Messenger and Visitor.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

☞ All our Pastors are Agents.

—More of It.—At the quarterly meeting of the N. B. Southern Association, held at Pennfield, business occupied but a little of the time, all the rest being given to preaching and evangelistic services. Brethren remained after the quarterly meeting closed, and continued the services. The Lord owned the efforts of his people, and souls were saved. Who can tell the good which might be done were the pastors of our self-supporting churches permitted by their charge to go forth two by two, after apostolic example, into destitute fields, to hold services of this kind? It would not harm the stronger churches to lose a Sabbath service now and then, and do with less pastoral work, in order to release their pastors for this kind of service. As their pastor went abroad, they would be led to follow him with their prayers; their sympathies would be drawn out generally toward the destitute; and a higher type of unselfishness nurtured. The pastors would have their souls stirred by this direct work. Results which are sure to appear would encourage them. The knowledge that their pastor was blessed elsewhere would stimulate the church. He would come back, often, with his heart on fire, and prepared to throw greater earnestness and directness into his home work. Brethren, won't you give heed to this? There is so much destitution which might be supplied in this way. Work of this kind by the fathers is what spread our sentiments and did untold good in the past. Take pity on the souls dying without gospel privileges, and go to their aid as opportunity is afforded. Our general missionaries are wonderfully blessed on fields of this kind. Why should not our pastors have the privilege of sharing in it and spreading it? Ask your people about this, pastors of strong churches.

—Appreciation is Pleasing to God.—There are some good people who think it a sign of weakness to admire a flower, and a mark of superiority to speak contemptuously of all things beautiful. Do they ever think that God is the author of all the beauty which is spread in such profusion over earth and sky? Why has God made the fields so green, the sky so blue, the autumn leaves so brilliant, the flowers so varigated, and all things so beautiful in their season? Does it not show that God himself loves beauty? How much of this is seen by no eye but his own! In despising all this, a man is out of harmony with his Creator. Besides, has not God put a taste for all this beauty in the hearts of all? If anyone is without it, it is because he has had it crushed out of him, by false education. Children, who are most nearly as God makes the nature, always are ready to clap their hands at a beautiful flower. Those who are most pure ever think most of all things beautiful. The truth is, God has made all this as a free gift to men to add to their happiness. We could exist without blossoms and verdure, but God wishes us to enjoy as well as live. Anyone who treats these gifts of God with indifference, must displease him; for he wants his wonderful works for our happiness to be appreciated; because, if we do not take pleasure in them his purpose in their bestowal is defeated. Rather let all cultivate the taste which would make them take enjoyment in the beauty with which God has decked his works. It refines and makes the nature more in sympathy with God. A bed of flowers will help a family nearer to their Maker, while a bag of gold may but make them more sordid and drag them down into an abyss of worldliness and sin. Don't rob the family of the elevating influences of these higher and purer tastes to save a few dollars.

—The Baptists are strong in Bristol, England. At the beginning of the present century, there were but two places of worship in the city; now there are twenty-eight of all descriptions, representing a membership of about 4,000, and furnishing seating accommodations for 11,000 worshippers. The autumnal session of the Baptist Union of England and Wales is about to be held here.

—Often So.—A member of a Baptist church in Virginia boasted at an association in Virginia:

"Ours is the banner church; we have averaged nearly two dollars per member to missions. No other church has come near a dollar." "Yes," replied a Richmond Baptist, "but thirty dollars of what your report was given by your pastor."

Virginia is not the only country where a church gets credit for its pastor's giving. Pastors should set an example to their flock in giving as in all things else, but the people should follow the example set them. It is surprising how much example it takes to get some people to follow. And then, too, those who have the least disposition to follow the good example of the pastor are often the most rigorous in exacting it of him. The man who wants his pastor to deny himself, and would hold up his hands in horror at the thought of *his* laying aside a little for a rainy day, is the very man who will add acre to acre, and deposit to deposit in the bank, and will complain if he is called upon to give to any good object beyond the smallest pittance. These, of course, believe they hire the minister to do all the self-sacrifice, &c., for the church, and they want him to do enough of it.

—Cost of War.—It is reckoned that *four and a half millions* of lives have been sacrificed in the carnage of war since 1793. The wars of England have cost her $4,670,512,415, exclusive of over $65,000,000 for special appropriations when war was feared. This does not include the ordinary expenditure on the army and navy. On the debt contracted in war, the British nation have paid out in simple interest alone the enormous sum of $13,822,068,830. If a small part of this sum had been expended in evangelizing the world, there would not be a nation under heaven that had not been leavened by the gospel.

—Splendid Beneficence.—It is said that the late Saml. Morley has been in the habit of setting aside at least $150,000 a year for religious and benevolent objects. How much better for himself and for the world than though he had amassed it in a great fortune which might have proved a curse to his children.

—If the brother who wrote from Chester, N. S., on the 25th ult., asking the address of his paper changed to 214 Brunswick street, Halifax, will kindly send us his name, we shall be glad to make the desired change.

—We Hope All our readers will carefully peruse the excellent sermon of Bro. Hughes in the present issue. The sermon will certainly help. Its tone is one of hopefulness.

—Opening of Spurgeon's College.—The new session of the Pastor's College has just begun. There are eighty-one students in attendance. Mr. Spurgeon gave an address. He said, "Some (students) began well, and then went lame. Some could not study because it was not in them; some thought they knew enough already; while some were hindered by being too much given to sweet-hearting." Are not some of our students hindered in the way last mentioned? We notice that our own Bro. Clark, of Nictaux, was present and gave an address.

—The Baptists of Glasgow, Scotland, are showing much aggressiveness in Christian work. They have just opened the sixth place of worship which has been erected or purchased during the last eight years.

—Conversion of an English Bishop.—The *St. James' Gazette* announces that an English bishop has declared himself a Positivist. He has written a pamphlet in which he seeks to show that his Positivism is not inconsistent with his position of bishop of the Established Church. Bishop Colenso remained a bishop, although he did his best to overthrow faith in the Pentateuch as a part of the Word of God. Doubtless this bishop will continue one of the heads of the English Church, although he now is more a follower of Comte than of Christ. If this church were delivered from State control, she might free herself from men who are ready to tear down what every church exists to build up.

—More Than This.—We clip the following account of a farmers law suit from an exchange:

In 1848 a Mrs. Gatewood, in Boone Co., Ga., lost a sheep bell, the price of which was 37½ cents. Her neighbor, Coleman Reid, found it, or came into possession of it some way—a very honorable man, as she was a respectable woman. But the discovery of where the bell was, occasioned some neighborhood gossip, and finally a scandal. The neighborhood took up the quarrel, and finally a suit was instituted. It grew gradually until Mrs. Gatewood and her three securities were bankrupted. Coleman Reid and his two brothers lost all their property, and besides that, Reid met James Arnold, one of Mrs. Gatewood's securities, on the road and cut him up savagely. The cost of the suit, including attorneys' fees, were said to have been about $18,000.

Yes, this quarrel was very costly, and it began about a very little thing. We have known of quarrels, however, about things as trivial, which were more unseemly than this, in which there has been the waste of what was more precious and from which the consequences have been more pernicious. Quarrels in churches often are about things as petty. They waste not money so much as that which might be used to people heaven and empty hell, and they result in blocking the way to heaven and throwing down stumbling blocks over which sinners stumble into perdition. Dear reader, don't have anything to do with such direful business. Allow yourselves to be consumed by the slow fires of martyrdom, before you be a party in any such soul-destroying business. You are only paying a high fee to Satan, when you become his tool to rend the peace of a church. He will give you in return only leanness of soul and a life which has in it more of curse than blessing for the world.

—Baptist Union.—We wish to call special attention to a notice from Dr. Bill in another column. It is earnestly hoped that the committee appointed by our convention, at its late session in St. John, to meet a similar committee appointed by the F. C. Baptists, at their approaching conference in Carleton, to consider the question of organic union between the two bodies, will endeavor to attend to this very important matter. Let the sincere prayer of all Christ-loving hearts, in both denominations, go up to God, for grace and wisdom to direct our brethren to find and accept the indubitable ground of Christian union, that the gat Baptist family, separated by so narrow a line, may become one in work, as they now are one in heart in Christ, and that thus the name of Christ as Saviour and Lord may through them be magnified on the earth.

—Plain Speaking.—The *Rel. Herald* reports H. K. Ellyson, Esq., at one of the Southern Bap. Associations, as saying:

"You ought to arrange to work out pastors who are not developing their churches. As long as the pastor is not in sympathy with the Boards and does nothing for them, all your discussions here will avail nothing. You must dislodge such pastors, and work in pastors who will develop the churches." The *Herald* Reporter: "Will Bro. Ellyson go a step further and tell us how to get rid of such do-nothing, good-for-nothing pastors, who are killing their churches and, as far as they can, wreaking the cause of God?" H. K. Ellyson: "I can't answer that—I wish to keep on good terms with all the pastors. Some of them do nothing for State Missions, and I am mad with them—but I don't let them know it. There are ways to get rid of such pastors, but I decline to indicate what they are." But such pastors will have to do one of three things—resign, die, or change their ways.

The laymen of the South evidently use great plainness of speech. The pastor, however, who cares nothing for the general welfare of the denomination, and never seeks to lead his people only to take interest in anything beyond themselves, is training them in narrowness and selfishness, and may do more harm, in the general stamp of character he impresses on the people, than any temporary local success will effect of good. We hope there are no pastors of this kind among us. If there are, we do not wish to be compelled to put their obituary in the Messenger and Visitor. Still, they had better change their ways. We had rather chronicle the departure of a church-killing pastor than the death of a church, however.

—The Rum Fiend.—It becomes more and more apparent that the serpent of the rum traffic will not suffer its victims to be wrested from its toils without determined attempts to strike the rescuers with its fangs. Those who engage in this traffic can be no other than the most unscrupulous and merciless—just the men to be appalled by no crime. Temperance workers, as they attempt to throttle this trade, will probably have to run more and more risks. Not only has the property of earnest temperance workers been damaged in Canada; but one heroic man has been killed in Michigan, and, as will be seen from the clipping below, revengeful threats of violence and death are becoming quite common. Let this kind of thing go much further, and the people will have to arise and crush out this traffic as they hunt down a murderer. The clipping referred to is from the *Christian Herald*:

The murderers of the Rev. Mr. Haddock, in Sioux City, have not yet been found, though large rewards have been offered for their apprehension. So far from having helped the liquor dealers, the murder has inspired their foes to more vigorous efforts. The *Voice* says that the words "Remember Haddock" are a watchword now throughout the State. It also reports an increase in the threats of outrage elsewhere. In Illinois the chairman of the Cook County Prohibition Committee has received an anonymous letter calling for his resignation from his post if he would have many more days to live. In New York, near where the new aqueduct is being built, saloons are being established to get the wages of the workmen, and a citizen who has been active of late to keep these rum-shops away from his residence in that locality found a *dynamite bomb* secreted in his carriage-house the other day. In Pittsburg one of the active supporters of law and order received, a few days since, a letter threatening him with death if he did not cease his efforts. There are many similar cases not reported, all of which show that, like the silversmiths of Ephesus, the liquor-dealers are aware that their craft is in danger.

Safety.—Over it went, and no wonder. The light-house rested rested not on the rock, but on iron piles screwed into the sand. The waves laughed at it, roared in wrath at it, and—tumbled it over. There ought to have been rock-work at the bottom. We must have honest boys and honest girls. Sincerity is the stone at the bottom of all successful character. The young people from issue our shaping hands in the Sunday-school kind and courteous, and even apparently pious and nominally in the church, but unless there is a good bottom-rock of honesty, thorough honesty, the top-work is as unreliable as an Atlantic breaker. Don't put your work on any sand-screwed piles. Let honesty be one of your "hobbies." Teach your scholars to be thoroughly sincere. Make them scorn a lie. Show them that while a lie is bad policy it is worse morals, a sin against God and a sin against one's self. Make them despise all sandy-shams no matter what stately iron-work be on top. Let it be rock below, sincere, Christ-like, and resting on union with him. Then you may hope for permanent work in the making of character.—*S. S. Journal.*

—The following lines were taken from the *Christian Visitor* over 20 years ago, and if they were in keeping then, are surely now:

Christian, wait, wait! the nations tremble,
Shaken to their utmost bound;
Kings their terror all dissemble,
Dread and panic spread around.
There's no prophet now to call us,
To behold a vision true:
What events will soon befall us,
Wait and see what God will do.

Christian, wait! the muttering thunder
Gathering on the sky afar,
Need not bring dismay or wonder,
Doubt or fright or pallid fear;
Stay your soul on his protection,
He will guide you safely through,
Banish every sad dejection,
Wait and see what God will do.

Christian, wait! Jehovah reigneth
On His throne of mercy still,
And the wrath of man restraineth,
When it worketh not his will;
Be assured the future story
Of the days now dark to you
Will record his work of glory;
Wait and see what God will do.

J. A. W.

Where Do You Buy Your Seed.

Many years ago a farmer in New York State sowed in one of his fields some grass seed that he had bought. Among the good seeds were seeds of the Canadian thistle. Not noticing these, since they are so small, the farmer sowed them with the good seed. Not long after, both kinds came up, but, being among the rapidly growing wheat, neither were noticed for some time. When the wheat was cut and gathered, the workmen noticed young Canada thistles among the growing grass. They asked the farmer how those thistles came there. He did not know until he remembered where he got the seed; then he called to mind that the man of whom it had been bought had Canada thistles on his farm. No doubt the seed from some of those had in some way got mixed with the grass seed.

"Well," said the farmer, "we have seen them in time and will prevent their spreading, and before long will kill those in the field. By cutting them before the seed ripens we will prevent new ones springing up, and in a couple of years the field shall be ploughed and then the thistles must die."

The troublesome weeds were closely watched for a year or two and not a seed allowed to ripen, but the thistles did not die out; the roots lived, and as often as the tops were cut down they sent up new shoots. In two or three years the field was ploughed and every thistle torn asunder.

"Now," said the farmer, "we will be rid of the pests. Ploughing them under will destroy them; they will rot under ground."

But the thistles did not rot, the tops only died; the root soon sent up other shoots, that grew as vigorously as ever. Indeed, ploughing only seemed to increase the number, by dividing and scattering them.

It is now fully twenty years since Canada thistle-seed was sown in that field, and year by year the farmer has tried to destroy the pest, but he has not entirely succeeded yet. Some roots remain in the ground to send up their thistly tops each year. By keeping at it, the farmer, now an old man, is slowly destroying them, but it may be five years yet before the field is entirely rid of Canada thistles; so it may take twenty-five years to root out that troublesome weed that it took only a few minutes to sow. That farmer never bought any more seed of the man whose land had Canada thistles. One lesson was all he needed. After that he was always careful where he bought his seed. About the most costly things he ever bought were those few seeds of Canada thistle.

Boys, where do you buy your seeds?

"Buy seeds! We don't buy any. We are not farmers. We have not a foot of ground—that is, the most of us—for raising anything."

Don't buy seed? Not farmers? Are you not raising anything?

"No; raising nothing. What should we raise?"

You are raising something. If you are not farmers, yet you do raise what is more valuable—or it should be—than anything that grows in the field. Would you like to know what it is?

"Yes. Will you tell?"

Certainly. You are raising a character. Your hearts are your fields, and what you hear, what you read, what you say, what you do, what you think, are seeds sown. Those are making your character—that part of yourself by which people know you from others; that which makes you loved and honored, useful and good, or disliked and disgraced, worthless and bad.

What, then, do you read, hear, say, do, think? Where do you get your seed? Is it all pure, or do you get it where there is evil growing? Are there any Canada thistles of evil growing in the books you read, the conversation you hear, the words you say, and the acts you perform? Be careful; some of those seeds may find a way into your character. Once there, they will grow; then you may find it difficult, a long task to root them out.

See that the seeds you put thus into your character are pure, good seeds, and your life will be a good, a useful, a productive one, and in heaven you shall enjoy an eternal harvest from your life on earth, provided that you repent of all sin and and trust in Jesus as your Saviour.—*Sidney Clare.*

"Take the Safest Path."

During one of my holidays in North Wales, I was staying with my family near a range of hills to which I was strongly attracted. Some of them were slanting and easy to climb, and my children rejoiced to accompany me to their summits.

One, however, was higher than the others, and its sides were steep and rugged. I often looked at it with a longing desire to reach the top. The constant companionship of my children, however, was a difficulty. Several of them were very young, and I knew it would be full of peril for them to attempt the ascent. One bright morning, when I thought they were all busy with their games, I started on my expedition. I quietly made my way up the face of the hill till I came to a point where the path forked, one path striking directly upward, the other ascending in a slanting direction.

I hesitated for a moment, undecided as to which of the two paths to take, and was about to choose the precipitous one, when I was startled by hearing a little voice shouting, "Father, take the safest path, for I am following you!" On looking down I saw that my little boy had discovered my absence and followed me. He was already a considerable distance up the hill, and had found the ascent difficult, and when he saw me hesitating as to which of the paths I should take, he revealed himself by the warning cry. I saw at a glance that he was in peril at the point he had reached, and trembled lest his little feet should slip before I could get to him. I therefore cheered him by calling to him that I would come and help him directly. I was soon down to him, and grasping his little warm hand with a joy which every father will understand. In attempting to follow my example he had incurred fearful danger, and I descended, thanking God that I had stopped in time to save my child from injury or death.

Years have passed since that, to me, memorable morning; but though the danger has passed, the little fellow's cry has never left me. It taught me a lesson, the full force of which I had never known before. It showed me the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin, without intending or knowing it.—*Rev. Charles Garrett in Home and School.*

The Country Pastor.

The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope for the biographer's pencil. Interesting and precious as any work done on earth in heaven's eyes, it is the obscurest possible in the world's regard. Angels look down upon it; busy, eager, bustling men heed it not. A calm routine of lowly though sacred duties, a constant unvaried ministry of love, it flows on in a still and quiet stream, arresting no attention by its noise, and known alone to the lowly homes it visits on its way, and the flowers and fields it waters. The young pastor of Dun was no exception to this. He preached the word; dispensed the sacred supper; warned the careless; comforted the sorrowing; baptized converts; blessed the union of young and loving hearts; visited the sick, the dying; buried the dead; pressed the hand, and whispered words of peace into the ear of mourners; carried to the poor widow and friendless orphan the charity of the church and his own; slipped in softly into some happy home, and gently broke the sad news of the sudden disaster far away; lifted up the fallen one from the ground, and pointed to him who receiveth the publicans and the sinners—these things, and such as these, he did in that little home-walk for twenty successive years, day by day; but that was all. There is much here for the records of the sky, but nothing, or next to nothing, for the noisy annals of time.—*The Pastor of Kilsyth.*

Deserved Reproof.

There is a lesson for both parent and daughters in the following extract from the Detroit *Free Press*:

There was a stir at a railroad station, and two pretty girls came aboard. They laughed and giggled; threw kisses to their friends at the depot; gave silly messages and good-byes, and as the train started, they took a seat behind the commercial traveler. There were other seats vacant, but they preferred this, and rustled into it with a series of little shrieks and giggles.

"Did you see Tom Barlow watching us, Nellie? Te-he."

"He'll be there to meet us when we go back, see if he isn't, Kittie! Ha! ha!"

"Say, *he's* a drummer," giggled Nellie, hunching her friend toward the front seat. "A swell, ain't he? Oh, my!"

The traveller's lips were compressed, and he replied by no look or motion to the rude speech of the merry girls.

These were young ladies, dear reader, whose fathers and mothers would have been greatly astonished to learn that their daughters flirted. But then fathers and mothers are usually the last to know what is going on among their own young people.

"W-would you be so kind, sir, as to tell us what time it is?" asked Nellie, in a meek little voice, while her companion tittered and looked out of the window.

The next move was made by the gentleman. He took from his pocket a photograph, and looked at it sadly.

The two young ladies did not see the photograph, or recognize whether it was man or woman, but they te-he'd, and even speculated in a low voice as to what it might be—wife or sweetheart.

The commercial traveller heard what they said, and turning and holding the photograph so that the young ladies could see it, he said quietly but sternly:—

"That is the picture of my little daughter, a child of six years; she is very ill, and I am summoned home, perhaps to see her die. But let me tell you that I would rather a thousand times know, at this moment, that she must now be laid in her grave, than to think she could ever grow up into a silly, dishonest woman, tempting and toying with souls to feed her own wicked vanity."

The two girls sank back out of sight, mortified and angry, yet conscious that they had found, in one travelling man, an honest-minded friend who had dared to give them a word of needful warning.

The Sabbath a Bulwark.—Have you ever seen the meadows of Holland. They are fair and fertile, but they lie below the level of the sea; and an encircling wall of earth has been built to protect them from its encroachments. Let the treacherous waves make but a slight rift in the embankment—a finger's breadth it may be—and the crevice will widen, crumbling, yawning, until the sea rushes madly in, and the fair land is changed into a howling waste of waters. The Christian Sabbath is the bulwark which defends the Christian home, the Christian church, the Christian life; it is the protection of the oppressed, the safe-guard of individual liberty against the despotisms of society. If that bulwark fall, the wild waters of selfishness and sin and godlessness will sweep over the land. Already the rifts begin to appear here and there. Already we feel the rush and pressure of the waters. For the sake of the precious interests which are imperilled, for the sake of humanity, for the sake of our Master, who loved all men and died to redeem them, let us honestly and earnestly do our best to strengthen and protect the Christian Sabbath. It will be easy to lose it. Once lost it would be more than human task to restore it.—*Dr. H. J. Vandyke, Jr.*

Literary Notes.

—Now that the Apaches are before the country in the light of hostile savages, it may be interesting to learn something of their history and customs. An illustrated article on this subject from the pen of an army surgeon appears in the September number of the *American Antiquarian*. This magazine makes a specialty of treating such subjects. Edited by Stephen D. Peet; published by F. H. Revell, Chicago, Ill.

—The Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, and author of the article recently published in *The Century* on "Faith-Healing and Kindred Phenomena," will contribute to the same magazine a series of articles on the subject of Dreams, Presentiments, Astrology, Clairvoyance, and Spiritualism, of which he has made a lifelong study.

Behold the World is Gone After Him.

SERMON PREACHED BY REV. J. H. HUGHES AT CENTRAL N. S. BAP. ASSOCIATION, AND PUBLISHED BY THEIR REQUEST.

John 12 : 19.

This language is the caucus whisper of defeated and despairing Pharisees. The Lord Jesus had now accomplished two of the most eventful and glorious acts of his life and ministry, viz., the raising of Lazarus from the dead, and his triumphal entry into Jerusalem. The raising of Lazarus was a stupendous and convincing miracle. His entry into Jerusalem was an overwhelming demonstration of regal supremacy and glory, and a prophetic fulfilment of his Messiahship; and had largely combined to overthrow Jewish prejudice. To summon a man from the grave who had been dead four days was an evidence of superhuman power. No mere man could do it; and as Jesus claimed to be the Son of God this, his act, justified the claim. And it was greatly strengthened by his riding into Jerusalem in exact accord with the prediction of the event. A Jewish prophet had centuries before described Israel's deliverer as riding thus into the Holy City, and so strong is the feeling that Jesus is he, that crowds of the people go out to meet him, and accompany him back with glad demonstrations of fealty and homage. It was the occasion of a wonderful change in the condition of affairs. To many who hitherto had stood in doubt, and had kept aloof from him, he now became the prospective heir of the throne of his father David; and his following became greatly increased. But there were a band of invincibles who were not to be moved or convinced. Had Lazarus been raised from the dead: they had a theory which robbed the miracle of all convincing force. It was an exhibition not of divine, but of infernal power. Had the entry into Jerusalem been made in exact accord with an ancient prediction: it was the trick of an artful imposter, who was conversant with prophecy, and who would cunningly misle d the popular mind. But while they were unconvinced, they were not at all happy in prejudice, nor by any means hopeful in their opposition. As the leaders of an organized band of hostility to the claims and person of Christ, they saw their cause weakening, and were chagrined to see the multitudes of people flocking to the standard of the Nazarene; and standing apart from the crowd they talked the matter over among themselves, and despair is the result of the party convention.

The text leads us to consider as a theme, the magnitude of Christ's following; and, first, look at the fact expressed: "Behold the world has gone after him." It was a strong way of saying that Christ had at that moment a very large following,—which he unquestionably had. Jesus was not the lonely, friendless character that we sometimes think he was, and that he is often represented to have been. Our sympathy for Christ in his earthly condition is often a mistaken sympathy. We often hear him spoken of as a friendless and forsaken person; whereas the fact is, the people flocked after him. We think of him as destitute of sympathy and support, whereas there were thousands who, while they did not understand him, were his ardent admirers, and as far as safety would permit, they were his earnest supporters. True, he was not often taken into the higher circles of Jewish society; but the common people received him gladly. It was inseparable from the design of his mission that crowds should wait upon him. Christ did not come to spend his time in a cave or in a cloister. He did not come as an unattractive, uninteresting, wearisome exponent of religious truth; but with the sparkle, the independence, the originality, and the authority of one who was to successfully inaugurate a great and overshadowing religious movement. When he spoke, the magnetism of the man, and the charm of his sayings, attracted and won the people. Hence we read of multitudes of people being about him. The sermon on the mount was not delivered to a handful of people; but "seeing the multitudes," it is said, "he went up into a mountain, and when he was set he opened his mouth and instructed them." The parable spoken from the ship near the shore, on the sea of Galilee, did not fall in vain upon the desert waste, but was caught up by the ears of closely-packed multitudes, charmed into interested silence. It was while in the press of a surging crowd that trembling invalid came and touched the hem of his garment, which touch brought deliverance from the malady which had made her life miserable for many years. And the crowds that gathered about him were not of hostile intent. They did not come with concealed weapons to put him out of the way. They were people who regarded him in some way as a public benefactor, and they followed him, either from a recollection of past favors, or in the hope of receiving or seeing others granted. And these crowds were at times as so many body-guards about him. More than once do we read of the Pharisees desiring to take him that they might put him to death, but fearing to do so because of the people. While they were strong in themselves and in the numbers of their sympathisers, the Galilean was much stronger than they in numbers, and they feared the consequences of resorting to means of violence. Jesus was no friendless mendicant; but he was a man with a reputation and an influence. While he was forsaken and opposed by one class of his countrymen, he was the charm and admiration of the other. And at times we see his popularity so widespread as to make his crucifixion seem an almost incredible circumstance. And there are some who account for the change in the circumstances that came over him in his apprehension, trial, and death, as the fickleness of the people who followed him, in that they one day cried, "Hosanna to the Son of David!" and the next day after they cried, "Away with him! away with him!" But such are not the facts as related by his biographers, for he was betrayed at night into the hands, not of the people, but of the officers of the rulers, who had long sought an opportunity to take him when none of his friends were about him. And with the betrayal sign of Judas, and the stillness and seclusion of Gethsemane, and the presence of only a few of his disciples, his bloodthirsty enemies had their first opportunity to secure him; it was their hour, and that of the power of darkness. His professed friend betrayed him to his foes. It was the rulers (the aristocracy), with the baser sort, who always work together to oppose and hinder righteousness, were the parties who cried out in Herod's court, Away with him! let him be crucified! and secured, to their fiendish pleasure, his death sentence. And before many of his followers were aware of it, they had him nailed to the cross. But he being delivered by the determinate counsel and foreknowledge of God, they did with wicked hands crucify and slay. But it is abundantly clear that Jesus, during the years of his public ministry, had a following of no mean proportions, and at the time to which the text refers it was so large as to awaken despair in the minds of his opponents. They beheld, so to speak, the world running after Christ, and admitted their inability to stop the current of his increasing popularity. The aspect of affairs has not changed. Jesus to-day is the acknowledged leader of a tremendous following. I know that some people get nervous about Christianity, and spleenishly talk about its retrograde movements, and affirm that the world is growing worse notwithstanding its benign and sanctifying influence. They remind me of the little boy who came in and told his mother that the river was running up stream. He had been playing in an eddy on the shore, and thought the whole stream had turned about. His mother told him to go and, throw a stick out into the middle of the river, and then he would be better able to tell which way it was running. And so we say to those dyspeptic Christians who are always fretting themselves about the eddies in Christianity, launch out into the deep, and you will find that the great volume of Christian forces in the world are not lessening, but increasing with ponderous momentum. People are sometimes injudiciously charitable with their fears and their tears. The fact is, Christianity does not need our sympathy except as it runs through the channel of a loyal devotion to its claims. Christianity is no starveling. It is no homeless beggar that comes and asks for shelter and support. It is no charity institution. It is a mighty system of religious faith which is revolutionizing the world, and enlisting a following that is destined to be universal. We are aware that its weakness is being asserted, and its overthrow is being predicted, but the assertions and the predictions come from sources alike prejudiced and unreliable, and in attitude of mind the same as those who murdered its founder. But Christ has a following to-day of the most magnificent proportions. The spires and domes of Europe and America, with those now rising in Asia and Africa, are evidences of his unrivaled supremacy. We know it can not be said that the people of Christian countries are all Christians in the evangelical sense of the term; neither was the following that alarmed the Pharisees fully composed of regenerate people: a variety of motives combined to make a large and friendly following, and while it cannot be affirmed that the masses of Christendom have their names all enrolled in the Lamb's Book of Life, it is, nevertheless, a fact that the people of Christendom in a vast and most assuring majority are united on Christ, and will tolerate no other religious head. We know, also, that there are here and there some carping conceits who raise their objections to Christianity and are only annoyed to see or hear of its benign influence. They often vent their rage and predict its downfall; sometimes we hear of them mustering their forces, and gathering their material for an onslaught on Jesus, and for sure they are going to dethrone him in Christendom, and crush his power forever; and as they report progress from time to time, we Christians become terribly alarmed and tremble for Christianity, and while we thus stand in a trembling attitude they, perchance, are being filled with sore dismay at some new success achieved by Christ, and are whispering to each other in private conference, their secret despair. The best panacea for our fears is to open our eyes to the evidences of Christ's growing popularity, and so become assured. He is moving to-day among the masses of mankind as never before, enlisting their sympathy and winning their adherence. Though unseen, his existence and his kingship are receiving a ready acknowledgment, and his sceptre sways to a large and cheerful obedience. His character and claims are divested of all uncertainty, and it is with absolute confidence that men commit their destinies to his keeping. The loyalty to Christ which has been developing through the ages is not to be shaken by any amount of unwarrantable antipathy. The common sense of men has not yet forsaken them, and while it remains, guided by the Holy Spirit, Christianity must live. Christ is no unsuccessful aspirant for universal supremacy, nor is he a fallen chieftain with the empty insignia of departed glory; but he is a mighty leader who is to-day marshalling the world forces, and the zenith of his success is to be the establishment of boundless dominion and sovereignty.

Secondly. The fact is in accord with reason. It is not at all to be wondered at that the people flocked to Christ in great numbers. It is but reasonable that they should have done so, for he stood to the masses in a peculiarly helpful relation. He was not a self-seeking demagogue, but a self-denying benefactor. He was the people's physician. No disease could baffle his skill, nor was his treatment obtained by expensive outlays. He was the people's teacher. The synagogues were too small to accommodate his audiences, and therefore he held mammoth open air meetings, which only intensified the hostility of his opponents. His teaching was not like the dry and prosy repetitions of the Rabbis; but the winning, tender, inspiring, yet authoritative sayings of a better dispensation. Best of all he was the people's Saviour, not only from physical maladies, but from that subtle, evasive, ineradicable disease which has entered into our spiritual constitution and has poisoned all our moral faculties. Sustaining relationships to vast numbers of his suffering countrymen, it is but natural that they would be his friends and admirers. The popular following was but the logical sequence of his gracious ministrations among them, and while it enraged the Pharisees it ought not to have occasioned them any surprise. On equally reasonable grounds can be explained the present magnitude of Christ's following. The relation which Christ sustains to the world is one of infinite tenderness and sympathy; and the world knows it. At a tremendous cost he bought the privilege of being helpful to suffering humanity in all its wretched condition. Sin is in the world; but Christ comes with the articles of emancipation and delivers from its bondage and penalties. Suffering is in the world; but Christ comes with words that explain its mystery, and alleviate its pain. Sorrow is in the world; but Jesus assures us that a being of infinite wisdom and tenderness is directing and controlling all, and the poor suffering heart discovers a blessedness in all the sadness and tears of life. Doubt and perplexity are in the world. Men are profoundly exercised over the great problem of human destiny, but in Christ we find a solution of this momentous question. His gospel explains man's destiny and highest happiness as culminating in the perfection of the divine glory, and the way of obtaining it is belief in Christ, who is the way, the truth, and the life. Despair is in the world. But in the gospel of Christ there nestle the choristers of hope which ever and anon stand out and sing despair away. Death is in the world. But in the story of the resurrection is the angel of promise that turns the saddened gaze away from the charnel-house to the glorious spectacle of a risen and ascending God. Helpfulness is the first condition of gratitude and devotion. Jesus is the timely helper of sin-stricken humanity. He saves men even when they are sinking in depths that have no bottom; and that his acts are gratefully recognized should cause no surprise. The Pharisees in the time of Christ had their followers; and the Sadducees had their's; but the creeds of neither of the two parties could appeal to the universal heart. Christ came with the message and deeds of pity and love, and won the aching hearts of the suffering and oppressed. The present day has its promulgators of conflicting creeds, none of which can ever win the confidence and secure the following of the masses of society. Let us look at some of them and compare them with what Jesus says, and is. Well, Agnosticism with its doubt and declared ignorance of God, of heaven, and a future state, has no balm for a race of perishing mortals, but the balm of eternal life is found in the luminous teachings of him who was dead and is alive and lives forever more; so that Christ is preferred to Agnosticism. Materialism, acknowledging no productive power outside of matter, and fixing man's origin and destiny there, leaves the world without a providence, the sinner without a Saviour, the soul without immortality, and the universe without a God. It leaves poor anxious manhood to the inevitable fate of eternal annihilation. But the heart of humanity as it throbs to the response of a much more cheering outlook than this discovers it in the plain and positive teaching of him who is the resurrection and the life; so that Christ is preferred before materialism. And now the Rationalist mounts the rostrum to teach the world, asserting the supremacy of reason over that of revelation. Reason must be the guide, says he, and faith must confine itself to its cold and limited deductions. But the human heart is not satisfied with what it receives from this source, it cries out for God, for the living God, and covets the very gifts which revelation discovers but which reason denies. So Christ is perferred rather than Rationalism. Then the Pantheist seeks for leadership in the realm of thought and inquiry. His creed is best stated in the stanza by Tennyson :

> Hallowed be thy name—Hallelujah!—
> Infinite Ideality!
> Immeasurable Reality!
> Infinite Personality!
> Hallowed be thy name—Hallelujah!

We feel that we are nothing, for all is in thou, and we in thee. We feel that we are something that also comes from thee. We are nothing, and thou wilt help us to be. "Hallowed be thy name—Hallelujah!" Such a creed is too fanciful and meaningless for anything like universal acceptance. It magnifies human nothingness, and ignores human guilt. It asserts God's infinitude at the expense of his personality. Man knows himself to be a sinner; and the longing of his heart is for a personal, a divine Saviour; he finds him in the man of whom Moses in the law and the prophets did write, "Jesus of Nazareth, the son of Joseph." So that Christ is chosen rather than Pantheism. The infidel also courts a universal following, and to secure it he caters to the human tendency to doubt. He denies revelation; he denies heaven; he denies hell. He denies everything pertaining to man's future weal or woe. He accepts nothing but the sentiment of the fool mentioned by the Psalmist, who said in his heart, "There is no God." But the hopes of humanity consist not in denials, but in crediting the plain statements of him who spake as man never spake, and who loved as none other ever loved, and who saved as none other ever saved. So Christ is embraced rather than the cheerless and blasphemous denials of infidelity. Is the world running after Christ? Has he a following that confirms, with increasing certainty, his growing popularity? Let us not regard it as phenomenal, but as being in accord with the simplest dictates of reason. He is the prince of benefactors. He is humanity's best friend. The salvation he brings embraces the entire man, and stops not until it lifts him up to the sunlit heights of a sinless and perfect manhood.

Third. The fact is in agreement with all the prophetic descriptions of the Messiah. His claims to the Messiahship can only be sustained on the correspondence of his life with the statements of prophecy. That illustrious personage figures in prophecy as its great central attraction, and between the predictions and the events of his history there must necessarily exist an absolute agreement. His advent was foretold under a variety of relations, which answered to the peculiar epochs in which the communications describing his character and mission were given. In the patriarchal age he was presented under the aspect of a powerful tribal prince, and such was the patriarchal conception of him. In the Abrahamic line of descent was to arise one whose progeny was to overspread the earth, blessing the nations and families of mankind, and establishing the unparalleled lustre and dignity of its patriarchal head. In the palmy days of Jewish monarchy we read of him as a king whose throne was to be on Mount Zion, whose dominion was to be universal, and whose reign was to last as long as the sun and moon endure. It was thus that David, and Solomon, and their contemporaries wrote of him. In the prophetic era he is set forth as the coming prophet and teacher of his people, who was to give heaven's last and final dispensation to man, and who, because of his growing influence, was to have the Gentiles coming to his light and kings to the brightness of his rising. Ethiopia was to stretch out her imploring hands unto him, and the isles were to wait for his law; the wilderness and the solitary place were to be gladdened by his presence, and deserts were to rejoice and blossom as the rose. So that Jesus came to earth with a most magnificent destiny. But it was to be obtained through self-abnegation, humility, and pain; but these are always the essentials to the attainment of the imperishable and the sublime. His destiny was to be one of unequalled conquest, that of universal conqueror. But Christ conquers in the spirit realm. He establishes a supremacy where others must forever fail. Every battle of the warrior is with confused noise and garments rolled in blood; but this is with burning and fuel of fire. He subdues amid the hush of a profound silence. The roar and clash of carnal weapons are not heard. Love is the weapon by which he subdues. This gives character to his conquests, and the multitudes enlisted beneath his banner march with willing and grateful obedience in their state of dignified subjection. His destiny was to be one of loyal adherence on the part of all his subjects. There is no organized treachery in the camp of our Immanuel. But there is a willing compliance of all his followers with the terms of his administration, a loving submission to its every enforcement. As a prince he has power to prevail with men, to win their sympathy and their devotion. Fidelity has been the distinguishing characteristic of his followers through all the centuries. It has survived the violence of fiery persecutions. It defies the malice and ingenuity of its most relentless enemies, be they human or infernal. It was well said by the first Napoleon when Christ was the subject of conversation, "Alexander, Cæsar, Charlemagne, and myself founded great empires by the force of arms, but they have all passed away; but Christ founded his empire in love, and it still survives, and is destined to live, and there are millions of his subjects who this day would die for his cause." His destiny was to be one of universal leadership, subduing and governing in love, he must eventually bring all people to himself, with willing acknowledgments of his absolute right to control and lead. This makes him the unique character in human history, and if there be any philosophy in history, its final word is redemption. Cosmopolitan rule is restricted to one individual Christ. Attempts on the part of others to obtain it have ended in disaster and defeat. The world *needs* only one leader; and there is only one who deserves to lead. Christ's position has been earned by merit. He has given himself for the world, and therefore deserves its affections, its confidence, its loyalty, and its support. These he is receiving, and the better portion of humanity would to-day enthrone him by unanimous acclamation. The helpfulness, the sympathy, the love of Christ make him supreme in the human heart, and are winning for him the world's devotion. The words of the text take to themselves a deep significance with every passing decade. That the world was running after Christ was the painful acknowledgment of his enemies, and to-day in every quarter of envious opposition the same unwilling confession is being made. To employ the language of another, "Christendom is ruling the world, and the reason that Christendom rules the world is that Christ rules Christendom, and the reason that Christ rules Christendom is because Christ is divine." To such a destiny pointed the finger of prophecy. It must therefore be realized, or Christ and prophecy will be found in conflict with each other. It is being realized, and so Christ and prophecy are mutually establishing each other's claims. A grander scene challenges to-day the world's admiration, and inspires its confidence and wins its adherence, than the entry of Christ into Jerusalem amid the deafening hosannas of the expectant throng. It is the following of the nations after this same Christ, and their consequent uplifting from a degraded type of national character to the divinely exalted ideal of national excellency: the kingdoms of this world are becoming the kingdoms of our Lord and of his Christ.

And now, brethren, these thoughts furnish us a powerful incentive to attempt great things for God and humanity. Christianity is a divine enterprise. Its success is guaranteed by all the sources of the infinite God; and he has given us the honored privilege of being workers together with him in its grand accomplishments, and to be sharers together with him in the glory of its triumphs. There is much of this world lying yet in the hand of the wicked one, under the deceptive and soul-ruining control of the Prince of Darkness. But God has given it to his Son for an inheritance, yea the uttermost parts of the earth for his possession. Then let us have a grand rallying of forces all along the line of the sacramental host. Let no cowardly timidity or love of self-ease on our part prove us unworthy of our high calling. But with the love, the zeal, the self-sacrificing devotion that characterized our Master's ministry, let us go forth into the conflict as valiant soldiers of the blood-stained cross, and with salvation inscribed upon our heaven-given banners, march up to the strongest ramparts of the enemy, whether they be entrenched upon the maritime shores or western prairies of our beloved Canada, or the far-off Indies of the Buddhist and the Brahmin. Oh, yes! as workers together with him, let us enter this world-wide harvest of precious souls for whom Jesus died, and slacken not our efforts until the echoing shouts of the blood-saved from the ends of the earth become the language of the text, "Behold the world is gone after him."

Where Ivory Comes From—Its Uses.

Mammoth tusks of ivory occasionally come to this country from Siberia, but as these have been lying exposed for centuries, and probably for many thousands of years, and often buried in ice, the "nature" has gone out of them, and they are not fit for the cutler's use. The teeth of the walrus and hippopotamus are used in considerable quantity, and, being of suitable size, are used whole for making expensive carved handles.

Ivory of the best quality comes from the west coast of Africa under the names of Cameroon, Angola and Gaboon ivory. This is brought down from the interior, and retains a large proportion of the "fat" or gelatine, from the fact, probably, that it is more recently from the animal. In this state it is called "green" ivory. It is more translucent and not so white as the Egyptian and other kinds, called "white" ivory, that have been lying a longer time and in a more sandy region, and exposed to the heat of the sun until the animal matter has disappeared.

The excellence of the "green" ivory consists in its greater toughness, and in its growing whiter by age, instead of yellow, as in the case with the whiter varieties. Yet buyers of cutlery through ignorance of these qualities usually prefer the whiter kinds, which, on that account, are more in demand for the Sheffield trade, and have more than doubled in price since 1879.

The sales of ivory occur every three months at London and Liverpool, and sales are also held to a limited extent and at irregular intervals at Rotterdam. At Liverpool, only ivory of the best quality and from the west coast of Africa is offered. Buyers from Germany and France and agents of America consumers attend these sales, and it is estimated that about one quarter whole amount goes to Sheffield, another quarter to London, and the other half to Germany, France and the United States.—*Chambers' Journal.*

"He Stands Fire."

As the late T. B. Smithies, editor of the *British Workman*, was walking in the Strand one evening, he met a tall and fine looking man wearing the uniform of a soldier. After a few friendly words he said to him, "There is one thing about the British soldier I connot understand." "What is that, sir?" inquired the son of Anak. "Well," rejoined Mr. Smithies, "he's so bold and daring in fight and there is no such insult you can offer him as to call him a coward. He will rush to the cannon's mouth, if duty demands it, and yet he has not the courage to kneel down in the barrack-room and repeat the prayer that his good mother taught him." After a little pause, the soldier said, "That's true, and yet there are exceptions. A young chap came into our room, and the first night he knelt down to pray before jumping into bed. Instantly there was a row. Caps and belts were flung at him, but he did not move. The second night he prayed again, and once more caps and belts were pitched at him, but the fellow didn't mind. The third night came. The men were worse than before; they jeered, laughed, whistled and yelled, but he prayed on. The fourth night found him again on his knees and the attack was about to be renewed, when the leader called out, 'Lads, let him alone, he stands fire!'" Young men, can you stand fire? In your case, the bullets may not be of lead, nor may the ammunition of the enemy consist of caps and belts, but can you endure ridicule, jeers, and scorn? If you are a weakling, a woman's sneer will frighten you out of what little Christianity you possess; but if you are a true man, a moral hero, an unyielding soldier of Jesus Christ, you will stand fire with resolute courage, knowing that to conquer temptation is to have double strenth for the next encounter.

We want men to-day with true valor, great hearts, and splendid faith, men with a full, rich, versatile life, who, if they do not "scorn delights," are yet capable of living "laborious days." We meet everywhere the amiable lounger, the creature of the tailor and perfumer, the thing of collars, cuffs and curls, the

> "Man who would
> Be a woman if he could,
> But as he can't, does all he can
> To show the world he's not a man."

But it is only now and then that we see the stern uncompromising man with fearless chivalry, unswerving heroism and Samson-like strength.

In Everything give Thanks.

Perhaps there is no command in the Bible that puts the Christian more to the test than this. Life at best has much work and many burdens. By far the majority in the world, whether in the pulpit or pew, the shop or the home, labor early and late with little compensation. For the mother it is the old round of daily care, the turning dresses inside out, planning, hoping, working after the children are asleep; for the father it is the constant work at the bench, on the farm, or over the counter, and the wearing competition of business, till the brain whirls and he longs for a place where he can sit alone for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy world is doing around him. He is trying to do his duty. But is he giving God thanks? Is life a psalm of praise to him? Is he thankful for each day with its dark hours and struggles?

Perhaps we are in work that is thoroughly uncongenial as well as confining, and yet do we carry a merry heart that doeth good like a medicine? Perhaps we are with those who fail to appreciate our ability or effort. We find the world grasping and each one living for himself. Others step in to fill the places we had hoped to obtain. Sickness, even death, come to those who are dear to us, yet do we take all as from One who knows the end from the beginning, and do we in everything give thanks?

We are perhaps conscious of having made a failure on some public occasion where we had hoped to do ourselves great credit. Are we content to leave this with God if we have done our best? It is easy to be thankful for the successes of life, but it is poor Christian living that is not thankful amid its ills.

What a world this would be if Christians lived up to this high privilege, command even, to be constantly thankful. In such a state of mind there is no gloom, no fault finding with the place where God puts us; no irritability, no envy that another has succeeded, no distrust, but sunshine and peace and hope. Let us take this for our motto for one week at least: "In every thing give thanks." It will be a short blessed week, and God will be honored.—*Congregationalist.*

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Express for Sussex,	4.35 p. m.
Express for Halifax and Quebec,	10.15 p. m.

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On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec,	5.30 a. m.
Express from Sussex,	8.30 a. m.
Accommodation,	12.55 p. m.
Day Express,	6.10 p. m.

TRAINS WILL LEAVE HALIFAX

Day Express,	8.20 a. m
Pictou Accommodation,	12.20 p. m
Truro Accommodation,	4.00 p. m
Express for St. John and Quebec,	6.20 p. m.

A Sleeping Car runs daily on the 6.20 p.m. train to St. John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Moncton.

TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation,	8.15 a. m.
Express from St. John and Quebec,	9.20 a. m.
Pictou Accommodation,	12.20 p. m.
Day Express,	6.30 p. m.

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D. POTTINGER, Chief Superintendent.

Railway Office, Moncton, N. B., June 8th, 1886.

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BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN.

Fourth Quarter.

Lesson III. Oct. 17. John 19 : 1–16.

JESUS DELIVERED TO BE CRUCIFIED.

GOLDEN TEXT.

Then delivered he him therefore unto them to be crucified.—John 19 : 16.

I. PILATE WARNED THROUGH HIS WIFE'S DREAM.—Pilate's palace. Early Friday morning, April 7 (Matt. 27 : 19), while the people were deciding to choose Barabbas instead of Jesus, and Pilate was sitting on his judgment seat, a messenger came to him from his wife, warning him not to yield and deliver Jesus up to be crucified, for she had suffered many things in a dream because of him. Tradition has given her the name *Procula*; an Apocryphal Gospel describes her as a convert to Judaism; while the Greek Church has actually placed her in the Catalogue of Saints. What if the truth lay between these statements, and Procula had not only been a proselyte, like the wife of a previous Roman governor (Saturninus), but known about Jesus and spoken of him to Pilate on that evening? This would best explain his reluctance to condemn Jesus, as well as her dream of him.

II. THE END OF JUDAS.—Matt. 27 : 3–10; Acts 1 : 18, 19. As soon as Judas learned that Jesus was actually to be put to death, his soul was torn not with true repentance, but with remorse at what he had done. He returned the blood-money to the Pharisees, who refused to receive it. Throwing the coins upon the temple floor, he went out beyond the valley of Hinnom, and hanged himself in despair, probably with the very girdle in which he had carried the thirty pieces of silver; and the girdle breaking, he fell down a precipice, and was dashed to pieces.

III. PILATE ORDERS JESUS TO BE SCOURGED.—Court of Pilate's palace. Six to seven o'clock. Ver. 1 (Matt. 27 : 26; Mark 15 : 15). 1. *Pilate therefore took Jesus and scourged him.* The word used for the scourging implies that it was done, not with rods, for Pilate had no lictors, but with what Horace calls the "horrible flagellum," of which the Russian knout is the only modern representative.

IV. THE SOLDIERS MAKE MOCKERY OF JESUS.—In the great hall of the palace, six to seven o'clock. Vers. 2, 3 (Matt. 27 : 27–30; Mark 15 : 16–19). 2. *And the soldiers plated* (wove) *a crown of thorns.* The action of the soldiers was in mockery of his royal claims. Hasselquist, a Swedish naturalist, supposes this crown to be woven of a very common plant, *nabk* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches, leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.

3. *And they smote him with their hands.* The blows are mock presents which they bring.

V. PILATE MAKES ANOTHER EFFORT TO RELEASE JESUS.—Outside the palace. Ver. 4. *Pilate . . . went forth again.* To the leaders of the Jews, and the crowd, who remained outside the palace, because they were unwilling to defile themselves on passover day (18 : 28). *I bring him forth to you, that ye may know that I find no fault* (crime) *in him.* There seems to have been a twofold plea for his release. (1) He was innocent of crime. This Pilate repeats three times on that Friday morning. Jesus may have seemed foolish and full of vain pretensions to him, but he had committed no crime. (2) Pilate had allowed the mockery because he found it fell in with his own design to release Jesus as being too insignificant for serious treatment.

5. *And Pilate saith unto them, Behold the man!* The famous *Ecce Homo.* Pilate's "Ecce Homo!" is an appeal to the multitude. That picture of suffering—is it not enough? Will none in that throng lift up a cry for mercy, and save him from the death for which the Sanhedrim are calling?

6. *They cried out, saying, Crucify him.* Nothing but this would satisfy them, whether he were innocent or not. *Take ye him, and crucify him; for I find no fault in him.* These words do not authorize them to crucify him; but the words mean, "Crucify him if you dare to do so; there is no charge on which I can condemn him, and I will be no party to your act."

7. *The Jews answered him We have a law,* etc. That is to say he may be innocent of any crime against the Roman law, but he, nevertheless, is guilty of a crime against our law. *And by our law he ought to die.* The law referred to is Lev. 24 : 16. *Because he made himself* (assumed and claimed to be) *the Son of God* (see Luke 22 : 70, 71). Their words imply that his claim was false. If this had been the case, the sentence of the Sanhedrim would have been just. But, being a true claim, their sentence was blasphemous, and made them guilty of the murder of God's Son. *The Son of God.* Not merely the Messiah, but the eternal Son, and hence a partaker in the divine nature and attributes (chap. 5 : 17–23; chap. 10 : 30, 36; chap. 14 : 9, 10, 23).

VI. PILATE CONFERS WITH JESUS, AND DESIRES STILL MORE EARNESTLY TO RELEASE HIM.—Within the palace. Between seven and eight o'clock Friday morning. 8. *When Pilate . . . heard that saying, he was the more afraid.* His whole demeanor and appearance confirmed the impression that he might be a prophet. Therefore Pilate had been afraid to condemn him to death. The injustice was too glaring to be safe. What if he should work a miracle of vengeance on him? But now he was made still more afraid by this, to him, new claim of Jesus.

9. *And went again into the judgment hall.* Impelled by his fear he went again to Jesus to find out whether he really claimed to be the son of God. *Whence art thou?* What is your origin and nature? Are you a son of God as they say? *But Jesus gave him no answer.* Why? Because any answer would have been useless. Pilate's action had other sources than any truth Jesus might utter.

10. *Speakest thou not unto me?* The emphasis lies on the *me.* *To me* is first in the Greek. *Knowest thou not that I have power to crucify thee,* etc. In the best texts "to release" is placed first, "to crucify" second (as in Rev. Ver.).

11. *Thou couldest have no power at all against me, except it were given thee from above, i. e.,* from God. Human government is only valid as the expression of the divine will. We may also emphasize *against me.* Jesus could with perfect ease have escaped from Pilate, had he used his divine power; or his Father could have sent the "twelve legions of angels" (Matt. 26 : 53) to deliver him. It is only as God in his divine wisdom allowed Pilate to go on his course, that any harm could have come to Jesus. *Therefore he that delivered me unto thee.* Caiaphas, the personal representative of "the Jews" (18 : 30–35). The responsibility for the act is concentrated in him. *Hath the greater sin.* Pilate is not exempted from blame. He must bear his own terrible sin. But the sin of the high priest was greater. Why? The high priest was doubly guilty, for he not only was misusing his power and authority to do injustice, but he was also instigating "the powers that be, ordained of God," to carry out his wicked purpose.

12. *And from thenceforth* (or, for this reason) *Pilate sought to release him.* The verb "sought" in the original implies that Pilate now made repeated attempts, not recorded, to effect with consent of the Jews the release of his prisoner. The attempts were vain.

VII. THE JEWS ACCOMPLISH THEIR PURPOSE BY A NEW THREAT AGAINST PILATE.—Outside the palace. Between seven and eight o'clock Friday morning. 12. *But the Jews cried out.* According to the most probable reading the thought found expression in one loud simultaneous cry, as distinguished from the repeated cries of a multitude. On each occasion St. John notices the loud, decisive utterance, though this may have found echoes. *If thou let this man go, thou art not Cæsar's friend.* That is he was a traitor to his own government, under whose authority he acted, because he was harboring and defending a rival king in rebellion, against which no Roman governor was proof.

13. *He brought Jesus forth.* From the judgment hall of the palace. *Sat down in the judgment seat.* Not the usual one in the palace, but a temporary one erected outside to accommodate the Jews, who would not enter the palace (18 : 28). *In a place that is called the Pavement, but in the Hebrew* (Aramaic, or the Hebrew then spoken in Palestine), *Gabbatha.* The Aramaic word Gabbatha signifies a hill or elevated spot of ground, so that we are to think of a spot in the open air where a tribunal was erected on a rising ground, the top of which was laid with tessellated pavement.

14. *And it was the preparation of the passover.* That is, the *preparation day* of the passover Sabbath, *Friday*, then well known as the preparation day of the seven days' feast of which the Sabbath was the great day. *And it was . . . about the sixth hour.* That is, six o'clock in the morning, according to the Roman reckoning, which we have seen (1st Quarter, Lesson 2) is always used by John, who was writing for Christians far away from Judea. *And he saith unto the Jews, Behold your King!* The words are not spoken sarcastically of Jesus, but contemptuously of the Jews.

15. *They cried out,* etc. They feel the sting of Pilate's irony, therefore cry the more passionately, "Away with him, away with him, crucify him." "To the Jews it sounded like shameful scorn to call that beaten, insulted sufferer their king." *Shall I crucify your King?* In the order of the Greek words "your King" comes emphatically first, "Your King: shall I crucify him?" The taunt is uttered in its bitterest form. *We have no king but Cæsar.* They are driven by Pilate's taunt, and by their hatred of Jesus, to a denial of their own highest hopes. They who glorified in the Theocracy, and hoped for a temporal Messianic reign, which should free them from Roman bondage, they who boasted that they "were never in bondage to any man" (chap. 8 : 33), they who were "chief priests" of the Jews, confess that Cæsar is their only king.

16. *Then delivered he him therefore unto them,* i. e., to their will. It is not meant that Pilate delivered him into the custody of the Sanhedrim for crucifixion, which would have been unlawful, but the soldiers who had charge of Jesus executed the decision of the Sanhedrim.

VIII. PILATE WASHES HIS HANDS BEFORE THE JEWS.—Matt. 27 : 24–26. Just before Pilate gave his final decision, he took water and washed his hands, thus expressing in symbol what he uttered in words, "I am innocent of the blood of this good man." But all this made him none the less guilty; and he has been pilloried in history as the man who crucified the Son of God, even while knowing and confessing his innocence.

THE FATE OF THE MURDERERS. Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. Herod died in infamy and exile; Caiaphas was deposed the next year. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets and scourged and beaten to his place of murder.

THE FATE OF THE JEWS. When Pilate had washed his hands to clear himself of the guilt of the murder of Jesus, the whole multitude cried out, "His blood be upon us and our children." And it was upon them. Some thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the 3600 victims of the governor's fury, of whom not a few were scourged and crucified right over against the Prætorium, were many of the noblest of the citizens of Jerusalem. The Jews, had they accepted Jesus as their king, might to-day be walking as kings and princes in the earth, and their city the central light of civilization. They rejected their king, and have lost their kingdom, and it never will be recovered till they acknowledge Jesus to be their Saviour and King.

Jonnie Crum's Peece.

MR. PAINTER: My Teecher in Sunday Skool wanted us to rite a peece about the bennyfits of Sunday Sckools. This is my peece. Jonnie Crum. I am goin on to 9 years old.

Bennyfit 1. Sunday Sckools is a grate bennyfit to childrens fathers and mothers. It gives em peece and happiness. Every Sunday morning Pa and Ma gets up late cos Pa is always tired Sundays. After breakfast Pa always says, come, hussle round children, and go to Sunday Sckool for Pa is tired and wants a little peece and rest Sundays. Then Pa goes and lays down on the sofy and smokes and reads papers all the forenoon. Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sundays any way. Ma has to take care of the baby too, for the hired gal is a cathlick and says she wont stay home from church for nobody and Ma being a protestan has to mind her.

Bennyfit 2. Sunday Sckools save childrens Pas and Mas from goin to church. One day the minister was to our house and he told Pa and Ma they ort to go to church. And Pa says, O I send my children to the Sunday Sckool and guess that will have to do. And so Pa and Ma dont go to church, but Ma says she would like to.

Bennyfit 3. Sunday Schools saves childrens Payrents a good deal of money. When the minister told Pa he ort to help pay the church expenses, Pa said O I give my children a nickle a peece every Sunday to take to Sunday Sckool. But the minister said, yes, but the children gets it all back again in Cards and Books, and Picknicks and Krismas trees. And my Pa said well it is all I can afford.

Bennyfit 4. My Pa thinks it is the duty of Sunday Sckool Teechers to study up and know things. When we ask him about God, or something else we want to know very bad, he always says, you are a leetle ahead of me, go and ask your Sunday Sckool Teecher, that's what she's put there for to teach you. Jim that's my brether, said to Pa, how much wages does Sunday Sckool Teechers get. Pa said they got no wages. They teech for love. Then Jim said why do they love your children so much, and why don't you teech your own children, fer love. And Pa got mad and told Jim he was sassy.

Bennyfit 5. Sunday Sckools do a grate deal of good to children. If it warnt fer them they would not know nothin. For their Payrents hant got no time to teech em. Children learns songs and verses and things. If they go reglar and dont miss they get big pay fer learning to be good. But when I am a little bigger I am goin to do as Pa does and stay at home Sundays, and smoke and read the papers and have some of Ma's big dinners. Ma gets awful tired to, all the time, and would like to have a rest. But Ma is a woman. Im glad I ant a woman.

Bennyfit 6. There is a grate many more Bennyfits to Sunday Sckool but I dont know any more.—*The Young Churchman.*

A HARD FATE it is indeed, to remain in poverty and obscurity; be enterprising reader and avoid this. No matter in what part you are located, you should write to Hallet & Co., Portland, Maine, and receive, free, full particulars about work that you can do and live at home, at a profit of at least $5 to $25 and upwards daily. Some have earned over $50 in a day. All is new. Capital not required. You are started free. Either Sex. All Ages. Better not delay.

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EQUITY SALE.

THERE will be sold at Public Auction at Chubb's corner, (so called) on the corner of Prince William and Princess streets, in the City of Saint John, on SATURDAY, the SIXTEENTH day of OCTOBER next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decretal order of the Supreme Court in Equity made on Wednesday, the second day of June last past, in a case therein pending, wherein The Saint John Building Society are Plaintiffs, and Samuel Wier, G. Sidney Smith, and George Crawford, Executors of the last Will and Testament of J. Herbert Crawford, deceased, are Defendants, with the approbation of the undersigned Referee in Equity, the Mortgaged premises described in the bill of complaint in the said cause, and in the said Decretal order as follows:

All the right, title and interest of the said Defendants in and to a certain Indenture of Lease, made on the twelfth day of January, in the year of our Lord one thousand eight hundred and sixty-one, between one Richard Simonds, of the one part, and the said defendent, Samuel Wier, of the other part, and in and to the covenants for renewal thereof and the lands and premises therein and in the Plaintiffs' Bill described as "All that certain Lot of Land situate in the Parish of Portland, on the South side of the Straight Shore Road, and bounded as follows: commencing at the Westerly angle of a Lot formerly leased to William Lyons, thence Westerly along said Road forty-three feet, then at right angles to said Road South-Easterly forty feet, then South forty-five degrees East to the top of the bank and thence along the same Easterly forty-three feet, more or less, to Lyons' Lot, and thence along several courses of the side line of the same, North-Westerly to the place of beginning."

For Terms of Sale and other particulars apply to the Plaintiffs' Solicitor.

Dated the Sixth day of July, A. D. 1886.

H. LAWRANCE STURDEE,
W. PUGSLEY, Jr., Referee in Equity
Plaintiffs' Solicitor.
tds. EDWARD WILLIS, Auctioneer.

EQUITY SALE.

THERE will be sold at Public Auction on SATURDAY, the SIXTEENTH day of OCTOBER next, at 12 o'clock noon, at Chubb's Corner, (so called), in the City of Saint John, in the Province of New Brunswick, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on the fifth day of June, A. D. 1886, in a certain cause therein pending, wherein Gilbert White and Vincent S. White are Plaintiffs, and Alfred A. Stockton and Amelia E. Stockton, his wife, and Robert C. Stockton and Florence E. Stockton, his wife, are Defendants, with the approbation of the undersigned Referee in Equity, the following Mortgaged Lands and Premises described in the said Plaintiffs' Bill and in said Decretal Order as "All those two several Lots, Pieces and Parcels of Land, situate, lying and being in Queens Ward, in the City of Saint John, and bounded and described as follows: the first lot fronting on the South side line of King street forty feet, and extending back the same width one hundred feet, more or less, and known and distinguished as lot number four hundred and fifteen (No. 415), bounded on the West by lot number four hundred and fourteen, and on the East by lot number four hundred and sixteen; and the second lot lying directly in the rear of the said lots numbers four hundred and fifteen and four hundred and sixteen, being eighty feet in length from West to East, and fifty feet in width from North to South, more or less, the same being the Eastern end of lot number one hundred and eight, the Western end of which belongs to Walker Tisdale and fronts on the East side of Germain street, as by reference to the said Indenture and the Registry thereof in Book U No. 2, pages 164 and 165 of Records of the City and County of Saint John, will more fully appear, together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said Lands and Premises belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents issues and profits thereof, and all the right, title, dower, right of dower, interest, property claim and demand whatsoever, both at law and in Equity, or otherwise of them, the said Defendants or any of them, in, to, out of, or upon the said Lands and Premises thereby conveyed, or intended so to be, with their appurtenances."

For Terms of Sale and other particulars apply to the Plaintiffs' Solicitors.

Dated this ninth day of July, A. D. 1886.

E. H. MACALPINE,
Referee in Equity.
HANNINGTON, MILLIDGE & WILSON,
Plaintiffs' Solicitors,
ds T. B. HANNINGTON, Auctioneer.

NOTICE OF MEETING.

TAKE NOTICE that we, the undersigned, being Stockholders in the

Saint John Electric Light Company,

do hereby, under the provisions of chapter 49 of the Consolidated Statutes of New Brunswick, call an annual meeting of the Stockholders of said Company, to be held at the office of G. A. Stockton, Barrister-at-Law, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, at twelve of the clock, noon, on SATURDAY, the NINTH day of OCTOBER, next, for the purpose of electing a Board of Directors and transacting such other business as may be incidental to or appear necessary for the management of the business and affairs of the said Company, and more particularly to confirm the sale of the entire plant and building of the said Company to the Saint John Gas Light Company.

Dated at Saint John, New Brunswick, the Ninth day of September, A. D. 1886.

R. C. JOHN DUNN.
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All other communications and all subscriptions to be sent to Rev. C. Goodspeed, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, October 6, 1886.

A MATTER OF GREAT IMPORTANCE.

In the Messenger and Visitor of week before last there was a request from Bro. B. H. Eaton, the clerk of Granville Street church, Halifax. It is that all pastors who have church members coming to Halifax to reside, inform one of the city pastors of the fact. We gladly call attention to this request, and hope pastors may not only inform the Halifax churches of the removal of any of their members to that city, but that all pastors inform all other pastors when any of their people remove to their fields.

It would need too little trouble to be worthy of notice for all our pastors to adopt this as a rule. Yet we believe adherence to it would save hundreds of families to our denomination, spare our churches much trouble and add very materially to their working power.

A family moving to a strange place will be attracted toward the people that pay them kindly attention at their first coming. Many whose sympathies are with our principles, become fixed attendants at the worship of other denominations, because our pastors, in the places whither they go, have not been informed of their coming and others find them out and visit them first.

With church members, there is equal need that notice be given when they remove to another place. If no one is advised of their coming, or is prepared to give them a welcome, they come to the Baptist church, perhaps, and get a false impression it is hard to remove. They conceive the church to be cold and without cordiality, and are repelled; they become themselves, as a consequence, suspicious, stand on their dignity, become repellant if not almost defiant, and are ever after hard to win. They have no desire to unite with the church, and are ready to join in harsh criticism rather than defend the church. They often, in this way, become centres of discontent, and their whole life is a hurt and not a help to their brethren in their new place of residence. Had the pastor been notified of their coming, had he shown them kindly attention, had others in the church been in a position to have thrown around them an atmosphere of Christian and loving warmth, at the time when, as strangers, they needed it the most, their sympathies would have been touched, the favorable first impression would have tinged all their future ideas of the church. It would have been the most natural thing in the world to have gotten their letters from the old church, united with the new, and become earnest workers.

There are also too many who are indifferent to church membership. Their spiritual life has run low. They go to a new place of residence, and are very ready to be released from the restraints and claims of church membership. They are in a very critical state. Unless they are soon induced to take their places in the church whither they have gone, the chances are they never may. The community will give them a kind of *quasi* recognition as church members, and will hold the church responsible for their irregularities and inconsistencies, should they walk unworthy of past profession, while the church has no power to relieve herself of the odium they cast upon her, by an act of discipline. In this way great injury is often done. In other cases, especially if the member coming into a city where there are several churches be rich, if he do not connect himself almost immediately with some one church, and become a worker, and a burden-bearer, he may begin to expect a great deal of attention as the condition of attendance at any one place of worship, and become one of that unfortunate class, who are ever on the drift from church to church, ready to withdraw from each upon the slightest occasion, and who wastes a life which might have been of great service.

In all these cases it is of the greatest importance that membership be transferred as soon as possible after the brother or sister take up their new abode. For the most part, we believe, if the churches took proper steps at the time of the change of place of residence, the transference of membership could be secured. At least this is the most favorable time to secure it, and if not attained then, the low state of spiritual life which will result from living without active church work, will make it more and more impossible that they will ever be led to take their place as church members again.

The fact is that there can be no real membership in any church except where the member resides. There alone is the place where he can do work; where his life can be known and watch care and discipline exercised. The sooner our churches act according to this idea the better. We believe it would be a good rule to notify absent members who are residing where there is a church of our denomination, that if they do not transfer their membership within a certain reasonable time, their membership would be void. Each member, on removal, should be pressed to take his letter with him, and deposit it as soon as he gets settled in his new place.

We hope this matter may receive more attention than it has hitherto. Many lives might be preserved from waste, if our churches would but give notice of removals to the church whither the departing member goes, and adopt such other means as may best subserve the purpose in view. Think about it, brethren.

DANGEROUS.

Is there not a danger that professors make too much of first experiences, and care too little for present evidences and assurances? This thought was brought forcibly to our minds, not long since, in attending a meeting under the auspices of the gospel army. Every night believers were asked to give their testimony. This consisted in a relation of the experience they had when they first professed conversion. There did not seem to be much said or thought of present resting on the promises of God, or of present evidences of salvation. This relation of experience may serve a good purpose by stirring our gratitude in memory of past goodness, and it is often helpful to enquirers; but, if it is made the chief topic of speaking, as it is by many, it may foster a type of Christianity which is all too common. The first experience of saving grace becomes regarded as the great golden day of the Christian life. The reality of that experience is their great ground for hope they are saved. As long as that experience is held vividly in memory, they are confident they are safe. They may act very inconsistently, and live a worldly, selfish life—may even commit outbreaking sin—and yet they will rest in tranquil assurance: because they are sure they had such exercises of mind at that period in the long past. That time, from being so dwelt upon, is regarded as the point of highest enjoyment, wherein they were most as they should be. They never expect to get beyond it. If they ever attain to anything like it again, they are satisfied. So there is no progress, because there is a false idea of a real Christian life. It is regarded as a series of experiences rather than as a continuous service. It is not a forgetting of the things which are behind in order to reach forward to the things which are before. The past is rather a drag than a stepping-stone left behind, as the believer steps up to higher ground. It is the privilege of all to have the present assurance which present reliance upon the promises brings. Those who rely upon the reality of a past experience for confidence, cannot have continuous peace, and they are liable to be deluding themselves. Nothing but a present evidence based upon the Word of God is safe. Only by seeking to have a continuous present evidence can the life be steady and progressive.

Farewell Reception to Rev. R. Sandford and Mrs. Sandford at Wolfville.

On Friday evening, Oct. 1st, the W. M. A. Society of Wolfville held a meeting for Mr. and Mrs. Sandford, in view of their departure for India. In absence of Rev. Dr. Higgins, pastor of the church, Rev. Dr. Sawyer presided, with his usual dignity and tact. The interest of the meeting was much increased by the presence and addresses of Rev. Dr. MacNair, and of Dr. Lyall and Mrs. Lyall, of Swatow, China. Deacon J. W. Barss made some appropriate references to the work of the church in missions, and to the number who have gone abroad to labor as missionaries from this vicinity. He read the following list of those who have been connected either with the Wolfville Church or Sunday School, or the institutions here: Rev. R. Burpee and wife, Rev. A. R. R. Crawley and wife, Rev. Geo. F. Currie and wife, Rev. Wm. George, Rev. E. W. Kelly and wife, Rev. W. F. Armstrong and wife, Rev. I. C. Archibald and wife, Rev. W. B. Boggs and wife, Miss Norwood (now Mrs. Lyall), Rev. J. R. Hutchinson and wife, Rev. C. K. Harrington and wife, Rev. F. G. Harrington, Rev. H. Morrow and wife, Miss DeWolf (now Mrs. J. T. Eaton), and the guests of the evening, Rev. R. Sandford and wife—twenty-six in all.

Rev. Dr. MacNair, of Greenock, Scotland, who is spending some time in Nova Scotia, referred to his acquaintance with Mr. and Mrs. Sandford begun in Edinburgh when they were on their way to the East. He said the impression made in Scotland by our missionaries was very good; that it seemed to the Scotch brethren a heroic act for the Baptists of these Provinces to undertake a mission of their own, and that while the Sandfords would have the sympathies and prayers of their brethren here, they would also carry the same interest of friends in Scotland.

Rev. R. V. Jones represented the Society in presenting a warm address of welcome to Mrs. Dr. Lyall and Dr. Lyall. He referred to the high esteem in which Mrs. Lyall was held in Wolfville, for her ability and character, to their pleasure in knowing of her successful work in China, and assured her of the continued interest in her welfare cherished by friends here.

Mrs. Lyall responded most appropriately. She attributed a very large part of her success to the teaching and example of those whose lives touched here while she was in Wolfville. It was from the lips of the revered Dr. Cramp, as he conducted the Missionary Concerts, that she dated her convictions as to work for the heathen; she loved the work and had not seen a day when she would have been willing to abandon it; she asked a continuance of prayer for her work among heathen women, large numbers of whom were always in the hospital at Swatow, in which her husband is medical adviser,—the largest mission hospital in the world.

Dr. Dyall spoke briefly but effectively. Referring to return of Mr. Sanford, he said, as a medical man, he believed it was the duty of missionaries to return to their native land for two reasons: first, to prevent their health from becoming impaired, as a a sick missionary was worse than no missionary at all; and secondly, because their own spiritual life needed strengthening by contact with Christians here. Heathenism has a very *deadening* effect upon those exposed to its influence. He asked prayer for the work in which he and Mrs. Lyall are engaged. It is a fact, account for it as we may, that when there is a revival at home there is a revival abroad.

Dr. Sawyer then addressed Brother and Sister Sanford, assuring them of the high esteem in which they were held by the church and people here, regretting the loss of their presence and influence necessary by their departure, and hoping the best success for them in the regions beyond. On behalf of the Society, he presented Mrs. Sanford with a substantial token of their affection.

Mrs Sanford thanked the sisters heartily, and Brother Sanford made a good speech upon their work—the greatest work that is going on in the world. It was hard to leave these loved scenes, but neither he nor his wife had any desire to be absent from their station in India. They desired to be better fitted for the work and to carry more of the sympathy and aid of their brethren with them.

The whole service was excellent and the impressions left of the best character. The W. M. A. Society has done well to express so clearly the Christian regard entertained in this locality for these honored missionaries of the Baptists of these Provinces.

Committee on Union.

Rev. I. E. Bill, D. D.:—

Dear Brother,—At the late annual meeting of the Baptist Convention of the Maritime Provinces, a delegation from the Free Baptist Conference of New Brunswick was received. Rev. G. A. Hartley, on behalf of said delegation, read from records of said Conference the action of that body as follows:

Resolved, that the delegation be instructed to say to our Baptist brethren that if they think it desirable, this Conference is prepared to appoint its part of a joint Committee to canvass the whole question, and, if possible, suggest a general basis of union of the respective bodies.

Upon motion of Rev. I. E. Bill, D. D., seconded by Rev. T. A. Higgins, D. D., Convention resolved to appoint its part of the Committee suggested in said Resolution of Free Baptist Conference, and accordingly the following brethren were appointed said Committee, viz.:

Rev. I. E. Bill, D. D., Rev. J. E. Hopper, D. D., Rev. T. A. Higgins, D. D., Rev. A. W. Sawyer, D. D., Rev. A. Cohoon, Rev. C. Goodspeed, Rev. W. H. Richan, Rev. W. J. Stewart, Rev. S. B. Kempton, John March, J. H. Harding.

Alternates—Rev. D. A. Steele, Rev. F. D. Crawley, Rev. G. O. Gates, Rev. J. A. Gordon.

I give this information to you as Chairman of the Committee, and will depend upon you to notify the other members of the Committee.

Yours very truly,
E. M. Keirstead,
Secretary of Convention.

In accordance with this arrangement, the brethren above named are requested to meet in the Foreign Mission Rooms, St. John City, on Wednesday the 13th inst., at 10 o'clock, A. M., preparatory to a meeting of the joint Committee on the day following.

I. E. Bill, Chairman.

Oct. 1, 1886.

Thoughts on Astronomy.

This magnificent science claims the attention of all men, inasmuch as it reveals the power of God more than all the other sciences combined. The great law of attraction, discovered by Sir Isaac Newton, gives the human mind a firm grasp, through the medium of mathematical analysis, in tracing all the combined complicated movements of every planet and satellite in the solar system, the grand problem of determining the amount that a planet falls in a second of time from a a straight line—puts the astronomer in possession of the amount of force or attraction acting on the planet, however remote the planet may be from the sun. This law is regulated by two special elements,—mass and distance. By an invariable action upon every particle of matter in the universe, the astronomer can weigh the sun, and all the planets and satellites composing the solar system. But who ever would have imagined that such a glorious achievement as this ever could be accomplished? Mathematics, by the aid of the telescope, reveals the inconceivable glories of the heavens; giving us the immense magnitude of the sun,—that if our moon was nearly twice its present distance, it could revolve inside of the sun if it was a hollow globe; and if a man would commence a journey to the most distant planet, Neptune, at the rate of 20 miles an hour, he would not reach his destination until he was 21 thousand years old, so that if Adam had started on this magnificent career he would not have reached one-third of his journey yet. We can easily state this immense space in figures, but it is impossible to comprehend its vastness, yet we absolutely know the distance, 2,800,000,000 miles. It is also found by observation, the nearer the planet approaches the sun, the swifter its motion. This law of motion displays the wisdom of God in a very remarkable manner. For while the planet was approaching the sun, if there was no increased motion to resist the great central attraction, the whole planetary system would soon be annihilated forever. Although the law of attraction is unavoidable, yet through the combined influences of the sun planets and satellites, there are fluctuations from the real parts of the different orbits. And of these fluctuations, continued without a reverse, the whole planetary system would be destroyed. But the great astronomer, Langre, who gave special attention to these fluctuations, worked out one of the most profound problems ever achieved by man. In his problem he proved whatever may be the extent of these fluctuations from the real orbits of the planets, every planet and satellite, by similar reverse fluctuations, all return to their normal position. Thus the stability of the solar system is sustained by that invisible hand "who upholds all things by the word of His power."

John Rowe.

The Terror of The Lord.

Paul, in his Second Epistle to the Corinthians, refers "to the terror of the Lord," as a reality made known in his Word, and connected with the final judgment of the world in righteousness. These are his words: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men." Those views of God which are calculated to excite the fears of men, constitute "the terror of the Lord." Paul recognizes the fact that there are such views, especially in connection with the final judgment of this world by Jesus Christ; and this fact furnishes one of the arguments used by him in persuading sinners to be reconciled to God.

It is true that the God of the Bible is set before us as the God of love, of great mercy, long-suffering, and tender forbearance, as "not willing that any should perish," as desiring that "all should come to repentance," as waiting to be gracious, as entreating sinners to look unto Him and live, and in the most explicit terms promising salvation to those who comply with the invitation of the Gospel.

"God is love," says the Apostle John, "For God so loved the world," says Christ, "that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The Gospel of Jesus Christ, which is entitled "the Glorious Gospel of the blessed God" and also "the power of God unto salvation to every one that believeth," is, beyond all question, the Gospel of love, and as such, the best acquisition earth ever gained from Heaven. God, considered simply in his benevolence and mercy as thus manifested, lays the foundation for all our hopes.

There is, however, another view of God found in the same Bible, equally true, and not at all inconsistent with his love and mercy. God is said to be "angry with the wicked every day." Isaiah says: "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Christ says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." "Indignation and wrath, tribulation and anguish" constitute the Bible picture of what God will render "to them that are contentious, and do not obey the truth, but obey unrighteousness." "It is a fearful thing," says Paul, "to fall into the hands of the living God." "For our God is a consuming fire." The same apostle tells us that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Peter speaks of "the day of judgment and perdition of ungodly men." Christ, when judging the world in righteousness, is represented as saying to the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Of the wicked it is said that they shall "go away into everlasting punishment."

These and the like passages, found in the same Bible that speaks so fully and emphatically of the love and mercy of God, reveal "the terror of the Lord." The God of the Bible is not so benevolent or merciful that he ceases to be holy and just. He makes a distinction between the character of the righteous and that of the wicked, and will assign to them at last different destinies in the spirit world. The severities of his justice are not malevolent in the evil sense. It is not more certain that he is benevolent and gracious than it is that he "will render to every man according to his deeds," and that "whatsoever a man soweth that shall he also reap." It is not more certain that the righteous shall inherit eternal life than it is that "the unrighteous shall not inherit the Kingdom of God." It is not more certain that there is a glorious Heaven for the reward of Christian virtue on earth than it is that there is a Hell for the punishment of unrepentant and unpardoned sinners. It is not more certain that Paul went to Heaven when he died than it is that Judas, when he died, went to the world of eternal despair. The attitude of God, as revealed in his Word, is one of intense opposition to sin, and of awful menace to the safety of the sinner. He who fails to see this has not read the Bible correctly. Human thought never dwelt on more fearful language than that of the Bible in respect to sin, and also in respect to sinners if they shall leave this world without making their peace with God. They will find out at last that "sin, when it is finished, bringeth forth death."

What, then, should be the character of the pulpit ministration of God's Word? How should the minister preach that Word? Should he confine himself exclusively to those aspects of God which relate to his benevolence and grace as manifest in the Gospel of Christ and slur over and virtually conceal those aspects of the same God that relate to his law and his holiness and justice as expressed therein? Should he treat sin as a trifle, and give the sinner the impression that he is in no special danger? Should he keep "the terror of the Lord" out of sight? Should he be afraid to say "Hell" when the Bible says "Hell?"

These questions supply their own answer. No minister is faithful to God, or to the audience to which he speaks, who does not, while presenting Christ as "the way, the truth, and the life," also let the hearer know that he must accept Christ as his personal Saviour, or suffer the damnation of hell. Knowing the "terror of the Lord," and preaching that terror, as well as the benevolence and mercy of God, the minister will best imitate the example of Christ and his apostles. There is no danger that sinners will be frightened beyond the occasion for fear. The real danger is that they will not so see their peril as to flee for refuge, while they may, to the hope set before them in the Gospel. The awful justice of God, the denunciations and the threatenings of the Bible, as well as the mercy of God, are in order on the preacher's lips.—*Independent.*

Come Boldly.

Why boldly?—Every reader of the Bible knows that human beings may come boldly by the way of Christ to God. The word translated "boldly" in Heb. 4:16, occurs thirty-one times in the original text of the New Testament. Sometimes the word is rendered "freely" and "plainly." While coming to God with liberty, we are to remember that he is a consuming fire. Therefore suppliants at the throne of grace are to be characterised by modesty and humility. A person once carelessly struck with his hand the shoulder of Gen. Washington. The act aroused all the dignity and passion of the "Father of his Country," and turning upon the intruder, he gave him a gaze that was a burning arrow. Where angels hesitate to tread with folded wing, men may well advance with reverent footstep. Still there is a false modesty that eclipses experience and achievement, and that cuts the wings of hope and severs the sinews of endeavor. There may be such a thing as our not coming at all to God by the way of privilege. It is sometimes said, "I am so unworthy," and he who says it puts upon his feet and hands the chain of selfishness wrong side out. What has our unworthiness to do with God's ability and willingness to bless? Devotion and Christian service may sun their wings, and mount boldly up to God and his throne.

But why boldly? Because of God's wondrous resources. No pauper sits upon a throne. There is only one throne in the universe—the throne of grace. The throne of England means the protection of the humblest British subject. For his support and defence, all the navies she sends over the seas will put on anger and redden the waters. For the help of the penitent soul all the resources of the universe stand ready to obey the Hand that wheels the squadrons of the heavens into line. Enough for all! Instead of being heart empty, the child of God may be heart full. If the mother's child cries twenty hours out of twenty-four, there is a sufficiency of Christian patience for her to tenderly care for the one whose weakness is its defence. No saint, no angel, is put on half rations to supply you. Come boldly, because of our sinless High Priest, who has entered the heavens for us. The Jewish high priest entered the most holy place once a year, made an offering not only for others, but for himself. He was unclean. But the purity of the lilies of the field but faintly represented Jesus of Nazareth. The heavens He spoke by the word of His power into being, are unclean in His sight. Again, Jesus offers Himself but once for us. The day of atonement to the Jew came every year, and the offering of the high priest was repeated. But Jesus *once,* for all. No more Gethsemane, no more Calvary, no more Ascension from Olivet's summit. Oh, wondrous gospel scheme! It begins here, extends through the dark valley, across the dark river, and on, endlessly on.

Once more: We have a *man* ascended to God, to make intercession for us. He is a sympathetic man. A voice to Saul in his downfall upon his way to Damascus, said, "I *am* Jesus of Nazareth." Therefore with the consciousness of a man, the present Jesus does not part company with the past Jesus. Into the present moment of the reader flows all the past, whether good or bad. Jesus now remembers what this earth was to Him. Touching human life at every point, He is able to sympathize with the tried of these years. An old minister will listen with more charity to a sermon than a young critic of the pulpit. He has had experience along the line of pulpit infirmity. When the burning plowshare of bereavement strikes deep into your soul, remember Jesus died of a broken heart. Certainly, then, we may come with a reverent boldness to God and His help.—*Zion's Herald.*

By Their Fruits Ye Shall Know Them.

You all know what a Christmas-tree is? Perhaps you have seen so many of them that they do not interest you much now; but I feel sure that when you first saw one, you thought it a very pretty sight indeed. And so it is. There are dolls for the little ones, and pocket knives for the boys, and books and work-boxes and albums for the older children, and sweetmeats for all, to say nothing of the lighted candles and the flags and banners that hang about in every direction. But you know very well—perhaps you knew all along—that these things did not grow on the branches. They looked nice, and it was very pleasant to have your share of them; but they were not the real fruits of the tree; they did not come out of it. Now I have sometimes thought if we have not the life of Jesus Christ in our souls and the love of Jesus Christ in our hearts, we might compare ourselves to a Christmas tree. And why, do you think? Because in that case our good actions do not grow out of ourselves. Let me speak more plainly. If you do a kind deed because you are asked to do it, and do not know how to refuse, or because others do it, or because you wish to have something to fill up an idle hour with—well your kind deed does not grow out of your heart; it is *only tied on,* like the pretty presents on the Christmas tree, and it is not really worth much. I do not think that God will regard it, though perhaps you may be thanked by those who receive the benefit of your benevolence. God wishes us to be living trees—trees bearing fruit, because there is life in them, like the tree spoken of in the last chapter of the Bible. Do you remember it? It is described as being not one kind of fruit only, but twelve kinds of fruit; and not bearing for a short time only, but all the year round—"every month." What a beautiful idea of a Christian character! A life full of kindly acts, a constant supply and not a little done here, and then a little done there. A great variety too. Sometimes a loving word, sometimes an act of self-denial, sometimes a gift of money, sometimes thoughtfulness and consideration, sometimes a giving way to others, sometimes a gentle look, sometimes a patient putting up with the temper and other infirmities of those around us. What a happy world if we all of us, young and old, were living trees, thus bringing forth the fruits of righteousness, which are to the praise and glory of God by Jesus Christ!—*Gordon Calthrop in The Quiver for August.*

Pulpit Don'ts.

Don't preach more that thirty minutes.

Don't think to be immortal by being eternal.

Don't try to be eloquent; only try to be simple.

Don't preach your own doubts, or the doubts of others. Your people have doubts enough of their own, and can always pick up more.

Don't raise the devil in the pulpit unless you are sure you can lay him.

Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class room.

Don't try to be funny in the pulpit. Never say a funny thing on purpose. Humor that says itself will do no harm.

Don't try to be some one else. There is only One Person worth imitating, and the way to imitate Him is by living in Him.

Don't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people and need a meat diet. Don't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.

Don't use the long prayer to tell your congregation the news of the week, or the Lord the latest discoveries in theology.

Don't gesture with malice aforethought.

Don't try to save the truth, the truth can take care of itself. Save men.

Don't turn your pulpit into a stump. If you wan't to help your party find a stump outside.

Don't ask the centre pews what you may preach; ask the New Testament.

Don't try to be prudent; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.

Don't imagine that you are the board of deacons, the board of trustees, the church meeting, and the society; you are only the pastor.

Don't forget that it always takes two to perpetuate a scandal,—one to listen as well as one to speak.

Don't forget that it takes two to make a quarrel; and don't be one of the two.

—There are 1,200 Protestant chapels in Madagascar, 700 of which have been built in the last fourteen years. The Protestant communicants number 80,000, and all the churches are self-supporting.

This That, and The Other.

—In the Jewish almanack for A. M. 5647 (from September, 1886, to September, 1887), which has just been published, statistics are given which give the entire Jewish population of the world as [illegible], of whom there are in Europe, 5,400,000; in Asia, 300,000; in Africa, 35,000; in America, 250,000.

—Of the 408 senators, members and territorial delegates who compose Congress, 72 are Methodists, 63 Baptists, 41 Episcopalians, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christians (Campbellites), and 2 Quakers, making a total of 283 who are actively connected with some church organization. This leaves 125 who either never belonged to any church or have drifted out of such associations.

—The Richmond *Christian Advocate* says that the Methodist Episcopal church, South, has 3,885 effective travelling preachers, 177 on the supernumerary list, 344 superannuated—total, 4,406; local preachers, 5,943; white members, 975,260; colored members, 527; Indian members, 4,858; total preachers and members, 990,-994. Increase during the year, 52,507. Infants baptized during the year, 29,546; adults, 58,755. Sunday schools, 10,622; teachers, 71,973; scholars, 561,747. Collected for Conference claimants, $89,177; for foreign missions, $163,211; for domestic missions, $80,739. Total, for missions, $243,950.

—The question "What is eternity?" was put in writing to a French boy in the deaf and dumb school in Paris. He wrote as an answer "The lifetime of the Almighty."

—The growth of Methodism the last thirteen years in London has been 32 per cent., of the Baptist Church 31, Anglicanism 13, and Presbyterianism 12. The New York *Times* gives the increase of church members in Brooklyn the last decade as follows: Methodist 228 per cent., Presbyterian 115, Anglican 103, Baptist 207.

—The standing armies of Europe cost annually $800,000,000.

—President Woolsey has not been able, he is reported as saying, to solve the problem of evil and suffering in the world; but he is sure of one thing—the holier his life the happier he becomes. This is a truth which any man may test, and it is certain that he cannot busy himself with a more important problem. Mysteries may be made known to us in the great hereafter, but we cannot wait till then for holiness. We must have it here and now.—*Independent*.

—If there is a right thing to be done and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's, that we do not find it.—*Edward Garrett*.

—Silence should never be broken except for speech that is better than silence. And speech that is better than silence should never be surrendered for silence. Two good rules these, if men only know when to apply them.

—It is said that the piles of the London bridge, put down in the year 900, are still sound, the blue mud of the Thames having preserved them.

—Recently published English records show that there are 725,000 more females than males in England.

—The Bishop of Liverpool thinks that the danger to the Church of England lies in "flirtation with Popery." The parties are too near of kin for matrimony, are they not?

—The following "poetry" appears in the columns of a Baltimore newspaper under the notice of the death of a husband and father, born in Ireland, and aged fifty-four: —"He heard the angels calling him From that celestial shore; He flopped his wings, and away he went To make one angel more.—BY HIS SON."

—The Southern Presbyterian Church, according to the official statistics, just published, has 13 synods, 69 presbyteries, 1,085 ministers, a gain of 13; 2,198 churches, a gain of 39; and 143,743 communicants, a gain of 8,542. The number added on examination was 5,576. The total of contributions is $1,324,374, which shows a considerable decrease from the two previous years.

—A Brahmin convert of some social importance has been baptized at Dinapore, India. "This makes the eighth we have baptized during the past six months; we thank God and ask for many more." One district of India seems specially open to gospel influences. "God seems to be indicating that He has purposes of mercy towards the people of Brahamanboria."

—There were 151 Protestant churches in Japan, Jan. 1, 1885, with 11,802 communicants, 2,706 of whom were added in 1885. Their total contributions were $23,406.97, or $6,415 more than in 1884.

—After seven years of missionary labor in Japan, there was only one baptism—which looks like failure; in 1885, after twenty-six years, there were 120 Christian churches with nearly 8,000 members—which is unquestionable success. "Despise not the day of small things."

—In Ecuador, with a Roman Catholic church for every one hundred and fifty inhabitants, with ten per cent. of the population priests, monks or nuns, with two hundred and seventy days in the year feast or fete days, with a quarter of the wealth of the State in the hands of the Church, and with the priests controling all branches of the Government, seventy-five per cent. of the people can neither read nor write.

Enjoying Christ.

Can we enjoy Christ while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our happiness when he strips us of vain glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between the glorifying and enjoying him is, to my mind, perfect—one following as the direct consequence of the other; and the facts bear me out in this, he who has let self go, and lives only the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honors me I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord. You have chosen the work of winning and feeding souls as your life work, and you cannot, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and he reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes from self, from man, and look to Christ. Let me assure you, as a fellow-traveler, that I have been over the road and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through; and no human ear can hear the din of battle, no human eye perceive fainting, or halting, or fall. May God bless you and become to you an everpresent, joyful, reality! Indeed he will, only wait patiently!—*Mrs. Elizabeth Prentiss.*

Religious Intelligence.

NEWS FROM THE CHURCHES.

CAMPBELLTON, Sept. 28.—Our new building was dedicated to the Lord on Sunday, 26th. Three services were held, at all of which the house was well filled, notwithstanding a heavy rain. At the morning and evening services Bro. W. B. Hinson, of Moncton, preached for us. In the evening his text was, "In due time Christ died for the ungodly." Never have I seen a congregation more impressed by a sermon. Men and women wept like children, as he held before them the suffering Christ. It was pronounced by many the most impressive sermon ever preached in the place. At the afternoon service Bro. I. E. Bill, of Newcastle, preached to us on "The Christian as a soldier." The sermon was highly thought of. That part in which he pressed upon the people the necessity of putting on Christ's uniform in baptism will not be soon forgotten. We continue our meetings through the week. The Master is present. Four happy converts were baptised Sunday. Others are received. Brethren, pray for us. W. C. VINCENT.

JEMSEG.—The Rev. Josiah Webb, pastor of the Maugerville and Sheffield Baptist churches, preached with great acceptance, morning and evening, in this place, on Sunday, the 26th. Our brother is comparatively a stranger in this country; but is rapidly gaining favor and friends among us. We have no revival news to report, yet there is much to encourage us; our Sabbath services are all well attended, and when the pastor is absent, of a Sunday, the brethren go right on with the worship. Our conference meetings are indeed seasons of refreshing from the presence of the Lord, and in the busiest times a goodly number attend, and almost everybody present takes part; but it is here, as in many other places, there being some who never come to the conference. What is to be done with such members is a vexed question indeed. CALVIN CURRIE.

TANCOOK, Lun'b. Co., N. S., Sept 23rd.—A few months ago it was my privilege to tell you about our glorious ingathering of precious souls, and to ask an interest in the prayers of the brethren that God's great blessing might attend our efforts through the months of summer. The time has quickly passed with all its opportunities and responsibilities. During this time I have been working as best I could to hold the fort, and to make inroads upon the grounds of the enemy. My object has not been fully realized. We have met some things to discourage and disappoint us in the work; and to the praise of God we have been cheered in other respects. There are a number of aged men here who have all their lives been living without a hope in Christ. For them I have been deeply anxious. During the revival last winter it seemed that we could not come near them. Some of them said, "O, we have seen revivals before and know just what they amount to." But by the grace of God we have been persistent in our efforts for them, and to the praise of God have had the pleasure of hearing four of the number cry out, "God be merciful to me, a sinner." Then I have been trying to do some mission work in sections beyond my field of labor, viz.: at Indian Point and Black Rocks. The latter place has never before been visited by a Baptist minister. Brethren, I think we are in sad need of a missionary along this shore, from what I have seen and the very generous way in which I was received by the people in both places mentioned. I believe a good work could be done if only an effort was put forth. Our Sabbath school is doing very well. On Tuesday evening of the 14th inst., we had a Sabbath school concert which received great applause from all present; $22.77 was realized, to be used for the good of the Sabbath school. Brethren, I am about to go away from this field and leave it open for some other to occupy, and my prayer to God is that he may direct some good servant this way to care for the flock. This is quite a large field of labor. It includes the two Tancook Islands, Iron Bound and Cross Island and Blanford Shore, and there is ample scope for enlargement. There is lots of work here and a generous support for some good, earnest brother. Since coming here nine months ago, I have received many tokens of kindness and love from the people, for which I desire to express my thanks, hoping that God may reward by giving them great prosperity. Brethren, pray for me, that I may receive divine guidance. S. D. ERVINE.

NEWPORT, N. S.—I spent the Sabbath before last at Rawdon and baptized for Bro. C. W. Corey, Lic. This church is very much in need of a settled pastor. Brother Corey goes back to his studies at Acadia College this week and the church will be left without the help so much needed in times of revival. The H. M. Board cannot do better than to send one of the general missionaries to this field now, so that the work may be carried forward. Brother Corey's labors have been greatly blessed. The people are unanimous in commendation. Let the Board send out men of this stamp and there will be a good record. Our destitute churches will receive and be helped by modest, consecrated talent. We have indications of good here at Newport. There has been one baptism and we trust that others are being drawn to the Lord Jesus. Allow me to say one word of appreciation of the kindness of this people. We are here with but few pledges, but do not want for the good things of this life. There is a noble response to our temporal need from every section of the field. I can hardly forbear to mention one instance of thoughtful liberality. The friends at Avondale, a monthly preaching station, have, besides their equal quota towards salary, presented us, the present year, (as a donation) a buffalo robe, rubber coat, autograph quilt and cash amounting to at least fifty dollars. "Verily they have their reward." A. FREEMAN.

JACKSONTOWN, CAR. CO., Sept. 27.—A number of the readers of our MESSENGER AND VISITOR are interested in the welfare of God's cause in this place, hence I venture to write a brief description of our new church, in hope it may not be uninteresting to any who may read it. The main building is 32x46ft., with a chancel 9x14ft., and a tower in front. It is built in Gothic style. Seats of ash are arranged in two rows with three aisles. The ceiling is supported by truss work, which gives us considerable more air and adds much to the beauty. The wainscoting and ceiling are of hemlock, but the entire finish of the inside of building is walnut and cherry stain. Our pulpit suit, upholstered in garnet plush, desk and communion table, all correspond with the general finish. It will seat comfortably a congregation of 240 persons, and many more by using extra seats. Yesterday (Sunday 26th.) it was dedicated to the worship of God. It was indeed a high day for us. We were entering a free church. We were entering a church paid for all but about $200. We were entering a church built without resort to any of the questionable money-making modes. We were entering a church built without hard words or unkind feelings, all having worked together in brotherly harmony. Verily the hearts of all were glad, and to our God did we offer our thanksgiving. Rev. Geo. Howard preached the dedication sermon, which was full of precious truth, and delivered with fervent spirit, from Zech. 6: 13: "He shall build the temple of the Lord, and he shall bear the glory." The dedicatory prayer was offered by Rev. A. H. Hayward. In the afternoon Rev. W. F. Parker preached, and in the evening Rev. B. N. Hughes. The spirit of God gave power to all the preachers. Revs. H. Hartt and G. Foster (F. C. Baptists), Rev. G. Payson (Methodist), Rev. Chas. Henderson and the pastor took part in the services of the day. Our hearts desire and prayer to God is that he would visit us, quickening his children, and converting the unsaved. The spirit of union and fellowship seems to be increasing. When with one accord we all strive together God shall bow the heavens and come down. B. N. NOBLES.

THE AFRICAN BAPTIST CHURCH, HALIFAX, N. S.—Since our pastor has left, the deacons are right alive to the work of seeing the pulpit supplied. On last Lord's Day Bro. Gabriel, of Fall River, preached both morning and evening to an appreciative audience. On next Lord's Day evening Rev. Dr. Pryor will preach and administer the Lord's Supper. Last week the Ladies' Sewing Circle held their annual bazaar and fancy sale, and although the weather was not favorable they netted $66.29, for which they return thanks to the generous public for their kind patronage. Our week night meetings are well kept up and the Lord's work goes on just the same. May it continue until He comes. J. T. MCKERROW, Ch. Clerk.

TRURO, Oct. 2.—I trust your "News from the churches," during the coming autumn and winter months, will be as gladdening and inspiring as last year. May no false delicacy deter the pastors from modestly but faithfully declaring the Lord's work. Every item of good news will cheer some heart. We have commenced another year's campaign with hope and courage. Many Aarons and Hurs are to the front to hold up my hands. A month ago I baptised an aged sister, who found it in her heart to follow her Lord in this ordinance. Last evening, at our Conference, three more came forward and were received and will, D. V., be baptised to-morrow morning. I take this as an earnest of good things to come. J. E. GOUCHER.

ALBERTON, P. E. I.—We are informed that three persons were baptised at Alberton, Sabbath, Sept. 26, by Rev. Isa Wallace, in the presence of a large concourse of people, who witnessed with the utmost respect and solemnity the administration of the impressive rite. Others are standing ready to receive the ordinance, and still others are earnestly seeking salvation. It is hoped that our H. M. Board may succeed in securing a suitable minister for this important field at an early date.

CANSO.—The committee appointed by the Eastern Baptist Association to meet with the Canso Baptist church, and advise with them respecting the difficulty in the church, arranged to enter upon their duties Sept. 27, 1886. When the committee met Dr. Day was absent on account of sickness. Sept. 28 the committee visited Rev. Mr. Scott in his study, and learned that arrangements had been made to retain him as pastor another year. After some deliberation, Mr. Scott concluded to place his future relation to the church as pastor, in the hands of his supporters. He gave the committee the names of his supporters, and they were visited by the committee during the day. At 7 p. m. the church assembled for business, not one of the aggrieved party being present. After a short sermon by Rev. W. B. Bradshaw, the committee explained reasons for their appointment, and the object they had in view, in the presence of pastor and church. The pastor retired from the room and the following resolution was moved by Deacon Kirby, and seconded Deacon Baras, and carried: "Believing the time has come for the best interest of the cause of God in this place, under existing circumstances, for us to sever our connection as pastor and church; Therefore resolved that we accept the resignation of our pastor, Rev. James Scott, and in doing so, we express our appreciation of his services as a gospel minister and a Christian gentleman." All the male members present who voted, voted for the resolution except two. Wednesday morning the committee called on Mr. Scott, and placed the decision of the meeting before him. He gave them to understand he would leave for Gaberus and Fourche, C. B., where there is a new Baptist interest.

C. H. MARTELL,
W. B. BRADSHAW, } Committee.

LEINSTER ST.—On Sunday morning three were baptized. In the evening, the right hand of fellowship was extended to six. The interest in every department of church work is increasing; prospect for work this fall and winter is brighter than usual.

GERMAIN ST.—One was baptized at the morning service on 3rd inst., and the hand of fellowship was given to three in the evening. An increasing interest in church work is noticeable.

SPRING HILL, September 27.—I can now understand the feelings of those who have their children join the church with them, for yesterday I baptized my eldest daughter. It was a day of joy to our hearts. May the Holy Spirit lead all our children to Christ and his church. J. MURRAY.

NEW ANNAN.—On my return from the Eastern N. S. Association, I found an invitation awaiting me from Bro. M. L. Fields to come down to New Annan and hold some special meetings, and baptize a candidate. I complied with the request, and our meetings commenced Sept. 21st, and continued until Oct. 1st. The results are, first, the church has been very much revived and united; second, four happy converts have been baptized, three of whom are men in the prime of life, heads of families, the fourth, a young lady who is fitting herself for the teaching profession; third, eight or ten others are anxiously seeking the Saviour, and we want the readers of this paper to pray for them that they may find him precious to their souls. In my absence Bro. Cummings occupied my pulpit and preached with great acceptance. F. D. DAVIDSON.

RIVER HEBERT, Oct. 4th.—We are still enjoying manifestations of the Lord's presence. Our meetings are interesting. I baptized one yesterday. I. R. SKINNER.

GASPEREAUX.—Two persons were baptized by Pastor Freeman, Sabbath, Oct. 3rd. A tea-meeting to raise funds for the finishing of the meeting-house at White Rock, a section of this church, realized $75. COM.

YARMOUTH (First Church).—I have pleasure in stating that, with Mrs. M. F. Churchill's help, we re-organized our old "Women's Missionary Aid Society" on Sept. 7th. We enlisted 19 names to begin with, and know of others who are going to join it. President, Mrs. Parker; Secretary, Miss Starratt; Treasurer, Miss Robbins. Meetings are to be held the first Tuesday in every month. H. FRANCIS ADAMS.

DORCHESTER.—On Sunday, the 3rd inst., the Rev. F. M. Young celebrated the first day of his second quarter with our church, by baptizing two. One of the additions to our church was Thomas Anderson, son of the late James Anderson, of Sackville, who was for many years a deacon of the Sackville church, and who some years previous to his death was ordained a minister. Deacon Anderson was one of the best of men, an Israelite in whom there was no guile, and if his son follows in his footsteps, the Dorchester church has been blessed by his accession to our numbers. The other person baptized was Mrs. Poole, who had been brought up in the Roman Catholic church, and had been a communicant of that church, having received her first communion when she was ten years of age. Her husband was one of the first baptized by Bro. Young after his acceptance of the call to our church as pastor. Our Conference on Saturday was largely attended, and the coming out of Bro. Anderson was to us all a great surprise, as was also his candid statements of the dealing of the Lord with him for more than twenty-five years. During all of that time he had resisted, but at length was conquered by Divine love. Are there not many in every community with whom the Lord is dealing as he did with brother Anderson, and who are resisting the offers of Divine salvation. COM.

PERSONAL.

Bro. D. P. Harris has accepted a call to the Dundas, Annandale and St.Peters Bay field, P. E. Island. This is a large field; the work is onerous and the pastor will have his best energies taxed to the utmost. May he have great success.

SPECIAL NOTICE.

The anniversary of the Baptist Annuity Association will be held, (D. V.) in the Foreign Mission rooms, St. John, on Tuesday, 12th. inst. at 3 p. m. Officers and members are urgently requested to attend.
I. E. BILL,
President.

NOTICES.

The Ministerial Conference of Cumberland County, will meet at River Philip, on Tuesday, Oct. 29th, at 3 p. m. A large attendance of ministers and delegates is looked for. F. BEATTIE, Sec'y.

We propose to sail by S. S. "British Queen," Anchor Line, from Halifax, Sat. 9th inst. Any parties wishing to send parcels by us to the missionaries on the field, in India, will please forward them to the Bap. Book Room, Halifax, to my address. We will be happy to take charge of them and deliver to the persons named. Let all parcels be at the Book Room not later than Friday, 8th inst. R. SANFORD.

The next Albert County Baptist Quarterly meeting will be held with the Caledonia church, commencing on the second Friday of October, at 2 p. m., in conference. Each church in the county, however small, is entitled to send four delegates. We hope to see a large attendance, as the subject of grouping the churches will be discussed, with other important matters. MICHAEL GROSS, Sec-Treas.

Our agent, Mr. Phineas Whitman, who is engaged collecting for the capital fund of the Society, will visit Lunenburg, Queens, and Shelbourne shortly. Brethren and sisters in those counties will kindly co-operate with Bro. Whitman in his endeavor to strengthen our Book Room by increasing the capital. Friends who have pledged themselves for certain amounts will kindly see that the agent gets them, and that the agent be made welcome. He will try and see all the ministers, also superintendents and teachers of Sunday schools regarding books, lesson helps, papers and magazines. —Baptist Book and Tract Society.
GEO. A. MCDONALD,
4-w Sec'y-Treas.

Convention Funds Received.

Lewisville, Moncton, S. School, for F. M.	$6 28
Salt Springs Church, King's Co., N. B.	4 00
James Allaby, Salt Springs	1 00
West River Church, P. E. I.	13 00
(Should have been acknowledged before Convention.)	
Tobique Churches, per Rev. C. Henderson, and incorrectly reported before:	
Arthurette	7 50
Forest Glen	8 50
Birch Ridge	5 50
Rockland Church, N. B.	14 00
Jas. Bridges, E. Florenceville	2 00
(The last two receipts were by Rev. A. H. Hayward, and should have been acknowledged Aug. 25.)	

Yarmouth, Oct. 4. G. E DAY.

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THERE ARE NOW SEVERAL THOUSAND IN USE, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and severest labor of the farm the easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ashes, muck, marl, etc., in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-tenth the time it can be done by hand.

Many farmers write: "It saves its cost every year." Another writes: "We have just finished cutting over 200 tons actual weight of hay, 50 tons of which we give the Spreader credit for, in consequence of evenly spreading the manure used in top dressing."

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BAIRD'S CURE-ALL LINIMENT

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CO-PARTNERSHIP NOTICE.

NOTICE is hereby given that the Manufacturing Business heretofore carried on by Mr. Alexander Willis, at the Golden Grove Woollen Mills, will hereafter be conducted under the name, style and firm of WILLIS, MOTT & CO.
ALEXANDER WILLIS. T. PARTELOW MOTT.

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From "Puck," December 2d, 1885.

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Because they are the "Only" Upright "Behrs."

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

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(The Store formerly occupied by C. E. BURNHAM.)

In September.

Mornings frosty grow, and cold,
Brown the grass on hill and wold;
Crows are cawing sharp and clear
Where the rustling corn grows sear;
Mustering flocks of blackbirds call;
Here and there a few leaves fall,
In the meadows larks sing sweet,
Chirps the cricket at our feet—
In September.

Noons are sunny, warm, and still;
A golden haze o'erhangs the hill,
Amber sunshine's on the floor
Just within the open door;
Still the crickets call and creak,—
Never found, though long we seek,—
Oft comes faint report of gun;
Busy flies buzz in the sun,—
In September.

Evenings chilly are, and damp,
Early lighted is the lamp;
Fire burns, and kettle sings,
Smoke ascends in thin blue rings;
On the rug the children lie;
In the west the soft lights die;
From the elms a robin's song
Rings out sweetly, lingers long,
In September.

—*Elizabeth Cole, in St. Nicholas for Sept.*

Selected Serial.

OPENING PLAIN PATHS.

BY HOWE BENNING.

CHAPTER IV.—*Continued.*

Olive finished her morning duties, consulted with Norah about the one o'clock dinner, and then took up her "Watts," and resolutely sat down to the further "improvement of mind" there enjoined and set forth.

She had become so engrossed that she did not hear Margaret's step up the walk nor her light tap at the door, and turned only at the calling of her own name.

"You are absorbed, I should judge," said her friend; "what have you found so fascinating?" and glancing at the title she added with surprise, "Do you really like such books, Olive?"

"I would like to like them," was the answer.

"What do you mean?"

"I would like to have a taste for such books, and so I am trying to cultivate it."

"I wish I could feel interested in something or some one," said Margaret, a little wearily. "I don't seem capable of becoming absorbed in anything."

"Except yourself," thought Olive, but of course she did not say that. What she did say was, "You must try for it, my friend."

"Olive," asked Margaret, and the former detected the same eagerness in the usually assured tone that she had often noticed of late, "do you really believe in such a cultivation of qualities as you suggest, into being, perhaps?"

"Into showing themselves, rather? indeed I do, Margaret. You well know it is practicable in regard to physical or mental qualities, and it's just the same with those of the spirit or the heart."

"Do you mean that we can educate ourselves to take an interest in commonplace people and things?"

"Certainly; the more we sympathize with others and the more we do for them, the easier and the more natural such sympathy and action will become; and the happier we ourselves shall be, on the principle that it is 'more blessed to give than to receive,' you know."

Margaret was silent for a moment as if considering what Olive had said. Then she spoke of something else.

"Who is going in your party?" asked Olive, after the White Mountain scheme was broached.

"Cousin Nell and her husband are the main centres. Then there will be a certain Professor Link, a cousin of Nell's husband, wise and learned in the extreme, they say; he will be the Mentor of the party; then Cousin Fred from New York, and his bride, and, it is expected, his new brother-in-law."

Olive was interested in that last announcement; she had met Frank Chatson at Fred's reception in the spring and a few times afterwards, and acknowledged to herself that she had never met a more agreeable young man in her life. She knew he would be a great addition to the pleasure of any company; and then how much she might gain from the professor. The prospect grew more and more inviting.

"But it seems to be almost a 'cousin party,'" she objected; "I am afraid of being an intruder."

"On the contrary, if you do not go I shall be the lone one of the party, with no roommate or affinity."

"And you would prefer me to the other girls?"

"You know that well enough, Olive."

"Well, if Agnes has no other plans for me that cannot be set aside, I think I may promise to try and be your double," said Olive. "When are you, or we, to go?"

"Not until August; Parker's leave of absence begins then."

"You seem interested enough in this trip," Olive ventured to say after some further chat over plans and prospects.

Margaret's face clouded at once. "Well, I am," she said coldly, rising to go, "but what's the use? It won't amount to anything. After it's over, there will be the same round to come back to, and not even this to expect. It's worse than I thought it would be, now that schooldays are over. I cannot read all the time; music I have no love for, as you know; and fancy work I despise. There is nothing that I can see to keep me from chronic and hopeless *ennui*." And giving no time for a reply the speaker hastened down the steps and away, leaving Olive looking after her in mute surprise; it was such an unheard of thing for Margaret Humphreys to talk of her own feelings.

"What a goose I am," mused Olive; "I never do have the right thing ready to say to any one. How much that girl needs something to rouse her out of herself and make her interested in others. That is what Mr. Lake says, and I believe he is right." Then as she thought of Margaret's rare expression of affection for herself, her heart thrilled with longing to help her, and she ran up to her desk and hastily pencilled a little note, that read thus:

"DEAR MARGARET: I am sure what you want most is to ask our dear Saviour to give you his own love, and to help you to love and care for others. Won't you try this? I will for you. "OLIVE."

Then she went back to her book with a tender and pitiful yearning that her friend might find the way and the joy of true living.

But Olive was not destined to quiet study this morning. This time Cathie's merry voice was the interruption, and a very welcome one it was. They spent a delightful hour, for Cathie was in one of her best "music moods," and her hostess fully enjoyed it. After that they dropped down in the easiest of chairs, and the nice little talk girls so delight in followed as a natural sequence. The intense heat of a near midsummer day was drawing on, but that only made the cool, shaded parlor more luxurious, the quiet more welcome.

"I wish I was good for anything but music," Cathie was saying; "when we go to any place where we cannot have that, I am the most veritable ninny out. You know I was picked up by Dr. Carr and his mother the night of Dr. Lord's lecture, and went with them. There was not a person in that house, I know, who enjoyed the lecture more than I did. It seemed so grand to be hearing of lives that had been so long forgotten by most people, and to think that, after all, the same hopes and strivings make brothers of us all. It was so wonderful to me that at first I hoped the doctor would not speak to me at all; but I need not have been troubled. Once, at some allusion to music, he turned to me and said, 'I suppose you would have appreciated that, Miss Manning,' with an air that said plainly, 'But you are not expected to appreciate anything else.' Fudge!"

"Why, you needn't get so indignant," said Olive, laughing; "you ought to be thankful for your special gift."

"I am, Olive, in one sense; you know how I love it; but I wish people would believe I could know anything else. No one ever asks me how I like a book, and I know I was a perfect dunce in school, and Miss Prex thinks so too; but I wish it wasn't so. Why, Olive, I've commenced my Literature again, and I'm half through it already, and I mean to go over every one of my text-books as carefully as I can; but what good will it do after all? Everybody'll think me a dunce all the same!"

"You are not one, Cathie," said Olive very gently, for she knew she was the only person in the world to whom Cathie ever spoke in this manner; "indeed you are not. But if people don't appreciate you, the fault is partly your own. You don't show your best self to every one. Now, dear, how many do you suppose, from your usual manner, would think that you ever did have a serious thought—ever did say to any friend what you told me that Sabbath night not long since?"

Olive's voice grew very gentle, for her words carried them both back to an hour of unusual tenderness, when Cathie had whispered to her her desire that she might some time become a true Christian woman.

"Nobody, I presume; but there's no use talking; I never shall grow any better. I am getting worse and worse every day. Aunt can't bear to have me here, and she makes things indescribably unpleasant for me. Uncle is kind enough, but he is gone all through the day, and has no idea how she worries me, and of course I never complain. O Olive, I didn't know but that I should have to go out to do housework. I was getting so desperate, with aunt saying every day that after all the fine education they had given me, I didn't know enough to keep myself from the poorhouse. But something else opened up, and now I'm safe."

"What was it?" asked Olive interestedly.

"Ralph Mosely," answered Cathie, concisely.

"What do you mean, Cathie?" questioned Olive, sitting up straight in her chair now.

"Just what I said," answered Cathie, in her turn the quiet one.

"Not that you have engaged yourself to Ralph Mosely, surely!"

"That I have done just that. Is it anything so very dreadful?" demanded Cathie, with an uneasy little laugh.

"I think it is for you," replied Olive slowly, for her thoughts were going back to see where her own wits had been. True, she had feared this a little once, but that was a long time ago, and of late, if she had thought of it, it would have seemed impossible, on account of Ralph's habits. Next to Hope, Olive loved this wayward, talented Cathie best of all her friends. The delight that a strong nature like Olive's feels in influencing a willful one was one reason. Hope rested her, Cathie roused her.

After the little silence that followed Olive's plain words, Cathie spoke a little indignantly, "I think you are not very complimentary, to say the least, Olive."

"No, I wasn't, and I beg your pardon for speaking so rudely," said Olive, still slowly.

"May I ask why it seems so dreadful to you?" said Cathie coldly.

"Why? why, because he is what he is."

"What is he?"

"You know, Cathie, he drinks dreadfully."

"I know he has drunk sometimes, too much perhaps, but that is no sign that he always will. Most young men who amount to anything have their wild turns some time, and he says he is going to give his up."

"When?" asked Olive.

"He says when he gets me," answered Cathie, blushing violently.

"But will he begin now, at once?" asked her friend.

"He did not say when," answered Cathie evasively; "but I asked him to sign the temperance pledge."

"Did he say he would?" was Olive's eager question.

"Some time."

"Then I fear that time will never come," said Olive decisively.

"Why, Olive Esmond! As he says, it isn't likely I have as much influence over him now as I would if he could see me all the time. He says when I am right by him he will not care so much for other pleasures."

"Pardon me, Cathie," said Olive very gently, "but in this thing you will have more influence now. If he will not do this for you before you marry him, he will never be very likely to afterward. Look at Fred Sumner, for example; his wife's heart is almost broken."

"Oh, I am not afraid for Ralph; he is not so weak as that; and anyway, it can't be worse for me than it is now."

Olive shook her head. "A thousand times worse, Cathie. At least, now you are free."

"Yes, free to take care of myself."

"That is the best of freedom sometimes. But, Cathie dear, did he ever ask this of you before?"

"Yes, two years ago."

"And why didn't you accept it then?"

"Because I did not care enough for him."

"And do you now, Cathie?" asked Olive, in a low tone.

"I—I am afraid—that I do," said Cathie, rising in confusion as the hall clock rang out her aunt's dinner hour. "Olive, what a host of questions I have answered for you; and I don't know what made me tell you at all, for I knew you would not like it."

"I am afraid she does," Olive said to herself, looking after the graceful figure as it passed down the walk; and then followed a sigh, for well Olive knew the passionate, loving nature of her friend and the suffering that could come to her through those whom she loved. "Dear Father, don't let her make such a mistake," pleaded Olive, and took comfort in the thought that though she might not speak of Cathie's secret even to Hope, there was One who knew all already, to whom she might commit it with blissful certainty that he would know how to deal with it.

"That night Mrs. Wingate returned, and the Esmond household fell into its usual routine.

Olive's sister desired no household help from her; so, left to her own devices, she had more leisure than ever to consider to what use she could put this living. She was driven more than once to her favorite Ezra, and to the consideration of serving faithfully as a link, if one could not be an entire chain; but the trouble was, she could not seem to find her place as a link. She had been so long, all her life in fact, working with duties definitely marked out before her, that this being left to her own direction was somewhat puzzling at first.

She made up her mind to ask Mr. Lake about her duties; instead, he asked her a question. It was Saturday evening, and she had been calling at the parsonage, but with too many others to make personal questions in order. But as she took leave Mr. Lake accompanied her to the door, and in a moment when they stood alone, asked,

"Have you found any of that work yet, Miss Esmond?"

"No, sir, I seem farther than ever from it," she replied frankly.

"Have you thought of taking a place in the Sabbath school again as one of the links in your chain of influence?"

Olive started at the coincidence of her pastor's words with her own ruling thought for the past week. It was true she had been for many months missed from her former place in Mrs. Lennep's Bible class. She could not have told the reason why. If any one had said to her, "It is because you feel too old to study in company with others the Word of Him who created you and keeps you in life, and who redeemed you," she would have denied the charge indignantly. She had simply drifted out, because it was the custom of both young men and young women of her age to do. But that was not like our independent Olive in general. Now she said,

"I had not thought of the matter in that light, nor seriously in any, I fear, sir. Do you think I ought?"

"I think if, after asking for the Holy Spirit's guidance, there remain any doubt in your mind, you should certainly seek to be on the safe side of the matter. 'Not every one that saith Lord, Lord, but he that doeth the will,' you remember."

"And this may be one of the 'doeths,' Mr. Lake?"

"You have no doubt, Miss Esmond, that the study of God's Word is to help you?"

"None at all, sir," said Olive earnestly.

"And are you always sure of getting your hour of study and thought about it if you go directly home from service?"

"I certainly am not, sir."

"And even if you were strong enough to do this, others may not be?"

"No, sir."

"And can you tell where your influence over others in this thing may end?"

"I see, sir."

"Count any influence or help as precious, Miss Esmond, by which you may lead another to the study of God's truth, for he is able, by his Spirit to make that act of yours effectual to the saving of a soul."

"I will think the matter over, Mr. Lake," said Olive; and of course, in the light in which her pastor had placed it, it did not take her long to decide.

The First Church held its Sabbath school just after the morning service.

"I am not going home just yet, girls," Olive said the next day, as she came out from service and met some of her friends on the steps; "I am going back to the Sunday school. Come with me, won't you?"

"Don't ask me," exclaime Lorie, with her dainty lace parasol swinging from the tips of lavender-gloved fingers; "I'm tired to death now. I thought Mr. Lake never would stop. It seems to me he grows longer, or his sermons do, every week of his life."

"I confess for myself," said Ralph Mosely, with his affected drawl that always roused Olive's intensest ire, "I have such an intense appreciation of our pastor's instructions, that I don't like to be in any danger of covering them over with those less effective, so I could not think of it for a minute."

"Nonsense!" trembled on Olive's tongue and her face said it if her lips did not.

Cathie, who stood near, blushed and hesitated. She liked the singing, and would have liked to go in right well, but after that last speech she was in a decided strait. The young man settled it.

"Come, Miss Manning," he said, "I am going your way, don't leave me to solitude," and Cathie turned reluctantly; Lorie was already halfway down the walk.

"I will go with you Olive," said Hope; I wonder I have not thought of it before; but it is so long since I have been, people have ceased to ask me."

And then, to the great surprise of both, Margaret Humphreys, who had been waiting, seemingly in haughty indifference, spoke, "I am going with you; it is years since I have been in."

It is not always wisest to seek out the hidded reasons for things; perhaps the fact that Ralph Mosely had at one time quite persecuted Margaret with his attentions, made her now perfectly willing that he should hear her quiet decision so contrary to his own.

(TO BE CONTINUED.)

Monte Carlo.

The Rev. H. Guildford Sprigg, M. A., Vicar of Christ Church, Battersea, S. W., in *C. E. T. Chronicle*, says:—One of the most beautiful spots in the whole of the Riviera, is the tiny principality of the Prince of Monaco, known everywhere, not so much for its beauty, as for its gaming tables. As seen from Cape St. Martin, near Mentone, on a fine day, there cannot be many views in the world so exquisite as that of Monaco and Monte Carlo, and its background of high hills. Until 1862 it was a poor place "where the Prince and his subjects had to maintain themselves from the produce of a few small vineyards and orchards scattered over patches of scanty soil on the slopes of the mountains." But the gaming tables have brought a mine of gold to the principality, and the palace has been refurnished, and instead of the little church, a cathedral has been built, and rich villas have taken the place of the cottages, and bare rocks have been turned into luxuriant gardens, and poverty has departed from the principality.

Yes! the Prince and his people are rich and prosperous, but at what a cost! How many homes in the wide world have been made wretched through those gaming tables? How many have lost their entire fortune in those gorgeous rooms? How many, in a fit of madness and desperation on account of their losses there, have committed suicide? The world will never know, the story is kept secret, the deeds of darkness are buried in the dark. And when some tragic deed occurs, and the story oozes out, it is generally told in an English paper, and the account is quickly followed by a contradiction in some local paper, that has proved, so they say, accessible to a bribe for a denial. But here are two narratives which were told me by an English lady who was staying at Mentone when they happened.

1. An English bride and bridegroom arrived at Mentone for their honeymoon. The Englishman took his wife to the gaming table for a little amusement, and staked a small amount for the sake of the fun. The lady took a keen interest in the play, and showed an evident taste for gambling. The bridegroom was alarmed. Suddenly he was called away for a few days on most urgent business, and obeyed the summons. He left his wife at Mentone, and obtained her promise that she would not go to Monte Carlo in his absence. Unfortunately so-called friends persuaded her to break the promise, and she went intending just to go with her friends for the drive, but not to play. But the temptation was too great, the strange fascination proved stronger than her promise; she played and lost everything, and returned without even the ornaments her husband had given on her wedding day. The husband was to return that night. Before he arrived, overcome by shame, she poisoned herself. The bridegroom returned to find his bride a corpse.

2. Two friends were accustomed to go together to the rooms. The younger man, a man of good position and very rich, lost heavily. The older gambler saw the danger that was ahead; his friend had become reckless, and in such a state of mind he would lose everything. He tried to persuade him to keep away, if only for a short time, from the tables, to take drives in the beautiful neighborhood and recover his nerve and spirits. It was impossible, the gambler had not sufficient command over himself. In a fever of excitement he returned, determined to win back, if possible, his recent great losses. Instead of winning he lost persistently, the higher he staked, the greater his loss, and at last he laid down the remains of his fortune as his final stake. It was lost, the attendant raked up his last gold pieces. The elder looked with pity upon his friend, who was in a state of frenzy. In an instant he had taken out his pocket knife, and slashed it across an artery, and before he could be carried from the room he was dead. But what of that? The blood was quickly wiped away, and the dreadful gambling went on as before, preparing new tragedies, and bringing others to ruin. Well, so long as gambling hells are allowed, such must be the consequence. No wonder that public opinion is excited, and that there should be a loud and wide demand that the doors of Monte Carlo should be closed. It is hoped that the Emperor of Germany will, if necessary, use his great power for the purpose, and if France does not interfere, as she ought to do, that he and his great Chancellor (who have stopped the evil in Germany), will see what can be done at Monte Carlo. Fain would we hope that some one will do it, and do it quickly, for it is an evil which is great, and can be stopped.

I will leave Monte Carlo with one further and well-known anecdote. It is said that the servants of the gambling house have orders when they hear the discharge of fire-arms, to at once hasten to the spot whence the report proceeds, and if they find a corpse, to put money into the pockets, that they may delude the public into supposing that the suicide had no connection with gambling, and was not caused by losses sustained at the rooms. An Englishman thought he would like to test the truth of this story. He went to the table, played, and lost a trifling sum, then seized his hat and rushed wildly out of the rooms. His behavior occasioned suspicion, and an attendant followed to watch him, the young man ran quickly, and eluded his pursuer, and then suddenly drew a revolver and fired, and fell to the ground. The attendant at once rushed forward to the prostrate body, and stuffed a fine roll of bank bills into the pocket of the dead man. But imagine his surprise when the corpse arose from the ground, made him a profound bow, thanked his benevolent friend, and left the gardens, let us hope never to return again.

—The Rev. Dr. Ritchie, of Edinburgh, though a very clever man, once met his match. When examining a student as to the classes he attended, he said; "I understand you attend the class for mathematics?" "Yes." "How many sides has a circle?" "Two," said the student. "Indeed! What are they?" What a laugh in the court the student's answer produced when he promptly said: "An inside and an outside." The doctor next inquired: "And you attend the moral philosophy class, also?" "Yes." "Well, you doubtless heard lectures on various subjects. Did you ever hear one on cause and effect?" "Yes." "Does an effect ever go before a cause?" "Yes." "Give me an instance." "A barrow wheeled by a man." The doctor hastily sat down and proposed no more questions.—*San Francisco Argonaut.*

—You can't have the last word with a chemist; he always has a retort.

—*Suitor*: "Sir, you are undoubtedly aware of the object of my visit." *Father*: "I believe you desire to make my daughter happy. Do you really mean it?" *Suitor*: "Unquestionably." *Father*: "Well, don't marry her, then."

—Advice to wives—man is very much like an egg; keep him in hot water, and he is bound to become hardened.

—"Does our talk disturb you?" said one of a company of talkative ladies to an old gentleman sitting in a railroad carriage the other afternoon. "No, ma'am," was the naive reply; "I've been married nigh on to forty years."

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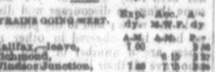
Windsor and Annapolis Railway.

1885. WINTER ARRANGEMENT. 1886.

Miles.	TRAINS GOING WEST.	Exp. dy.	Acc. M.W.F.	Acc. dy.
		A.M.	A.M.	P.M.
	Halifax—leave,	7 00		[illegible]
1	Richmond,		[illegible]	[illegible]
14	Windsor Junction,	7 30	[illegible]	[illegible]
46	Newport,	8 42	9 12	[illegible]
53	Windsor,	9 00	10 05	[illegible]
58	Hantsport,	9 22	[illegible]	[illegible]
64	Wolfville,	9 54	[illegible]	[illegible]
66	Port Williams,	10 00	11 25	[illegible]
71	Kentville—Arrive	10 15	11 55	[illegible]
	Do—Depart,	10 30	12 25	
83	Berwick,	11 00	1 17	
88	Aylesford,	11 15	1 40	
95	Kingston,	11 30	2 10	
102	Middleton,	11 53	3 00	
116	Bridgetown,	12 30	4 00	
130	Annapolis—arrive	1 30	4 55	

Miles.	GOING EAST.	Acc. dy.	Acc. T.T.S.	Exp. dy.
			A.M.	P.M.
	Annapolis leave		6 15	1 30
14	Bridgetown,		7 10	2 15
28	Middleton,		8 10	2 56
35	Kingston,		[illegible]	[illegible]
42	Aylesford,		9 15	[illegible]
47	Berwick,		9 35	[illegible]
59	Kentville—arrive	A.M.	10 35	[illegible]
	Do—depart,	5 40	11 15	[illegible]
64	Port Williams,	6 00	11 35	[illegible]
66	Wolfville,	6 10	11 44	[illegible]
77	Hantsport,	6 38	12 20	5 30
84	Windsor,	7 30	1 30	6 00
90	Newport,	8 10	1 44	6 21
116	Windsor Junction,	10 00	3 45	[illegible]
129	Richmond,	10 40	4 27	[illegible]
130	Halifax—arrive	10 45	4 30	8 00

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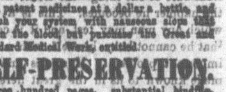

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CORPULENCY. Recipe and notes how to harmlessly, effectually, and rapidly cure obesity without semi-starvation dietary, &c. *European Mail*, Oct. 24, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity, to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford-Sq., London, Eng."

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve, no suppository. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 78 Nassau St., N. Y.

THE HOME.

The Tired Mother.

They were talking of the glory of the land
beyond the skies,
Of the light and of the gladness to be found
in paradise,
Of the bowers ever blooming, of the never-
ceasing songs,
Of the wand'rings through the golden
streets of happy, white-robed throngs;
And, says father, leaning coolly back in
his easy chair
(Father always was a master-hand for com-
fort everywhere),
"What a joyful thing 'twould be to know
that when this life is o'er,
One would straightway hear a welcome
from the blessed shining shore!"
And Isabel, our eldest girl, glanced upward
from the reed
She was painting on a water-jug, and mur-
mured, "Yes, indeed."
And Marian, the next in age, a moment
dropped her book,
And "Yes, indeed!" repeated, with an
ecstatic look.
But mother, gray-haired mother, who had
come to sweep the room,
With a patient smile on her thin face,
leaned lightly on her broom—
Poor mother! no one ever thought how
much she had to do—
And said, "I hope it isn't wrong not to
agree with you,
But seems to me that when I die, before I
join the blest,
I'd like just for a little while to lie in my
grave and rest."

—*Harper's Magazine*

The Decline of Manners.

No one who is brought into contact with the young people of the present day will deny that the manners of the rising generation do not receive that degree of attention from the rank and file, at least of their instructors, which the importance of the subject demands. The stiff formality which marked the intercourse of a period which men who are still middle-aged can recall, has happily vanished, and no sensible person would wish to see, even if it were possible, a revival of the manners which then prevailed. At the same time, while fully alive to the gain to society occasioned by the disappearance of the mock deference and stilted and insincere compliments which were once so much in vogue, one cannot help feeling that much that was really valuable has also been surrendered, and that possibly too high a price has after all been paid for the social freedom and unbridled liberty of speech which now are continually doing violence to old-fashioned notions of courtesy. The habit of allowing children to mix on terms of practical equality with their elders, and of permitting them to take a full share in the conversation of the drawing-room, appears to be an increasing tendency, and is one which cannot be on all grounds too severely reprehended. Nothing takes the bloom off a child's thoughts more quickly than the desire to shine, and the awakening of that hunger for applause which is often fatal even to children of a larger growth. It is a grave injustice to the children themselves to thrust them forward into an atmosphere in which they are naturally at a disadvantage, and in which they can only feel at home when they have been robbed of that frank and modest unconsciousness of look and speech which ought to be their safeguard, as it undoubtedly is their charm. Even the warmest admirer of American institutions and customs will, if his opinions are based on personal knowledge, draw the line when he comes to deal with the manners of the children in transatlantic houses. There the system of forcing human sensitive plants in the hot atmosphere of the drawing-room can be studied to advantage, and no one who looks dispassionately at the results will feel any difficulty as to the nature of the verdict which truth compels him to pronounce.—*London Standard.*

WHAT WE NEED.—What our country and age most need is men—*genuine men.* Men of strong heads and earnest hearts—men who value the right above gold—men who, if poor, are not ashamed of their poverty, and who, if rich, are still *working men*—men whose hands are not too dainty and too delicate to take hold of and hold on to, and lift mightily at the dingy lever of moral reform. Such men are heroes—such men found empires and built States—such men are the heart, the framework, the muscle, and the brain of the body politic. Such a man's little finger makes a larger mark upon the age—is worth more and weighs more in moulding aright its plastic destinies than all the "do nothings" of uppertendom combined. Let us have *such men* in our shops, our counting houses, our courts of justice, our legislatures, and our pulpits, and we shall hear little complaint at hard times.

THE FIRST TWENTY YEARS.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them.

If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, and fleeing all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

—Home is the residence not merely of the body, but of the heart; it is a place for the affections to unfold and develop themselves; for children to love and learn to play in; for husband and wife to toil smilingly together, and make life a blessing. The object of all ambition should be to be happy at home. If we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle, to see a happy fireside.

Influence of Husband and Wife.

For the sake of each other, husband and wife should try to acquire the inestimable art of making duty seem pleasant, and even disappointment not so blank and crushing. They should be to each other like a bracing, crisp, frosty atmosphere, without a suspicion of the element that chills and pinches.

In the correspondence of Edward Irving, who was almost the greatest genius of the Scottish church, there is a touching and elevating letter to his wife, which young married people might read together with profit by the quiet fireside of their dear first home:

"O Isabella, I have a strong persuasion of the power of a holy will and conversation, in which, if we continue, we shall save not only our own souls, but the souls of them that hear us. My dearest, we must soon go to our rest, and our sweet infant also; and perhaps the Lord may not see us worthy to leave any seed on the earth. His will be done. Now rest in peace, my other part, and thou, sweet link of being betwixt us. Every twelfth day of the month, my loving and beloved wife, let it be your first thought and your last thought, that your babe is mortal, and that the father of your babe is mortal, and that you yourself are mortal. Do this that you may swallow up our mortality in the glorious faith of our immortality in the heavens."

If a generous hearted husband has to speak to his wife about her faults, he does it tenderly, humbly, unwillingly, sadly, yet with sufficient plainness not to have to do it twice over. In paining her he wounds his own flesh. The pain is necessary, but the hand of love so inflicts it that it quickly heals.

And here we may drop the hint that a Christian husband or wife influences not so much by direct exhortation, as by consistent example. When Lord Petersborough had lodged for some time with Fenelon, referring to his example, he said at parting "I shall become a Christian in spite of myself." In the same way, when one of a married pair is a sincere Christian, the other may not be able to escape becoming the same.—*The Quiver.*

Horsford's Acid Phosphate

ONE OF THE BEST TONICS.

DR. A. O. ATKINSON, Prof. Materia Medica and Dermatology, in College of Physicians and Surgeons, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphates in soluble form."

THE FARM.

The Light Brahmas.

This family of the now justly popular Light Brahmas, is known for its production of eggs and for its close feathering, the plumage adhering to the body much more than is the case with other families of the breed. Forty-five birds kept for breeding purposes in 1885, laid 7231 eggs, while another flock of forty-six produced 7410 eggs. This breed of fowls lay the largest number of their eggs in the cold months of the year—seven-twelfths of the number in the above experiments in December, January, February, March, and April. This fact, with the fact that eggs rule so much higher in Winter, and that ten cents a dozen more can be realized than on the eggs of other breeds, places them above all other fowls for general purposes.

The secret of the breed's excellence is in its care. Old hens and pullets should not be allowed to run together, for a diet generous enough to secure a large yield of eggs from pullets, would so fatten the fowls as to prevent their laying at all. Meat and oats for old birds and vegetable food, while for the pullets a generous feed of corn a day besides, would be necessary.

The most successful poultry raisers who operate on a large scale, scatter their breeding pens and give fresh and extended runs to their fowls. Large numbers of fowls cannot be successfully kept in close quarters. Fowls are sometimes boarded out on adjacent farms, the dealer in thoroughbred eggs paying a fancy price for all eggs secured from his own fowls thus intrusted to his neighbor's charge.

PURE MILK SECURED.—A revolution in the milk business is being inaugurated. It is through a new method for securing pure milk, which has been adopted by a company in New York city. Fresh, pure milk is bottled and corked when first taken from the cow, and immediately heated in water or steam, both under the pressure of the atmosphere. It is then cooled, after which it may be kept a year without undergoing any change.

THE WIRE FENCE.—According to a contemporary the wire fence may not be so picturesque, and there may not, according to æsthetics, be so much poetry in it as in the old-fashioned rail or board structures, but to the practical tiller of the soil it is a blessing. It will not harbor such luxurious growths of brush and briers, nor such wonderful growths of shade-loving weeds, as the old-time fences. And it will not pile up such beautiful snow banks to be shoveled through on cold wintry days to make a passage for teams. But the lazy hired man has no fondness for a wire fence. He cannot sit upon it, nor can he lay down by it, protected from the broiling sun by its cool shade.

A SIMPLE EVAPORATOR.—The cheapest and best way of drying fruit is to lay it on lengths of cheese cloth, suspended in a frame out of doors, in full sun, with white mosquito netting over it to keep off shreds and insects. This allows the air to reach both sides of the fruit at once, and when you want to turn it the whole can be swung over on another cloth, leaving the first ready for a new batch. Apples should be pared, cored, and cut in eight pieces. Peaches should not be pared, for the richest flavor is lost with the skin. They should have the fur removed by dipping baskets of them a moment into weak, boiling lye of wood ashes or common potash, and wiping with course towels. Common peaches only need to be cut in halves to dry. We had peaches dried in this way last winter, which, when cooked, it would be hard to tell from the best canned peaches in looks, with richer flavor.—*N. E. Homestead.*

Cure for a Balky Horse.

The Fitchburg *Sentinel* tells how a Leominster farmer cured his horse of a balky freak by gentle means. He drove him, attached to a rack wagon, to the wood lot for a small load of wood. The animal would not pull a pound. He did not beat him, but tied him to a tree and "let him stand." He went to the lot at sunset and asked him to draw, but he would not straighten a tug. "I made up my mind," said the farmer, "when that horse went to the barn he would take that load of wood. I went to the barn, got blankets and covered the horse warm, and he stood until morning. Then he refused to draw. At noon I went down and he was probably hungry and lonesome. He drew that load of wood the first time I asked him. I returned, got another load before I fed him. I then rewarded him with a good dinner, which he eagerly devoured. I have drawn several loads with him since. Once he refused to draw; but soon as he saw me start for the house, he started after me with the load. A horse becomes lonesome and discontented when left alone, as much so as a person, and I claim this method, if rightly used, is better for both horse and man than to beat the animal.

Wages and Food in Bavaria.

The laborers are divided into two classes, servants and day laborers. The first receive full board and lodging, are hired for a long time, and are paid quarterly. The second receive occasional board and lodging, are paid weekly, and can be discharged at any time.

The servants receive, beside board and lodging, for a man, $23.80 to $71 per year according to ability; for a woman, $9.52 to $35.70. Servants seek employment from the age of thirteen to fourteen years, as soon as they are free from school, and are paid according to their strength and capability.

The day laborers are paid with board, man, 23 to 31 cents per day; woman 14½ to 28 cents per day. Without board, man, 38 to 47 cents per day; woman, 23 to 35 cents per day.

In winter the shortest day's work is ten hours; when taking care of animals, thirteen hours. From the middle of June at least thirteen hours; during harvest or mowing time, fifteen hours and sometimes more.

With farmers the servants' meal consist of, in the morning, soup at nine o'clock, bread and beer at noon; on four days soup, dumplings, and vegetables; on the other three days soup, dumplings, and meat; in the afternoon bread and beer; in the evening soup with meat. On high holidays they receive also at dinner and supper beer and roast meat.

On the large estates the fare is not so good, as the servants have only three meals a day, except in harvest time, when they receive beer and bread in the fore and afternoon.

The estimated yearly nourishment of one person is 500 quarts of rye, 150 quarts of wheat, 200 quarts of potatoes, 22.4 pounds salt, 89.6 pounds beef, 67.2 pounds pork, 28 pounds butter, 52 quarts good milk, 250 quarts of skimmed milk, 80 quarts beer, 3 pounds oil, and 35.84 cubic meters firewood.

Taking into account the cost of wash, soap, brushes, rags, house repairs, and the care of the sick, the cost of one servant would be from $59.50 to $64.26 per year.

The servants are not very particular about their lodgings; the men usually sleep in the stable and the women in the master's house.

In large estates there is a special room for the servants.—*U. S. Consular Reports.*

Mr Joseph E. Case reports to *The Michigan Farmer* that during a five-years' test he has found salt and wood-ashes, a barrel per acre, mixed half and half, a specific against cut-worms in cornfields, and this in a region where the pests are very destructive:

"One of my neighbors planted twice, and the worms took all the first planting, and were so bad the second that he dragged part of his field and sowed rutabagas. Two more have given up and have no corn. . . . I sow the mixture just ahead of the plow; don't sow more than I can plow under in half day, or one day, at most; then I get it under with the green sod, which the worms have to feed on before the corn comes up. . . . Two years ago I planted two ten-acre fields to corn; on one sowed salt and ashes before plowing; planted both the same time. When the corn came up, the field I sowed with salt and ashes had no worms; on the other, as soon as the corn came up, the worms commenced their work. I then applied equal parts of salt, ashes and plaster, mixed well together; for too much salt, I think, will kill the young plants. The worms stopped their work, and my corn came on and was a good crop."

TEMPERANCE.

—A correspondent of the *Watchman* writes: As the friends of temperance throughout the country are anxiously looking to Rhode Island to learn of the success of her late prohibitory constitutional amendment, touching the manufacture and sale of intoxicating beverages, it is a pleasure to state that thus far the law has a real and effective grip. It represents the intelligence, conscience and will of the majority of the people, and is therefore supported and respected by all save the conscienceless and the panderers to drunkenness. At a late mass-meeting of the temperance workers of the State at Oakland Beach, the reports made from various parts of the State showed a remarkable progress in the purification of Society, a surprising decrease in all classes of crime, as well as in open drunkenness, as the result of closing the saloons, bars, and grog-shops. The reformation in the cities as indicated by the police returns, has even surpassed the expectations of the most ardent friends of the law. Not that restraint is perfect or that all drunkard-makers have ceased from their diabolical work, but the change is great, as confessed by all, and full of promise, for the will of all good citizens is that the law shall be enforced. Private inebriation may continue, as other vices do, in spite of the best of laws and the reprobation of all the upright.

Contractors Like the Scott Act.

Mr. R. P. Mitchell, a well known contractor, recently said to an Ottawa *Free Press* reporter:—"I was opposed to the Scott Act, but I am not so now. You know I am not a total abstainer myself, but I know how the Scott Act affects my business. I have had contracts in more sections of the globe than one—in Australia, Canada, and other places, and always had to make allowance for waste of time on account of some of my men getting drunk, which of course threw my machinery idle and made me have to calculate my prices with an allowance for such waste. I have now a contract for the construction of the Brookville, Westport, and Sault Ste. Marie road, and a large section of it runs through townships where the Scott Act is in force. Those that say the Act can't be enforced don't say true. Well perhaps in towns it can't, and in the country places it can't perfectly, but I must own up it puts down a pile of drinking. There are some men will have whisky at any price, and some men that will sell it even if they are law-breakers and know they are so, so long as they can make money. I don't expect the Scott Act or any other Act will stop whisky drinking, but I do know that I never had more satisfaction with my men than under the Scott Act working. I find that I can get a better class of men, men glad to get away from whisky, men I can depend on, men that will be steadily at work every day excepting when sick, and there ain't many of them get sick."

Nearly all diseases that afflict humanity originate in the stomach, liver or bowels, and might be prevented if people would use a little common sense; but they will not. They rather take *Parson's Purgative Pills*, because *one* is a dose.

Seeing Life.

Boys often talk of "seeing life" in a way which augurs ill for their future. Many of them see life to the destruction of all that is noblest and truest in them, and to the life-long shame and sorrow of those who love them. An exchange tells the following pathetic story of a boy who had seen life to his sorrow: Although he was shakled to a negro, and was on his way to Jefferson City penitentiary to serve a two years' term for larceny, Ed. Donnelly, a handsome young criminal of twenty-three, maintained a jollity of demeanor which quite surprised Deputy Sheriff Coakley, who was in charge of him and three other convicts. He sang from time to time, and looked out upon the bright country which the train was rushing through with apparently no thought for the dreary future before him. Suddenly in the midst of his merriment he dropped his head, drew his slouch cap down over his eyes, and became silent.

"What is the matter, Ed?" Coakley asked, as he tipped the hat up and looked at his prisoner's face.

"Nothing," the young fellow answered.

"Nothing! I'd like to know what makes you pale as a sheet, if there's nothing the matter with you?"

"There's somebody on the train I don't want should see me. Allow me to keep my cap over my face, Mr. Coakley."

"Certainly; hide your face if you want to," said the officer.

Half an hour later, during which time the handsome young convict remained motionless with his hands covering his face and his hat drawn over both, two oldish men came along. They halted from curiosity, and looked at Coakley's unfortunates. The one who kept his face concealed from view, excited the interest of the older of the two men, who scanned him from head to foot with pitying eyes. Turning to Coakley, he said: "That poor boy's repentence comes too late, Sheriff. Terrible! Terrible! I have a boy just about his age—a wild, wayward boy, whom I have not seen for months. Whether he's living or dead, I know not, but rather than have him in such a plight as that, I'd see him lying—"

"Father! don't!"

The hat was flung off, and with eyes brimming with tears, the face of the son looked into the face of the father. The boy outstretched his hands—one of them free, the other shackled to the negro—to his father, who seized them and held them tenderly. They were permitted to sit and talk together during the remainder of the ride, and when the penitentiary gate closed upon the son, the father still lingered near the spot as though he could not leave it.—*Youth's Companion.*

Salvation Oil, the greatest cure on earth for pain, has made a most brilliant debut. Price 25 cts.

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ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers; there is no mistake about it. It cures Dysentery and Diarrhœa, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP," and take no other kind. 1y20

A gentleman from Nova Scotia writes us a long letter, which, for want of space, we cannot give in full, but he says: "I had RHEUMATISM in the most *malignant* form, the worst case that was ever known in this place, and I am very happy to inform you that *two* packages of SCIATICINE have entirely cured me. The doctors here gave me no relief, but SCIATICINE has made a perfect cure, and I am as well as ever I was in my life."

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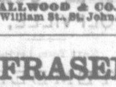

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News Summary.

DOMINION.

—The St. John river has been lower this season than for many years.

—The number of visitors to the London Exhibition continues to increase to an unprecedented extent. Last week no fewer than 291,301 visitors passed the turnstiles, while the total number of visitors since the opening now reaches the immense figure of 3,840,136.

—Webster Eaton and W. O. Hughes, jr., brought a brick of gold weighing 139 ounces to Halifax one day last week from their mine at Bridgewater, N. S.

—Wolfville, N. S., has a lady physician in the person of Miss Belle R. Bill, daughter of W. C. Bill, M. P. P., who has recently received her diploma from a medical college in New York.

—The herring have again struck off shore at Grand Manan and the line fish have followed them. Herring are very plentiful in St. Andrews Bay and the fishermen from the Islands make large catches nightly.

—We invite the attention of our readers to the advertisement of the Ontario Mutual Life Assurance Co. in our columns. J. B. Newcomb, of Avonport, who was appointed a few months ago, general agent for the Province of Nova Scotia, is meeting with marked success in the increase of new business in the Province. We commend such of our readers as may require life assurance in a thoroughly reliable company, to make themselves acquainted with the inducements the Ontario offers before insuring elsewhere.

—The Amherst, N. S., boot and shoe manufacturing company are making things lively in their line at present. They have 140 hands employed—a larger number than they have ever had before—and they are working extra time to fill their orders. The company are confident that their sales this year will reach a quarter of a million dollars.

—A despatch to the St. John *Sun* says that "the dwelling-house of Gideon Read at Amherst shore, was burned to the ground Tuesday night, and Mr. Read perished in the flames. He had been in Amherst, and returned home late at night. Shortly after he had retired the family were awakened by flame and smoke. Mr. Read ran into another part of the house to secure some valuables, but was overpowered by the smoke, and was never seen after."

—Victoria, B. C., is the first place in the Dominion to use electricity for private house lighting, the Edison incandescent system being used.

—The house, barn and outbuildings of Dr. Dinsmore, North East Harbor, N. S., with most of their contents, including book accounts and a few hundred dollars in cash, were destroyed by fire last week. Mrs. Dinsmore was considerably bruised by falling down stairs. The children escaped in their night clothes. Estimated loss over $3000. No insurance. The origin of the fire is unknown.

—Rhodes Curry & Co., of Amherst, N. S., have contracted to build a summer hotel at Richibucto for E. E. Phair, of the Kent Northern railway. The contract price is $10,000, and work is to be commenced at once, so that the hotel may be completed in time for summer travel next year. They have also contracted to put twenty-four large skylights in the roof of the North Street station, at a cost of $7,000, to build trestle work for coal shed at the same place at a cost of $3,500, and to erect a station building, costing nearly $4,000, at Beaver bank, on the Windsor & Annapolis railway.

—The insured must die to win, so says the Cynic. The uninsured must die all the same, and doesn't win; but in many instances he leaves, in the "annoying tug" with which his wife ekes out a living for his children, a monument to his selfishness, on which is inscribed the words of St. Paul,—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." You can best escape this reproach, by letting the Dominion Safety Fund Life Association, St. John, N. B., provide for your household when your own powers cease in death.

—Canada has had 914 failures since January 1, against 984 in 1885, but the liabilities have increased from $7,180,967 to $8,325,764, and the assets from $3,391,103 to $4,290,103.

—The cotton mill at Windsor, N. S., has orders ahead for grey cloths that will last until March. Forty machines which have been idle for nearly two years will be started up next week, making 260 altogether in operation. There is certainly a prosperous outlook ahead. So says the Windsor *Tribune*.

—The schooner "Garibaldi," from Gloucester, with 1,600 bbls. of fish aboard, was burned at a small island off the coast of Yarmouth county on Sunday morning. The vessel ran ashore and some of the sails and the anchors were saved.

—Collector Bourinot, of Port Hawkesbury seized to schooners, the "W.E. Darsley," of Gloucester, for smuggling, and the "Scylla," of Nova Scotia, for taking supplies to American fishing schooners, on the 4th inst.

BRITISH AND FOREIGN.

—The British parliament has been prorouged until the 11th of November.

—It is rumored that the English Government contemplates the annexation of Crete.

—The Jewish population of Jerusalem is constantly increasing, and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A. D.

—An Antarctic expedition will be sent out in the spring by the British Association and the English and Scotch Geographical societies, aided by the home and colonial governments.

—A terrific explosion occurred on Saturday at Allofts colliery near Wakefield, Yorkshire. Seven men have been found dead; 8 have been rescued and 17 are missing. In all propability the missing 17 lost their lives.

—A syndicate of Paris and Berlin bankers have subscribed 600,000,000 francs to carry out a scheme sanctioned by the Sultan for a network of railways to connect the Black Sea with the Persian Gulf.

—Floods are devastating the Godavory, Madras, districts. Some of the villagers tried to cut a dam to relieve their own villages of water at the expense of other villages. A fierce fight ensued in which 100 natives were killed.

—The expulsion of the poles from Eastern Prussia continues. The Cologne *Gazette* instances a case in which a Prussian citizen's wife was forced to return to Russia because she was a Russian subject. Hundreds of similar cases may be instanced.

UNITED STATES.

—During August 33,366 immigrants arrived at the principal ports of the United States.

—Some idea of the extent of the distress caused in Charlestown by the earthquake may be gained from the fact that seven thousand persons are receiving rations from the Sustenance Committee.

—Samuel A. Smith, who claims to belong in Halifax, N. S., was arrested at Boston on Friday last for counterfeiting and passing United States silver dollars. He was held in $3,000. A number of moulds and bogus coin were found at his residence. He claims he obtained the moulds from New York.

—Late reports from San Francisco say: Cholera is still raging in Japan. Between August 28 and Sept. 5, inclusive, (9 days) 13,348 new cases were reported, and there were 8,472 deaths. In Tokio alone there were during the 9 days 2,352 cases, over 63 per cent. proving fatal. An examination of the wells in Tokio was made, and the water of 740 out of 1,177 was condemned as unfit for use as drinking water.

—Trouble has again broken out between the men employed in the stock yards and their employers in Chicago. The latter insist upon the ten hour system and the former claim that eight hours shall constitute a day's work. The employers are firm, and it now looks as if 20,000 men would be thrown out of employment.

—Wm. E. Gould, the cashier who was recently arrested charged with misappropriating funds of his bank, was arraigned in the United States court on 30th ult., at Portland, Me., to plead to the indictments against him. He plead guilty to all the charges, and was sentenced by Judge Webb to ten years in the state prison at Thomaston.

—A. S. Page & Co., wholesale and retail dealers in millinery and fancy goods, Chicago, confessed judgment on Thursday last in favor of the First National Bank for $97,000, and assigned their entire stock to H. J. McFarland. Their liabilities are $750,000, mostly to eastern houses. The assets are roughly estimated at $650,000.

—Reports from Barlow, N. Y., say on Sept. 30 a terrific explosion occurred at the Ditman powder works, at Bay Caester, on the Harlem river branch of the New York and New Haven railroad resulting in the instant death of four men employed in the factory. The victims were Ernest Dralen, John Busch, Max Shafbolt and Charles Reinhart. Nothing was left of them except fragments of their bodies. Hands, feet, legs, arms, pieces of skulls, backbones and charred bits of flesh were scattered in every direction for half a mile. The buildings of the concern were demolished.

—Reports from Galveston, Tex., say: Advices from the southwestern coast give accounts of the great rain storm during the past week. From the 21st to the 23rd inst. a tremendous rain storm and hurricane swept over the vicinity of Brownsville, reaching to Matamoras. Twenty-six inches of rain fell up to the night of the 23rd, and the wind reached a velocity of 100 miles per hour. Over 200 houses in Brownsville were blown down, and a large number were damaged, rendering homeless about 300 families. In Matamoras over 300 were levelled and many persons were injured. The entire rear part of the city, embracing over thirty blocks, was flooded to the depth of from three to eight feet, and the people living there were rescued only with the greatest difficulty. All telegraph lines were blown down, and the Rio Grande and the Matamoras & Monterey railroads were washed. All the traffic has not yet resumed. All the surrounding country has been inundated, and many houses were blown down and crops destroyed. There is great suffering both at Matamoras and Brownsville. In the latter place fully 150 families are destitute, and in the former 400 families are homeless. Relief measures have been adopted, and a large amount of food and money has been raised and is being distributed. At Point Isabel the quarantine station was swept away, and other damage done. An unknown English four-masted steamer was wrecked 50 miles south of the mouth of the Rio Grande, and is said to be a total loss. Her captain and crew were saved. At Colorado, Tex., the river has risen 25 feet, and at last accounts was still rising. All tributary creeks are overflowing and large sections of the country are submerged.

—Otto Baumaun, receiving teller of the Union Dime Savings Bank, left New York two weeks ago on a vacation. Since his departure, Secretary Sprague, who has been conducting an investigation into the bank's affairs, finds that he is a defaulter to the extent of $19,000. Baumaun is about forty five years old. His present whereabouts are unknown. The bank has a surplus of half a million.

—The total number of failures in the United States for the nine months is 7,582 against 8,423 in 1885. The total liabilities are $77,110,644, against $90,976,358, and the assets $37,397,056, as compared with $43,864,800 in the three quarters of 1885. The total failures have fallen below like records for 1885 and 1884, and the proportions of assets to liabilities is fractionally higher.

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Marriages.

COLWELL-BURNS.—At the residence of the bride's father, Sept. 15, by the Rev. Calvin Currie, Mr. Charles Colwell, of Jemseg, Queens Co., to Miss Lovica Burns, eldest daughter of Mr. William Burns, of Marble Cove, Indiantown.

AKERLEY-BUSSELL.—At Wickham, on Sept. 26, by the Rev. C. B. Lewis, Mr. George W. Akerley, to Miss Matilda Russel, of Boston.

GATES-GOUCHER.—At Melvern Square, on the 28th ult., by the Rev. J. Rowe, assisted by the Rev. N. Vidito and the Rev. Obed. Parker, Mr. J. Arthur Gates, and Miss Lavinia Goucher, youngest daughter of Dea. Henry Goucher, all of Melvern Square.

TRACY-PARENT.—At Queensbury, on Sept. 29, by the Rev. Jos. A. Cahill, Mr. Chas. L. Tracy, of Gladstone, Sunbury Co., to Georgie A., daughter of Mr. S. Wm. Parent.

YOUNG-RAFUSE.—At the Baptist parsonage, Kingston Village, Kings Co., N. S., Sept. 21, by the Rev. E. H. Howe, Mr. Nathan Young, of Bear River, Annapolis Co., to Miss Jerusha Rafuse, of the same place.

POTTER-SPINNEY.—At the residence of the bride's father, Greenwood, Kings Co. N. S., Sept. 22, by Rev. E. H. Howe, Avard Potter, Esq., of Clementevale, Annapolis Co., to Miss Anna Irene Spinney, of Greenwood, Kings Co.

DICKETTS-CUNNINGHAM.—At Guysboro, on the 28th of Sept., at the home of the bride, by the Rev. W. H. Robinson, John E. Dicketts, cable operator at Tor Bay, to Ada L., youngest daughter of H. R. Cunningham, Esq., of Guysboro.

BURGESS-BROWN.—At Scotch Village, by Rev. A. Freeman, Sept. 9, James D. Burgess, and Emma J. Brown, both of Belmont.

TEAKLES-GRAY.—At Springdale, Kings Co. N. B., on the evening of the 16th ult., by the Rev. Sydney Welton, A. B., Bliss Teakles, Esq., to Miss Mary S. Gray, of Waterford, N. B.

DOW-DOW.—At the residence of the bride's father, Canterbury, Sept. 2, by Rev. J. W. S. Young, Mr. Hammond Dow, and Miss Maggie Dow.

GOUCHER-RETTIE.—At Truro, Sept. 22nd, by the Rev. J. E. Goucher, father of the groom, Rev. William Chipman Goucher, of Camden, Maine, to Miss Florence Jean, daughter of the late Samuel Rettie, of Truro, N. S.

Deaths.

DOW.—At Canterbury, Sept. 3, Mehalia Dow, aged 15, daughter of Archibald Dow.

WATSON.—At Burton, Sunbury Co., Aug. 28, Priscilla Watson, wife of Stephen Watson, aged 48 years, leaving a husband and six children to mourn their loss. In Christ she lived, in Christ she died.

BELYEA.—On the 14th of Sept., Mrs. Diadama Belyea, widow of the late Thomas Belyea, aged 82 years.

WADMAN.—At Tryon, P. E. Island, on the 25th ult., Mrs. John Wadman, in the 74th year of her age. She had been a member of the Baptist Church for many years. She died trusting in Christ.

L. J. SKINNER.

LANGLEY.—At Oro City, Colorado, on the 17th ult., Sarah A. Langley, wife of Jacob Langley, in the 58th year of her age. "Precious in the sight of the Lord is the death of His saints."

TABOR.—At Woodstock, N. B., Sept. 20th, Amanda L., beloved wife of Mr. Ammon F. Tabor, in the 28th year of her age. She bore her sufferings with a quiet resignation and gentleness, considering others' feelings rather than her own, being fortified by the power of a Saviour's grace. 'Tis a consolation in sorrow to know that the spirit of Divine love, which made her lovable to all, insures for her a home among the angels in the bright land on high. Our sympathies are with her sorrowing husband and two children, too small to realize their loss.

MCINTYRE.—At Kars, K. C., on the 22nd ult., of consumption, John F. McIntyre, aged 33 years, beloved son of John McIntyre, Esq., of Kars, and brother of captains Duncan and Alexander McIntyre, of Portland, St. John. He was respected and beloved by all who knew him. His end was peace.

PERRY.—At Freeport, Sept. 21, Norman Perry, aged 2 years, son of Mary E. and Norman Perry. "Suffer little children to come unto me and forbid them not."

CROWELL.—At Freeport, Sept. 24, Nelson O. Crowell, aged 7 months, youngest son of Capt. Nelson and Edna Crowell, of Sandy Cove. "These are they which are undefiled. They shall walk with me in white."

HUNT.—At North Brookfield, on the 25th ult., of bleeding and inflammation of the lungs, Simeon F. Hunt, aged 37 years. Bro. Hunt was baptized into the fellowship of the Middlefield Church about twelve years ago, where he proved a worthy brother. About two years since he moved to Brookfield and united with the Brookfield Church where he remained an active member since. His brethren loved him dearly and feel deeply their loss. He leaves a wife, three children, and a large circle of friends to mourn their loss.

HIGGINS.—At Onslow, Sept. 20th, 1886, Dea. Albert Higgins, in his 46th year, leaving an aged father, sister, wife, three children, and a large circle of friends to mourn their loss. Dea. Higgins accepted Christ as a personal Saviour, and was baptized by Rev. C. H. Martell six years ago, and shortly afterwards was ordained as deacon, which office he filled with honor to the end of his life. He was more than an ordinary man, and his good name will be cherished as a legacy. He had strong elements of christian character, was always at his post, never making excuses without a just cause, always feeling that his place must be filled, and his joy was to be found in the house of God with his brethren. Many can testify to his uniform christian life and character, his unalterable and fixed purpose to honor his Saviour by faithful service. His influence will live on, and he an inspiration to many who have felt the power of his good example and his many christian virtues.

C. H. M.

MCCULLY.—At Onslow, N. S., Sept. 8th, 1886, Mrs. Samuel McCully, in her seventy-eighth year. Mrs. McCully was baptized by Rev. D. W. C. Dimock in 1855, and lived a consistent christian life to the end of her pilgrimage. She was not as active in the more public work of the church as some others, but let her light shine more especially at home, and before her friends and associates. She had the privilege of seeing all her children hopefully converted. Her only son was baptized a few months ago. She died in the full assurance of eternal life, "I am trusting in Jesus" were her last distinct utterances. "Blessed are the dead who die in the Lord."

C. H. M.

DAUPHINE.—At Mahone Bay, on the 19th ult., Mary Ann Dauphine, in the 79th year of her age. One of a few faithful sisters whose prayers availed in establishing the little church at Lunenburg. She passed away in the full hope of a glorious resurrection.

RAYMOND.—At Beaver River, Yarmouth Co., Sept. 28th, Lydia E., beloved wife of Reuben Raymond, Sr., aged 79 years. She, with her husband, was baptized by Rev. Mr. Jackson about 57 years ago and lived a most exemplary christian life. During her long and tedious illness there were times when clouds obscured the sky, but at eventide it was light. When life was fast ebbing away and very weak, her daughter started the familiar hymn, "My Father's house is built on high." She joined in with a strength and vigor she had not exhibited for years and carried on the chorus "I'm going home to die no more," alone. Her aged companion with whom she had spent 60 years of married life, is wonderfully supported in his bereavement by divine grace.

J. I. DEWOLFE.

MOORE.—At Port Maitland, Sept. 27th, Mr. W. Moore, aged 64 years. His sorrowing companion and daughter are cheered by the hope that he has gone to be with Jesus, which is far better.

MCNAIR.—At Springhill, on 10th ult., Bro. Isaac McNair, aged 56 years. Bro. McNair was a deacon of the church and an active member. He is much missed both in the church and community. A large procession followed his remains to the grave. A sermon was preached by his pastor on the occasion. May God sustain the mourning widow and children.

W. J. BLAKNEY.

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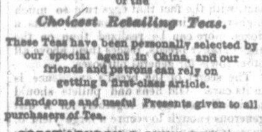

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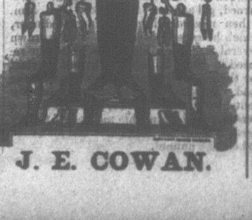

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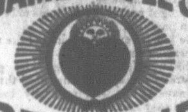

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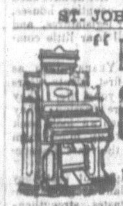

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