

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

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THE CHRISTIAN VISITOR,
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Of the 1,200 vacant churches of the Presbyterians (North) 400 have a membership of from 1 to 25.—Dr. Dwight Spencer said, in Boston, that the Baptists were the only people, in the West, who insisted on a converted church membership; all Pedobaptists urged people to join the church, to get converted afterward.—Time came when North and South looked at each other over shining rifle barrels, and they found there were true men at both ends.—Dr. Broadus, in Boston.—It is a disgrace to God to dedicate a dry goods box and call it the Lord's house.—Dr. McArthur.—A great layman in the pew can make a great minister of a comparatively small man.—Dr. McArthur.—A church was sacrificed by a minister, and the church has sacrificed two ministers in return.—Dr. McArthur.—The most ungrateful form of error is that which gains all its excellences from the Bible, and then seeks to destroy confidence in it.—Williams, of Upland.—The chief end of man, at the present time, is to be looked at, to avoid mediocrity, to invent some form of error, and place it on exhibition at vanity fair.—Williams.—Like an old-fashioned stocking, when a man begins to unravel theologically, he is apt to unravel all.—Williams.—The pulpit that has not a good grip upon the masses has not a good grip upon the old gospel.—Dr. Henson.—The men who do something are the men who think something is going to be done.—Dr. Henson.—No college can do its work steadily and efficiently unless it is endowed.—Dr. Anderson.—The opposition of a large minority of the Methodists of the West to college federation with Toronto University is persistent and irreconcilable. The injunction against further steps looking toward removal of Victoria University from Coburg has been continued by a decision of the courts. A very bitter feeling exists between the federatists and the anti-federatists, and it is deepening in intensity.—The pew rental of Park Street church, Boston, is now about twelve thousand, of which Dr. Gregg receives seven thousand. The "new tax" of Trinity Episcopal church is \$22,000, and the rector, Phillips Brooks, receives \$12,000 as his annual salary.—The churches presided over by men from Spurgeon's college have had a prosperous year. There has been a total gain of 7,347 and a net gain of 2,724.—Spurgeon is of the opinion that the down grade tendency will be stopped.

Uphold the Church.—Dr. Judson is reported in the *Central Baptist* as saying: Christianity would not have stood the storm one hundred years against the force that threatened to pulverize it had there not been that local organism, the New Testament church. The longer I live the more I am determined that what energy I have shall flow down through the channel of the church. Many people have the notion that philanthropic work must be done in any way but through the church.

A Distinction.—Dr. Broadman gave the outline of an address he proposed to give at the educational meeting in Tremont Temple, during the May meetings. He worked out his line of argument from a distinction between knowledge and wisdom. The former had to do with facts, the latter with truths. As Christ was the truth and the wisdom of God, in whom all things consist,—are held together in an orderly system—nothing could be taught right except from the standpoint of our Lord. Common schools and secular colleges can only impart knowledge by teaching facts. Hence the need of denominational and Christian schools to teach truths and show the relation of all facts to Christ and His teaching and thus impart wisdom. Some may question whether Dr. Broadman's is the distinction between knowledge and wisdom; but none can fail to see that it is a distinction upon which much depends.

Dr. Broadus.—Perhaps no Baptist of the present generation in America has shed more lustre on the Baptist name than Dr. Broadus. He was present at Boston and spoke at the education meeting. Small, dark, bent, simple and unpretending, there was nothing to impress one with his greatness. In manner of speech he was simplicity itself, just talking to the people. He had scarcely begun to speak before one felt he had a great power of getting in touch with his audience and of keeping in touch with it. There was no attempt at oratory; yet one listened with growing interest, and could feel the power of a genial, large hearted, noble-souled man. The play of humor which brightened his address was of the most kindly sort, while one had the impression of reserve power which gives a speaker's words double force. He declared in favor of large cities the best locations for universities; but

thought small colleges often did the best work, because the elementary branches were there taught by the leading professors.

Gratten Guinness.—No one was more heartily welcomed at the Boston May meetings than Mr. Guinness. He is of fine presence, and a good, matter of fact speaker. In speaking of the Congo, he said he was proud to call it a Baptist river, as all other denominations had given it up to the Baptists as their mission field. Its basin is 50,000 square miles larger than the combined areas of those of the Mississippi and Missouri, and all the vast territory is teeming with a population of a single general language, and most accessible to the gospel. A large number of students in the Southern colleges are looking to the Congo as the field of their future work. Over thirty students in the negro colleges have told him of their desire to go to Africa. His own mission he was establishing on one of the branches of the Congo, was in subordination to the Missionary Union, and would be handed over when the Union was prepared to take it up. The mission of the English Baptists on the Congo has had a good degree of blessing during the last year, a large number having been converted at two of the stations.

Burdette.—Robert Burdette gave an address at one of the meetings in connection with the anniversaries in Boston. Here are some of his sayings as reported by the *Standard*: It takes an earthquake to knock a little money out of some people. But every time the church wants a dollar it can't go round with an earthquake in one hand and a pestilence in the other.—Spasmodic benevolence doesn't count much for all-the-year-round suffering.—A man can't get a job now even in white-washing—except in politics—unless he knows which end of the brush to stick in the whitewash.—Some sing, "In some way or other the Lord will provide." No, He won't. The Lord doesn't provide in some way or other. I provide in that way, and my paper goes to protest every time I do it. The Lord provides in a particular way.—\$50,000 is a good deal for a training school says one. It isn't much. God doesn't ask much of us now.—No voice comes from heaven saying "Take now thy son, thine only son, whom thou lovest, and offer him." But when you ask men or \$10 for the church, you would think by the horrified countenance that you had asked them to sacrifice the whole family.

Father Damien and the Lepers. Father Damien's little house almost joins the church; he lives upstairs, and his comrade, Father Conrad, a man of considerable refinement and of warm affections, lives on the ground floor. They take their meals in separate rooms as a precaution against contagion. Two laymen, Bro. Joseph and Bro. James, assist them in nursing, teaching, visiting, and other ways, and they are often in communication with Kalaupapa, where live and work Father Wondolon and three Franciscan sisters. The church at Kalaupapa was built partly by Father Damien's own hands. He is good at carpentering and building, and apparently able and ready to work at anything as long as it is work. He is especially scrupulous and businesslike about accounts and money matters.

After living at Molokai for about ten years, Father Damien began to suspect that he was a leper. The doctors assured him that this was not the case; but anaesthesia began in his foot and other fatal signs appeared. One day he asked Dr. Arning to give him a thorough examination.

"I cannot bear to tell you," said Dr. Arning, "but what you say is true."

"It is no shock to me," said Joseph, "for I have long felt sure of it."

And he worked on with the same cheerful, sturdy fortitude, accepting the will of God with gladness.

He said to me, "I would not be cured if the price of my cure was that I must leave the island and give up my work."

A lady wrote to him, "You have given up all earthly things to serve God, to help others, and I believe that you must have more than joy that nothing can take from you, and a great reward hereafter."

"Tell her," he said, with a quiet smile, "that it is true, I do have that joy now."

As our ship weighed anchor the sombre purple cliffs were crowned with white clouds. Down their sides leaped the cataraets. The little village with its three churches and its white cottages lay at their bases. Father Damien stood with his people on the rocks till we slowly passed from their sight. The sun was getting low in the heavens, the beams of light were slanting down the mountainsides, and then I saw the last of Molokai in a golden veil of mist.—*Nineteenth Century*.

God and Creation.

A PRAYER-MEETING TALK ON GEN. I: 1.

Brethren do you accept this mystery of creation? This old gospel, the gospel of the beginning, the creator's gospel. Do you believe this opening sentence of the great Book? Can you stand with firmness here upon the threshold of inspiration? I think you must stand here or stand nowhere; for all I've yet read this alone looks like rock, fact, explanation. So I ask again, do you believe this opening verse of Holy Writ? For if you do, within the entire compass of inspiration you will find nothing unbelievable. For when you admit God, the God of creation, who spoke the universe into existence, you have admitted all, and declared ought to be possible. And now when you are asked by the scoffer, "Believest thou an ass spoke to a prophet?" your answer will be at hand: "I believe He made the thunder and the loud roaring sea." "Believest thou he made a fiery cloudy pillar to guide Israel through the desert?" "Aye, for He made the day sun and the thronging stars of the night." "Believest thou the moon stood still, and the sun?" "Certainly, for He who has created sun and moon has complete control over them, inasmuch as the Maker is greater than that He has made." And the creator of Pacific could cause a Red Sea to divide, and the Omnipotent God can do all things. So when Ingersoll asks if your God created the world, say with a thunder of emphasis, Yes; and when he tauntingly suggests that out of nothing, nothing comes, declare that out of Omnipotence all may come. For we do not say God made the universe out of nothing, that were a foolish way of stating it; but we do declare that out of His Omnipotence He made the world. And granting Omnipotence, creation is guaranteed. And creation necessitates Omnipotence.

From a study like this we may be led to realize that the Christian religion is essentially supernatural. And to the enquiry of the sceptic whether as Christians thoroughly understand the mystery of godliness, we must ever give a negative reply. All sufficient for our salvation is so clearly revealed that the wayfarer need not err concerning it; yet in the broad scope of our religion there are—

"Depths of love that I cannot know Till I cross the narrow sea; And heights of joy that I may not reach Till I rest in peace with thee." For believing in what thou dost not fully comprehend fear no man's sneer. On the contrary, bless God that the Rock behind which thou art sheltered is too large to allow of human measurement. For couldst thou understand all the fullness of the Godhead, then wouldst thou be as large as Deity; for the finite may not comprehend the Infinite. And as the glass is of necessity larger than the liquid it contains, so if thou couldst understand the Eternal, thou wouldst be on an equality with Him. And he who is not contained by the heaven of heavens must ever be beyond the comprehension of the created. So when asked to explain away the mysterious element in religion, I would have thee boldly avow thee utter inability of so doing. For while truths like the Trinity may be revealed by inspiration, and may by thee be firmly held; yet in attempting to explain so vast a mystery, thou dost little more than betray thine own folly.

And of all the foolish whose idle scornings thou shouldst avoid, I would have thee especially shun the man who must have all explained to him by rules of logic and laws of sense. By one of these fools we were once asked, whether in dissecting room, where anatomy is studied, the soul of a man was ever laid bare by the surgeon's knife, and passed around for the examination of the medical students? When, in replying, we admitted their surgeon's lancet never touched the soul, the sceptic sneered. In doing which he betrayed his massive ignorance, and total lack of common sense. No, sir; anatomy reveals no soul. Nor will, nor love, nor conscience. Yet do these things exist. I tell you, young men, when anatomy has on its shelf the something men call genius; when it is able to analyse, and weigh, and label love; then, and never before, will there be aught but the blindest folly in the materialist's idle scornings.

Christianity is supernatural. Admit this, believe it with all thy heart, and the mysteries will not trouble thee; but deny this, and whatever else thou mayest become, thou canst never be a Christian. Understand, however, that the supernatural is not the unnatural, nor necessarily anti-natural; but it is above nature, higher than the natural.

Hence Paul declares that the unillumined mind, the condition of earthly sensual sordidness, cannot discern God, and the things pertaining to His kingdom. For not by induction, logic, or mental superiority, is a man brought into connection with the Highest; but by the birth of the Holy Ghost. Ye must be born again—born from above—said Christ to Nicodemus. And it must be remembered that even to the converted man, whose mind has been spiritualized by the gracious influences of religion, even to him there must ever remain mysteries in things Divine that exceed his finite comprehension. And the most advanced scholar in Christ's school has often to admit that concerning some phases of revealed truth he has to exercise an unquestioning faith in the Infinite God. And all this leads up to our closing utterance, which is this:

That connected with Christianity there are some things which are largely undecipherable. Personally, I have to admit that the existence and nature of God are more clearly revealed to us by the heart than by the head. And with the heart I believe unto salvation. And as someone said of the Bible, "I believe it inspired, because it inspires me," so say I. Other proofs of its inspiration I possess, and at times produce; but still I have to own that the strongest proof is more internal than external. And I submit that along some lines to feel is the highest of all arguments. "I feel," is the child's reason; but 'tis powerful reason n't-withstanding. Says Wordsworth:

"The child who feels its life in every limb, What should it know of death?" Aye, what should it—the feeling one—know of death? If a thousand men to-night declare me dead; if by means of "learned disquisition and scientific obscurity" they prove me lifeless; what does it matter to me? I feel my life, and thereby know I live. "How do you know there is such a thing as matter," said one to old Johnson. "Thus," said the philosopher, as he kicked a stone, and the proof was convincing. So God has determined that we should seek Him by feeling after Him, and brethren, it is my fixed faith that the soul of man cannot long feel after God without touching God; and whose thus touches God, the devil can never possess.

Moncton, N. B. W. B. HINSON.

Something About California.

There are many places about which much has been said, both true and false, yet none of them has been more belied than the Golden State of the West. For health purposes it has some advantages over the Provinces by the sea, and many disadvantages. There are few places that lung troubles do not do heavy and rapid work. It is true that a winter here is not colder than September in the Provinces nor much wetter, yet the change from noon to night is so great that one is liable to take a fresh cold as often as once a week. Then in summer the evening is mild and the morning about 4 o'clock cold enough to make one shiver, if not warmly covered.

Then when the lungs are weak and cold settles upon them, it makes rapid strides, often not more than two months in doing its work.

The winter from the beginning of January is of a very moderate nature, seldom any snow, and ice forms only occasionally as far north as Sacramento. One can see calla lilies growing out doors all winter. No one thinks of taking in any garden plant during the winter. Oranges remain upon the trees all winter to be pulled just as you want them.

The farmers plough and sow from October to March. Indeed they are in the height of their summer fallow ploughing now. It looks like farming to see eight and 10 miles upon a plough turning two and four furrows at a time. One man manages this team and plough. He has a seat like a moving machine seat, and takes his ease while his team steps along quietly at their work. Summer fallow land will yield from 20 to 40 bushels to the acre, and this wheat will bring from \$1.20 to \$1.75 per hundred pounds, according to the price in the Liverpool, England, market. English prices rule the wheat here, as it is all shipped there. Next to the wheat comes the grape crop.

There are hundreds of thousands of acres of vines in this State. The yield is from seven to nine tons per acre of green fruit. This when dried to raisins will be from 2 to 3 tons per acre and are worth from \$100 to \$125 per ton. There are an endless variety of grapes planted here. In Yolo county there are vineyards of 300 acres owned by one person. A vineyard of 20 acres of good vines will clear about \$2,000 each year.

In the Southern part of the State, oranges, blackberries, strawberries and

small fruits are cultivated more largely than in the middle and northern sections. Almonds are getting to be quite a source of wealth. Near Sacramento, one man has 150 acres planted in fine almond trees. Last year one man shipped to Chicago 11 tons of almond, and 7 tons of raisins, while another sent to England 400,000 sacks of wheat.

Every thing must be done on a large scale here to make it pay. It takes quite a large team to plough or harrow, or cut the wheat, that unless one has work for them all the year round they would bankrupt him soon.

There are the finest wild flowers in this State of any place on the continent; and such a variety of them. The fields and roadside seem covered with blossoms during March and April. From yellow poppies to the tiniest little white blossom, one has all the variety needed to make beauty blend with grandeur. Vegetation here is of the most rapid and abundant variety. The soil brings forth abundantly. Barley grows as high as a horse's back, and wild oats the same. If the seed is sown at the right time it will flourish. The luxuriant land has made the people indifferent to religion and good morals. The effect of the rush for gold made in 1849 has so thoroughly dominated the whole land that gold is yet the god of the masses.

There are many noble Christians here, but they are eastern people who came here full of gospel love and gospel piety. Few native sons amount to much as workers in the Lord's vineyard. The current runs so strong to do evil that few have the courage to face it. But when you find a Christian, you have a genuine one. We are not without the beautiful hypocrite. He stalks about on every occasion, and will parade his coat of many colors before you to hide his deformed soul and sensual heart.

The Baptist churches are mostly small in numbers, but they have nice houses of worship. There are about 186 churches and 300 ministers. But the ministers are not all preaching. Many are old men and are settled upon a small vineyard or orange grove. There were 1,000 baptisms last year, and the churches report about 10,000 communicants. The fields are large and the sinners hard, so few of them go to meeting at all. There being no Sunday laws, every place of amusement and sensuality is open, and largely patronized. The youth seem to gravitate to these places instead of the church, because sin likes its own kind, and brings forth after his kind every time. God and His grace are needed to check the dreadful rush to ruin in this State. Life seems of little value, and goodness of small account. Yet the Lord rules in Heaven if not here, and this State will find that it is a part of the United States and will have to come into line with the other States some time, sure. If these lines are of sufficient interest to the MESSENGER AND VISITOR, you can give them a place.

G. E. GOOD.

Woodland, Cal., April 28.

Literary Notes.

The *Homiletic Review* for June is a little late in making its appearance, but it is a very excellent number. The *Kind of Preaching* for our Times, by Dr. Denis Wortman; Dr. Murray's article on Luther's Table Talk; Dr. Stone's series of papers on Body and Mind, in *Christian Life*; Prof. Thwing's article entitled *Unrecognized Elements of Power in the Preacher*, are all full of interest. The sermonic section is full of sterling discourses, in full or in outline, by such eminent preachers as Drs. J. M. King, O. P. Laffear, A. P. Peabody, J. Wesley Davis, A. T. Pierson and R. F. Sample. The *Prayer-meeting* service Dr. Wayland Hoyt makes highly instructive. Drs. Chambers and Crosby give interest to the Exegetical Section, while Dr. Stuckenberg lays himself out in this number on Albrecht Ritschl, the eminent German theologian, who has just died. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York; \$3.00 per year; 30 cents per single number.

There are 107,230 evangelical churches in the United States, with 82,723 ministers and 11,869,000 members. The Baptists have more churches than any other denomination. In 1800 there was one evangelical church member for every fifteen of the population; in 1850, one for every seven; in 1870, one for every six; in 1880, one for every five, and today there is nearly one for every four. These are encouraging figures. Although it is certain that many of these members ought to be excluded, the same thing was true in 1800, in 1850, in 1870 and in 1880; so the figures indicate the real progress of evangelical Christianity in this country.—*Western Recorder*.

W. B. M. U.

"Arise, shine: for thy light is come."

The Hidden Life.

Oh! there are some who, while on earth they dwell, And seem to differ little from the throng, Already to the heavenly choir belong, And even here the same sweet anthems swell, They joy, at times, with "joy unspeakable"; Pouring to Him they love their heartfelt song, While to behold Him "face to face" they long. As the parched traveller for the cooling well, Ask you how such from others may be known? Mark those whose look is calm, their brow serene, Gentle their words, love breathing in each tone, Scattering rich blessings all around unseen. They draw each hour, from living founts above, The streams they pour around of peace and joy and love.

From "Woman's Medical Work."

I can tell you a very encouraging story of medical work here this spring. Dispensary practice has greatly increased, and those who come for treatment seem to have much confidence, and are far more respectful than formerly.

Very frequently do patients come, for whose sakes I long for a hospital. For many eye diseases promise cure in a hospital; but surrounded as these poor creatures are in their homes, little can be expected.

Their houses made of mats, through which rain and sunshine alike enter freely, damp earth floors, windowless walls, no ventilation, no comforts and possibly twenty persons living in one small room,—all these offer many obstacles to recovery.

A few days ago, a boy came, most urgently begging the doctor would visit his mother, whom he feared was dying. The rain was falling in torrents, and I was not strong; but somehow could not resist the boy's earnestness. In a few moments the drops fell pattering upon my sedan chair-top, as I was carried along the narrow, dreary streets. The woman lived at the farther extremity of one street, which we young ladies remembered particularly, because nowhere else were we treated so rudely, or greeted with such vile names. Never before had I been asked to visit there. We had sometimes gone that street with no other object in view than that of allowing the people to become familiar with our presence, and learn that we were not the foreign demons whom they delighted in believing we are. Was there not a little encouragement, then, in being asked to enter one of their homes? The chair rested before a little, mat-house, whose frail walls reminded me of the poetical ex-rassin of the child, "holes in the roof for the stars to shine through." A number of women met the chair, and at once I was ushered into the inner room. I found myself surrounded by as many women as could be tightly crowded into the small space, each eagerly watching any movement of the doctor. Leaving some medicine, and urging the necessity of the woman's remaining in bed for several days, I departed. Not long after the poor old lady walked over to my house to return thanks for recovery. Since then, that famous street, Sin Ben Shan, has been strongly represented in the dispensary daily, and the chorus of voices that formerly greeted us has been growing fainter. One remarkable circumstance connected with that visit was the fact that there were no tablets for worship, nor any idols to be seen in that house. It was the first heathen home I had entered containing neither. Six months ago the man expressed a desire to join the church, and I wondered if there were any connection between that once expressed wish and the absence of the household gods.

On the way to this house we passed an idolatrous procession. The beating of gongs, the exploding of guns and fire-crackers announced the coming of two paper boats of gay colors, borne upon the shoulders of four men, followed by other bearers carrying paper houses and burning incense.

The Goddess of the Heavenly Flowers (the small-pox) was brought to the city a few days ago that the people might intercede with her for safety from the dreadful disease.

On seeing that procession, I at once thought that at the river's bank their paper houses and boats were to be burned that in the spirit land they might aid the goddess in returning to her home, north of the Yangtze River.

The Chinese are full of superstition. Not long ago a woman begged to know if it were indeed true that some departed spirit was haunting her and caused her illness. She was very timid and hesitated long before she would consent to my examining her lungs; for the natives say we have a mirror which we hold before their hearts, which causes them to forget.

PROFESSIONAL CARDS.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

Second Quarter.

Lesson 11. June 16. Mark 15: 21-39.

JESUS CRUCIFIED.

GOLDEN TEXT.

He humbled Himself and became obedient unto death, even the death of the cross.

EXPLANATORY.

I. ON THE WAY TO THE CROSS. About half-past eight Friday morning. All the preparations having been made, the sad procession moved out of the castle.

VI. THE FRIENDLY WATCHERS BY THE CROSS. John 19. There were others besides this mocking crowd watching near the cross. The three Marys were there: Mary, the mother of Jesus; Mary, the wife of Cleophas; and Mary Magdalene; and His mother's sister, probably Salome; and the mother of John; and many other women from Galilee.

VII. DARKNESS COMES OVER THE SCENE. 33. For three hours: from noon till three o'clock. And when the sixth hour was come, i. e., noon, 12 o'clock. There was darkness over the whole land; the land of Judea.

VIII. THE DEATH OF JESUS. Three o'clock in the afternoon. 34. And at the sixth hour, i. e., at three o'clock, the hour of the evening sacrifice, when daily in the temple the lamb was slain and the people offered prayers. Jesus cried with a loud voice. Literally, a great voice, i. e., with the voice still strong, unweakened by approaching death.

IX. SIMON ACCOMPANYING JESUS' DEATH. Just after three o'clock. 38. And the veil of the temple was rent in twain. The great veil of the temple that hung between the Holy Place and the Holy of Holies, 40 feet long and 20 (30 feet) wide. The rending of the veil signified that the veil that shut out the vision of holiness from the hearts of the people had been taken away (2 Cor. 3: 14-16), and the way into the Holy Place, the state of holiness, and the place of holiness, was now open.

X. THE CONVERTED ROBBER. One of these robbers, when hanging on the cross, was converted and forgiven, and began even then that new life which could be developed and nurtured in paradise. See the touching story in Luke 23: 39-43.

XI. THE MOCKING CROWDS AROUND THE CROSS. From nine o'clock till noon. By the soldiers, the priests, the robbers, and the crowd. 29. They that passed by. The people going in and out of the city, on the thoroughfare near the place of crucifixion. Railed on Him saying their heads: using both voice and gesture to express their mockery. Ah, thou that destroyest the temple, etc.: the charge which was falsely brought against Jesus in the trial, being a perversion of His words.

XII. THE SUPPLICATIONS. And the inscription of his accusation: the white tablet nailed upon the cross above the head of the victim, to declare the crime for which He was crucified. This title was written in the three languages then in common use, so that all could read. The words are somewhat different in the different gospels, probably because the title was not in the same words in each language, and some of the writers copied from one, and others from another of the languages.

XIII. THE SCOURGINGS. And the scourging of his accusation: the white tablet nailed upon the cross above the head of the victim, to declare the crime for which He was crucified. This title was written in the three languages then in common use, so that all could read. The words are somewhat different in the different gospels, probably because the title was not in the same words in each language, and some of the writers copied from one, and others from another of the languages.

XIV. THE TWO THIEVES. And with Him (one on each side) they crucify two thieves: robbers, banditti; probably some of those who were imprisoned at the same time, and for the same offence as Barabbas.

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ing them from the dead, his promises of forgiveness and eternal life, were a cheat, a false claim. 32. Let Christ, the King of Israel, etc. If Jesus were the Messiah, the great King who should overthrow the Romans, and all the enemies of the Jews, surely He could deliver Himself from the Roman cross. His argument seems invincible, till we see that He could not be the Christ and Saviour unless He had been crucified. That we may see and believe. But they would not have believed, but would have found some other excuse for not believing; for he did something more wonderful; than they now asked: He rose from the grave, and yet they did not believe. And that they were crucified with Him, reviled Him: either both did at first, and then one changed; or the expression is simply a general one.

VI. THE FRIENDLY WATCHERS BY THE CROSS. John 19. There were others besides this mocking crowd watching near the cross. The three Marys were there: Mary, the mother of Jesus; Mary, the wife of Cleophas; and Mary Magdalene; and His mother's sister, probably Salome; and the mother of John; and many other women from Galilee.

THE THIRD WORD FROM THE CROSS was spoken probably toward noon, to His mother, standing near the cross, with John, the beloved disciple: Woman, behold thy Son (John 19: 26).

VII. DARKNESS COMES OVER THE SCENE. 33. For three hours: from noon till three o'clock. And when the sixth hour was come, i. e., noon, 12 o'clock. There was darkness over the whole land; the land of Judea.

VIII. THE DEATH OF JESUS. Three o'clock in the afternoon. 34. And at the sixth hour, i. e., at three o'clock, the hour of the evening sacrifice, when daily in the temple the lamb was slain and the people offered prayers. Jesus cried with a loud voice. Literally, a great voice, i. e., with the voice still strong, unweakened by approaching death.

IX. SIMON ACCOMPANYING JESUS' DEATH. Just after three o'clock. 38. And the veil of the temple was rent in twain. The great veil of the temple that hung between the Holy Place and the Holy of Holies, 40 feet long and 20 (30 feet) wide. The rending of the veil signified that the veil that shut out the vision of holiness from the hearts of the people had been taken away (2 Cor. 3: 14-16), and the way into the Holy Place, the state of holiness, and the place of holiness, was now open.

X. THE CONVERTED ROBBER. One of these robbers, when hanging on the cross, was converted and forgiven, and began even then that new life which could be developed and nurtured in paradise. See the touching story in Luke 23: 39-43.

XI. THE MOCKING CROWDS AROUND THE CROSS. From nine o'clock till noon. By the soldiers, the priests, the robbers, and the crowd. 29. They that passed by. The people going in and out of the city, on the thoroughfare near the place of crucifixion. Railed on Him saying their heads: using both voice and gesture to express their mockery. Ah, thou that destroyest the temple, etc.: the charge which was falsely brought against Jesus in the trial, being a perversion of His words.

XII. THE SUPPLICATIONS. And the inscription of his accusation: the white tablet nailed upon the cross above the head of the victim, to declare the crime for which He was crucified. This title was written in the three languages then in common use, so that all could read. The words are somewhat different in the different gospels, probably because the title was not in the same words in each language, and some of the writers copied from one, and others from another of the languages.

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A Very "Foolish Virgin" Indeed.

A gentleman and his wife who had gone to a neighbor's for an evening visit felt obliged to cut short their stay, in consideration of the feelings of their young lady hostess, who was overcome with mortification because the parlor lamp went out.

It was a house where the decorative craze was at that time rampant. Scarcely an article in the room that was not Kensington-painted or Kensington-stitched, or "artistically draped." Decorated bellows, decorated candles, decorated mirrors, decorated jars, jugs, plates, bottles, mugs, vases, baskets, fans, milk-tinged, plaques and panels; lambrequins, wherever lambrequins could be attached; filmy drapery over pictures and easel, over everything that could be draped—catching on one's buttons, being whisked off on one's skirts if one dared to move.

Greatest triumph of all was a superb and genuinely artistic lamp of price, which had over it a petticoat of satiny ribbons, in a symphony of yellow-citron yellow, lemon-yellow, gold, old-gold, and orange—showing through an outer petticoat of exquisite lace with a flourish that would have driven a cardinal wild to possess it for his own personal adornment.

But alas! for the practical details of this show-house! The light began to wane, then rally, again wane; and then with one desperate effort at saving the family name it went out.

On the way home, the couple talked pityingly of the lady's humiliation. "The moral of which is," said she; "that lamps should be trimmed," replied he, "but not with point lace."—Wide Awake.

An Extraordinary Phenomenon.

No other term than the above would apply to the woman who could see her youthful beauty fading away without a pang of regret. Many a woman becomes prematurely old and haggard because of functional derangement. What a pity that all such do not know that Dr. Pierce's Favorite Prescription will restore their organs to a normal state, and make them youthful and beautiful once more!

Mrs. Elizabeth Paquette, St. Thomas, Quebec, says: "After suffering excruciating agony with Neuralgia for two sleepless nights, I found relief by inhaling and bathing the affected parts with Simon's Liniment. Fifteen minutes after using it every vestige of the pain had disappeared. There never was anything so effectual."

Consumption Surely Cured.

To the Editors: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send you bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, 57 Yonge Street, Toronto, Ont.

An old physician, retired from practice, having had placed in his hands by a East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma, and all Pulmonary Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested the wonderful curative powers in thousands of cases, has felt it his duty to impart this knowledge to his fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, a bottle of my medicine, French or English, with full directions for its use, and a bottle of my medicine, with dressing with stamp, naming this paper, V. A. NOYES, 115 Power's Block, Rochester, N. Y.

MESSRS. C. J. RICHARDS & CO. Sir:—I was formerly a resident of Port LaTour and have always used MINARD'S LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character. Please inform me how I can get some, and from whom. JOSEPH A. SNOW, Norway, Me.

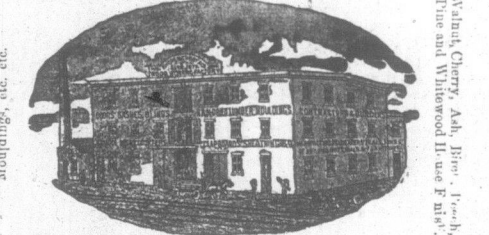
WHY YOU SHOULD USE Scott's Emulsion of Cod Liver Oil WITH HYPOPHOSPHITES. It is Palatable as Milk. It is three times as efficacious as plain Cod Liver Oil. It is far superior to all other so-called Emulsions. It is a perfect Emulsion, does not separate or change. It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrophula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Best cure for colds, cough, consumption is the old Vegetable Primory Balm! Cutler Bros. & Co., Boston. For \$1 a large bottle cut postage.

JOHNSON'S ANODYNE LINIMENT. Est. 1810. -UNLIKE ANY OTHER-

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE. It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Heating all Cuts, Burns and Bruises like Magic. Believing all manner of Cramps and Chills. All who buy direct from us, and request it shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail 50 cts; 6 bottles, \$2.00. Express and duty prepaid to any part of United States or Canada. For valuable pamphlets sent free. J. S. JOHNSON & CO., Boston, Mass. GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS, 1,000,000 FEET LUMBER IN STOCK.



"Cabinet Trim Finish" for Dwellings, Drug Stores, Offices, etc. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc. etc. BECKS, LIME, CEMENT, CALCINED PLASTER, etc. Manufacturers of and Dealers in all kinds of Builders' Materials. SEND FOR ESTIMATES.

CLARKE'S IDEAL WASHING MACHINE. WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE. (If used according to directions on the Cover.) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES.

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Staple and Fancy Dry Goods. Specialties—Dress Goods, Prints, Laces, Kid Gloves, Corsets, &c.

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THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. RIDGES' FOOD FOR INFANTS AND CHILDREN. THE BEST DIET FOR INVALIDS AND OLD PEOPLE.

SHARP'S BALMSAM. SHARP'S Cough & Croup Balsam. Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Hoarseness of the Throat, It is Instant Relief in case of Croup.

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The Representative MUSIC HOUSE. W. H. JOHNSON. 121 and 123 Hollis St., Halifax, N. S.

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

MESSANGER and VISITOR. \$2.00 per annum.

When paid within thirty days \$1.50. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GOODE, St. John, N. B.

Messenger and Visitor

WEDNESDAY, JUNE 5, 1889.

The editor of the Messenger and Visitor will be unable to be present at the Western Association of Nova Scotia. He has requested Rev. D. W. Crandall to represent the paper there. Will all who wish to do business with the paper please bear this in mind?

VARIOUS ANNIVERSARIES.

THE SOUTHERN BAPTISTS

Held their anniversaries in Memphis, just prior to those of their Northern brethren in Boston. They represent 1,157,980 white church members, and 1,110,226 colored. In the white churches 72,721 were baptized last year. The receipts for Foreign Missions was \$102,633, a larger sum than ever before received. The missions have all been blessed the last year. There were baptized: in China 70, in Mexico 75, in Brazil 57, in Italy there are 15 stations and 350 members. A mission has been opened in Japan. About thirty new appointments have been made during the year, adding fifty per cent. to the missionary staff. The Board asks for \$150,000 to meet the enlarged demands of the work for the incoming year.

The Home Mission work has had phenomenal success. The receipts from all sources were \$150,985. There were 45 more missionaries employed than the year before. There were baptized 4,837, and added 402 in all to the churches. The work was done under the H. M. Board. Three hundred had been baptized during the year, making the membership of the seven churches 1,493.

THE ENGLISH BAPTISTS.

These were held in London. Of course the chief interest centred in the Foreign Mission work. This has had adverse criticism during the year, and there had been considerable confusion over the "Down grade" controversy. When the report was read, it was found that the friends of missions had done grandly. The receipts had aggregated about \$400,000, about \$70,000 more than the society had ever before received in a single year. About 1,000 had been added by baptism to the churches in heathen lands.

Besides stimulating the friends of missions, the adverse criticisms have done good in another direction. It has led some to think whether a certain kind of missionary work may not be done by young men who shall be willing to remain unmarried, for a few years, and accept only enough in salary to live upon in the most frugal way. This was brought up by Mr. James from Serampore, India. He proposes that bands of young men be sent out who were to live together and press the work at various important centres. There are many considering the question of this kind of missionary labor, and there are not wanting those who are ready to offer themselves for this description of work. The directors of the society have the proposal under consideration.

The managers of the Church Building Loan Fund were able to report they had assisted churches in building houses of worship to the extent of about \$50,000. These loans are paid back in easy instalments and are then sent forth again to aid other struggling interests. This fund has been of untold use. Would that some wealthy man or woman among us might provide the nucleus of a fund to aid our churches. It would be so much better to have a fund of this kind carefully managed than the manifold appeals for help to which the want of it shuts us in.

The officers of the Union have been engaged in a very general visitation of the poorer and more struggling home churches, and pushing the home mission work with a good deal of vigor. We are unable to give the statistics of the results in this department of labor.

The sessions of the Union were characterized by able speaking and good fellowship.

THE GENERAL ASSEMBLY

of the Presbyterian church, north, has just finished its session in New York. The Presbyterians of the United States have reason to be glad because of the record of the year. They have given \$38,334 for Home Missions, \$46,752 more than last year and \$51,415 for Foreign Missions, \$17,764 less than last year. It is proposed this year to raise \$875,000 for Home and a round million for Foreign Missions. In connection with Home Mission work, 10,490 have been added to the churches by profession, and 6,585 by certificate. On the foreign field, 3,967 have been added to the mission churches, making the present number of communicants 25,346.

In reply to an overture requesting that the Confession of Faith be revised, it was decided to ask the wish of each Presbytery in reference to the matter, with a view to definite action next year. The churches north and south are drawing

nearer together; they having agreed to cooperate, in various ways, in general work.

There was quite a stirring debate over the question of prohibition. Finally a strong resolution in its favor was passed by a large majority to the no little chagrin of Dr. Howard Crosby, who believes in moderate drinking and practices it.

McMASTER UNIVERSITY.

At the meeting of the Senate recently held in Toronto, business of no little importance was done. Although it is not intended to begin classes in the university until one year from next September, several additional appointments were made to the faculty.

Dr. McVicar is to have the chair of Philosophy, and to be principal of this department of study. Dr. Welton is to have the chair of Semitic Languages. Mr. Campbell, for a long time the popular and energetic principal of the Hamilton Collegiate Institute, is to be Professor of Classics. Mr. Farmer, the present principal of Woodstock College, has been appointed to the chair of New Testament exegesis in McMaster Hall, and is to have leave of absence to prepare himself for his work by study abroad, while Mr. Houston, who has won repute as a teacher, takes Mr. Farmer's place at Woodstock.

It is also proposed to erect a dormitory building for Moulton Ladies' College, as it is found that the present accommodation is far too small. Our brethren of the West are full of motion. If some generous donor would but give us \$800,000 for education, we would move also. May great help be given, so as to save from the necessity of the costly experience with which the managers of other institutions have often had to gain their wisdom.

CANADIAN BAPTIST TELEU MISSION.

As our readers are aware, all the Canadian Baptist missionaries meet in India in one convention and publish a single report. The report for 1888 has just come to hand. From it we call the following interesting facts:

Table with 4 columns: Field, Churches, Baptized, Mem. Akidu, 11, 131, 1,444; Bimlipatan, 2, 2, 38; Bobbili, 1, 3, 17; Chicocole, 2, 14, 81; Cocanada, 4, 91, 480; Tuni, 1, 9, 76; Total, 21, 245, 2,156

Adding to this the membership of the English Baptist church at Cocanada, the totals are 22, 234, 2,181 respectively. Bro. Sanford has spent a good part of the time in touring, for the most part, a short distance from Bimlipatan. The regular services at the station have been kept up. It has been a year of great opposition from the enemies of Christianity; but there are favorable indications. The weekly collections have amounted to about \$75, and special donations have been given of about \$100. Miss Grey is assisting in the work at Bimlipatan.

Bro. Churchill has spent 107 days in touring, having visited 150 villages. A good deal of station work has been carried on. Bro. Archibald reports the town of Chicocole stirred as never before. There are many evidences that the leaven of gospel truth is working in the region around about. He spent 192 days in touring. Miss Wright has rendered efficient aid in the work here. Considerable espionage and school-work has also been done. While our missionaries have had no great ingathering, they have been sowing the seed faithfully.

THE WEEK.

The Parnell Commission drags its weary length along. Several of the Irish leaders have given evidence. They all declare the League to have been opposed to crime of all kinds. It has now transpired that the counsel for the Times has been acquainted with the whereabouts of the League's books, after which such enquiry has been made, and the worst construction put upon their disappearance. It was only when the Parnell counsel announced that the books had been found by them that this declaration was made. Of course the Parnellites say it was dishonorable to have the books in reach and withhold them, in order that suspicion might be aroused against the League because of their disappearance. It is possible to imagine an explanation of the course of the Times counsel more favorable to his own side.

An influential representation of ministers recently called upon Salisbury and requested him to abolish the Lord Lieutenantcy of Ireland, and make some other radical changes in the administration of that country. Salisbury has not seen fit to comply, as it is reported that the Earl of Zetland has been appointed to this most difficult position.

The nobility of England have had some lessons recently, which should teach them that they are on a level of other men before the law. A swoop was made on a club house, recently, and three noble (?) lords were taken before the police court for gambling, where they were treated as other gamblers are served. And now his grace the Duke of Cambridge, next in dignity to royalty itself, has been prosecuted for seizing a gentleman by the throat, who had been jostled against him by the press of a crowd.

There are rumors that a crisis is approaching in British politics, and that the government will be hard pressed. There is probably little truth in the report.

The temper of the Pope toward the King of Italy is seen in a little incident during his sojourn in Berlin. King Humbert attended a Romish service, but the ecclesiastics ignored his presence, contrary to their usual practice on occasions of the kind. The proposal to erect a monument to the memory of Bruno, who was burned as a heretic by the Romish church, has exasperated his Holiness.

The magnates of the C. P. railway have shown their reverence for the Sabbath by starting the first through train over the Short Line upon that day. This should meet with the censure of all reverently disposed men. At this time, especially, when other railroads are reducing their Sunday traffic to the smallest limits, it seems strange that this corporation should choose the day for the official opening of this line, which outrages the best feelings of the best people of the Dominion.

Great Britain ought to assume her claim to be mistress of the sea. The \$100,000,000 asked for to strengthen the navy has been granted by parliament with little opposition. The seventy new ships thus provided for will constitute a navy of surpassing strength, not to mention those already existing. There is this danger, however, the rapid improvements in engines of war, may make the ships obsolete almost as soon as constructed.

One of the most terrible catastrophes that has shocked the country for a long time, happened in Pennsylvania last week. A dam broke up in the Alleghany mountains, and the floods of water swept down through the valleys, overwhelming the town of Johnsboro and several villages. It is impossible to get at the facts; but it is feared that over one thousand have perished.

The murder of Dr. Cronin, in Chicago, is making a great sensation. We quote from the Witness:

Cronin was a Home Ruler, a devout wearer of a scapular, an Irishman born in Canada, an American citizen; but he was not on good terms with the ruling spirits of the malignant leagues in the United States. He threatened to tell the truth as to the plot and plans and dishonesties of their societies. He "knew too much." He was craftily lured into a lonely building in the outskirts of Chicago, and there murdered. His body was stowed away in a ditch, and was not discovered till a fortnight or more after the murder. It is reported that the assassins have been arrested. This cold blooded assassination illustrates the material with which the Irish leaders have had to work, reckless and wicked men ready for any crime. We can well believe that Mr. Parnell often washed the criminal wing of the agitators in Siberia, or somewhere else where their deeds and threats would be less embarrassing.

One of the government cruisers has seized a Gloucester fishing schooner off Cape North. There will be the usual bluster over the affair no doubt.

Dr. Judson at Wolfville.

The announcement that Rev. Edward Judson, D. D., of New York, would lecture in College Hall, awakened much interest hereabout. We had all read of his work and especially of his father's career as the first American Foreign Missionary; we had been charmed with the biographies of Judson's wives and wished to see and hear this son of Adoniram Judson and Sarah Boardman Judson. He came and hereafter he will be welcomed on his own account. His lecture in College Hall was upon "The Church and the People." He emphasized the importance of the church. Christ was not a teacher of abstract truth only; He gathered His followers around Him and organized them in such a way that the world could get its grip upon them. If He had been content to announce His doctrines without forming a church, or putting His ideas into action, Christianity would not have lasted 1900 years. Some people are greatly in favor of Christianity, but not in favor of the church. They should not be regarded as sincere. Christ meant us to nail His colors boldly to the mast and stand by them. We have too many societies and do not make enough of the local church.

A philosopher had a garden which was comparatively narrow and short, but very high; so the church may not be large in numbers, but it has relations with heaven and the great spiritual realities that control the universe. What we need is these companies of Christ's disciples, these churches, where people shall gather for worship and loyal service.

"Let us work this idea for all it is worth." The church thus constituted should aim to reach the people by being: 1. Cosmopolitan in spirit. It should take in all nationalities. This may require the establishment of schools as he has in his church in New York, and other means of getting hold of the young.

2. Missionary in spirit. We must not seek the strong, but get among those that are low down. Society, like a cauldron, must be heated from the bottom.

3. Democratic. When the prince and the beggar come to the Lord's table, they are on the same level. Christ was a carpenter. The rich should worship with the poor. Money enables the rich to go where the poor are.

4. Evangelistic. We must have baptism and the Lord's Supper and the

prayer meetings; all the means of grace must be furnished.

5. Philanthropic. It is a hard problem, but the poor must be helped to help themselves. In this work of the local church lies the hope of the world's redemption; in it lies the cure for our social ills.

His address was delivered without notes, and made a good impression. On Sunday morning, Dr. Judson preached at Canard; Rev. S. B. Kempton, pastor. Rev. David Freeman assisted in the service, which was largely attended. The text was 2 Cor. 5: 14, "For the love of Christ, constraineth us." Theme—The love of Christ the Christian's motive force. (1.) The motive force itself. (2.) How it operates. The motive force is Christ's love to us, not our love to Christ. The "love of God" and the "love of Christ" spoken of in the New Testament, almost always mean God's love and Christ's love to us, not our love to God and to Christ. There are only three passages where it means man's love to God, viz., "I know you that ye have not the love of God in you." "Ye tithe, mint, etc., and pass over the love of God;" 2 Thes. 3: 5. "The Lord direct your hearts into the love of God." In all other cases it is God's love to us. The burden of the Old Testament is "Love thou Me;" in the New Testament it is "I love thee." This is the new way. To become a Christian is to believe that God loves me, and to be a Christian is to stay right there. Faith is just living down on Jesus, resting on the everlasting arms. Be not afraid to trust this love of God. It is a strong arrangement.

(3.) This love operates by lifting the soul up, by pushing it forward, by compressing the soul and so giving it definite results.

The sermon was well illustrated. In the afternoon, Dr. Judson addressed a meeting in College Hall on Foreign Missions, and in the evening he preached in the Baptist church.

His addresses are not wanting in humor; but there is nothing coarse in any of his utterances. He is engaged in collecting money to erect a church in lower New York to the memory of his father; The whole expense will be \$240,000, of which he has secured \$165,000.

The young men of the college deserve credit for their enterprise in securing the services for themselves and the community of such speakers as Dr. Judson.

Notes from P. E. Island.

In compliance with your request, Mr. Editor, I now send you a few jottings from the Baptist family in this province. As you are aware, we are not a strong folk numerically considered, on this island. It costs more to be a thorough-fledged Baptist here than it does either in Nova Scotia or New Brunswick, and perhaps the privilege is at least as highly prized here as there. There is good prospect of having all our churches supplied with pastoral oversight in the near future.

The spirit of hopefulness and aggressiveness is manifest all along the line. Bro. Kinley is rejoicing with his people in the possession of a neatly finished and commodious house of worship that would do credit to a larger and wealthier congregation. An illustration of what pluck, devotion and perseverance with its blessing of God can do. Where there is a will there is a way. Bro. Cahill is energetically, fearlessly and faithfully prosecuting his work, and God is stamping it with His approval, quite a number having been recently added to the church at Bedouque by baptism.

Bro. Spurr, with his noble band at Cavendish, are toiling patiently along New Testament lines. The word of the Lord is growing and will surely multiply. The extent of the field supplied is too great for the strength and time of any man, but what can be done when our people are so scattered and not overburdened with this world's goods. Some one must die for the people.

In response to an invitation from pastor and people, I have visited my charge of former years—East Point—preached and baptized three rejoicing converts. It was one of whom was the pastor's son. Happy the church that is led by so careful, devoted and orthodox a bishop, and happy the bishop who has so appreciative and generous a people to labor among. Prospects for an ingathering are very bright here. In Charlottetown we are surrounded by a brave and hopeful band, though laboring under serious disadvantages, having no house of worship of our own. We hope soon to begin to build however. Our church and congregation are endeavoring to care for its debt of five thousand dollars (\$5,000), should be a legacy from the fire, and also to contribute three thousand dollars (\$3,000) towards our new house of worship. We hope when every pound is lifted that is possible, that we can do this beside paying rent and ordinary current expenses. We will need at least four thousand dollars (\$4,000) before we are able to build a house that will in any way answer its purpose. Fourteen have been received into church fellowship by baptism and letter during the last two months, and others will, we hope, be received before this is in print. Our congregations are large, all things considered, and our prayer and social meetings are very interesting. We have good helpers in the church and congregation. After getting

settled in our new home the people gave us an enthusiastic reception, the venerable Bro. M. Ross and Bro. Cahill delivering addresses bristling with counsel, wit and wisdom. Bro. Ross preached for us Lord's day morning. His sermon proved that much of the vigor of youth remains, chastened by the experience of many years in the Master's service.

In a few weeks more the Island will be arrayed in its best apparel; and if you want to rest your weary brain and feast your eyes on its most enchanting scenes, take a run over and you will be greeted with a cordial welcome, and perhaps your list of subscribers may be increased. J. A. GORDON.

Church Council.

A church council, called by the Hampton Station Baptist church, acting under advice given by Rev. A. Cohoon, Secretary of the Home Mission Board, and the wishes of a group of churches at Cow Bay, Cape Breton, N. S., met to set apart to the work of the gospel ministry Bro. William Wetmore, who has been laboring among the said group of churches as missionary. The following churches named and delegates were assembled on the day named: Hampton station church, represented by Rev. E. Hopper and Deacons W. S. Frost and D. Parker, and Brethren B. C. Morrell and William Sullivan; Hampton Village church, Rev. Sidney Welton, Deacons S. E. Frost and S. Morrell, and Brethren George Sharp and A. A. Mabee; Brussels street church, St. John, Brother J. W. Curry; Second St. Martins church, Bro. J. B. Colwell (lic); Upham church, Deacon Jonathan Titus and Bro. Cooney (lic); and Rev. A. Cohoon, Secretary of Home Mission Board. Invited to a seat in the council Brethren H. Dixon and G. Freeze, of the Hampton Village church.

Council called to order at 3 o'clock, p. m., by Rev. E. Hopper, pastor of the Station church, and on motion Rev. A. Cohoon was chosen moderator and Bro. A. A. Mabee as secretary. After a short discussion on matters relating to calling council, etc., it was unanimously resolved to proceed with the ordination. Bro. Wetmore being called upon, gave his Christian experience, call to the ministry, views on Christian doctrine, beliefs, and church polity, etc., and after a rigid examination of the candidate by members of the council, and upon the withdrawal of Bro. Wetmore, Rev. S. Welton submitted the following resolution: "Having listened to Bro. Wetmore's relation of his conversion, call to the work of the ministry, views of Christian doctrine, and of church government and discipline, all of which have been satisfactory, I beg to move that we proceed and comply with the request of the Cow Bay churches and the recommendation of the Home Mission Board, and ordain him to the work of the gospel ministry;" and on motion the council proceeded with the exercises according to the following order at 7:30 p. m.: Invocation, Rev. E. Hopper; singing hymn 555, Baptist Hymnal; reading Scripture, 2 Tim. 2: 1. B. Colwell (lic); ordaining sermon, Rev. A. Cohoon, Neh. 6: 9—subject of sermon: "A Model Workman;" ordination prayer at laying on of hands, Rev. S. Welton; hand of fellowship, Rev. E. Hopper; charge to the candidate, Rev. A. Cohoon; benediction, Rev. W. Wetmore. The exercises throughout were instructive and interesting.

A. A. MABEE, Secretary to Council.

Bro. Robbins and Societies.

We come now to Bro. Robbins' second letter. He objects to my statement that the United Society is an organization inter-denominational and international. But his own words confirm that statement. These societies are found in all the different denominations. And as Bro. Robbins says, the "United Society is the missionary agent of them all, and their bureau of information." It proposes to supply all the local societies with literature, cards, badges, envelopes, etc. Does it supply denominational literature? It could not do that. It is in every sense of the word undenominational as it claims to be.

It is the head and brains of all the local societies. It arranges for conventions; each local society is entitled to send one or more delegates to these conventions, arranged by the United States, each local society is as much a part of these interdenominational conventions as a local Baptist church is a part of the Baptist convention.

He then refers to the Maritime S. S. convention and seeks to leave the impression that it furnishes a parallelism. But one question will show the absurdity of such comparison. Does the Maritime S. S. Convention run a publishing house that proposes to supply all our Sunday-schools with a common literature? If it should make such a proposition, it would find less favor with Baptists than it now does, and that by the way is not very much, and is constantly becoming less. But what the United Society of Christian Endeavor proposes, is to furnish all local societies with a uniform literature, and so to compare it with the Maritime S. S. Convention is to say the least a very unfair comparison.

Generally misleading is the introduction of the Sunday-school as an illustration

of the relation of these societies to the church.

I beg humbly to say, that if Bro. Robbins' school sustains the same relation to the church that the Y. P. S. C. E. necessarily does, the sooner he can effect a change the better.

It is to be greatly lamented that in many cases the schools do not sustain their rightful relations to the churches. The school when given its proper place is in no sense of the word a society, but is rather the workshop of the church, its officers and teachers simple a committee appointed by the church, to which they are responsible and to which they must make their annual report, and when a church is properly organized every member who has any spiritual life, and who can possibly be gotten to do anything, will have some part in the work of the school.

The school is a work undertaken by the church as such, and in which every member is supposed to have a part. Is that true of any of the other societies? It could not be true of them, because, from the work of these societies, certain classes of the church members are excluded.

The fact is that the school, according to the constitution of the Y. P. S. C. E., is a part of its work, and hence it becomes a self-constituted body within the church, and proposes to do a work which is already the universally recognized work of the church as such.

The ideal school is the whole church seeking to advance the individual members in the knowledge of God's Word, and to evangelize the unconverted of the congregation. The ideal society is the young members only of the church and congregation, organized according to an elaborate constitution and by-laws, feasting upon a delicious undenominational pabulum, and living up to the pledge, and yet it sustains the same relation to the church that the school does. If my definition of a school is correct (i. e., the whole church at work) then Bro. Robbins' statement is the same as saying that some other individual sustains the same relation to him, that he sustains to himself. But enough on this point.

We come next to the monthly offering. It is certainly Bro. Robbins who is laboring under the mistake in this regard, as the following quotation will show:

MONTHLY OFFERING. YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR. I hereby pledge myself to contribute MONTHLY for one year from the sum marked below; the payments to be made at such times as the Society shall decide. 1c. 2c. 3c. 4c. 5c. 6c. 7c. 8c. 9c. 10c. Name: _____

In any other place it is suggested that money may be raised to give entertainments, etc. "They levy no tax." Certainly not. Churches levy no tax, but they expect their members to make offerings all the same.

So does the United Society of Christian Endeavor. Any society may of course refuse to contribute, but when one signs the constitution—which he must do in order to become a member of the society—he is then under moral obligation to support the institution to the amount which it asks of each member, and if Bro. Robbins' society is not doing this it is certainly not meeting its moral responsibility.

Some unknown friend at Sydney, C. B., sends me a clipping from the Island Reporter, giving a report of a theatrical performance, recently given them by a Christian Endeavor Society. The only thing to be regretted in connection with the performance according to the remarks of the chairman, was the fact that the platform was too low to do the best service as a "stage." This is what all such societies are in great danger of coming to.

Now a word about the pledge. Is it a pledge or a vow? What is a pledge? In a word as I understand it, a pledge is a promise made to man. What is a vow? A promise made to God.

While it remains in the realm of the secular it may be a pledge, as soon as it passes to the realm of the sacred it is a "vow."

Here then is the obligation taken by members of these societies. Let any one read it, and then ask himself whether it is a "pledge" or a "vow."

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and that, just so far as I know how, throughout my whole life I will endeavor to lead a Christian life. As an Active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every meeting unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society."

Bro. Robbins thinks I had a purpose in using the word "vow," indeed that I had no right to use it at all. He thinks the word is not used in connection with the above obligation. He should read the literature more carefully.

On page 9 of the constitution directions are given with regard to the transfer of persons from the list of active to

that of honorary transfer can be made that they have "vows," while active especially to the action.

No, he does not heartily that for sirable purposes, cient. I believe. vow that we have to assume; and any one else, asks his church to take vow than that membership in it is assuming responsibility. Lord has not asked "Who hath rep to tread my coast? Bro. R. thinks ourselves up to it, motive, it might pose to bring the that we can reach the safer way to before us all the about a chan bring the motive tian service down and we cannot r. I believe most Committee, and them, but they church and repair is to get church on such who cannot be g mitees appoint be of no service Society.

Bro. R. wants the question," bers of the ch give one that it is true, than the C. E., but mu satisfactory wor. Divide the ch sections, appoint live chairman f the members of section, young that committee bers of the chun such committee be useless as m.

A Baptist chu the most perfect work for all de pendages of a prove in the en can only hinder and most desir Conclusion n

Woodstock, Concerning Ys Its

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Way now neighbor Mars, by his fer more brilliant others. This sweep it make at one time or miles away, millions of man planets Mars in conditioned for ings as people.

Down the st hollow, haste not only large but than all of than doubled, between him of miles; m between us an from the Sun but his ecc his actual dis and 503 millio is 50 days less standing his completely a time than th planet. 24 hours about the se Jupiter make about 10 hour is subject to many respect Sun, and it is he does not a Much remain him.

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that of honorary members, and such transfer can be made, only on condition that they have been faithful to their "vows," while active members, referring especially to the prayer-meeting obligation.

So in another pamphlet issued by the Society, I find this. In giving directions in regard to reorganization of societies, that have disbanded, it says: "Some societies having started without the prayer-meeting pledge, find it necessary to reorganize, retaining as active members only those who are willing to live up to their 'vows.'"

This will make clear to all that the "object" had a right to use the word "vow." I had no purpose in using the word, but used it as the society does, interchangeably with the word pledge.

"Does Bro. Grant object to the church covenant because it is a vow?" No, he does not; but he believes most heartily that for all practicable and desirable purposes, that vow is quite sufficient. I believe it is the only religious vow that we have the right to ask men to assume; and when Bro. Robbins, or any one else, asks the young people in his church to take upon them any other vow than that which is involved in membership in the Church of Christ, he is assuming responsibility which the Lord has not asked him to carry.

"Who hath required this at your hands to tread my coast with the Lord?" Bro. E. thinks that if we cannot get ourselves up to the level of the highest motive, it might answer the same purpose to bring the motive down to a level that we can reach. But I think it would be the safer way to keep the highest motive before us all the time; we will then have at least a chance to get higher, but bring the motive and incentive to Christian service down to the human level, and we cannot rise above that.

I believe most heartily in the Lookout Committee, and have some five or six of them, but they are appointed by the church and report to the church. My aim is to get every member of the church on such committees. Members who cannot be gotten to work on committees appointed by the church, will be of no service in a Christian Endeavor Society.

Bro. R. wants a practical solution of the question, "How to get young members of the church to work?" I will give one that is much more difficult, it is true, than the organizing of a Y. P. S. C. E., but much more effective and satisfactory when faithfully worked. Divide the town or city into wards or sections, appoint a committee with a live chairman for each section, with all the members of the church living in that section, young and old, as members of that committee. If there are any members of the church who will not work on such committees, they would certainly be useless as members of Y. P. S. C. E. S.

A Baptist church properly organized is the most perfect and effective organization for all departments of Christian work that can possibly be had. Appendages of any kind whatever, will prove in the end to be simply clogs that can only hinder the coming of the best and most desirable results.

Conclusion next week.

Woodstock, May 27. Concerning Your Native Village and Its Surroundings.

STAR STUDY. OUR SOLAR SYSTEM. No. 4.

Away now to our nearest outward neighbor Mars, whom you easily recognize by his fiery red light which is much more brilliant at some times than at others. This is due to the nature of the sweep it makes around the Sun, being at one time only about 128 millions of miles away, while at another it is 154 millions of miles distant. Of all the planets Mars is thought most likely to be conditioned for the habitation of such beings as people the Earth.

Down the street, now across the great hollow, haste we to Jupiter the giant; not only larger than any of his fellows, but than all of them combined and more than doubled. What a space he puts between himself and Mars—339 millions of miles; more than three times that between us and Sun. His mean distance from the Sun is 480 millions of miles, but his eccentricity is so great that his actual distance ranges between 457 and 503 millions. His time of revolution is 50 days less than 12 years. Notwithstanding his immense size, Jupiter turns completely around on his axis in less time than that occupied by any other planet. The Earth, you are aware, occupies 24 hours. Mercury, Venus and Mars about the same length of time, while Jupiter makes his axial revolution in about 10 hours. The surface of Jupiter is subject to great and rapid changes, in many respects resembling those of the Sun, and it is not quite settled whether he does not shine partly by his own light. Much remains to be learned concerning him.

Sixth in order from the Sun is Saturn, at a mean distance of 880 millions of miles, and making a complete journey round the Sun in 29 1/2 years. In mass and size it ranks next to Jupiter. Being so distant, our knowledge of him is much more limited than in the case of the

neader bodies. We pass him by now, but shall view him again briefly, surrounded by the members of his family. But beyond this depth of 880 millions lies the deeper depth of Uranus, whose mean distance from the Sun is 1770 millions of miles, and whose period of revolution is 84 years. It had been often seen by the telescope and by the naked eye before 1781, and had been reckoned a star, but in that year Herschell discovered its true character, saw that it did obiscuance to our Sun and so numbered it among the major planets of our system.

Was Uranus the outermost body of our system? He took us a goodly distance into the deeps of space—1,770 millions of miles. Was there another? So thoroughly did the laws of gravitation become understood that it came to be seen that upon Uranus must be directed the attractive force of some other great body. Only thus could his movements be accounted for, having due regard to known laws. The problem was worked out mathematically. Worked out by an Englishman and Frenchman independently. They knew where to look—looked and found our great outside sentinel in 1846, and there Neptune treas his stately course about the Sun as he had done unreckoned ages before, keeping 2775 millions of miles away, veering off as if to leave the community, but again returning to acknowledge his citizenship, keeping watch over every approaching visitor from outer regions of space, drawing them hitherwards, checking the wild march of many an outgoing visitor and turning their path into elliptic shape. Place the entire human family on this line to Neptune and each would have a beat of two distinct miles. Returning centrewards let us call on each of the great planets to inquire after their families. First Neptune with his one moon. This follows him on his rounds, revolves around him in about five days and 21 hours, but is so minute that at its great distance no accurate knowledge has yet been gained.

Back now to Uranus with his four moons. These have their regular periods of revolution around their chief, and keep ever on the border of his great sweep about the centre. Next Saturn, with rings and eight moons or satellites. Here are the names of the group: Minus, Enceladus, Tethys, Dione, Rhea, Titan, Hyperion, Japetus, all daughters. Like the moons of the other planets, they perform constantly the double circuit around the Sun in company with their lord, and also their shorter revolutions around him, ever borrowing and reflecting the light of the Sun. But the most remarkable feature of Saturn is the "magnificent" system of rings by which he is surrounded. This system is altogether unique, in the solar system at least. These rings appear to be perfectly distinct from the parent body, and having an interior diameter of 100,000 miles. Of what are they composed? This is by no means a settled problem. Some suppose them solid, some liquid. Others that they are clouds of minute satellites too small to be seen separately, and too close together to admit of the spaces between them being visible. These rings appear to be three in number. They follow their chieftain on his great celestial pathway, they with him and his eight moons together forming the Saturnian system—a system within a system—having their own immediate delicate and fixed relations to each other, obeying all the family regulations with unvarying uniformity, always each occupying his appointed seat around the family table, while all ever yield implicit obedience to the will of the great central body of our system.

Coming nearer home, we find the Goliath Jupiter, accompanied on his solar rounds by four moons. Here is another miniature solar system within the great one. It is said that a very small telescope, or even a good opera glass, is sufficient to show these moons. Galileo is awarded the honor of his discovery. He had difficulty in convincing his fellow astronomers of the fact. One said that to see them one must have a telescope powerful enough to produce them, but he came to see them and changed his mind. Another refused to put his eye to the telescope lest he should see and be convinced. He did soon after. "I hope," said Galileo, "that he saw them while on his way to heaven." The dimensions and circuits and laws of motion, and the times of the revolution of these bodies, have been ascertained. They are all exemplary and orderly members of the Jovian household, a constant delight to the great patriarch, and ever enjoying the radiance of the central father of our system. The smallest of Jupiter's moons is very nearly as large as that dear moon whose sweet silvery light so gladdens our pathway. The following are their mean distances from Jupiter: 260,000 miles, 414,000; 661,000; and 1,162,000; all within easy reach for birth days and Christmas festivities.

Leaving Jupiter, we again cross the great hollow of 339 millions of miles, and come again to our ruddy, nearest neighbor outwards—Mars. Had we been taking our census of the Solar community in 1876, we should not have credited Mars with any family, but the year 1877 and the great equatorial telescope of Washington found two moons attending him upon his celestial circuit. There is an

inner and an outer one; the former so near the parent body as to enable the martial people, if there be any, and if they have telescopes and eyes such as we have, to ascertain whether such inner moon be inhabited or not. Once more on Earth our nightly walk is lighted up by our own attendant and faithful satellite, the nearest to us of all the heavenly bodies. How near? Least possible distance 221,000 miles; greatest, 259,000 miles. Rest: these a moment from the strain of millions. The mean distance of the moon from us is 240,000 miles. Her diameter, 2,160 miles. Her mass, one-eighth that of the Earth. Here is a remarkable thing: Our moon makes one revolution on her axis in the same time she revolves around the Earth, and so always presents the same face to us. Human eyes shall never see the other side of the moon. Has she an atmosphere? The evidence is all against such a supposition. Is there change going on on her surface? The evidence is against such an idea. If she ever were as we, it seems clear she has long since ceased that condition. She is dead, but her body moves on like John Brown's! Her usefulness to us is frankly admitted. She receives of the abundance of the Sun's light and hands it over to us at the most opportune periods. And we reciprocate her reflections. Have you not seen the appearance known as "the old moon in the new moon's arms"? That comes from our shedding light on her. She gives us part of the heat she receives from the Sun, but too small an amount to be of any service. She gives us our Bay of Fundy tides and the rise and fall of ocean's surface the world over.

It would be in order now to mention the moons of Venus and Mercury, our inter-solar companions, had they any, but they spend their cycles in blessed singleness, forever treading alone their appointed paths—no moons, no rings bestowing no parental solicitude, receiving no filial attentions, alone, alone! they move in the blazing glory, filling the immediate centre of the system. Twenty-nine principal and lesser inhabitants have thus been hastily presented: Sun, 8 planets, 20 moons; Earth, 1 moon; Mars, 2; Jupiter, 4; Saturn, 8; Uranus, 4, and far away Neptune, 1.

YOUNG. Reply to Pastor. Since last writing you, I have had an interview with "Pastor," who acknowledges that he wrote the article in question, and that there was nothing personal intended; so we agreed to let the matter rest, and brotherly love continue.

WOODSTOCK, MAY 31st. MESSINGER AND VISITOR to January 1890, for 78 cents. Religious Intelligence. NEWS FROM THE CHURCHES. SPRINGFIELD, Annapolis Co., N. S.—We had baptism on the last Sabbath in April and on the last Sabbath in May. May 30. W. J. BEAKNEY. LOWER PEEL, Carleton Co.—Have held some eight special meetings in the above place of late. Three candidates were baptized on the 19th, and four more on the 26th. A. H. HAYWARD. May 30. TUSKET—Our natural baptistry at Tusket Lakes was used this afternoon in the presence of a large audience. We are blessed with an abiding interest and others will soon witness a good confession of their faith in Jesus. A. F. BROWN. May 26. PORT LOREN, N. S.—We are happy to report two more baptized, a brother who is upwards of 60 years of age and a young sister, a daughter of Deacon Johnson. Our prayer and conference meetings are full of the Spirit. JOSHUA WEBB. May 27. TATAMAGOUCHE BAY—A very large congregation assembled Sabbath evening, 26th, to witness the baptism of two candidates—a man and his wife. Another would have been baptized, but sickness detained him. At the close of the service, the hand of fellowship was extended and the Lord's Supper dispensed. May 27. F. D. D. HAMMOND VALE, N. B.—Bro. Colwell, a student at St. Martins' Seminary, has been laboring at the Taberville section of the Hammond church, and has been blessed. Bro. Parker, of St. Martins, baptized five for him last Sabbath. Bro. Conroy has taken charge of the Hammond church, and Bro. Colwell has accepted an invitation to labor with the Fairfield church, and has begun his work with prospects of blessing.

LAKELVILLE, Lehighburg Co.—Since my last, I have to report the Lord's goodness to us in permitting us to see his cause cheered by the addition by baptism of two young sisters, at Lakelville, on the 12th inst., with the prospect of others at no distant day. And likewise on the 24th instant, the baptism and reception of three other young sisters at Chelsea, with others yet to follow. We are praying and looking for still further manifestations of Divine power. Pray for us. May 28. S. JARCH. WOLFVILLE.—The Rev. Walter Bates preached on Lord's day morning. His sermon was much enjoyed. Dr. Higgs has been quite refreshed by his visit to Boston, where he attended the Baptist anniversary meetings. The junior class of Acadia College left on the 27th inst. for the usual Geological excursion. Prof. Caldwell accompanies the class, and will, during the week, give his instruction at Blomton, Spring Hill, and other localities, instead of in the class room at Wolfville. Mr. Walter V. Higgs has returned to Wolfville from Rochester, where he graduated with honor at the late commencement. He was one of the six out of a class of twenty-two appointed by the Faculty to speak at the anniversary. Professor

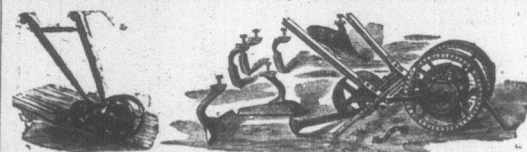
Higgins, Ph. D., acted as one of the examiners for Rochester Theological Seminary at the close of its last term, and attended the closing exercises of that school of the prophets, as well as of the great meetings in Boston. He is at work again among us with renewed vigor. MASCARENE.—The Baptist church at Mascarene is without a pastor and has been for some time. As the Rev. Mr. McGregor preached for me at 2nd Falls, Sunday afternoon, May 26th, it gave me a chance to go off my parish to preach, so I went to the above-mentioned place. Some years ago over one hundred members were dismissed from the St. George church to organize themselves into a church at Mascarene. Now there are about twenty left. This is owing to depression in business, and some have left the ranks below to join the church above. However, there is a very good congregation here yet—quite a number of young people. At the close of the service on Sunday, I met three brethren who have been more than half a century defending the faith once delivered to the saints. Oh that we had more men and money, that these pastorless churches might have the gospel preached to them. May 31. C. E. PINCO. UNION BAPTIST MINISTERIAL CONFERENCE, ST. JOHN.—Reports: Bro. Martell baptized in Fairville on Sabbath. The work is moving on slowly but steadily. Bro. Ingram has been laid aside from the mission work for some time, but was able to do full duty on Lord's day last. He held the work going on well. He held a service at Coldbrook in the afternoon, which, considering the uncomfortable weather, was well attended. Bro. Bottrell baptized two, and received three others into Leinster Street, on Sabbath. The new organ is to be put in this week. The prayer-meetings are intensely interesting. Bro. Mellick received three into Brussels Street on Sabbath; the communion service was one of special interest. Bro. Gates received two into Germain Street, on Sabbath. At Waterloo Street F. Baptist, Bro. Parsons is encouraged; the services are largely attended and the interest good. The remainder of the session was occupied in reports of the Boston May meetings.

GOSHEN and ST. MARYS, N. S.—I came to these churches a few weeks ago as appointed by the Board. I found a kind people and received a hearty welcome. I found the church at Goshen weak and the families scattered. They have been without regular preaching for some time, but have endeavored to keep up their prayer and conference meetings and have been working together in harmony. We were sorry to find the church at St. Marys so divided, and that the cause has suffered much from difficulties that have been existing for years back. While we have been laboring among them, we have been endeavoring to heal the old scars. At the close of one of our services, we had a season of special prayer for the church, at the close of which a number came together and shook hands, and we trust, buried the things of the past forever. We have succeeded in getting together in one prayer-meeting and Sabbath-school, although there are some difficulties yet existing. We trust that they will soon become of one heart and one mind, and that love may reign among us. We believe there is a bright future for these churches. We can already see the day star arising and light beginning to break in upon us. We ask that prayer may be made by God's children for His cause here. May 29. GEO. C. CRABBE. MONTAQUE and MURRAY RIVER.—Looking over the entire field the outlook is rather encouraging, notwithstanding it is large and laborious. Two more were added to the Murray River church by baptism last Lord's day, and there are others who will come in at an early date. At Montaque we are endeavoring to "hold on our way," but we have not been cheered by any additions, by baptism. One encouraging feature, however, is a longing on the part of the few faithful ones for the showers of blessing from above, which, I trust, will not long be withheld. At Sturgeon our congregations are good and attentive, and we are anxiously looking for fruitage as the result of patient seed-sowing, which, I trust, will appear in God's own time. We have introduced the new Baptist Hymnal at Murray River and Sturgeon with general satisfaction. A long felt want is thus being supplied, and I hope ere long it will be used by all the churches on the island. What we next need is a "Tune Book" containing a sufficient number and variety of the very best tunes for public worship that can be selected, corresponding in cheapness and general good style with the Hymnal. Our churches would then be supplied with the needful appliances for the public worship of God for years to come. May the Lord come to us in greater power and cause the desert land to sing for joy. J. J. SKINNER.

PERSONAL. Bro. J. S. Row, having accepted a unanimous call to the Clementsport and 2nd Hillsburg churches, wishes his correspondents to address him at Clementsport. Bro. Lead has served the Upper Aylesford church for thirty years, and goes to his new field full of ripened wisdom and chastened grace. NOTICES. The York and Sunbury Counties Quarterly Meeting will meet with the First Kingsclear Baptist church, on Friday, the 14th day of June, at 7 o'clock, p. m. The Rev. Calvin Currie is to preach the opening sermon on Friday evening, and the Rev. F. D. Crawley is to preach the quarterly sermon. It is very desirable that the churches send their best men to represent them in the Quarterly Meeting. T. A. BLANKARD, Sec'y-Treas.

Beans, Pork AND LARD, XX. LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO. 83 and 85 Charlotte St., ST. JOHN, N. B.

THE PLANET JR. IMPLEMENTS



No. 2 Garden Drill. Planet Jr. Combined Drill and Cultivator. FOR SOWING AND CULTIVATION

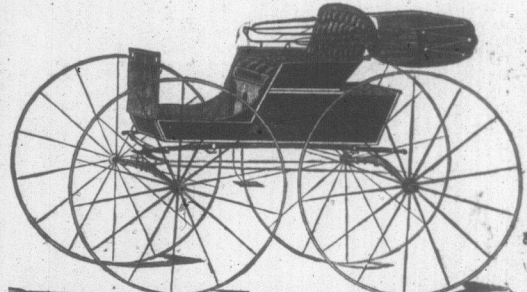


Planet Jr. Horse Hoe and Cultivator. The Planet Jr. Hilling Attachment. OF FARM AND GARDEN CROPS.

Combining lightness with strength, adjustability with firmness, simplicity with perfection of work, and thorough practical value with beauty of design, they never fail to give entire satisfaction in use, and are conceded to be, in their line, THE BEST THE WORLD PRODUCES.

FOR SALE ONLY BY W. E. BURDITT & CO., ST. JOHN, N. B., AND THEIR AGENTS THROUGHOUT THE MARITIME PROVINCES.

OUR STANDARD BUGGY.



WE have now in stock ready for delivery Two Carloads of BUGGIES in different styles. We have the Timpinkin and Side Springs, Piano and Corning bodies, with or without tops. These Buggies are made of second growth Hickory, Sarven Patent Wheels, Steel Tires and Axles, Hickory Shafts, Leather Dasher, Leather Trimmings. First-class in every respect. Guaranteed for one year from date of purchase.

Call and Inspect. Prices Low and Terms Easy. P. S. McNUTT & CO., 32 Dock St., St. John, N. B.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S.

DIRECT IMPORTERS. SPRING STOCK COMPLETE. SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c. In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples

TRURO, N. S. WM. CUMMINGS & SONS

HAVE OPENED THEIR Spring Importations of Dry and Fancy Goods, Personally selected direct from manufacturers in the European and Canadian Markets. Latest Novelties in TRIMMED MILLINERY, LADIES' AND CHILDREN'S WRAPS, JACKETS AND CLOAKS, Selected at the Spring Opening in London. Specialties in LADIES' DRESS ROBES and DRESS GOODS, including the new Jacquard design. Also, Ladies' Broche, Jacquard and Boutax Mantlings. Ombre and Zephyr Prints. Each Department Complete. Samples on application. Wholesale and Retail. W. C. & S.

W. K. McHEFFEY & CO., WINDSOR, N. S.

CARPET DEPARTMENT. WE ARE NOW SHOWING THE CONTENTS OF 27 BALES Brussels, Tapestry, and Scotch Carpets. NEW AND BEAUTIFUL PATTERNS. Samples sent by express on application. W. K. McHEFFEY & CO., WINDSOR, N. S.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS. Note the Advantages: No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILSON CARPETS, with Bookers in French Design; BRUSSELS Carpets, with Bookery at all prices, to match all shades of Parlor Furnishings, HALLS, and TAPESTRY; LINOLEUMS, and OILCLOTHS, are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and CARPETS, direct from Kilmory, Scotland, cut in one piece and any shape or order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address: THE NEW CARPET WAREHOUSE, HAROLD GILBERT, 74 KING STREET, ST. JOHN, N. B.

C. E. Burnham & Sons

ESTABLISHED 1860. WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix, and The Glasgow and London Fire Insurance Companies. The Nova Scotia Sugar Refinery, and Reverse Copper Co. BOSTON MARINE BUILDING, Yarmouth, N. S.

A LOVING, GENTLE HEART.

The eye may lose its lustre and the ruddy cheek grow pale. The limbs forget their lightness and the strength of body fail.

The beautiful water-lily, the fragrant mountain flower, seem buoyant in the sunshine, but dread the wintry hour.

For at the storming-king's breath they shrink away in death. Thus outward charms decline at Time's destructive dart.

Though wealth may prove a blessing, how oft a gilded snare, corrupting and corroding the mind with anxious care.

What'er my talent be, let me be generous, free; and perchance reproach, let me not heed the smart.

But show in all my intercourse a kind, forgiving heart.

A heart to share the sorrows, a heart to wipe the tear, a smile to soothe the downcast and calm the rising fear.

An earnest prayer for those bowed with a thousand woes, with tender words and deeds, so may I thus improve.

The sincere benedictions of a loving, gentle heart.

—Rev. Charles Collins, D. D., in Christian Advocate.

THE HOME.

Housekeeping or Home Making. To learn such a simple lesson, need I go to Paris or Rome.

But only one the household, but only one the home? This Lovell says, as he pays touching tribute to his dear wife.

At times this age seems to be running mad on the subject of housekeeping, for not only must every paper have its "Household Department," with recipes and directions for all kinds of work.

At times this age seems to be running mad on the subject of housekeeping, for not only must every paper have its "Household Department," with recipes and directions for all kinds of work.

Any housekeeper who should follow the little of the directions given could scarcely fail to be like Martha of old "troubled about many things."

Such houses are scrupulously neat from cellar to attic, and these well-cooked meals are served punctually in those every day, but they are homes, nothing more. Better a few cobwebs in the attic, a little dust in unused rooms.

When children grow to be men and women, they will not look back with loving memory to the house, but to the home in which they were always sure of a warm welcome, and a loving greeting, whenever or however they entered it.

It must be granted that this old thought of the wife and mother as the centre of the home cannot be taken literally. A ship could not cross the ocean without a pilot; but let the pilot be ever so faithful and have no co-pilot from the crew, what chance would there be for safety?

The corner-stone in home-building is the thought of partnership. The matter, rightly considered, is a joint stock concern in which each member is interested, does his share of the work and receives his share of the profit.

Let us be perfect housekeepers and home-makers too, if we can; but let us never spend all our time and thoughts on housework.

The perfect home-maker will be interested in all that concerns every member of her household. She will provide a place for the children's toys and other possessions.

Let us be perfect housekeepers and home-makers too, if we can; but let us never spend all our time and thoughts on housework.

A Babe in the House is the source of much sunshine and joy, brightening many a dark cloud and lightening many a heavy load.

From the corner you may count eight saloons upon that one square, and they are the only decent looking buildings among the crowded and rickety tenemented houses.

From the corner you may count eight saloons upon that one square, and they are the only decent looking buildings among the crowded and rickety tenemented houses.

To THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any person who applies to NICHOLSON, 177 McDougall Street, New York.

THE FARM.

YOUNG COWS ARE BEST.—According to a reliable dairy authority, the best and richest milk is produced just after a cow's growth ceases, and while the vitality is strongest.

SMALL FLOCKS PAY BEST.—Large flocks of sheep do not pay so well relatively as small ones, advises a Western shepherd. Frequently farmers overstock with sheep.

HOW TO FEED DUCKLINGS.—Avoid an exclusive grain diet. Coop up the young ducks until they are a week old, give plenty of drinking water, and give them a board floor at night.

TEMPERANCE.

The "New Hope" Saloon. Straw and tan-bark were strewn thickly the whole length of the square.

Not at all like death, however, did she look, for the blue eyes burned bright with fever, and her cheeks were crimson; now she sat upright in the bed and talked gayly and laughed and sang snatches of old songs.

Then she fell back wearily upon the pillow, murmuring to herself about the "long, long nights—and O! will he not come sooner to-night? I have prayed and prayed about it, but it went on just the same. I love him, I love him," she cried, wildly, "but I am afraid—yes, afraid to have Robert come home sometimes. Is it not dreadful? do not breathe it, but I am afraid of my own husband, and the slight frame trembled and shivered as she spoke.

Then she laid her hand lightly on the bowed head of a young man who was kneeling by the bedside.

"I do not know you," she said, gently, "but were you ever at the home of my loved one?"

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his whole body shaking with strong sobs, which she could see, though not hear.

Breathlessly the girl waited till the door opened, and the men streamed out upon the pavement.

Not a man of them seemed to be under the influence of liquor, and she almost shrieked aloud with strong excitement as she saw her own father walk past her with his old, firm step.

Very timidly she followed him, and slipping her hand in his arm, she looked up in the man's face with such a cry.

"It is I, father, Bessie," she said, simply. "Bessie, my child, you here! O God, how low I have fallen!" and the man put his arm about the girl, and drew her close to his side.

When they reached the wretched cellar that they called home, and with dazed, wondering eyes Bessie had looked at her father for a minute, and realized that he was, for the first time in many months, perfectly himself, the shock of joy was too much.

She threw herself into his arms, and clung to him, sobbing convulsively. "You are my father!" she cried, "if you and I could only die to-night, and go home to mother!"

"No, daughter, I don't want to die. God knows how unfit I am for that. I want to live and try to be a man for awhile longer."

"To-night, for the first time, I have had a word of kindness. To-night a friendly hand has been stretched down to me. God sent me to that new saloon for liquor, and I found there his own messenger instead."

From house to house went the story of the wonderful new saloon just opened at the corner. Its name was a mystery, and the man who was its moving spirit a still greater one.

It was as bright and attractive as any of the other places in the neighborhood. It had long rows of blue bottles filled with delicious flavoring for the creamy soda that flowed from a silver fountain.

There was delicious coffee and cocoa served with buns or sandwiches, and a cup of either could be bought for half the price of a drink of vile whiskey or adulterated beer.

It was a great wide open fire on the hearth and comfortable seats, and tables with books and papers scattered around, and in an inner room beyond the main one there were couches where, it was wonderingly whispered, a poor drunken fellow had lain all night.

And every night the same man came to the place and watched at the door and invited them in, and shook the hard, soiled hands in his own, and entreated the wretched, besotted men to try one time more to give it up; to break with the help of God, the chains that held them.

This was a new thing. These men were used to rough words and to policemen's clubs and to the jail, and they were hardened and didn't mind these things; but it was altogether different when they were talked to and reasoned with like men.

Some men, who had been in the little inner room, reported that there was a beautiful picture of one of the "saints" over the mantel-piece, but we know that it had been the sweet face of poor Hope Leslie, hung in favor of her survival of the "test," for already four of the old saloons had disappeared, while the "New Hope" has grown to quite an institution.

A lodging-house is attached now, and a free kindergarten, where the little ones stay while their mothers go out for the day's work, and you would scarcely recognize the neighborhood, so great have been the changes.

"Tim McGilone is a sober man now, and is bustling and important in his office of junior of the New Hope, and would be quite willing to die for the 'master,' as he calls Mr. Leslie. Our friend Jerry, who idolized his father, even in his degradation, is a proud and happy boy, now that he is all right, and thinks that, next to the 'President himself' and 'the master,' there never was such another man in the world."

Sometimes, on a bright day, Robert Leslie comes leading by the hand a small maiden, who clings very close to him as she looks about at the unwanted scene.

"Papa," she whispers, as she points at the door, smiling down at her, "is the father who looks down here in this place?"

"To help me, my darling," he answers, as he folds her passionately in his arms.

"Out at Greenwood a stately marble shaft rises to the memory of

But her real monument is the good that is being wrought by the "New Hope Saloon."—Miriam Baxter, in Ecaminer.

Mr. Spurgeon says: "Whether we mean the men in the mean streets, leap upon them while they lurk behind the battlements of a city, we shall by God's grace defeat them in either case; if they leap us in with living legions, or environ us within stone walls, we shall with equal certainty obtain our liberty. Such feats we have already performed, however, in our way to a run through hosts of difficulties, and scaling impossibilities at a leap."

God's warriors may expect to have a taste of every form of fighting, and must by the power of faith, determine to quit themselves like men, but it behooves them to be very careful to lay all their laurels at Jehovah's feet, each one of them saying, "By My God have I wrought this valiant deed. Our spolia optima, the trophies of our conflicts, we hereby dedicate to the God of battles and ascribe to Him all glory and strength."

As you like it. Gray and faded whiskers may be changed to their natural and even color—black or black by using Buckingham's Dye. Try it.

NOTICE. I have given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Deschamps as Superintendent-General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All officers of the Department should address their official letters to the undersigned.

DAY AND EVENING CLASSES. WILL RE-OPEN, after Christmas Holidays, on Wednesday, Jan. 2nd. I am closing my 18th year of the St. John's College experience. Not a man of them seemed to be under the influence of liquor, and she almost shrieked aloud with strong excitement as she saw her own father walk past her with his old, firm step.

L. L. SHARPE, WATCHMAKER & JEWELER. Watches, Clocks, Jewelry, Silverware, Spectacles, etc., etc. Special attention paid to repairing Fine Watches. 42 DUCK N. ST., ST. JOHN, N. B.

GOOD NEWS. KENDALL'S SPAVIN CURE is still at the old stand, No. 7 KING STREET. Giving the people the full value of their money is the motto of Kendall's Spavin Cure. We keep all sizes and quantities of men's and boys' clothing at lowest prices in St. John. We also make clothing to order.

KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below. OFFICE OF CHARLES A. SYDNER, REDEEMER OF CLEVELAND AND TRADING BRIDGES, ELMWOOD, LL., NOV. 21, 1888.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like to purchase in larger quantities, if you have one of the best in the market. I have used it on my horse for three years, and it has cured him of his spavin.

KENDALL'S SPAVIN CURE. BROOKLYN, N. Y., November 5, 1888. Dear Sir: I have given you testimonials of my own opinion of your Kendall's Spavin Cure. I have used it for Jameses, Bill Jellets and seven of my horses. Since I used one of your bottles and followed the directions, I have never lost a case of any kind.

KENDALL'S SPAVIN CURE. Price 1/2 per bottle, or six bottles for \$2. All Druggists have it for sale. Send for circular containing full address on receipt of price by the proprietor, or to R. J. KENDALL CO., Newburgh Falls, Vt. SOLD BY ALL DRUGGISTS.

POPULAR PLANTS AT POPULAR PRICES. NOVA SCOTIA NURSERY, NEAR I. C. R. DEPOT, HALIFAX, N. S. JAMES HARRIS, Manager. Send Three Cent Stamps for Illustrated Catalogue, and mention this paper.

READ THIS. ASK YOUR MERCHANTS FOR YARMOUTH WOOLLEN MILL. TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

HALEY BROS. & CO., MANUFACTURERS OF Doors, Sashes, Blinds, &c. A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND. Liberal discounts to Wholesale trade. 11 TO 17 MAIN STREET, SAINT JOHN, N. B.

INTERCOLONIAL RAILWAY. '88. Winter Arrangement. '89. ON AND AFTER MONDAY, NOVEMBER 20th, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows: Trains will leave Saint John.

Trains will arrive at Saint John. Express from Halifax and Quebec, 6.00. Express from Sussex, 11.20. Express for Sussex, 10.30. Express for Halifax and Quebec, 18.00. A Sleeping Car will run daily on the 18.00 Train to Halifax.

Missions in Many Lands FROM 50 to 60 Brilliant Dissolving Views of the most interesting objects in Nature and Art. While the pictures are before the audience, Rev. H. Boot will deliver a discourse on "The Influence of False Systems of Religion," with special reference to MODERN MISSIONS.

BRIGHT Barbadoes Molasses! 45 HHD'S. J. E. COWAN, INDIANTOWN, N. B.

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street. NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Braces, French Braces, Rug Straps, Courier Bags, Dressing Gowns, Gloves, Morino Shirts and Drawers.

Manchester, Robertson & Allison. JAMES CURRIE, Amherst, Nova Scotia, General Agent for the "NEW WILLIAMS" SEWING MACHINES. Also, PIANOS and ORGANS.

L. J. WALKER & CO., Importers and Dealers in HARDWARE, IRON and STEEL. Groceries, Carriage Goods, Paints, Oils, Varnishes, Glass, Boots and Shoes, &c. Farming Implements. Wholesale & Retail. TRURO, N. S.

A. A. P. SHAND & CO.'S. YOU CAN PURCHASE THE Finest Shoes FOR THE LOWEST PRICES. WINDSOR. J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce. Also, RECEIVERS OF FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns prompt. J. F. ESTABROOK. Wm. G. ESTABROOK.

