

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME L.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 11, 1886.

NO. 32

PRESBYTERIAN LADIES' COLLEGE.—The Presbyterians in Halifax are moving in the direction of a Ladies' College. A public meeting was held on Tuesday, August 3, in the Y. M. C. A. hall. A resolution approving of the proposal to establish an institution of this kind was carried unanimously, a prospectus adopted, and provisional directors appointed. We are glad our Presbyterian friends propose to have the college as well as really in connection with their church. Dalhousie has been avowedly a provincial institution, for the sake of government help, and has not that place in the sympathies, even of Presbyterians, it would have, were it recognized and its claims pressed as an institution belonging to the denomination. The proposed Ladies' College will have a more successful future, if established, if not switched off on a government track.

THE BEST SYSTEM.—We have received the following letter, which we gladly publish. If all would follow the example of the writer, our treasuries would be running over. All we need is to go back to scriptural instructions, and for each to recognize his individual responsibility. May very many be led to follow the example of the writer of this letter:

I notice acknowledgments from week to week for Convention Fund. I used to give one dollar every year for above object, and thought it considerable to give at one time. One year ago or more I commenced to lay by small amount the first day of every week, and I find it amounts to more than a dollar a year. I remitted you \$5.00 last January, \$1.50 for MESSENGER AND VISITOR and \$2.50 for F. M. I also remitted Dr. Day \$2.00 for F. M., which appeared in your issue of June 16 from the church. I find my mission box still increasing. Now I am not anxious to let my right hand know what my left hand doeth, but it sometimes stimulates persons to give by seeing others give.

ANOTHER ROBERT.—About two years ago, the American Baptist Home Missionary Board lost \$130,000 through the failure of J. H. Dean. He had used the trust funds of this Board in his business, hoping, no doubt, to pay them back. It has now just been discovered that the Baptist Publication Society has had \$30,000 taken from their funds by their head book-keeper and his assistant. The peculations have been going on for over three years. The chief transgressor was one of the most trusted servants of the Society. It is hoped that the total loss will not be more than \$20,000, as Peterson—the offender—has made over all his property to the Society. The money is said to have been used in speculation. These cases bear their lessons on their face. Be careful to guard against the smallest departures from the strictest honesty. "Let him that thinketh he standeth take heed lest he fall." Let not any of our Boards, through confidence in any man's integrity, depart from the strictest business principles. Let all accounts be most carefully audited.

CHRISTIAN AND TOBACCO AGAIN.—Brethren, read the following:

"Rev. W. D. Powell, of Saltillo, Mexico, our energetic missionary in that country, says, 'Mexico is a nation of smokers, and yet not a Baptist smoke.' They refrain mainly, it may be said, on the ground of economy and self-denial for the gospel's sake."

Who among us will give up the use of tobacco and devote the money at present worse than wasted to the Lord? Dear brother, with so many perishing, and all our work crippled for want of means, does not the blessed Lord want you to do this for the sake of Him and of His cause? Can you doubt? What then will you do?

STRANGE WAY TO RAISE CHURCH FUNDS.—It having come to the knowledge of the presbytery that in a few of the congregations under its supervision, dancing and other like amusements are resorted to for the purpose of raising church funds, this presbytery hereby expresses their strong disapproval of such methods of raising money—methods which, say the least of them, are calculated to give offence to good brethren in our own and other communities; and further, the presbytery hopes that all such methods will end at once throughout the bounds of the congregations and mission stations.

We are sorry the presbytery of Halifax find it needful to send forth a deliverance like this, but glad that it has been made. It is surely the least that can be said of such methods, that they "give offence to good brethren." They do give offence to good brethren, and the more offence the better the brethren are; but might not the presbytery have put the matter a little stronger with profit?

WHAT MIGHT BE EXPECTED.—In the January number of the *Nineteenth Century*, 1880, a Continental democrat is quoted as saying:—"The beginning of all those lies which have grown down this poor world in slavery is—God. The second lie is—Right. When you have freed your mind from the fear of a God and from that childish respect for the action of right, then all the remaining chains which bind you, and which are called science, civilization, propriety, morality, and justice, will snap under like threads."

The first sentence of the above quotation is the greatest and most absurd lie that

was ever penned. The last is as true as the first is false. It is significant that Nihilists, Social Democrats, *et id genus omne* are all followers of Tom Paine, Rob. Ingersoll, &c., and not of Christ. Let Ingersoll and Paine &c., have all the credit and glory they can get from this fact.

THINK OF IT.—Bishop Warren, of the Methodist Episcopal Church, when about to read the appointments at a recent Conference, said: "I am sending by far the greater part of you to better appointments than you had last year; for I am sending most of you to the same appointments you have had, and if they are not better than they were a year ago there is cause for serious reflection on your parts."

May this remark not be commended to the thoughtful consideration of all our pastors, and of church members, also. If a church is not in a better condition than a year ago, pastor or people or both have reason for great searching of heart and humiliation of spirit.

ENLIGHTENING.—Herbert Spencer's definition of evolution is this: "Evolution is the integration of matter and the concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity, during which the retained motion undergoes a parallel transformation." Now are you not glad that you know all about it?

THE SECRETARY OF CONVENTION desires us to call the special attention of delegates to the necessity of conforming strictly to the conditions upon which reduced fares are granted on Railways and Steamboats. Failure to observe these requirements has in some instances compromised the scrupulous regard for honor which all Christians should cherish.

DON'T DELAY A DAY.—No statistics have been forwarded from the following churches of the N. S. Eastern Association: Acadia Mines, Crow Harbor, Cape Canoe, Greenville, Glauville and River Philip, Isaac's Harbor, Linden, Little Glace Bay, Macoon, Mabon, Mira Bay, New Glasgow, New Anfield, New Harbor, Onaloe East, Passaburo, Port Hillford, Tiaro, Seal Harbor, St. Mary's Lot and Seal, Upper Lonsdale, Westbrook. An accurate report on the state of the Denomination cannot be prepared, for the Convention until these churches send in returns. We have mailed blank forms to all the Clerks. Please fill up and send in at once. Will not pastors attend to this important matter? There is not a day to lose.

Sociality in the Church.

(The following is from Dr. MacArthur's article in the last *Baptist Review*, on "The Pastor's leadership of his church." Its suggestions are very valuable.)

1. Attention is directed, in the first place, to the development of the social life of the church. The first suggestion made under this head is the importance of creating and diffusing a welcoming atmosphere in the public services of God's house. It is difficult to define, although very easy to feel, the presence or absence of this atmosphere. It is worth much when men and women are made to feel that in the church of Christ they are treated according to what they are, and not according to what they have; that it is not the size of a man's bank account, or the character of his clothes, or the style of his living, but the uprightness of his character and the consecration of his life which determine the esteem in which he shall be held. The church is not a club, meeting in the winter time in the city and in the summer by the seashore or among the mountains. Its members are not to be selected by the rules which govern secular organizations; its spirit is born of the love of Christ and the desire to serve Him. The world divides society horizontally, selecting each layer most in harmony with its spirit and purpose; a true church, like the gospel of Christ, divides society vertically, cutting through all the layers and permeating all with the meek and lowly mind of Christ and inspiring all with His constraining love. When this spirit has been generated and widely diffused it will do much toward correcting false ideas regarding social distinctions among the members of any church. It is not claimed that the social distinctions can be obliterated in some of the relations of life; but it is affirmed that in the house of God there should be neither rich nor poor; but should kneel together before God in worship, and should stand together before God in prayer, remembering that He is the maker of all.

In the application of this spirit some points should be noted. Much will depend upon the manner and spirit of the usher in any church. Strangers coming to a church judge the spirit of pastor and people by the man whom they meet in the vestibule or the aisle. This is inevitable; this is fitting. Great care, therefore, should be taken in selecting and training the men who are to be the interpreters

to strangers of the spirit and life of the congregation. They ought to be men who have learned the spirit of true etiquette in its noblest school, the school of Christ. The Great Teacher laid down a universal law which underlies all genuine courtesy. The golden rule is the highest law of etiquette. The man who does not possess its spirit should not occupy this position. The position is in every respect a trying one. In churches where pews are rented they must be reserved for their regular occupants until the expiration of the recognized time. But some pews are likely never to be fully occupied by those who rent them. All these things the usher must bear in mind so that strangers may be seated at the earliest possible moment. He must accommodate the feeble and timid who do not wish to walk far up the aisle; he must also have regard for the comparatively blind and deaf who wish to see and hear the minister; he must consult the wishes of those into whose pews strangers are put. He must also be ready to take messages from strangers to the pastor, and be ready also to introduce them to him at the close of the service. Indeed, for many reasons there is no position in connection with public worship—save that of the preacher himself, or possibly the sexton, who is in some respects more important than that occupied by the usher. Many persons have turned away from places of worship because of thoughtless treatment or intentional discourtesy on the part of the ushers; while on the other hand, many have enjoyed the entire service and determined to return because of the opposite treatment on the part of this important personage. The usher should be recognized, as under the direction not primarily of the trustees but rather of the pastor and deacons and other religious officers of the church. The work of ushers should be performed by them not in a commercial but in a thoroughly Christian spirit. The solemn directions of James regarding the man with goodly apparel, the gold ring, and the poor man in vile raiment must be scrupulously observed; to do this an usher needs to be wise as a serpent and harmless as a dove, because of the rights and sometimes the prejudices of pew-holders. There should be a head usher who shall have entire charge of the work. Gentlemen of good social, business, and religious standing, gentlemen with good address, courteous manners, and kindly faces should be appointed to this service. It is difficult to overestimate its importance. The idea must be emphasized that this is religious work and must be performed in a thoroughly religious spirit.

Another consideration is the importance of a cordial greeting to strangers by pew-holders. Courteous and Christian service may be rendered by pew-holders as they mingle in the vestibule with one another and with strangers. Instead of permitting strangers to wait until the arrival of the hour when all pews are free to the ushers, pew-holders ought to give strangers the hand of cordial welcome and the word of hearty greeting, and, so far as there is room in their pews, a fraternal invitation to pass in at once to seats in their pews. This invitation at the beginning of the service can be emphasized by courtesy during the service and by an invitation at the close of service whenever the stranger may be so disposed. Much missionary work may thus be done while going down the aisles or lingering about the doors of the house of God. We lose many opportunities for sowing the good seed of the kingdom by neglect at this point. The same spirit should be manifested to persons sitting in adjoining pews. Why should a formal introduction be necessary among regular attendants and the house of God? Why should men stand aloof when they are known to one another perhaps as members of the same church, certainly as attendants on the same ministry? The formalism is as ridiculous as it is unchristian. It is difficult for a pastor to speak with becoming calmness when contemplating such unbecoming stupidity. Old church members often err at this point toward new members coming into the fellowship of the church; but the new members, in turn, err in precisely the same way toward newer members. New members wait for the older members to speak to them; in the meantime scores, possibly hundreds, of others who are greater strangers than they have come into the congregation to whom they ought to be the first to speak. An illustration will make the thought clearer. A few years ago a charming old gentleman took a pew in a city church. He had come from the South and had made his home in the North. He said to the pastor after he had been six months in attendance: "I wish the gentleman behind me would speak to me." The reply to his great surprise was: "The gentleman behind you has already expressed a similar desire in regard to you. You have been in the congregation three months longer than he, and he has wondered why you have not extended him a cor-

dial greeting." He had never dreamed that he was neglecting his duty in this way; he had thought of himself as the stranger to whom all others ought to speak. Thousands more in our churches are doing the same thing; they are waiting to be spoken to when they ought themselves to speak to those who are greater strangers than they. We need here, as everywhere in Christian work, sanctified common sense. It is difficult to have patience with those who are all the time waiting for a chance to be offended. Men with grievances are a grievous trial to any minister; it must be admitted that in most cases they themselves are at fault. Why should they go about watching for slights? On the other hand, why should others be afraid to extend a cordial welcome? Men who are afraid their social position would be compromised by welcoming strangers in the house of God, even though those strangers may be of a different social grade from themselves, must have a social position which is very unstable. Those whose position is established and recognized, so that it is beyond dispute, never hesitate to reach out the hand to welcome a man whatever his position may be. When a man has sincere love for Christ all social distinctions vanish, at least in the public worship of God.

Missionary Correspondence.

BY MISS MORWOOD.

S. S. "PRIAM."

GIBRALTAR, April 22, 1886.

Owing to an accident to the machinery our steamer is obliged to spend a few days at Gibraltar for repairs. Can I do better than spend a little of the idle time of my hands in writing an account of what I see, has been a most interesting voyage? I am tempted to write such an account for the *Messenger and Visitor*, thinking that possibly it may be of interest to some of the readers.

Eight and a half years since I bade goodbye to the Western world, and now ere I can again set foot upon its shores, I must bid farewell to my China home and work. Feb. 24th a party of missionaries, all from the small treaty port of Swatow, taking passage on one of Holt's line of steamers—the "Priam"—bound for London. Our steamer carried only twelve passengers, of whom seven are from Swatow—all missionaries. All, save myself, are from the English Presbyterian Church, five of whom are going home before their time for furlough—sent home by order of their physicians. But as one of their mission says, "Sad as the leaving of so many at one time is, it is something to be thankful for, that the mission is so well manned as to be able to spare so many." The good-byes spoken, a last look at familiar scenes, and we are on our way homeward bound.

The first point at which we touch is Hong Kong, beautiful far situation, where we stop but a few hours. Busy hours they are, for, for some items of business must be attended to, and a few old friends seen, when we are again on board, with no places of call until we reach Singapore, which we do the following Wednesday. There the E. P. Mission have recently begun an interesting work among the Chinese, most of whom are from the Amoy and Swatow regions. We are met at Singapore by their missionary, Rev. Mr. Cook, who gives us a cordial welcome to his home. We are not sorry to learn that we have four days here, for Singapore, with its luxuriant tropical vegetation, its beautiful residences, and charming avenues and drives, is very beautiful. No visitor should fail to see the Horticultural Gardens, where the ponds of the far-famed lotus sink into insignificance before another, where we see for the first time the Victoria Regia with one of its royal lilies in the very perfection of its loveliness. Near by is a large sheet of water, where a pair of black swans with their offspring seem proudly conscious of the gracefulness of their movements. In their season a very large and fine collection of orchids is to be seen in these gardens, but we are too late, and in the orchid conservatory are only dry and scraggy plants will repay a visit, and, indeed, are not confined to the gardens, but are found everywhere in great profusion. Large groves of the coconut palm delight the eye, the trees tall and stately, crowned with graceful plume like leaves, while at their base the thick green vegetation, consisting of creeping plants, ferns, &c., forms a striking contrast to the bright red soil of the streets. The English flag and English soldiers remind one here, as at every point of call between Hong Kong and Penang, that we are in the dominions of our gracious Queen. Indeed, it is no small matter of pride that all the way from China to England, every port at which we stop save one is English soil.

Upon leaving Singapore we learn that instead of going direct to Colombo, as was

supposed, our captain has received instructions, after calling at Penang, to go across the Bay of Bengal to Cocosnada, the first time any steamer of this line has ever touched at so northern a point in India. "Cocosnada" cries my fellow-passengers. "We've never even heard of the place. Where and what is it?" Maps are searched, the ship's chart looked at, but the most that can be learned from these sources is, that Cocosnada is 24 hours' sail from Madras, and that one of the landmarks is an English church. The captain tells how he visited the place in 1866, and then it was but a small hamlet of not more than twenty huts. Therefore, we are assured that it is not much of a place, there is nothing to be seen, and we will be there but a day. But to one of us, Cocosnada is a name almost as familiar as any other station in the great mission field, being associated with my first personal interest in missionary and mission work. Well do I remember when the thoughts of Canadian Baptists were first turned towards this place and the surrounding country as a suitable field in which to start an independent mission. I remember, too, how some of us saw a fitness in the very name, calling it Co-panda; but how at length we were forced to discard the sentiment, and adopt what proved to be the proper pronunciation—Cocosnada.

But years have elapsed since then—years spent on Chinese shores, where, having become absorbed in my own special work, I have failed, save in a general way, to keep track of what was being done at these stations not directly connected with the Society with which I am identified, though I must make an exception of those stations occupied by the missionaries of the Maritime Provinces. I remember, however, that Cocosnada is occupied by missionaries from the Upper Provinces, and this is sufficient to send a thrill of joy to my heart as I hear it announced that we are to call there. We leave Singapore on a Saturday evening. A week later, on Sunday morning, we find ourselves anchored six miles outside of Cocosnada. The two gentlemen of our party accompany me on shore, where we have to difficulty in finding the "Baptist Mission House," which was so long the home of the lamented Timpany—a name not only well known, but well beloved by both native and foreigner on this distant Indian shore. In this home, so full of associations of the zealous and devoted missionary, we find Mr. and Mrs. Craig, Mr. and Mrs. Stillwell, and Miss Frith, from whom we receive a true Canadian welcome. Instead of one, we have three days here with these kind friends who receive into their already well-filled home, but made elastic by the kind hearts of its inmates, six of our party.

We find Cocosnada, under English rule, has grown from the small hamlet of 1866, to a town of 30,000 inhabitants. It still consists largely of huts thatched with the leaves of the Palmyra palm—the houses of the pariahs. The caste classes live in houses built of a composition composed of earth and lime, with the roofs and thatched verandahs. The Eurasian and native English live in similar houses, while the wealthy foreigners have their large compounds, and live in large airy bungalows furnished with punkas, which are kept going night and day, and with all the other luxuries indulged in by wealthy foreigners in Eastern lands. The streets are in width real English streets, and a drive in the cool of the afternoon finds them thronged with picturesque crowds of the native population, clad in their cool, flowing white or red costumes, with white or red turbans. Among the glimpses of Indian life which we see on the streets are the gay festivities of a wedding, with the graceful "nautch" or dancing girls covered with gold ornaments—ear-rings, nose jewels, necklaces, girdles, bangles on arms and ankles, rings on fingers and toes, &c.—so that they are literally covered with jewelry from the crown of the head to the sole of the foot; the open palanquin with the tiny bride, loaded with gold ornaments, seated meekly opposite the mild-eyed groom; and here and there an unadorned Mohammedan mosque, sometimes in the very shadow of a stately Hindoo temple, forming in its plainness a striking contrast to the latter, the exterior of which presents one mass of idols, apparently carved out of the stone of the temple itself. Then, the caste marks are a stranger very curious—sometimes white, sometimes red, and often both colors on the same forehead, and often the forehead wholly covered. Before the houses are curious lines of white dots, the meaning of which we were unable to find out, but doubtless they have to do with some of the countless superstitions of this people. All this makes us realize that, though very different from China, it is no less a heathen land, and we rejoice that God has put it into the hands of Canadian Baptists to establish a mission among this benighted but interesting people. Thus far, the work has been principally among the non-castes, who have been found very accessible.

Truly, as of old, "to the poor the Gospel is preached."

We find on our arrival at the mission house that we are too late to attend the Sunday service for the native church, it having been held in the early morning; but we are greatly interested in a visit to the girls' school, under the care of Mr. and Mrs. Craig. In the evening we listen to an earnest sermon in our own tongue, preached by Mr. Stillwell to an Eurasian congregation. This is a Baptist church of 46 members, cared for by the missionaries—a voluntary work assumed in addition to their purely missionary labors, and one in which they find no little encouragement. In the house which serves as chapel, Miss Foleom, a very devoted Christian lady from Canada, has a school for Eurasian and English children. This school is under the auspices of the Baptist Mission, and having outgrown its present accommodations, a large and convenient house and compound, known as the "Nova Scotia Barracks" from its having been, in the early days of the mission, the stopping-place of the Nova Scotia missionaries, are in process of being secured when the necessary funds are provided. This is to be known as the "Timpany Memorial" because of Mr. Timpany's interest in the school, and the funds are being given principally by his personal friends.

But the work that interests me most of all is Miss Frith's in the zenana. Like my recent work in China, it is among the women, yet very different in many ways. As compared with the Chinese, the houses are clean, and the missionary is able to do what I have so longed to do in China—go in and sit down quietly with the women, having no sobriety crowd to distract the attention. Here she finds the best possible opportunities for quiet teaching of the women, who seem to take to reading very readily. Miss Frith has nearly sixty zenana homes in which she visits regularly with her Bible women, and where nothing is taught but portions of the Scriptures. Although she has been on the field only three years, she already finds great encouragement in her work.

On Tuesday Mr. and Mrs. McLaurin, of the Theological School at Banulotta, drove out a distance of nine miles to spend the day with us, and I may very happily find that we have many mutual friends. What rare pleasure missionaries find in talking over and comparing plans of work, only they themselves can understand. This pleasure, we enjoy to the full—all the more as we find how nearly this mission in India, and our respective missions in China are following the same general plan of work. As we bid these kind friends farewell, we feel that in many ways we have been greatly enriched by this visit, and the name of Cocosnada will henceforth enlist not only our sympathies, but our prayers that a rich blessing may follow the labors of these devoted servants of God.

(To be concluded next week.)

This, That, and The Other.

"Some other denominations tell us, 'Your independent form of church government is too good for human nature,' and we agree with them. Hence we insist on their being changed before they join our churches. We want a converted membership. Unless they are new creatures, it will take a stronger church government, and you will need some one with authority to keep them in order.—Dr. John A. Broadus.

The patience of German scientific investigators is proverbial, and a fresh illustration is furnished by a work by a Belgian botanist, M. Gravis, on the anatomy and physiology of the stinging nettle. It occupies 250 quarto pages, and is profusely illustrated. Yet M. Gravis feels that it is much to learn, and that even the patient study of a long life would not exhaust all the knowledge that a stinging nettle is capable of affording.

The new Mayor of Shanghai is a native Christian. This is indeed a significant event. A few years ago and Chinese prejudices would not have permitted such an honor to be conferred on a Christian.

Dr. T. L. Cuyler says: "The day after my licensure, I preached at Saratoga. The next day a baker in the village said to me, 'Young man, you are a stranger here, and yesterday I pitied you when you began; for you did not know what a critical audience you had to address. But I have noticed that if a minister can only convince his congregation during the first five minutes that he cares for nothing but to save their souls, he will kill all the critics in the house.' I have always thanked that baker for the best practical hint I ever got."

The Earl of Carnarvon, at a banquet, in proposing the health of the clergy, said that, "In these days clergymen were expected to have the wisdom and learning of a Jeremy Taylor." His lordship was next day reported to have said, "In these days clergymen were expected to have the wisdom and learning of a journeyman tailor."

St. John Business College.

SPECIALTIES. BOOK-KEEPING, ARITHMETIC, PENMANSHIP, BUSINESS CUSTOMS, CORRESPONDENCE, BANKING, SHORT HAND, TELEGRAPHY, COMMERCIAL LAW, etc.

HERBERT W. MOORE, Attorney-at-Law, NOTARY PUBLIC.

Advertisement for hair removal featuring 'C. C. RICHARDS & CO. YARMOUTH, N. S.' and 'It is an invaluable Hair Remover & cleanses the scalp of all Dandruff.'

VALUABLE INFORMATION. Having used your 'Mentor's Lament' for several years in my stable, I feel it to be the best thing for horse-dish I know of.

INTERCOLONIAL RAILWAY. 86. SUMMER ARRANGEMENT. '86.

Table with 2 columns: Train Name/Type and Time/Price. Includes 'Day Express', 'Night Express', and 'Sleeping Car' details.

ADVERTISERS can learn the exact cost of any proposed line of advertising in American papers by addressing Geo. P. Rowell & Co., Newspaper Advertising Bureau.

Advertisement for 'THOMAS L. HAY' featuring 'Hides and Calf Skins, AND SHEEP SKINS, AND SHEEP SEAMS.'

Advertisement for 'A PRIZE' offering 'Send six cents for postage, and receive free a costly box of goods which will help all of either sex to more money right away than anything else in this world.'

Sabbath School. BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Third Quarter.

Lesson VIII. August 29. John 13:21-39. WARNING TO JUDAS AND PETER.

GOLDEN TEXT. Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

1. THE TRAITOR. 21. When Jesus had thus said, he was troubled in spirit, and said, Verily, verily, etc.

22. Then the disciples looked one on another, doubting of whom he spake. All of them but one being conscious of their innocence, and feeling that it was impossible that any should be guilty.

23. There was leaning on Jesus' bosom. Better, 'There was reclining on Jesus' lap.' It is important to mark the distinction between this and the words rendered 'lying on Jesus' breast' in ver. 25.

24. Simon Peter therefore beckoned to him. He must have been somewhere across the table and not near the speaker. John without attempting special attention in the excited state of the little company.

25. Jesus answered. The answer was probably understood only by John. For it is no uncommon act in an Eastern meal for the host, as a special act of consideration, to dip a piece of bread or meat in the sauce of gravy, and pass it to a special guest, or even put it into his mouth.

26. After the sop Satan entered into him. When this last effort to save Judas had failed, love was cast out, and Satan took full possession of him.

27. No man at the table knew for what intent he spake this. This shows that Judas acted entirely alone in his treachery.

28. And it was night. The sun had gone down; the last gleam of twilight was lost in the gloom.—So, too, it was night in the soul of Judas. The last ray of his day of probation was quenched.

Did not want to be Cross. At the social King Philip looked dejectedly into his mother's face.—I want some take. 'Yes, dear,' cutting a thin smile from a laughing jolly countenance.

33. Little children. An expression of affection for them, reminding them, too, of their dependence on him as children upon a father, and that they are too to go forth without his visible presence into the world of warfare and of work.

34. A new commandment I give unto you. That ye love one another. The commandment to love was not new, for 'Thou shalt love thy neighbor as thyself' (Lev. 19:18) was part of the Mosaic law.

35. Whither goest thou? Referring back to Jesus' statement in ver. 33. 'Whither doest thou go?' 'I have no place to go to, because I have no one to go to.'

36. The cock shall not crow all this night. This was fulfilled the next night (John 13:38). At the early cock-crowing, Peter needed this to show him his weakness and the true source of strength.

37. A famous infidel visiting a graveyard with a Christian minister said, 'There is one advantage I have over the Christians—I am not afraid to die. Most Christians have fear of death, but I do not.'

38. A gentleman from Nova Scotia writes me a long letter, which, for want of space, we cannot give in full, but he says that he has a very happy to inform me that the book of SCIENCE has been entirely read.

39. A testimonial to the worth of 'BUDS AND BLOSSOMS,' published at Halifax, N. S., is not only one of the cheapest, but also the handsomest and best publication for young people that has come under our observation.

40. A testimonial to the worth of 'BUDS AND BLOSSOMS,' published at Halifax, N. S., is not only one of the cheapest, but also the handsomest and best publication for young people that has come under our observation.

41. A testimonial to the worth of 'BUDS AND BLOSSOMS,' published at Halifax, N. S., is not only one of the cheapest, but also the handsomest and best publication for young people that has come under our observation.

FOR REED ORGANS. Under its various names, the Parlor Organ, Cabinet Organ and Reed Organ, this familiar instrument has placed in many thousands of homes.

WINNER'S IDEAL METHOD. The Emerson Method for Reed Organs. Good instructions and abundance of tunes, vocal and instrumental. \$2.50.

Book and Job PRINTING. Of every description. NEATLY. PROMPTLY. CHEAPLY.

At This Office. SALT, RICE AND SODA. 5,500 BAGS LIVERPOOL SALT.

BARBOUR BROS. NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass.

Dr. Geo. A. Hetherington. OFFICE: 129 UNION STREET. ST. JOHN, N. B.

McShane Bell Foundry. RUCKEY BELL FOUNDRY.

Books For Sale. 1 set (6 vols) Shaff-Herzog, Encyclopaedia of Religious Knowledge, price \$15.00 will be sold for \$11.00.

WANTED 10,000 SUBSCRIBERS. To Buds & Blossoms & Friendly Greetings.

CONSUMPTION. I have a good remedy for consumption of the lungs, and it is the best I have ever known.

Mills, Steamboat, Mining and Railroad Supplies. Rubber and Leather Belting.

Always in Stock. Brussels Carpets, Tapestry Carpets, All Wool 3 ply Carpets.

NOTICE OF CO-PARTNERSHIP. I HAVE this day associated with myself in the business of MERCHANT TAILORING my son W. ROBERT MAYER.

Spring Announcement, 1886. I N reference to the above notice of Co-Partnership between JAMES S. MAYER & SON.

ISAAC ERB'S Photograph Rooms. 13 CHARLOTTE STREET, SAINT JOHN, N. B.

BUDDOCK BLOOD BITTERS. DIAMOND DYES, COUNTRY PEPPER.

PARKER BROS. Druggists. Market Square, St. John, N. B.

WATERBURY & RISING, 34 King and 212 Union Street.

GATES' ACADIAN LINIMENT. THE BEST IN USE!

I CURE FITS! I have a cure for fits, and it is the best I have ever known.

Always in Stock. Brussels Carpets, Tapestry Carpets, All Wool 3 ply Carpets.

NOTICE OF CO-PARTNERSHIP. I HAVE this day associated with myself in the business of MERCHANT TAILORING my son W. ROBERT MAYER.

Spring Announcement, 1886. I N reference to the above notice of Co-Partnership between JAMES S. MAYER & SON.

ISAAC ERB'S Photograph Rooms. 13 CHARLOTTE STREET, SAINT JOHN, N. B.

BUDDOCK BLOOD BITTERS. DIAMOND DYES, COUNTRY PEPPER.

PARKER BROS. Druggists. Market Square, St. John, N. B.

WATERBURY & RISING, 34 King and 212 Union Street.

GATES' ACADIAN LINIMENT. THE BEST IN USE!

I CURE FITS! I have a cure for fits, and it is the best I have ever known.

I CURE FITS! I have a cure for fits, and it is the best I have ever known.

Messenger and Visitor.

3000 per Annum when ad published... Thirty days otherwise \$3.00.

Messenger and Visitor.

WEDNESDAY, August 11, 1886.

THE CONVENTION.

Several questions of no small importance will arise for consideration, at the Convention to begin on Saturday week.

The question of the future of Acadia College will require earnest and careful consideration. If she is to maintain the leading place now held by her, we must hear ourselves, and at once.

We know that the governors of the college are considering the question whether something can be done in connection with the semi-centennial of our college, which occurs in 1886, to put this heritage from the fathers on a better financial basis.

The question of the finances of our body appears to be one of the most serious ones for the consideration of the Convention.

Others, again, neglect this most urgent duty to their children because of the low state of their own inner lives. They have but a faint conception of the terrible condition of the lost. The danger their children are in, the joy they are losing, the degradation of a life of sin, the guilt of robbing the Saviour of service and giving him indifference and sin in return for his infinite sacrifice.

There is, also, a proclamation among Christians as well as with the un saved, which induces many to defer duty. Parents may intend to speak to their children about their souls' interests but may never think the present just the time.

Finally, it is to be feared that parents are inclined to throw off the responsibility for the souls of their children upon others. Too much cannot be said in favor of Sabbath school work. We fear, however, that it is often urged in a way to do injury.

It will be remembered that a delegation was appointed, at our last Convention, to meet with our Free Baptist brethren, in their General Conference last autumn. Representatives of the delegation were present, and received a cordial welcome.

tion on the question, by representative and trusted brethren of both denominations, and in a kindly, fraternal spirit, will insure a better understanding, all around. It will help us to know just the amount of difference there is between us, and to judge whether the points on which we disagree bind our consciences, and prevent any nearer relation than that of brethren bound together in the warmest Christian love.

CONVERSION OF CHILDREN AT HOME.

"It ought to be considered," says the Golden Rule, "not so much a grievous misfortune, as a disgrace, that a child of Christian parents should go out from the paternal roof uncovered."

This is putting the matter very strongly, but scarcely too strongly. Parents have every advantage over all others in leading their children to Christ. They should have the highest influence, derived both from their relationship as parents, and the respect and love which constant care and self-sacrifice on their behalf should call forth.

Why is it, then, that so many Christian parents show so little care for the souls of their children—make so little effort to bring them to Jesus? It is not, in most cases, that they do not love them. It is not that they do not wish them saved. Why is it then?

In many cases, we fear, the parents are prevented from making personal effort to bring their children to Christ, because of the knowledge that their own lives are not as consistent as they ought to be. They fear that any words from them may not be received as well as from others who lack their speech by better living.

Others, again, neglect this most urgent duty to their children because of the low state of their own inner lives. They have but a faint conception of the terrible condition of the lost. The danger their children are in, the joy they are losing, the degradation of a life of sin, the guilt of robbing the Saviour of service and giving him indifference and sin in return for his infinite sacrifice.

There is, also, a proclamation among Christians as well as with the un saved, which induces many to defer duty. Parents may intend to speak to their children about their souls' interests but may never think the present just the time.

Finally, it is to be feared that parents are inclined to throw off the responsibility for the souls of their children upon others. Too much cannot be said in favor of Sabbath school work. We fear, however, that it is often urged in a way to do injury.

It will be remembered that a delegation was appointed, at our last Convention, to meet with our Free Baptist brethren, in their General Conference last autumn. Representatives of the delegation were present, and received a cordial welcome.

there must be an irreparable loss. Let our ministers and speakers be careful here.

We have in mind an instance of what was done by faithful home training: It was the custom of the mother, in this family, to take her children apart, each Lord's day afternoon, and after having a lesson in the Bible, to speak to them personally, pointing them to the Saviour, and have prayer with them. Every one of this large family was brought to the Saviour before leaving home.

How is it with you, Christian reader, as you glance at these lines? Are your lips closed because your life contradicts the words you should speak? Is your own inner life so low that you think little of the unspeakable things which may or must be the eternal experience of your children? Are you putting off this most sacred duty, not realizing their danger, as death may be near, and as their hearts are growing harder? Are you leaving to others your most precious privilege, and what must be your most binding obligation? If you have been negligent, in this great matter, for these or other reasons, be so no longer; but as you wish to have your family unbroken with you in heaven, begin at once to do your part to bring them to Jesus.

JOHN BUNYAN A BAPTIST.

Mr. Vedder, in a review of Brown's "Life of Bunyan" recently published, takes the ground that the evidence there adduced shows that Bunyan was not a Baptist. He was not a strong Baptist, doubter, or he would not have written his treatise "Differences about Water Baptism no Bar to Communion." Still we are not prepared to accept Mr. Vedder's conclusion from the evidence he adduces. The Freeman states the other side of the case as follows:

In Mr. Brown's recent "Life of Bunyan" he raises again the question whether Bunyan was really a Baptist. The chief reason for doubt—in fact, the only one he urges—is that some of Bunyan's children seem to have been "baptized" at the parish church. Seem, we repeat: for it is not yet certain whether it is his children the certain refer. Even, however, if they were his, it may prove sufficient to explain the fact of their being "baptized" in some other way than by supposing he was not a Baptist.

His own statements are explicit enough. In the Heavenly Footman he gives among his directions how to run the following: "Do not have too much company with some Anabaptists, though I go under that name myself." And in his "Differences about Water Baptism" he uses language about baptism which is quite irreconcilable with non-Baptist views. "Water Baptism," says he, "is a means to increase grace, and it is not by sanctification is forwarded and remission of sins more cleared and witnessed" (p. 112). Still more explicit is Kiffin's testimony in his "Sober Discourse of Right to Church Communion"—a book written avowedly against Bunyan's views.

The professors of the Christian religion are distinguished, though I go under that name myself." And in his "Differences about Water Baptism" he uses language about baptism which is quite irreconcilable with non-Baptist views. "Water Baptism," says he, "is a means to increase grace, and it is not by sanctification is forwarded and remission of sins more cleared and witnessed" (p. 112). Still more explicit is Kiffin's testimony in his "Sober Discourse of Right to Church Communion"—a book written avowedly against Bunyan's views.

There is, also, a proclamation among Christians as well as with the un saved, which induces many to defer duty. Parents may intend to speak to their children about their souls' interests but may never think the present just the time.

Finally, it is to be feared that parents are inclined to throw off the responsibility for the souls of their children upon others. Too much cannot be said in favor of Sabbath school work. We fear, however, that it is often urged in a way to do injury.

It will be remembered that a delegation was appointed, at our last Convention, to meet with our Free Baptist brethren, in their General Conference last autumn. Representatives of the delegation were present, and received a cordial welcome.

represented an Irish constituency in Parliament posing as a Fenian. On these accounts, and because he is regarded as a tool in the hands of Churchill, the Old Tories will oppose him. The majority of the Radicals will oppose him so that his success is very doubtful.

The telegrams have not indicated Chamberlain's own course, and in view of that gentleman's recent tergiversations, any surmising as to his course would be vain. The Conservatives, however, are outspoken in regard to the inability of the Liberal-Unionist leaders to keep its members in line, and evidently regard the defection as a breach of the compact.

New developments are anxiously awaited, the position is so strained that only a very little impulse is needed to completely change the position of affairs.

Notes by the Way.

COLLEGE.

It is a long time since most of the colleges in New England were founded. A new college would be regarded with surprise. This is because the conditions of society here have become to a large extent fixed, the convenience of the various sections of country has been provided for, and each of the principal religious denominations is now supplied with a college of its own.

From the statements contained in the letters of the churches marked K and L in my last communication, it appears that some churches report among the number baptized, those persons who have been immersed by the minister, but have united with other denominations. Thus our statistics are not correct in this particular. Evidently there is a difference in opinion and no practice among our churches and ministers as regards the question of baptizing converts who, whether from their views of truth or from their sympathies, prefer to join some other than a Baptist church, or else no church at all.

The proportion of students in attendance in the colleges probably remains about what it was thirty years ago; possibly it may not be so large, as there are now more inducements to call young men to other pursuits. The conditions for entering colleges have been considerably advanced, especially in the sciences, the modern languages, and general literature. All of the colleges have received large additions to their funds. This has come chiefly from the benevolence of a few individuals. The history of these colleges records instances of memorable benevolence for the promotion of the higher departments of education. While some of the colleges have been largely favored by this munificence, it is a noticeable fact that all have shared in it. These gifts have been made for chapels, libraries, dormitories, and improved lecture-rooms; but at the same time the general endowment funds have been greatly increased. By this enlargement new professorships have been created and large salaries are paid. This increase of professorships has been necessary on account of the demand for the division of departments, which had become too laborious in consequence of the large range of reading required in them, and also on account of the call for the introduction of new subjects into the curriculum.

The interest in the political situation is deepening. The Liberal-Unionists are showing signs of an approaching return to the main party. Gladstone's attitude is conciliatory, and Harrington, at a meeting of the seceders, counselled a dropping of all hostility toward the party. Twenty-eight out of one hundred and one of the Unionists were defeated, and it is now seen that they must identify themselves with one party or the other, and the Conservative party, especially with Lord Randolph Churchill at its head, holds out few inducements that will weigh heavily with Liberals.

Meanwhile the new Government is by no means without its troubles. The predominance of the influence of Lord Randolph Churchill in the new Cabinet is thoroughly distasteful to the best elements of the Conservative Party. His services as a guerrilla leader in the warfare with Gladstone and the Liberals, for which his mixture of talent and pertness fitted him, may have been acceptable, but it is felt that there is room for objecting to his appointment over the heads of men whose services have been of longer standing and of a higher order than his. They very justly hesitate to sanction the career of one who has never been recognized as a member in full standing in the party.

This opposition is shaping itself just now about the Birmingham election. Matthews, the new Home Secretary, is to be opposed by Alderman Cook, the defeated Gladstone candidate. He is a Catholic, and once

represented an Irish constituency in Parliament posing as a Fenian. On these accounts, and because he is regarded as a tool in the hands of Churchill, the Old Tories will oppose him. The majority of the Radicals will oppose him so that his success is very doubtful.

It has not yet advanced beyond the experimental stage. If it has enthusiastic admirers and advocates, it has met with keen and forcible criticisms. The war of the giants still goes on, but an impartial observer will note two or three important facts. It has been found that to accomplish the best class-room work it is necessary to break up large classes into sections of twenty or twenty-five. This is a virtual admission that in important respects the small college has the advantage. The admission of the impossibility of comprising all subjects in one college course is also a virtual justification of the old curriculum. Since there must be a selection of studies, the question whether the students or the college authorities should make that selection, is the one to be settled. To argue that in the main, the college authorities are best qualified to select and prescribe, is not an exhibition of bigoted conservatism. At all events the prescribed curriculum of such a college as Acadia must be accepted as equal to any combination that may be made by the caprice or the best judgment of a young man just entering on a college course.

Public sentiment is gradually compelling the colleges of New England to admit young women to their privileges on the same terms as young men. The revolution goes on slowly, but it is constantly advancing. Even conservative Brown is yielding. The younger colleges were the first to make the full concession, but the older ones will follow. Whether the religious influence of the colleges is the same as it was thirty years ago, or less, or greater, cannot be easily determined. In view of all the facts that I can gather, I conclude that this influence is more decided and stronger than it was in the earlier time. These institutions were for the most part founded to promote education in harmony with religion, and most of them, if not all, are, I believe, still true to their original trust.

ACADIAN.

Denominational Statistics, Baptisms, and Church Clerks.

From the statements contained in the letters of the churches marked K and L in my last communication, it appears that some churches report among the number baptized, those persons who have been immersed by the minister, but have united with other denominations. Thus our statistics are not correct in this particular. Evidently there is a difference in opinion and no practice among our churches and ministers as regards the question of baptizing converts who, whether from their views of truth or from their sympathies, prefer to join some other than a Baptist church, or else no church at all.

Of course the main cause of the inaccuracy of our statistics is the fact that many a church has not in the office of clerk a person able to keep the records correctly, and willing to devote the necessary time and trouble to it. But there are other causes, such as a certain looseness in the matter of dismissing members. A member is granted a letter of dismission in the month of March to join another church. He does not present his letter until August, and is consequently still a member of the former church when the clerk counts him among the number reported to the Association in June as dismissed during the year. In reality the form of statistics contained in the letter does not ask for the number "dismissed," but for the number who have "joined other churches." Whenever a new member is "received by letter" from another church, the clerk should promptly write to the church, informing them of the reception. Should not the letter given in March and not used till August have been considered null and void before July?

Perhaps this letter may lead to an improvement in some quarters.

NUMERATOR.

The Modern Mistake.

Very stirring speeches are heard at our Associations, very earnest appeals come to us in the columns of the MESSENGER AND VISITOR. Agents and ministers are canvassing and begging in our churches for money to carry on the Lord's work.

All our denominational boards are calling for financial aid; and it is very evident they are not calling without cause. These bodies are badly used by their brethren and sisters. They, by the appointment of the churches, have assumed responsibilities which they can only discharge by the honest and prompt endorsement of the churches. The churches have failed them, and they are now carrying heavy debts. The works undertaken by them will not bear retrenchment. They demand enlargement. To cease to grow is to begin to die. The Baptist churches of these provinces are abundantly able to enlarge present missionary operations, and to be free of debt. In these hard times there is enough of the Lord's money in the hands of our church members to do this. There is enough used by them for tobacco and other unnecessary expenditures to do this. It is useless to attempt a denial of this sad fact. The Lord knows this is so, and he is displeased. We know this is so, and we are guilty. The unshared around us know this, and they despise us for it.

Why is this? Simply because a large number of our members—a majority I fear—have attempted the impossible. They have set out to be religious, and disciples of the Lord Jesus, without the consecration of their possessions, and all their financial ability to God. They have attempted to worship and serve God publicly by songs, speeches and prayers, without material offerings, or they have, with their lips, been praising God in his sanctuaries, and at the same time, insulting him with cent collections, or no contributions. They have been encouraged in this, or not reproved for this, by their teachers. Now cent collections are all right and acceptable, if these truly represent the ability of the worshippers, otherwise they insult Jehovah; for it is a base sham for us to attempt, in our offerings, to play the widow when we are not poor widows, nor have the good woman's faith and benevolence.

This is a modern mistake of our churches. The ancient Israel paid tithes as they worshipped. The Apostolic churches, the first disciples, Martha by her service, Mary with her precious ointment, the converts at Pentecost with their money laid at the apostles feet, are examples for us. Judas, Ananias, and Sapphira by their dreadful faiths forbid us to hope for successful discipleship when we withhold from God's service, or misemploy our finances. The fellowship of the first churches was a fellowship of giving and receiving. There is no other fellowship ordained for our churches now. When we withhold we break with Christ and his people, and are alienated. It is for our pastors, faithfully and lovingly, to warn our churches of this mistake which we are making. When all our congregations shall bring into our sanctuaries willing offerings as the Lord hath prospered them, a continuous revival will be in our churches, our influence with the un saved around us will be vastly increased for good, and our boards will be out of debt, and in funds to enlarge operations. Quite a respectable number of our churches have proved God in this way, and are receiving the blessing of it. May we not hope, that by an earnest presentation of these truths to our people, all our churches shall take higher ground in this service of giving. Has not the Lord allowed us to drop into our present difficulties, that we may learn a more excellent way? Westport, Aug. 2. J. H. SANDERS.

Letter from Chicago.

CHICAGO, July 31st, 1886.

Though some time has elapsed since I contributed anything to your columns, I have not by any means been uninterested in what has appeared in them from week to week from other pens teaching Baptist interests in the Maritime Provinces. In your educational movements and in the welfare of your churches I have felt as deep a concern as when present among you. I desire to unite with you in thanksgiving to God for the many additions to the churches the past year, amounting in the three Provinces to probably over a thousand. It is to be hoped that this gain will prove to be one of financial and spiritual, as well as of numerical strength. Growth in numbers, however, is not always growth in benevolence and spiritual power. In too many instances the chief aim appears to be to get persons into the Church; their subsequent training in Christian giving and Christian doing is apt to be neglected, or treated as a matter of comparatively small importance. But the end of the Christian life and of the Christian ministry are poorly accomplished in this way. That is not necessarily the strongest church which has the largest membership, if its members, on coming into the Church, are then left to wander like lost lambs upon the mountains; but that is the strongest church whose members, be they few or many, best understand the gospel in principle, best exemplify it in practice, and most unitedly and zealously strive for the promotion of its interests.

I have been sorry to note the low state of your different denominational treasuries,—that the receipts for Home and Foreign Missions and Education are falling so far below what is actually required. This is hardly what should be expected from the over forty thousand Maritime Baptists. Fifty cents apiece would give a better showing than this. And making due allowance for the hardness of the times, it should not be difficult for even the poorest person to contribute this amount, or for the churches to contribute its equivalent for their entire membership. I believe the aggregate contributions of the Baptist churches of Ontario and Quebec to the benevolent objects of the body will amount to at least one dollar per member, still they admit that they might and ought to do more. I have not been commissioned to herald the benevolent deeds of any of these churches, but I venture to refer to them for the purpose of provoking others to similar exploits. The Jarvis St. Church of Toronto has a membership of about 800, some of whom are indeed well to do, but the majority are in only moderate circumstances. Since the beginning of the present year this church took up one collection for ministerial education amounting to \$1,000. A few weeks ago they gave \$700 in one collection for Home Missions. They recently contributed \$3,500 to assist the Beverly St. Church—a daughter of Jarvis St.—in erecting its place of worship, and of the \$10,000 raised in Toronto towards the Woodstock Endowment Fund, Jarvis St. has of course done

CHICAGO, July 31st, 1886.

CHICAGO, July 31st, 1886. Though some time has elapsed since I contributed anything to your columns, I have not by any means been uninterested in what has appeared in them from week to week from other pens teaching Baptist interests in the Maritime Provinces. In your educational movements and in the welfare of your churches I have felt as deep a concern as when present among you. I desire to unite with you in thanksgiving to God for the many additions to the churches the past year, amounting in the three Provinces to probably over a thousand. It is to be hoped that this gain will prove to be one of financial and spiritual, as well as of numerical strength. Growth in numbers, however, is not always growth in benevolence and spiritual power. In too many instances the chief aim appears to be to get persons into the Church; their subsequent training in Christian giving and Christian doing is apt to be neglected, or treated as a matter of comparatively small importance. But the end of the Christian life and of the Christian ministry are poorly accomplished in this way. That is not necessarily the strongest church which has the largest membership, if its members, on coming into the Church, are then left to wander like lost lambs upon the mountains; but that is the strongest church whose members, be they few or many, best understand the gospel in principle, best exemplify it in practice, and most unitedly and zealously strive for the promotion of its interests.

I have been sorry to note the low state of your different denominational treasuries,—that the receipts for Home and Foreign Missions and Education are falling so far below what is actually required. This is hardly what should be expected from the over forty thousand Maritime Baptists. Fifty cents apiece would give a better showing than this. And making due allowance for the hardness of the times, it should not be difficult for even the poorest person to contribute this amount, or for the churches to contribute its equivalent for their entire membership. I believe the aggregate contributions of the Baptist churches of Ontario and Quebec to the benevolent objects of the body will amount to at least one dollar per member, still they admit that they might and ought to do more. I have not been commissioned to herald the benevolent deeds of any of these churches, but I venture to refer to them for the purpose of provoking others to similar exploits. The Jarvis St. Church of Toronto has a membership of about 800, some of whom are indeed well to do, but the majority are in only moderate circumstances. Since the beginning of the present year this church took up one collection for ministerial education amounting to \$1,000. A few weeks ago they gave \$700 in one collection for Home Missions. They recently contributed \$3,500 to assist the Beverly St. Church—a daughter of Jarvis St.—in erecting its place of worship, and of the \$10,000 raised in Toronto towards the Woodstock Endowment Fund, Jarvis St. has of course done

CHICAGO, July 31st, 1886.

CHICAGO, July 31st, 1886. Though some time has elapsed since I contributed anything to your columns, I have not by any means been uninterested in what has appeared in them from week to week from other pens teaching Baptist interests in the Maritime Provinces. In your educational movements and in the welfare of your churches I have felt as deep a concern as when present among you. I desire to unite with you in thanksgiving to God for the many additions to the churches the past year, amounting in the three Provinces to probably over a thousand. It is to be hoped that this gain will prove to be one of financial and spiritual, as well as of numerical strength. Growth in numbers, however, is not always growth in benevolence and spiritual power. In too many instances the chief aim appears to be to get persons into the Church; their subsequent training in Christian giving and Christian doing is apt to be neglected, or treated as a matter of comparatively small importance. But the end of the Christian life and of the Christian ministry are poorly accomplished in this way. That is not necessarily the strongest church which has the largest membership, if its members, on coming into the Church, are then left to wander like lost lambs upon the mountains; but that is the strongest church whose members, be they few or many, best understand the gospel in principle, best exemplify it in practice, and most unitedly and zealously strive for the promotion of its interests.

I have been sorry to note the low state of your different denominational treasuries,—that the receipts for Home and Foreign Missions and Education are falling so far below what is actually required. This is hardly what should be expected from the over forty thousand Maritime Baptists. Fifty cents apiece would give a better showing than this. And making due allowance for the hardness of the times, it should not be difficult for even the poorest person to contribute this amount, or for the churches to contribute its equivalent for their entire membership. I believe the aggregate contributions of the Baptist churches of Ontario and Quebec to the benevolent objects of the body will amount to at least one dollar per member, still they admit that they might and ought to do more. I have not been commissioned to herald the benevolent deeds of any of these churches, but I venture to refer to them for the purpose of provoking others to similar exploits. The Jarvis St. Church of Toronto has a membership of about 800, some of whom are indeed well to do, but the majority are in only moderate circumstances. Since the beginning of the present year this church took up one collection for ministerial education amounting to \$1,000. A few weeks ago they gave \$700 in one collection for Home Missions. They recently contributed \$3,500 to assist the Beverly St. Church—a daughter of Jarvis St.—in erecting its place of worship, and of the \$10,000 raised in Toronto towards the Woodstock Endowment Fund, Jarvis St. has of course done

CHICAGO, July 31st, 1886.

CHICAGO, July 31st, 1886. Though some time has elapsed since I contributed anything to your columns, I have not by any means been uninterested in what has appeared in them from week to week from other pens teaching Baptist interests in the Maritime Provinces. In your educational movements and in the welfare of your churches I have felt as deep a concern as when present among you. I desire to unite with you in thanksgiving to God for the many additions to the churches the past year, amounting in the three Provinces to probably over a thousand. It is to be hoped that this gain will prove to be one of financial and spiritual, as well as of numerical strength. Growth in numbers, however, is not always growth in benevolence and spiritual power. In too many instances the chief aim appears to be to get persons into the Church; their subsequent training in Christian giving and Christian doing is apt to be neglected, or treated as a matter of comparatively small importance. But the end of the Christian life and of the Christian ministry are poorly accomplished in this way. That is not necessarily the strongest church which has the largest membership, if its members, on coming into the Church, are then left to wander like lost lambs upon the mountains; but that is the strongest church whose members, be they few or many, best understand the gospel in principle, best exemplify it in practice, and most unitedly and zealously strive for the promotion of its interests.

is share, are being objects. And other the means equally we organize for Christian I might add the Jarvis St. Church of Toronto has a membership of about 800, some of whom are indeed well to do, but the majority are in only moderate circumstances. Since the beginning of the present year this church took up one collection for ministerial education amounting to \$1,000. A few weeks ago they gave \$700 in one collection for Home Missions. They recently contributed \$3,500 to assist the Beverly St. Church—a daughter of Jarvis St.—in erecting its place of worship, and of the \$10,000 raised in Toronto towards the Woodstock Endowment Fund, Jarvis St. has of course done

its share, to say nothing of the sums that are being contributed continually to other objects. And other churches in Toronto and other parts of Ontario, according to the measure of their ability, are doing equally well—just because they thoroughly organize for this work, and make it their Christian business all the year through.

I might add that the current expenses of the Jarvis St. Church, including the pastor's salary, are met by voluntary contributions laid upon the plates every Lord's Day. At the end of the last year the Treasurer's accounts showed a surplus, so the church voted to add \$600 to the pastor's salary, making it now \$3,600. How many Baptist pastors in the Dominion would feel better and preach better if their churches would treat them in a similar way.

I have been spending the last week in Chicago, in order to supply the pulpit of the Western Avenue Church, whose pastor, Dr. Perrin, is now absent on his vacation. I came hither from Morgan Park—12 miles out of the city—where I just finished a month's teaching in the Hebrew Summer School. The school consisted of 51 pupils—many of them teachers in Theological Seminaries and ministers interested in Semitic studies—and 8 teachers. I never before knew so much work done in a single month in a school, notwithstanding the heat the most of the time was in the nineties. In my own class, which was occupied with reading historical Hebrew at eight, in twenty-one lessons of two hours each, the whole of 1st and 2nd Kings, of Ruth, Esther and Judges was read, and with due regard to grammatical construction. Morgan Park has sustained a loss in the removal of Dr. Harper, who has recently been called to Yale, to take charge of Oriental studies in that institution.

The principle matter of public interest in Chicago at the present time is the trial of the anarchists for their bomb-throwing on May the 4th. Present indications are that it will go hard with them. Chicago is a city of great activity and of great wickedness. Still, it has many noble Christian workers. The Baptists of the city have recently organized what is called the Chicago Baptist Mission Society; its object being to establish and maintain Baptist Churches in the city and vicinity. There are now 21 Baptist Churches of all nationalities in the city, with an aggregate membership of about 8000.

I expect that McMassey Hall will be represented at your approaching Convention by the President and possibly some other member of the Faculty. D. M. WELTON.

Religious Intelligence.

CHICAGO, Q. C.—It was our privilege to visit the baptismal waters again on Sabbath July 18th and bury another believer in the liquid grave. May the Lord bring many more to the baptismal font, and may the pastors of these churches and expect to leave here, and probably leave the country, in a few weeks. Although pressed hard by many to remain, yet in view of many facts, I feel it duty to leave. My prayer is that God may make the path of duty plain before me, and that I may have strength and grace to walk therein, though it may be at the loss of all things here, that I may gain a crown of life. Aug. 2. S. W. KEIRSTEAD.

MILTON, YARMOUTH.—We have just entered upon another pastoral year; the year that has closed has been one of quiet but steady progress. The pastor feels strong in being surrounded by a warm-hearted and united people. We visited the baptismal waters last Sabbath. Our prayer meetings have recently been seasons of special blessing. Our last conference was one of the largest and most interesting ever held in this Church. The brethren are hopeful, and what is better, and helpful. May the Lord abide with us. Aug. 4.

WESTPORT, N. S.—Will you allow me in the MESSENGER AND VISITOR to thank my dear friends for their many expressions of sympathy for me in my late illness? I am glad to tell them that by a merciful Providence I am quite restored to good health—better than I have enjoyed for many years. By my illness I was absent from my people three months. Brother Brown, of Digby, very kindly travelled forty miles and supplied for me one Sabbath, with much pleasure and profit to the people. This with a supply of one Sabbath by a Bro. Methodist minister, and all the preaching had in my absence. But our heavenly Father took good care of the flock. Four prayer meetings a week were held with unusual interest. Our young members are a great comfort and help to the church. We have had for additions two young men, and for additions to the Lord's people. We have long had winter revivals in our churches, may we not have summer revivals as well. This will be if we are "not slothful in business, fervent in spirit serving the Lord." J. H. SAUNDERS.

FREESTON.—I baptized thirteen on Sabbath morning here, chiefly young persons. And received one by experience. Others are coming to the Saviour and to the church, we believe and know. We try to make every meeting a special effort, and carry this spirit into all the work of the church. Bro. J. H. Saunders is at his post at Westport, once more, and with wisdom and peculiarly his own, is building character in his auditors on foundations laid by his fathers. It is needless to say that his congregation and people appreciate the teachings of so able a minister of the mysteries of truth. Aug. 3. G. H. GARD.

VICTORIA, ANAP. CO., N. S.—A good work is now progressing in Victoria, a missionary station of the Clements, Annapolis Co. church. The ordinance there was administered for the first time on July 26th, and then on Sabbath Aug. 1st, in one of their beautiful lakes. In the evening we welcomed six into the church by the hand of fellowship. E. N. ARCHIBALD.

LOCKPORT.—We are sorry to receive the following from Bro. Parry. May he soon be restored: "Although much improved in health, I find I am not yet able to go on with my work. I have therefore resigned my pastoral charge, that I may rest until restored. I hope a few months may put me all right again. A good man is wanted for this field. The coming man will find me intelligent, kind-hearted people, with prospect of great usefulness before him." July 30. H. N. PARRY.

DEDICATION AT FOAMER GLEN, VIC. CO., N. B.—Last Lord's day (Aug. 1st) was memorable one in the history of the little Baptist church at Foamer Glen, as it was the occasion of the dedication of their neat and commodious house of worship. At the cordial invitation of the pastor, we proceeded in his, and other excellent company, up the far reaching and apparently never ending hills towards the place of meeting. It was literally and almost continuously going up of the (Baptist) tribes. The weather was all that could be desired, except the heat, which was more so. Arriving at our destination, after a journey of a distance said to be eight miles in going and six miles in returning, we found the house of worship, at the time of opening, filled to its utmost capacity, many persons having travelled a considerable distance. As there was a debt of \$200 on the building, and it was considered highly desirable to have it removed before dedicating it to the Lord's service, the appropriate services of that nature were postponed until the afternoon. The writer was therefore invited to preach in the morning, which he endeavored to do from 11 to 12 o'clock. "The church of the living God, the pillar and ground of the truth." At the afternoon service, the house was crowded to its utmost capacity and the dedicatory services were conducted as follows: Reading the scriptures, A. E. Ingram; sermon by Rev. A. H. Hayward. The sacred subject of which was: "Great results from feeble efforts," (based on Ps. 72 v. 16) was able and very appropriate, and as his close, the pastor of the church, Rev. C. Henderson, made a financial statement which after the collection had been taken showed a balance of \$25, which upon a suggestion was readily contributed by the congregation, and thus free from debt, the house of prayer was solemnly set apart to the worship of the ever blessed and glorious Trinity in unity, Father, Son, and Holy Spirit. The dedicatory prayer was read by Rev. H. Charlton, who also conducted the evening service, and gave us some choice thoughts founded on Isa. 62 v. 4. At the social meeting which followed a number of members of the church expressed their joy and satisfaction at the completion of the enterprise, and their high appreciation of the self-sacrificing labors of their beloved pastor, and their earnest desire that he might remain with them to help gather in the abundant harvest, which it is hoped will soon follow from his faithful and untiring labors. The building, which cost \$750, and has seating capacity for 175 persons, is very neatly finished inside and outside, and is very comfortably furnished. Great credit is due to the little church of some twenty members some of whom are in anything more than comfortable circumstances, most of them having yet during the three years since the building was commenced they have contributed in labor, money, and materials the respectable sum of \$400, besides aiding the support of their pastor and contributing to the Congregational fund. Their dedicating efforts are highly commendable, as is also the generosity of Bro. Henderson, who has collected the sum of \$250, and thus been the main agent in providing for our denomination the first finished place of worship in all the region of the Tobique River. The Tobique field is becoming very important, and a railway 35 miles in length has already been commenced to the plaster quarries, the product of which is said by the highest authorities to be second to none on the continent. The land is exceedingly fertile, and the tide of immigration is steadily setting in that direction. Much has been done in this field by Bro. Henderson, our home missionary, and gracious results have followed, and our brother ought to be ably sustained by the denomination in his self-denying efforts to promote our interests along the extensive field over which he travels. The Baptist Publication Society overlooking national boundaries, and remembering the divine declaration: "The field is the world," very generously forwarded to, and presented the church with a handsome Bible and Baptist hymn book. May the little church be as "handful of corn on the top of the mountain," the fruit whereof shall shake like Lebanon. A. E. INGRAM.

ADVOYER, AUG. 3RD. CENTREVILLE, ANAP. CO., N. S.—A work of grace is in progress here. Refreshing and interesting meetings are being held, in which new voices are heard, from time to time, saying, "Will you go with us, we perceive that God is with you." The good work is spreading. On Sunday last eight were baptized by Rev. W. H. Warren, the pastor. Of these, five were heads of families. Others have manifested their purpose to follow. The newly repaired meeting-house will soon be reopened. A grand time is anticipated.

SACKVILLE, N. S.—Yesterday I had a privilege not often enjoyed. I baptized a dear sister 85 years old. Firmly trusting in Christ, she went down to the liquid grave with the courage of one in the prime of life. We have had baptism each month this year except June, and are hoping for a larger blessing through God's grace. W. E. HALL.

BAILLIE, ORAN, CO., N. B.—Last Sabbath eight were baptized at De Wolfe corner, a branch of the Baillie church, by the Rev. R. M. Hunt, St. Stephen. I held special meetings at De Wolfe corner nearly four weeks, and as result, eleven testified to a hope in a new found Saviour. All of these were not baptized for various reasons. We feel assured, however, that seed has been sown in other hearts, which will spring up and bear fruit before many a day. This is the most encouraging feature of the work in De Wolfe is that all the people are alive to their duty, and the young people have started a weekly prayer meeting, to be led in turn by the five young men who have lately found the Saviour. The Rev. J. W. Corson, another branch of Baillie, we have

begun a series of meetings, feeling assured that the Lord will bless us here also. Brethren pray for us that many may be brought from darkness to light. Aug. 6. W. S. BLACK.

NOTICES. The N. S. Eastern Association will meet at Toronto on Friday, September 10. Pastors and delegates who desire entertainment will please send their names to the pastor as soon as possible. F. BEATTIE, Pastor.

The Executive Board of the Woman's Baptist Missionary Union will hold a meeting on Saturday, at 10 o'clock, a. m., in the Mission Room, 85 Fernald Street, to arrange matters for the general meeting on Monday. Also a meeting of the Union will take place at 3 o'clock, p. m., of the same day. Notice of place of meeting given hereafter. M. E. MARCH, Secy.

A special meeting of the Union Baptist Education Society will be held in the Leinster St. Baptist Church, St. John, N. B., on Friday, the twentieth day of August instant, at three o'clock p. m. A full attendance is requested, as important matters relating to the future of the Seminary will be settled at this meeting. Aug. 9. AMON A. WILSON, Secy.

The next annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Brunswick St. Baptist Church, St. John, N. B., commencing Saturday, August 21st, 1886, at 10 o'clock, a. m. E. M. KRISTEAD, Secretary.

The annual meeting of the Woman's Baptist Missionary Union will be held in Leinster Street Church, on Monday, Aug. 23rd. The Aid Societies will please send their representatives in keeping with article 4th of the constitution, which is as follows: "Each Woman's Aid Society shall be entitled to send, to any meeting of the Union, two of its members as delegates. Every President and Secretary of any Mission Aid Society shall be members of the Union." M. E. MARCH, Cor. Sec.

PERSONALS. Bro. A. B. McDonald has resigned the charge of all the churches of which he has been pastor. He has been pastor without intermission for over twenty years. A good church has the opportunity to secure an experienced pastor. Bro. McDonald's address is McDonald's Corner, Queen Co., N. B.

Rev. H. W. Brown, who has had much success in his work in the West as an evangelist, is on a visit to the Provinces. He preached with much acceptance at Leinster St., St. John, on Lord's Day.

The Rev. W. B. Shaw, of Cow Bay, C. B., is feeling much encouraged by the hearty cooperation of the Convention of his flock, and their kindness to him in many ways. Not long since a fine young horse was left at his door—this is but one of the many acts of thoughtfulness which are the more acceptable, as Bro. Shaw is just starting upon his ministerial career.

Quite a number of ministers from abroad are visiting the Maritime Provinces. Among the number are Bro. W. E. Porter, of London, Ontario; Bro. N. P. Everett, of Illinois, who will meet hosts of old friends. Bro. T. Trotter, who spent a year down here by the sea, but who is now pastor at Woodstock, Ont., is also visiting some old friends here. The full cooperation of the Convention of his flock, and their kindness to him in many ways. Not long since a fine young horse was left at his door—this is but one of the many acts of thoughtfulness which are the more acceptable, as Bro. Shaw is just starting upon his ministerial career.

NOTICE. To and From the Convention. Delegates to the Convention, travelling by the Intercolonial, New Brunswick, Grand Southern, St. Martins, Albert, Elgin, Pictou-Halifax and Havelock Railways, having paid one full fare in going, will be returned free.

On Windsor and Annapolis, and Western Counties Railways, by paying one-third of a full fare on the return journey. Steamers of Union Line, on St. John River, Secret and Dominion on Bay of Fundy, City of St. John on South Shore, one full fare return free.

In eastern Nova Scotia, Harrington's Stage Line from Guysboro, and the "Bras D'Or Steamship Co's Boats, require but one full fare.

Please notice the following: 1st. Delegates coming by New Brunswick Railway, ask for Excursion Tickets to Convention. These can be obtained on the 20th and 21st at all stations, good to and including 26th.

2nd. Delegates coming by steamer. See our show paper on board. The boat at Annapolis or Digby, when purchasing ticket, a Certificate from Pastor of church, Church Clerk, or Convention Secretary, that they are coming to Convention in St. John. Then an excursion ticket will be given on Thursday's boat, 14th, and Saturday, 21st, good to return till 27th, inclusive.

3rd. Steamer City of St. John is due in Yarmouth from Halifax, Liverpool, Shelburne, etc., on Friday evening. Passengers can then take Western Counties Railway, or Steamer Secret, across the Bay.

4th. Steamer Dominion leaves Yarmouth Thursday, afternoon at 4 o'clock, for St. John direct. GAZ. O. CLARK. For Com. on Travelling.

Convention Delegates. The delegates to the Maritime Baptist Convention and Women's Missionary Union who desire free entertainment are requested to send their names to the undersigned on or before August 14th, and notices will be sent them stating the persons, with street and number, who will entertain them. Arrangements have been made with the following hotels and boarding houses by which reduced rates are given delegates, viz., The Hotel Dufferin, \$2.50; The Waverly, \$1.00; The Clifton, \$1.25; Elliott's Hotel, \$1.00; Boarding Houses, \$1.00 per day. Members of the entertainment committee will be found on the 20th and 21st of August at the Library Room of Brussels at church, to give any further information to delegates.

126 Sydney Street, St. John, N. B. Secy. to Com. of Entertainment. The Maritime Baptist Publishing Company. The annual meeting of the stock holders of the Maritime Baptist Publishing Company will be held in the vestry of Brussels Street Baptist Church, St. John, on Friday, Aug. 20th, at 3.30, p. m. G. H. BRADY.

Marriages. BRIDGS-MARIGOLD.—At the residence of the officiating minister, in the Parish of Chipman, Queen's Co. N. B., July 10th, by the Rev. S. W. Keirstead, Mr. John Briggs of Chipman, to Mrs. Jane Marigold, of the same place.

STUART-BARTON.—At Cumberland Point, on the 31st of July, by the Rev. John Coombs, Mr. James R. Stuart to Mrs. Delilah Barton, all of Queens Co. N. B.

TITUS-DURKEE.—At the Baptist Parsonage, Westport, N. S., July 25th, by the Rev. J. H. Saunders, Mr. Chas. Franklin Titus to Lizzie A., daughter of Mr. John F. Durkee.

SHARP-SPRING.—At the home of the bride, Springfield, N. B., on the 28th July, by the Rev. A. B. Macdonald, assisted by the Rev. B. N. Nobles, Robert Sharp, and Tillie L., eldest daughter of Deacon Lemuel E. Spragg, all of Springfield.

ART-HARRIS.—At Clements, Annapolis Co. N. S., July 26th, by the Rev. E. N. Archibald, Mr. Thomas M. Art, to Mrs. Mary J. Harris, both of Waldack.

CEASE-LIVINGSTON.—At Clements, Annapolis Co. N. S., Aug. 1st, by the Rev. E. N. Archibald, Mr. Herbert Cease, to Miss Laura Livingston, both of Greenland, Annapolis Co.

JOSE-POTTER.—At Clements, Annapolis Co. N. S., Aug. 4th, by the Rev. E. N. Archibald, Mr. Joseph P. Jose, to Miss Susan B. Potter, both of Clements.

TEPPER-ROBBINS.—On the 5th of August, 1886, at the residence of the bride's parents, by the Rev. H. Francis Adams, Charles Osborne Tupper, of Amherst, N. S., to Bessie Josephine Robbins, of Yarmouth.

JOY-TAYLOR.—At the house of the bride's father, on the 4th inst., by the Rev. I. J. Skinner, Mr. Frank S. Jost, of Malpique, to Miss Ada E. Taylor, of Freetown, P. E. I.

MORRIS-BEATY.—At the residence of the bride's father, July 21st, by Rev. D. McKeen, Mr. Edison Morris, to Mary, daughter of Mr. Henry Beaty, both of Advocate, N. S.

HAYES-ARMSTRONG.—On the 3rd August, at the Dominion Methodist Church, Ottawa, by Rev. W. W. Carson, E. C. Hayes, of the Post Office department, to Miss E. Armstrong, of Ottawa.

HARRISON-TURNBULL.—At Athol, N. S., July 29th, by Rev. D. McKeen, Mr. Luke M. Harrison, to Miss A. Turnbull, all of Athol. (Amherst Gazette please copy.)

Deaths. FOSTER.—On the 15th of June, at Port Medway, N. S., Ellie M. Foster, fifth daughter of Louis and Melinda Foster, aged 17 years.

FLOYD.—On the 29th July, at Greenfield, N. S., Mrs. Catherine Floyd, aged 88 years.

SMITH.—At Springfield, N. B., on the 7th July, of consumption, Eliza Ann, wife of James Smith, aged 50 years. She was a member of the Baptist church at Thornhams. Here was a happy death.

GRANDALL.—At Little River, Digby Neck, N. S., on 14th July, Mary, daughter of the late Rev. Peter Grandall, who was for many years pastor of the 1st Baptist Church of Digby Neck. The deceased professed religion many years ago. She was over 90 years old when she died. She was looking for rest "beyond the river."

FLEET.—At Lower Granville, N. S., on August 2nd, Deacon James Fleet, at the ripe age of 87. Brother Fleet was converted some sixty years ago, when he was baptised by the Rev. David Harris, and joined the church at Lower Granville. He was some fifty years ago. The duties of this responsible office he faithfully discharged as long as health permitted. He was superintendent of the first Sunday school, organized forty-four years ago. He laboured faithfully in this office for thirty years. It may be truly said of him that he "served his own generation." The last few years he was laid aside by feebleness of body, just waiting for the Master's call. He has left behind him a good name for consistency of character and activity in every good work. "The memory of the just is blessed." The funeral service was conducted by the pastor, Rev. E. Potter, who preached from Eccl. 7:1. Many gathered to show their esteem for the departed. "The righteous shall be held in everlasting remembrance." E. N. A.

ZWICKER.—At Clements, Annapolis Co., N. S., July 18th, Charles Zwicker, eldest son of Capt. P. Zwicker, aged 30 years. Our dear young friend was converted at Waldack services, about April 1st, during a voyage to the West Indies. His life displayed the power of divine grace. His death was illuminated with bright sayings, springing from his immortal hope. God bless the sorrowing family. E. N. A.

DOWNIE.—At East Margareville, N. S., July 7th, Mr. Henry Downie, aged 69 years. Though Mr. Downie had never made a public profession of religion, he had been for many years a constant attendant on the means of grace, and an attentive hearer of the word. He confided to his pastor, in one of his last interviews with him, that he was converted when quite young, under the ministrations of the Rev. Mr. Danks, and confessed that he had been a great loser by not taking a decided stand for Christ. To a friend who was with him in his last hours he expressed his confidence in God, and said that all was peace. Mr. Downie leaves a widow, four sons and three daughters to mourn their loss, which we trust to his gain. J. ROWE.

TURTS.—At East Margareville, July 14, Mrs. Turts, wife of John Turts, aged 54 years. Sister Turts professed religion in early life, and the saviour whom she loved in her youth was her stay and comfort in declining years; and in her trying and protracted sufferings her confidence in her covenant-keeping God remained unshaken. Husband and children are left to sorrow, but not as those without hope. J. ROWE.

EDWARDS.—At the Advocate of Digby, N. S., June 21, Lydia, wife of Mr. William Moore, and daughter of the late John Blenkinshorn, of Advocate, leaving a sorrowing husband and a large family to mourn their loss. Sister Moore when young professed her faith in Christ during the revival at Advocate in the winter of 1857, when quite a number were baptized by Rev. D. McKeen and the late Rev. E. B. deMill. She loved the cause of God through life, and showed it by her kindness and generosity; and when her last severe struggle came Christ was her only hope. She will be greatly missed by her many friends. D. M.

GOVERNMENT TESTS. The Royal Baking Powder Declared Superior to all Others. The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question. Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use. Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public. Prof. Mott, in his recent report, says: "The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the U. S. Government. "I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. DR. HENRY A. MOTT, PH.D." Late U. S. Government Chemist.

HARVESTING MACHINERY of all kinds. LATEST IMPROVEMENTS. BEST MANUFACTURERS. BROWN'S PATENT HAY LOADER, Will elevate ONE TON of hay from the window as clean as is done with a hand fork IN 5 MINUTES. The Best Hay Tedder. Experience has demonstrated the fact that a good HAY TEDDER that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, floccy condition, enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain in the swath. That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twelve men. For Descriptive Circulars, Prices and Particulars, in regard to the above apply to TIPPET, BURDITT & CO., St. John, N. B. Or any of their authorized Agents throughout the Maritime Provinces.

PURE SPICES and SYRUPS! Brown & Webb's Ground Spices ARE THE BEST! PURE GROUND and PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has established the fact that The Best Spices are Brown & Webb's. For Sale by all Respectable Grocers and General Dealers. Our REAL FRUIT SYRUPS Make Most Delicious Summer or Winter Drinks. PURE SUGAR and FRUIT JUICES being used in their preparation, they are Palatable and Healthful for the Well and the Invalid. N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings. BROWN & WEBB. Wholesale Drug and Spice Merchants, HALIFAX, N. S.

THE HOME.

God cares for me! I should be caring? He's my Father; He's my child; He cares to-day, to-morrow sharing My pathway on to heaven's beryl.

God cares for me! In him confiding, I do not fear my coming lot, For, were it mine, each day declining, He still would shape it to his thought.

God cares for me when I am dying! And death is but sweet sleep to me; Beyond earth's curse, and woe, and crying, I sleep in Jesus I shall be— To rest and reign eternally, I go to him! God cares for me.

A Good Start.

I want all my nieces and nephews to stop whatever they are doing, and listen to me for a few moments, while I talk to them about the importance of a good start.

Destroying Weeds in Lawns.

Coarse weeds, such as docks, dandelions, thistles, etc., may easily be removed from lawns where they are a decided nuisance and source of trouble, by means of oil of vitriol or carbolic acid.

Her Way.

"I don't see, for my part, why the Lord allows such people to have the handling of so much," said Mrs. Trewin, with a snap of her black eyes across the breakfast table.

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has retired into the quiet harbor of home, where he can rest in peace with his family, is something real.

THE FARM.

The four feet of an ordinary cow will make a pint of great's foot oil. Not a bone of any animal should be thrown away. Many cattle's shin-bones are shipped to England for the making of knife-handles, where they bring \$40 dollars a ton.

Use of Galls.

The London Telegraph tells the story of a farmer's wife in Germany, who in making bread found a fruit worm in the fruit, and threw the whole into the yard. Her ten geese ate them all and became dead-drunk.

Playing Fool.

An industrious young shoemaker fell into the habit of spending much time at a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply "O Foe! been down a little while playing fool."

door. Sitting on his bench one afternoon ill and dependent, he was heard to exclaim "No work, again to-day—what I'm to do I don't know?" "Why, papa," prattled the baby, "can't you run down and play fool some more?"

Now there comes a housekeeper who wants to know if packing eggs in chaff as recommended in Prairie Farmer of June 5, is the best way to keep them through hot weather. No man, it is not. The best way is to keep eggs through hot weather, on any other method, is to pack them in the coolest place you have, but do not turn the package over at all; the eggs will keep longer if left undisturbed.

"You admit, I suppose, that the Sabbath was made for man?" "Certainly!" "You admit, then, that it is proper to close the saloons for the sake of the Sabbath day, while you deny that it is proper to do the same thing for the sake of the man himself, for whom the Sabbath is made?"

"We unite in the declaration that we believe alcohol should be chased with other powerful drugs; that, when prescribed medicinally, it should be with conscientious caution and a sense of grave responsibility. We are of the opinion that the use of alcoholic liquor as a beverage is productive of a large amount of physical disease; that it antedates diseased appetites upon offspring; and that it is the cause of a large percentage of the crime of our cities and country."

Her Way.

"I don't see, for my part, why the Lord allows such people to have the handling of so much," said Mrs. Trewin, with a snap of her black eyes across the breakfast table.

"What?" asked the doctor, rather absently. "Mrs. Trewin!" roared the lady, "you don't mean to tell me that you haven't heard a word of all I've been saying?"

"I think, my love," said he, "you were speaking of Miss Deborah Bither." "I should say I was," responded his wife, with a spite of grim pleasure in her tones.

"The earth is the Lord's and the fullness thereof," murmured Mrs. Trewin, breaking her thread with a jerk. "Deborah Bither ought to remember that. It goes against my grain to see anybody so stingy."

"I'll go down and see how Mrs. Hewitt is getting on," she said. "She needs sympathy and help, if ever anybody did."

"And how are you getting along?" asked Mrs. Trewin, setting her portly form in a rocking-chair. "Oh, nicely, now, thank you," was the quick response.

"I was out with a subscription paper for you, yesterday," continued Mrs. Trewin. "Has Deacon Gregory brought it in yet?" "No," hesitated Mrs. Hewitt. "A look in which perplexity and pain were crossed her face. 'I am sorry to have given so much trouble. I think we shall be able to get along now. Oh, Mrs. Trewin,' his voice trembled beneath a weight of tears, 'don't think me ungrateful, but indeed, I can not bear to be a beggar.'"

"To my mind it should be a duty and a privilege to help a neighbor who has been unfortunate; and everybody seems to feel it so, except—" she stopped with a shrug, and a grim closing of her lips, thinking of his red-brick house on the hill, and of her own.

"I wish you may truly," answered Mrs. Trewin. She looked at an interrogation point at the bright, new sewing machine by the window, with a heap of unmade clothing near it. Mrs. Hewitt saw the

glance, and answered it with tears gathering in her eyes. "Oh, yes! I've all the work I can do now; and the machine is a perfect god-send. I'm to pay for it when I can."

"Why—what—where did you get it?" asked Mrs. Trewin. "Let me tell you," the little woman smilingly said. "Yesterday, my yesterday, it seemed to me that I must give up. I rebelled, oh, so fiercely, against the harness with which I thought God had treated me and mine. At this dark hour who should come in but Miss Hewitt. She had just heard of my necessities. She stayed an hour or more, and you can't think how she cheered me up. It was she who sent the machine. Mrs. Trewin; and besides giving me all her own sewing to do, she will get shop work for me from town. She has given John work on her farm for the summer; and we're all so happy, and relieved, and everything! And you won't think us ungrateful if we do not accept the subscription, if we can get along without it?"

"Then the better quality of Mrs. Trewin's heart came uppermost. She drew the little woman's head down upon her broad breast and soothed it as a mother might a child. 'I've got back all my faith in God—and man,' said Mrs. Hewitt, smiling through her tears, 'and I never mean to let go my hold on it again.'"

"I am sorry I misjudged Deborah, and I intend to tell her so," said Mrs. Trewin. "But she might have said she meant to help them. And why can't she do things like other people?"

"The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Dillroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving nearly one-third of the organ—and strange to say, the patient recovered—the only successful operation of the kind ever performed. The disease for which this operation was performed was cancer of the stomach, attended with the following symptoms:—The appetite is quite poor. There is a peculiar indescribable distress in the stomach, a feeling that has been described as a faint 'all gone' sensation; a steady slimy colic about the teeth, especially in the morning, accompanied by an unpleasant taste. Food fails to satisfy this peculiar faint sensation; but, on the contrary, it appears to aggravate the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration. The sufferer feels tired all the time, and sleep does not seem to give rest. After a time the patient becomes nervous and irritable, gloomy, his mind filled with evil forebodings. When rising suddenly from a recumbent position there is a dizziness, a whirling sensation, and he is obliged to grasp something firm to keep from falling. The bowels costive, the skin dry and hot at times; the blood becoming thick and stagnant, and does not circulate properly. After a time the patient spits up food soon after eating, sometimes in a sour and fermented condition, sometimes greenish to the taste. Ordinarily there is a palpitation of the heart, and the patient fears he may have heart disease. Towards the last the patient is unable to swallow food whatever, as the opening in the intestines becomes close, or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for nine in ten die, and ninety nine cases out of a thousand have no cancer, but simply dyspepsia, a disease easily removed if treated in a proper manner. The safest and best remedy for the disease is Seigel's Curative Syrup, a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White (Limited), 17, Farringdon Road, London, E. C. 2. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system."

"Dear Sir, I write to inform you that I have derived great benefit from 'Seigel's Syrup.' For some years I have suffered from liver complaint, with its many and varied concomitant evils, that my life was a perpetual misery. Twelve months ago I was induced to try Seigel's Syrup, and although rather sceptical, having tried many reputed infallible remedies, I determined to give it at least a fair trial. In two or three days I felt considerably better, and now at the end of twelve months (having continued taking it) I am glad to say that I am different being altogether. It is said of certain pens that they 'come as a boon and a blessing to men' and I have no reason to doubt the truthfulness of the statement. I can truly say, however, that Seigel's Syrup has come as a 'boon and a blessing' to me. I have recommended it to several fellow-sufferers from this harassing complaint, and their testimony is quite in accordance with my own. Gratitude for the benefit I have derived from the excellent preparation, prompts me to furnish you with this untold testimonial in the most grateful manner.

I am, dear Sir, Yours ever gratefully, (Signed) Carey J. Bell, Baptist Missionary.

For sale by Geo. F. Frost, Drugist, St. John, N. B., and by A. J. White, Limited, branch office 67 St. James Street, Montreal, P. Q.

The most distressing case of scrofula or blood poison that was ever heard of was cured by Parsons' Purgative Pills. These pills make us rich blood, and taken one a night for three months will change the blood in the entire system.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

ADVICE TO MOTHERS.—Are you distressed at night and broken up by the crying and fretting of your baby? 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 sufferers almost instantly. It is a safe and reliable remedy. No mistake about it. It cures Dysentery and Cholera, and restores the Stomach and Bowels. It 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 prepared by the oldest and best female physicians and nurses in the United States. It is for sale by all druggists and grocers. Price twenty cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other.

JOHNSON'S ANODYNE LINIMENT

FOR INTERNAL AND EXTERNAL USE. PARSONS' PURGATIVE PILLS MAKE NEW, RICH BLOOD. MAKE HENS LAY CHICKEN CHOLERA.

H. C. MARTIN & CO. Portrait Artists.



STUDIO - 46 King Street. - Saint John, N. B. BUY ONLY THE GENUINE BELL ORGAN! A MODEL OF BEAUTY AND SWEET IN TONE.

OUR Designs are all NEW, and we employ only the best skilled labor. Before buying an Organ, send for our Catalogue and get our Prices. W. H. BELL & CO., QUELTER, ONTARIO AND LONDON, ENGLAND. W. H. JOHNSON, Agent.

SEEDS and PLANTS advertisement with logo and text.

The Great Church LIGHT advertisement.

Crist Mill For Sale advertisement.

NEW GOODS! In Gentlemen's Department advertisement.

J. E. FRASER ENGRAVER ON WOOD advertisement.

LONDON HOUSE Wholesale advertisement.

DRY GOODS advertisement.

Advertisement for Johnson's Anodyne Liniment.

Advertisement for Parsons' Purgative Pills.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

Advertisement for H.C. Martin & Co. Portrait Artists.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR WASHING AND BLEACHING

THE Ontario Mutual LIFE CO. Dominion Deposit - \$100,000.00

Baptist Book & Tract Society 60 Franklin St., opp. Province Building

New Books for Sunday Schools

REFERENCE BOOK LIBRARY

HOME AIDS FOR THE LITTLE ONES

ESTABLISHED 1870

W. Tremaine & Co. GOLDMINTH JEWELER & OPTICIAN

Indiantown Boot and Shoe Store

J. E. COWAN. E. H. MACALPINE, A. M. Barrister, Notary, Etc.

News Summary.

Backers are very plentiful for 'Eide barbon', P. E. L. this year. One hundred and fifty Islanders passed through Montreal for Manitoba recently.

The "Salvation Army" will not in future be allowed to beat drums or carry flags in Coatcooke, Ont. A likeness of John Cabot has been cut in the stone in front of the new Post office, Charlottetown, P. E. L.

The ladies of Yarmouth are about establishing a Home for Aged Women in their town. Forepaugh has entered a claim against the Government for \$5,000 damage by the railway accident at London.

Lord Lansdowne sailed recently for England and Gen. Russell, commander of Her Majesty's forces at Halifax, will be administrator during his absence.

The Summer Journal states that nearly 4,000 lambs have been purchased in that part of the island by foreign dealers for delivery within a few weeks.

A \$10,000 bonus has been offered by Berlin, Ont., property holders to the Compton Trust Company if that firm will locate in their town.

Work on the Joggins railway is to commence immediately. A young man who burglarized a St. John shop and succeeded in getting about \$70.00, has been arrested.

seems the greatest nation in the world for foreign trade. With this purpose the Government has decided to establish a great Oriental Academy in Berlin, with German professors and native assistants, in modern Persian, Turkish, Arabic, Japanese, Chinese and Hindustani. Lectures will be free, and poor students helped.

Chinese pirates attacked and took possession of the Dutch steamship "Hok" while bound for Penang from Arches. The pirates killed the captain, the first mate and chief engineer. The captain's wife and the remainder of the crew are made prisoners by the pirates, who demanded \$15,000 ransom for them.

The departure of Lord Aberdeen to make way for the Marquis of Londonderry's Government for Ireland, was made the occasion of a great Home Rule demonstration in Dublin.

No intelligence has yet been received from the S.S. "Werra" of the No. German Lloyd's Co., since the 4th, when she was seen in tow of a Monarch Liner, having broken her shaft. All well on board.

Michael Davitt has arrived in America. Forest fires in Marathon and Clark counties, Wis., on Sunday burned the town of Spencer and scorched Colby, while Chippewa Falls were threatened. At Spencer, a town of 1,000 population, the loss is \$200,000.

Congress adjourned on Thursday. A plan is being seriously considered to unite the cities of New York, Brooklyn, Yonkers and Long Island city in one municipality.

Frank Hirth, Carl Simon and Anton Palm, anarchists, were sentenced, in Milwaukee, Wis., to nine months' imprisonment.

Oliver Hoyt of Newington, N. H., has sold his 100-acre farm for \$100,000. This season from less than one acre of land, sixty-eight barrels of mackerel have been landed this season at Provincetown, Mass., against three thousand last year.

Secretary Bayard has made a demand upon the Mexican authorities for the release of an American from prison. The prisoner is A. K. Cutting, and he is an editor.

MISREPRESENTATION. STATE BOARD OF HEALTH OF NEW YORK. ALBANY, Feb. 11, 1888.

Parks' Shirts. WE BEO TO CALL THE ATTENTION OF THE RETAIL & COUNTRY TRADE

WM. PARKS & SON, Limited. ST. JOHN, N. B. MAIL CONTRACT.

LAMP GOODS. Chandeliers, Bracket Library, Student Table and Hand Lamps, Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, etc.

"BELL" ORGANS. Unapproached for Tone and Quality. CATALOGUES FREE. BELL & CO., Guelph, Ont.

FITS EPILEPSY permanently cured by a new system of treatment. REMEDY CO., 47 Broad Street, N. Y.

PARLOR ORGANS. ONE YEAR'S TRIAL. Money Refunded, with interest at six per cent, if not just as represented.

THOSE who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMARD & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America.

WILLIAM CRAWFORD, DIRECT IMPORTER, 66 KING STREET, ST. JOHN, N. B.

McLEAN'S VEGETABLE WORM SYRUP. If your child is troubled with Worms in the Stomach or intestines there is probably no remedy so safe, pleasant, and so effective as McLean's Vegetable Worm Syrup.

ACADIA COLLEGE, WOLFVILLE, N. S. Next Term begins SEPTEMBER 30th.

Mackinaw Hats. Ten Cases Baltimore MACKINAW STRAW HATS - Latest Styles. Prices very much over than former years.

ACADIA COLLEGE, WOLFVILLE, N. S. Next Term begins SEPTEMBER 30th.

PARLOR ORGANS. TWELVE FULL SETS GOLDEN TONGUE REEDS, \$200 FOR ONLY \$88.00. 29-Stops. Warranted 6 Years.

Horton Collegiate Academy. ACADIA SEMINARY, WOLFVILLE, N. S. Next Term begins WEDNESDAY, Sept. 1st.

DOMINION LINE. ROYAL MAIL STEAMERS, SAILING WEEKLY BETWEEN QUEBEC AND LIVERPOOL.

SAILING DATES. Steamers, Tonnage, Captains, Liverpool, Quebec.

S. SCHOFIELD, Agent. Cabin plans, description of Steamers and Circulars, can be obtained on application.

CLERICAL HATS. Just Received from London, One Case CLERICAL HATS.

CLERICAL HATS. Just Received from London, One Case CLERICAL HATS.

DANIEL F. BEATTY, Washington, New Jersey. You will observe in looking over the above offer that the General Agents allowed to sell the same are not only the most prominent and successful of the kind in the Dominion, but also the most reliable and trustworthy of the kind in the Dominion.

Convention Funds Received. Main St., Woodstock, F. M. \$20 00; Newcastle, N. Co., S. S. " 8 43; Lewisville, Moncton, S. S. " 8 00; Windsor, W. King, " 2 00; Windsor, W. King, " 15 00; German at church, St. John, " 23 00; Carleton and Victoria Quarterly meeting, " 12 70; Albert at church, Woodstock, " 11 30; Grand Hill, Ferry, " 20 00; Round Hill, Annapolis, " 20 00; Portantique and U. Economy, " 22 15; North church, Halifax, " 85 00; Barrington, " 10 00; Lower Economy and Five Islands, " 20 00; Millon, Yarmouth, bal., " 17 40; Chester church, " 10 00; Wolfville, " 33 75; New Germany, " 23 45; Canning, Cornwallis, 6th, " 15 50; New Albany, " 19 00; Sackville, N. B., " 50 00; \$454 96; G. E. DAY.

Yarmouth, Aug. 2, 1886. In the recent acknowledgment of monies received for the Baptist Book Room, W. N. Foster (Paradise, N.S.) should have been W. H. Foster; Neiley Thomas (Middleton), Neiley Thomas; Emma Miller (Bridgetown), Emma Miller; J. DeWolfe (St. George), J. DeWolfe; and T. L. Peters (Spring Hill), F. L. Peters.

Many agents, remit the money to the Society, and it is not until the money is received that the Society is able to remit the money to the agents. The Society is not a religious organization, but a business organization. The Society is not a religious organization, but a business organization.