at Holyrood, Nfd., has a salted squid aboard which he picked up on the Banks. Its main body is 44 feet long, and the others are nine feet long and nine inches round. The head was severed from the body taking it aboard. Capt. Neilson says the squid would weigh about 900 pounds.

— M. Eiffel, son of the builder of the great tower in Paris, and his father's partner, are in the city, and it is reported are in consultation with the directors of the Quebec Bridge Co. respecting the construction of the long-discussed structure over St. Lawrence, between Quebec and Lévis, to connect C. P. R. with International railway.

— Sportmen will take notice of the following order-in-council which appears in the Canada Gazette: Province of New Brunswick.—No one shall fish for, catch or kill speckled trout, lake trout or land locked salmon between the 15th of September and 1st day of May, both days inclusive. No person shall kill trout by other means than angling with hook and line.

— In the last Royal Gazette notice is given that application is to be made for the incorporation of the Newcastle Mining Company—capital stock \$50,000, in 2,000 shares of \$25 each. The objects of the company are the right of prospecting for, developing, mining, preparing, manufacturing, shipment and dealing in coal, oil, fire clay, iron ore, stones of all kinds, and all kinds of ores, minerals and metals.

— The July bulletin of the Ontario Bureau of Industries is remarkable as showing a decline of \$8,000,000 this year from last in the total value of the farm lands of the province. What is still more remarkable, however, and in some respects rather strange, is that increases in the value of buildings, implements and live stock more than make up for this decrease, as indicated by the following figures:

	1889.	1888.
Land.....	\$632,829,433	\$640,480,801
Buildings.....	192,464,237	188,293,236
Implements.....	51,685,706	49,754,932
Live Stock.....	165,731,288	162,839,235
Tl. farm prop.,	\$982,210,664	\$981,368,094

Can Rheumatism be cured? An old lady writes "I spent nearly twenty years of great suffering from Rheumatism; I took one bottle of *Peter's Kidney* inwardly, and am now cured." Sold by all dealers.

— Passengers by steamer landed at Cape Tormentine pier last week for the first time in its history.

— The C. P. R. Co. have determined to build a bridge over the Niagara, to complete through connection with New York.

— John H. Hall and son, of Kingston, Kings Co., have picked and sold this season 100,000 cucumbers from one-half acre of land.

— Some 300 lambs were taken away in the boat last Wednesday morning, from P. E. Island. They were for the St. John market.

— The next Dominion census is to be taken in 1891. Canada, it is expected, will be shown to possess nearly five and a half million people.

— The Stockton Manganese mines are being worked by Mr. Rolly Stockton. The output has reached about 120 tons, which is all ready for shipment.

— There is great activity in lumbering and coal shipments at Parrsboro. The shipping facilities for coal are such that five and six vessels clear almost daily.

— A whirlwind at Lulu Island, B. C., devastated the whole country through which it swept. It uprooted gigantic trees and left the surface as bare as a board.

— The long drouth was very severely felt in the westward of Cumberland. The Joggins Mine pits water for the boilers was hoisted in tanks at night to keep the pits going during the day.

— Twenty-two iron steamboats have loaded in the Miramichi this season, and they took many standards of deals for the British markets as seventy-eight averaged sailing vessels.

— The Maitland Fish Trap Co. have been fairly successful so far in their business here. The quantity of mackerel taken has not been large, but the fish are very large and fat and realize a good price in Boston, to which market they are shipped.

— It was Lord Houghton who wrote: "Man's best things are nearest him, Lie close about his feet."

The Dominion Safety Fund Life Association, whose system has commended the admiration of insurance experts and journalists abroad, is a reliable home institution, which is particularly adapted to the needs of our people, who want reliable life insurance, but are quite capable of looking after their own banking.

As an evidence of the unusual season we have had (this year, we may mention, as full worthy of notice, that Mr. Angus Sutherland, of the Vale Colliery, sent to this office specimens of full-grown timothy of the second and third crops for the year. The first crop was cut June 1st; the second, July 10th; the third, September 14th. The specimens of the two latter crops are in this office, and are fully developed, although the third is not so strong as the one preceding it.—*Chronicle, New Glasgow.*

— From Ship Harbor comes the details of a terrible tragedy. Thomas Webber, Cyrus Mitchell and three others were mown calling. They had heard what they supposed was a cow mown calling and started to creep on the supposed cow. After having gone a short distance they were fired on by Wm. Ansd, who, in company with Wm. Taylor, was mown calling, and whose call Webber and Mitchell party mistook for a cow-mown. The ball pierced Webber's breast and Mitchell's neck, both dying instantly.

**BRITISH AND FOREIGN.**  
 — The Paris Exposition will close on October 31st.

— Germany is building ten new warships for coast defence, at an expense of between \$10,000,000 and \$11,000,000.

— It is estimated that the yield of wheat in France will be 114,600,218 hectolitres, against 98,740,728 hectolitres in 1888.

— According to Mulhall, one hundred and eighty thousand persons, or one of one per cent. of the population, own all the land in the United Kingdom.

— It is estimated that London's historic labor strike has cost the city not less than ten million dollars, and depression in dock securities amounts to \$23,113,157. The value of salmon caught in boats and fishing material amounted to \$48,826.

**UNITED STATES.**  
 — Over \$1,000,000 damage has been done in Montana by forest fires.  
 — About 4,000,000 acres of land in Minnesota are about to be opened up for settlement.

— At the Houston station from \$1,800 to \$2,000 are paid out daily to the farmers for their potatoes.  
 — The "hog crop" of the United States is not to exceed that of last year, while the hogs are said to be "unusually healthy."

— The *British-American Citizen* newspaper is doing good work in Boston and vicinity by seeking after employment for Canadians out of work. They have been pretty successful in obtaining work for a number.  
 — The Chicago *Times* says a syndicate has been formed that have already put up \$6,000,000, and when the plans are completed will have a backing of \$35,000,000 to assure the World's Fair to Chicago.  
 — There is unusual activity in the export cattle trade both at Boston and New York. An exporter estimates that there are from 2,500 to 3,000 head shipped weekly from New York, and about half that number from Boston.  
 — \$100,000 reward offered by W. McKelvie of New Glasgow to a doctor, to cure him or to man up his horse, or to break his clock, or to hurry the horse of the clerk.

**Religious Intelligence.**

**NEWS FROM THE CHURCHES.**  
**BRIDGEWATER.**—I had the privilege of baptizing a rejoicing convert, Jas. Lord's day at Lakeville. The Lord has not left himself without witness. We hope to hear from others soon. S. MARCH, Sept. 13.

**MAHONE BAY.**—About four weeks ago I commenced a series of meetings at New Cornwall, with Bro. Langille, of New Ross, to assist me for a week, which resulted in the addition to the church of eleven by baptism and one restored. The little chapel is greatly revived. I likewise baptized one into the fellowship of the Mahone Bay Baptist church. The prospect for an ingathering is encouraging. J. WILLIAMS, Sept. 20.

**TANOOK ISLAND.**—Rev. J. S. Brown, of Lunenburg, was with us on Sunday, the 15th September, and baptized fifteen happy believers in Christ, three of which he preached to the largest congregation ever assembled in this place. The Lord's Supper was also administered to a very large number. Bro. Isa. Wallace, home missionary, baptized three before he left for Antigonish. The converts will be remaining some eight or ten whom we trust will soon follow the Lord in all his appointed ways. It is with reluctance that I leave these devoted and generous people to resume my studies at Acadia College, and sincerely hope the hands of Providence will direct you a shepherd. A. F. BAKER.

**WOODSTOCK.**—At our regular prayer meeting last evening, nine valuable members were received into church fellowship by letter and experience. Bro. Grant, much to the regret of the church and congregation, has decided to retire from the ministry. The church is enjoying a steady growth and development in church life, and to-day the church is in far better position than when he came among us, and wherever the Master's hand may guide him, the church can feel satisfied that he will direct you a shepherd. A. F. BAKER.

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**PORT LORNE AND HAMPTON.**—Doubtless the readers of the MESSENGER AND VISITOR would like to know how we are getting along since we experienced an outpouring of the Spirit from the Lord. We are still holding on our way, and many of the converts are growing in grace and knowledge. The church is enjoying a number of meetings held every week. There are seven prayer meetings, three Sabbath-school services, three preaching services, one conference meeting, and two sewing circle meetings, making sixteen meetings. We are expecting showers of blessing from heaven. Pray for us. Sept. 16. J. W. S. SANDERS, Clerk.

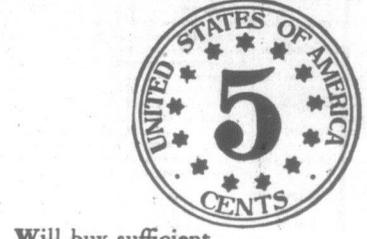
**LOCKPORT, N. S.**—In a few weeks I shall have bidden adieu to the Lockport brethren to take the pastorate of the Woodstock church. It may not, therefore, be unfitting to speak of what the church has accomplished during the three years of our association as pastor and people. Thirty-four persons have professed the experience of saving grace and having been baptized into the fellowship of the church, have continued with two or three exceptions, to give evidence of the truthfulness of their profession. Beside liberal provision for the current expenses and the painting of our church and vestry, upwards of \$1,000 have been paid on a debt and near \$500 placed at interest for an organ. To the general fund of the denomination we have contributed over \$700, and to other benevolent institutions about \$80. Had it not been for the exceeding business depression during the year just past, these latter amounts would have been considerably larger. As to our relations as pastor and people, I can say they have been most agreeable, and I sincerely hope that soon this church may secure some good man to minister to them. He who comes will not find in this church any persons who will seek to lord it over the shepherd and the flock; but he will find a reasonable, pleasant and appreciative people who will respect him as God's chosen servant. B. N. NOBLE, Sept. 11.

**NOTICES.**  
 The Queens County quarterly meeting will meet with the Upper Cumberland Bay church the first Saturday in October at 2 p. m. Brethren, please make an effort to be there this time, rain or shine. M. B. KING.

The next session of the Albert Co. quarterly meeting will be held, D. V., with the Caledonia Baptist church, on the second Tuesday of October, 1889, to open with religious conference at J. W. Brown, of Harvey, or his alternate, A. H. Lavers, of Elgin. Interesting papers and essays on very important subjects are expected. Will the churches rally and send up their delegates from all parts of the county. A good time is expected. T. W. GARRETT.

The Carleton, Victoria and Madawaska Counties quarterly meeting will commence with the Wakefield Baptist church, on the 2nd Friday (11th) October, at 7 p. m. Quarterly sermon by Rev. Charles Henderson. As this will be the annual meeting, and therefore the closing year of the ensuing year, it is hoped a large delegation from the churches will be present. T. W. GARRETT, Sec'y-Treas.

On Thursday, the 10th day of October, at 1 o'clock, p. m., in the Ballie Baptist church, Charlotte Co., N. B., a council, consisting of sister churches within the Southern Association will convene to consider the propriety of setting apart to the work of the gospel ministry, Bro. F. C. Wright, at present laboring with us. Hope and trust that all interested may be present, as a past meeting of the 12th ult. proved insufficient, owing to many being absent from their homes and the hurriedness of the work. A. E. MANN, Clerk.



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 Harvey, per Mrs. H. Bishop, \$4 00  
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 Woodville Knitting Circle, to constitute Mrs. Rufus Sanford, a Life Member, 25 00  
 \$3.75 from Newport, proceeds of a quilt, was intended for Home Missions. \$414.00 was received too late to be included in the past year's accounts. All monies for the W. E. M. U. will, after this, be sent to Mrs. Henry Smith, Amherst, N. S. S. J. MANNING.

**Marriages.**  
**DUNHAM-NESBITT.**—At Brookfield, N. S., Sept. 9, by Rev. M. A. Brown, Seymour Dunham, to Nettie Nesbitt, of Brookfield, Col. Co.  
**NEW-CORKUM.**—At Bridgewater, N. S., on Aug. 8, by Rev. S. March, Joseph Now to Nettie Corkum, both of Lakefield, Lun. Co., N. S.

**MCVICAR-PATTERSON.**—At St. George, Sept. 7, by Rev. C. E. Pines, Jarvis E. McVicar, of Letang, to Mary J. Patterson, of the same place.  
**TEED-MILLS.**—At the residence of the bride, on the 18th inst., by Rev. Thos. Todd, Geo. E. Teed, to Ida G. Mills, both of Benton, Carleton Co., N. B.

**HIGGINS-ROYALS.**—At Onslow, N. S., Sept. 11, by Rev. M. W. Brown, David Higgins, of Belmont, Col. Co., to Abbie J. Royals, of Maitland, Hants Co.  
**HUBLEY-BAKER.**—At Bridgewater, N. S., on Aug. 25, by Rev. S. March, Reuben Hubley, of Pleasantville, to Letitia Baker, of New Cumberland, Lun. Co., N. S.

**SMITH-HAMILTON.**—At the residence of the bride's father, Sept. 14, by Rev. Geo. Howard, Sebastian Smith, of Tracy's Mills, N. B., to Jane Hamilton, of Florenceville, Carleton Co., N. B.  
**EATON-NICHOLS.**—At the Baptist parsonage, Centerville, N. S., Sept. 5, by Rev. Willard P. Anderson, Edward M. Eaton, Esq., of Bridgetown, N. S., to Sybil Nichols, of New Germany, N. S.

**KRITH-COBBET.**—At the residence of the bride's father, on the 18th inst., by the Rev. B. N. Hughes, assisted by Rev. W. T. Corey, T. Harding, Keith, to Bertha A. M. Corey, all of Havelock.  
**RAYMOND-DOWLEY.**—At the home of the bride's parents, Brookville, Sept. 18, by Rev. D. H. Simpson, M. A., Calvin W. Raymond, of Brookly, N. Y., formerly of Beaver River, to Blanche E., daughter of Captain and Mrs. Dowley, of Brookville, Digby Co., N. S.

**DEATHS.**  
**GARNET.**—At Cox Station, Charlotte Co., Sept. 12, Francis, son of John and Rebecca Garnet, 83 years.  
**BLANSCOMB.**—At Cuppland Bay, Queens Co., on the 15th ult., Clara E., aged four years and six months, youngest child of the late Geo. H. and Adelia A. Blanscomb. "Safe in the arms of Jesus."  
**RINGER.**—At Northfield, Queens Co., N. S., Aug. 7, of diphtheria, Grace Bell, daughter of Harriet N. and Deacon Samuel F. Ringer, aged 13 years. Little Belle was not afraid of the stern messenger, but trusting in Jesus she calmly passed from earth to heaven.  
**COCHRAN.**—At Newport, Aug. 8, after a very brief illness, Mrs. Alexander Cochran, aged 68 years. Mrs. Cochran was daughter of Mr. Joseph Beanson, of Chester, Lunenburg Co., and was truly a Christian woman, true to her faith as member of a Baptist church, and in her family and social relations faithful and kindly considerate. She left many family relatives and friends to mourn her loss, but her gain, for such it is, is gain.  
**COOSWELL.**—At his son's residence, Centerville, Sept. 9, after a few days illness, Deacon John F. Cogswell, aged 82 years. Bro. Cogswell was born at Horton, N. S. He came to New Brunswick about 47 years ago, and during a gracious revival of religion professed faith in Christ. He was baptized by the Rev. Wm. Harris. Shortly after meeting with the church he was selected as one of the deacons, which office he filled until his death. Bro. Cogswell was highly respected for his many sterling qualities and will be much missed by the church. He leaves six children to mourn the departure of a kind father. The memory of the just is blessed.

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