

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLI.

VOL. V., No. 15.

SAINT JOHN, N. B., WEDNESDAY, APRIL 10, 1889.

Printed by G. W. DAY, Prince Wm. St.

The North Avenue Baptist church, Cambridge, adopted the weekly offering system about one year ago. Result: increase of contributions about 25 per cent. with expectation of larger increase. To follow Scripture instructions is best from a business as well as from a religious standpoint. And yet many of our churches won't try the weekly offering though Scriptural and proved to be most successful in thousands of test cases!

The Congregationalist Year Book for Massachusetts reports a membership of 100,292, or nearly one quarter of the total membership for the United States. Their churches report 65,644 families, but only 1,227 infants sprinkled, or less than one to each fifty families. The Congregationalists of Massachusetts are Pedobaptists in little more than name. In Liverpool, with a population of 600,000, there are sittings in the churches for only 60,000, and not more than two thirds of these are occupied at any one time. What to do with the unchurched masses is even a more serious question, in the large cities of Great Britain, than in those of the United States.

A Romish paper having declared that the Episcopal church is not the church of the poor, the *Churchman* replies that its church is not the church of poverty; because it helps its adherents to become well to do, while the Romish church helps to make and keep its adherents poor. This is a home thrust. John Bright cannot be interred in Westminster Abbey, because he had not received the rite of baptism in the Established church. Fearful disability. There is a wonderful work of grace in progress in the Baptist churches in Richmond. In every church there is also a committee appointed to get the *Religious Herald*, the Virginia Baptist paper into every family, as members of families are brought in. The Baptists of Richmond are wide awake. They equal the strength of all other denominations combined. Might it not be well to adopt this among other of their methods. Not one of the seventy students at Newton says to be so. When shall we be able to say that not one of our ministers in the Maritime Provinces uses the noisome weed? There were 21 cases of suicide in connection with the gambling halls at Monte Carlo during January and February. Like the rum traffic, there is money in it, and what matters the death of a lot of people? The winnings in February alone are said to have amounted to \$750,000. The C. P. Railway has prohibited the sale of liquors in all stations along its line. Good. Why should it be thought strange that President Harrison should continue to have family devotions, now that he has the highest position in the nation? Must a man give up his religion when he attains a high position in politics? Many seem to think so. The Chicago Standard thinks this winter the most remarkable for general revival interest, in the West, of any in its knowledge. Our readers will be gladdened by the report of the last Foreign Mission Board meeting. May God bless Bro. Higgins, and may his offer to go as a missionary to the Telugus, stir the hearts of our people to greater interest and enthusiasm in this great work. Read Bro. Churchill's letter. The Gospel has not lost its power in heathen lands. Let us pray that there be a great breaking away from heathenism, and that right speedily. How about your church, reader and pastor? Has the arm of the Lord yet been made bare? If not, why not? Why should the work cease where God has been showing his saving power? Don't be satisfied with small results, while God is able and willing to secure greater. Labor, pray, trust, expect.

—THE WEAVER OF THE CHURCH OF ROME IN QUEBEC.—The following statement by Rev. J. R. Black, concerning the wealth of the Romish church in Quebec, may well surprise our readers: Her wealth is estimated roundly at \$80,000,000. In addition to this sum capitalised, there is a large yearly revenue of not less than \$3,000,000. The sources of income are 200,000 farms under cultivation, giving a total yield of 31,200,000 bushels, whose value is \$18,000,000, and upon which the church title is \$10,000,000; taxes on families not possessing land, \$200,000; pew rents, fees for marriages, baptisms, funerals and masses, \$1,000,000; voluntary gifts, legacies, income from land owned by the church, \$1,000,000; taxes for the maintenance and construction of ecclesiastical edifices, \$2,000,000. The above items do not include the wealth of the numerous ecclesiastical orders, and it is known that some of these are very rich. The Sulpicians own some of the most valuable business property in Montreal, and their wealth exceeds that of any corporation on the continent. And yet Rome is not satisfied; but wants \$400,000 more, and as much more as she can grab in the future.

—BY THEIR FRUITS.—Prof. Starbuck, in the *Evangelist*, calls the attention of Dr. Dix and High Churchmen generally to a new way to test whether the line of apostolic succession has been broken, in the case of their bishops. It is assumed that the privilege of communicating the Holy Spirit is confined to the Episcopal line in this succession. Very well, then those who have received the gift of the Spirit through ordination by the bishops who are the successors of the apostles, will have more of the Spirit's power in their ministry than will others not so endowed by ordination by those in the line of succession. If the High Churchmen are therefore right in their claim, their ministry among the masses will be accompanied by more spiritual results. This is a fair test, we should say, of the claim of our High Church friends to be in the line of apostolic succession, while the dissenting denominations are schismatics. If the test were applied, it would settle either the truth of the doctrine or the special claim of High Churchmen, or both, in short order.

—NOVEL READING.—Rev. J. C. Allen, in the *Christian Inquirer*, gives some suggestive statistics showing the extent of the novel reading habit. In 22 of the principal libraries of the United States, the average of novels read is over 75 per cent. of the whole reading done in them. As only the better class of novels is put on the shelves of these libraries, and no account is here taken of the rubbishy going the rounds through circulating libraries, etc., it can be seen that the reading done by the people of the United States—the young people especially—is chiefly of fiction. May this not be one of the reasons why divorce is so frequent? The young get false notions of life, and when the romance of it settles down into ordinary prose, there are disappointments and alienations. The effect of so much reading of this kind must be bad, every way; for, when the taste for this light reading is formed, very little of a higher kind will be chosen.

—CHANGEABLE SCIENCE.—A generation ago, Cuvier, the greatest scientific light, declared that the races of men were so diverse as to preclude the idea of a common origin from a single pair. So the Bible was overthrown by science. In this generation, Darwin taught not only that all men have a common origin, but that all living beings have been evolved from the lowest form of life. This, of course, overthrew the Scripture account again, and it also overthrew the previous overthrow, the science of Cuvier had given the Bible. Now, scientists of the highest mark are declaring that Darwin's theory of evolution by natural selection must be abandoned. It demands as its starting point, spontaneous generation, which has been given up, and is contradicted by other hard facts. Prof. Mivart does not refrain from calling a series of brilliant articles he is finishing in the *Forum*, "Darwin's Brilliant Fallacies." The moral is, be careful how you accept scientific theories. The Bible has outlived scores of them, and will outlive scores more. The man who adapts his theology to these new theories will have his labor for his pains, and win more chagrin than fame in the end.

—YEAR BOOK OF ONTARIO, QUEBEC, MANITOBA AND NORTHWEST.—The Year Book of our brethren of the west has been rather late in reaching us. It contains a clear and concise history of the action and work of the denomination during the year. The results of work in the churches, so far as additions by baptism are concerned, have been cheering, 2,639 having thus professed faith in Christ. The present membership in the churches represented by the Year Book is 34,029. Seventeen churches have been organized during the year.

The contributions have also been large. The sum totals, so far as it has been possible to gather them, are as follows: Pastoral support, \$132,730; current expenses, \$38,297; building and repairing, \$66,940; Home Missions, \$13,647; Foreign Missions, \$12,218; education, \$3,080; other objects, \$16,349—a grand total of \$283,176, or an average of over \$8 per member.

There are 23,549 scholars on the roll of the Sunday-schools, and of these 1,050 have united with churches during the year. The work in Manitoba and the Northwest has made great progress during the year. For the year ending April 1st, '88, 65 were added to the churches by baptism, while the students, during the summer, were blessed to add 103 more. Seven new churches were organized, two new church edifices built, others begun, and other valuable results achieved. There is a suggestive table, showing where the pastors who were over the

churches of Ontario, Quebec and Manitoba in 1881 are in 1888. There were 175 all told then. Of these 62—over one-third—are now pastors in the United States. Only 70 remain in the active work of our ministry in Canada. During the last conventional year, 16 pastors and students have gone over the border, enticed by inducements from our American cousins. How to retain pastors for their churches seems a graver question with our brethren in the west than even for us. Last year there was a loss by death or removal of 25 and a gain of only 14.

Boston Letter.

A SYMPOSIUM BY LAYMEN, BEFORE BAPTIST MINISTERS' CONFERENCE.

I. HOW TO GET A PASTOR.

1. *How Not to get a Pastor.*—Wait until the present pastor is either dead or gone from the field before seeking another. Do not ask for ministerial recommendation, for they too often savor of political wire-pulling. Avoid a man who declares he was fore-ordained to minister from that pulpit; or the man whose first question is, How much do you pay? Avoid candidating as "the abomination of desolation," and sure burden of discord among the people. Do not jump at the son of thunder, for maybe the church needs a son of consolation.

2. *How to get a Pastor.* Have a small committee of good and trusted men chosen by the church to seek a man by prayer and common sense methods. Let them understand that it is no more lawful to steal another church's pastor, than it is to steal another man's coat. Let them inquire into the man's record as a pastor for the past five or ten years, and as a rule accept a record of earnest toil, a faithful labor for such a term as a clean bill of health, without going into the brother's history for generations back. For to do this with any one, will land all in the sinful stock of Adam. 'Tis safe to believe that a man whose record is clean and honorable in Babylon, will be very likely to succeed in Babylon.

No church should have more than one man at a time under consideration. The verdict should be as nearly as possible that of the whole church, after earnest prayer and earnest effort to do all in harmony with the Divine will.

II. HOW A PASTOR CAN KEEP HIS GRIP ON THE CHURCH.

He must be a man of God—first, midst and last. The Bible must be his chief guide, and the throne of grace his chief source of inspiration.

He must be ready to minister to all, to rejoice with those that rejoice, and weep with those that weep. He must be the friend of rich and poor, prompt in his pastoral duties. In the pulpit he must be alive to the needs of the people and seek to meet those needs out of the divine word. He must be, on time, prompt to open services, remembering that 10:30 means half-past ten, and whether choir or people be present or absent, begin on time. He should avoid ruts both in preaching and in the conduct of public service; avoid the evil of advertising heresies by so-called attacks upon them, for they often do more harm than good. Be a tender, loving, and yet loyal to truth. Be a leader in the prayer meeting, and in the Sunday-school, for by getting a grip upon the children a hold will be had upon the parents which will be hard to loosen.

III. HOW TO KEEP A PASTOR.

Get a pastor that is worth keeping. All are not worth keeping—men, for instance, who are more popes than pastors—more for money-making than soul-saving, who fancy that the people know nothing and that wisdom will die or depart when they leave the place. Three points to be considered in this question:

1. *The financial* (see 1 Cor. 9: 14). He must be paid, and well paid,—upon divine authority,—the laborer is worthy of his hire. He should be provided for as well as the average of his people are—enough to live comfortably and have something to give away as well. At the outset the church should give its pastor a correct statement of its financial condition, and he would be wise if he looked up the records of a doubtful church as to its promptness in these matters.

2. *The social* (see Gal. 6: 6).—How shall the church treat its pastor socially, so that if worth keeping he will stay? He is in a difficult position, and different from any of the members of his church—choose their friends—the pastor must be friend of all, and show but little respect to person. The rich should not expect more attention because of their social position, but be ready to excuse the pastor for the sake of a poorer brother. Do not forget the pastor at Christmas

but treat him as one of a great religious family.

3. *The spiritual* (see Gal. 6: 4, 5).—The pastor must not be expected to show all the spiritual graces, or do all the spiritual work expected of the church—let the church support and help him—not being afraid to encourage him or even praise him for his work's sake. Let the people do their part of the praying and working and helping like true Christians, and then if the pastor does not stay with that church, it may be taken for granted that either God has something for him to do elsewhere, or he is not worth keeping.

The symposium would have been complete if another layman had told how to get rid of a pastor, but probably the committee in charge concluded that enough was known upon that subject already.

The Boston Monday Lectures, by Mr. Joseph Cook, for 1889 closed last Monday. The course has been well attended throughout, though perhaps the subjects treated, viz., "Romanism and the public school," and kindred topics, were not of that nature to make as profound an impression upon the public mind as many which have gone before. The same place and the same lectures will be the order for the spring of 1890.

The Baptist Social Union celebrated the 25th anniversary of its organization on Monday evening last, in Tremont Temple. Over 400 have been baptized into the fellowship of the churches, aided by the committee on Christian work. It is proposed to push the work of the Union more than ever. The total membership is 301. The amount of \$5,364.00 has been spent by the Union in helping needy churches.

Active preparations are being made for the reception and entertainment of delegates to the May meetings to be held in Boston. It being the 75th anniversary of the Missionary Union, a week of more than usual interest is expected.

The friends of prohibition are working hard for the adoption of the Amendment to the Constitution. The vote will be taken on Monday, April 22. It will be a hard fight, and it is useless to forecast results. It is sad to notice the stand which some religious journals are taking in the matter. The *Congregationalist*, for instance, coming out squarely for high license. Our own *Watchman*, however, is true blue, and it will not be its fault if the battle is lost.

Dr. Cha. J. the new pastor of Ruggles street church, is just pressing himself the man for the place. The work is prospering grandly under his ministry. The reports from the several churches are most encouraging, scores are being baptized week by week, and thus the Baptists are proving their rights to the foremost place among the religious bodies of the city, which is accorded them by the leaders of other bodies. The news from the churches in the *Messenger and Visitor* is ever cheering to the hundreds of provincialists in Boston, who to a man are proud of their paper, as well they might be.

Boston, March 29. WATCHMAN.

Notes from Riverside.

The years come and go, and so do we. A few months ago it was the writer's happy privilege to be present in Wolfville at the exercise of Acadia's Jubilee. To see the familiar faces of so many of my student friends, and to hear their familiar voices, on the dear old spot awakened memories which words are inadequate to describe. The warm grasp of the hand, the cheering, and in some cases, enthusiastic greeting, almost made us forget for the moment that the joy of our heart was casual, and the next thing in order was to say "good-by." A good time, henceforth to be only in sweet fond memory. Our being the honored guest of the genial Dr. Bars, whose beautiful home is scarcely excelled in the sunny south, and there sharing bed and room with our popular brother, Geo. A. McDonald, were not the least enjoyable features of our Wolfville visit.

A trip down the valley—a passing glance at many dear old rural scenes familiar in boyhood days, short visits with loved kindred and friends of our youth, noting changes sad and solemn, one quiet Sabbath in native Albany, memorable for its holy calm so like the days of yore. Then a hasty return to Ingon River, where business cares prevented our brooding over the thought of changes which cruel time had wrought in our earthly home, although suggested by so many familiar objects.

As the first frosts of winter came, migration seemed in order for us whose blood had been thinned by over two years' sojourn in a semi-tropic climate; and away we hastened to these occidental scenes. Thanks to Him whose omnipotent power protected us in our wanderings, and whose merciful providence permitted us to again enter the precincts of our own domicile and to share in the greetings of loved ones—Home again! with some fourteen pounds more flesh than when we left, even if our pockets were considerably lighter. Let the world wag and we will be satisfied. We are ready to concede to our dear old Scotia home the laurels as a summer resort, but give us Riverside for our winter abode. Then our summer will last all the year. Ever since our return the weather here has been most delightful, really more summer-like than last August was in Nova Scotia. The orange groves are yielding more than an average crop. Just now the grain fields are a beautiful sight. The barley harvest is likely to be abundant.

Look where you may over this beautiful city, signs of progress are apparent, notwithstanding the stringency of the money market. The beautiful Y. M. C. A. building has recently been completed and equipped for usefulness. For this, much praise is due to our esteemed and consecrated Brother W. H. Robinson, whose persistent efforts in the capacity of General Secretary have been the inspiration of this grand enterprise in the interests of our young men. It will be gratifying to his numerous friends in Nova Scotia to know that while our good brother has been doing such a grand work, and gaining the universal esteem of the Christian public, his health has continued to improve. They must not be surprised if they soon hear that Riverside has lost its General Secretary, and some destitute church has gained an efficient pastor.

But my notes are already too numerous. For closing, let me say that we are cheered by the weekly visits of the *Messenger and Visitor*, and particularly rejoiced when it bears the tidings of revivals in our churches, and of precious souls being saved. Your readers in Riverside are proud of this grand home organ; to the writer, its contents sometimes seem like a good substantial meal after partial starvation on exceedingly light diet. The *California Baptist* is as yet only in its infancy. Possibly this Southern climate is not so favorable to sturdy Baptist productions as more Northern latitudes. God prosper your brother editor in your noble work.

C. A. WHITMAN.

The Motto in a Wedding Ring.

[The late Mrs. A. E. Killam, of Moncton, who died on the 26th ult., a short time before her death asked for a scrap book containing the enclosed poetry on the "Motto in a Wedding Ring," and asked her husband to read it to her. She then said to her husband, pointing to the wedding ring on her finger: "Thirty-two years ago you gave me that ring as an emblem of our union till death should part us. Now death is about to part us and I want you when I am dead to take this ring off my finger and keep it till death us join." When the last moment came she placed her hand in his, looked up to him and smiled, and she was gone without a struggle.]

A lover gave the wedding ring,
Into the goldsmith's hand,
"Grave me," he said, "a tender thought
Within this golden band."
The goldsmith gravely,
With careful art,
"Till death us part."
The wedding bells rang gladly out,
The husband said, "O wife,
Together we will share the grief,
The happiness of life
I give to thee,
My hand and heart,
Till death us part."
"Twas she that lifted now his hand,
(O love that this should be),
Then on it placed the golden band
And whispered tenderly,
"Till death us join,
So thou art mine,
And I am thine.

And when death joins, we never more
Shall know an aching heart!
The bride of that better love
Death has not power to part,
The truth will be
For thee and me,
Eternity.
So up the hill and down the hill,
Through fifty changing years,
They shared each other's happiness;
They dried each other's tears.
Alas! Alas!
That death's cold dart
Such love can part.
But one sad day she stood alone
Beside his narrow bed;
She drew the ring from off her hand,
And to the goldsmith said,—
"O man who gravest,
With careful art,
"Till death us part."
Now grave four other words for me,—
"Till death us join." He took
The precious golden band once more,
With solemn wistful look,
And wrought with care,
For love not coin,
"Till death us join."

Items from the Baptist "Missionary Herald."

Our readers will remember that Dr. Carpenter went to Nemuro, Japan, in 1886, at his own charges, to establish a mission on the virgin soil of heathendom. In less than a year, he was removed by death; but his brother and wife came to the aid of Mrs. Carpenter. These remained but a short time, a new government regulation interfering with their work. However, the work has gone on, and a native church of nine members has been formed, under a native pastor, and quite a number of others have removed and united with churches elsewhere.

Rev. J. E. Cummings, in a tour among the Burmese villages in the vicinity of Henthada, had congregations of about 150 in each place, baptized nine and received two more candidates.

Rev. W. Bushell, speaking of the Karens of Manbin, writes: "Our general work never presented such a bright, encouraging outlook as it does to-day. Never have I seen such a showing of dissatisfaction among the heathens; never was the spirit of willingness to listen being displayed as at present, and never during my little day, have the converts been more numerous or promising than they are to-day." He reports 20 baptisms in one village, and a heathen monastery deserted in another, because the chief supporters have all become Christians.

Rev. W. F. Thomas has visited two churches among the Chins which have never before seen a white missionary. They are maintaining a pious work, and were keeping up New Testament discipline. He baptized seven in another Chin church.

A wave of revival seems sweeping over the Telugu field. Mr. Chough reports 407 baptized on two fields, while Mr. Powell reports 323 added to the churches on his field during the last three months, and other missionaries speak of revivals. Mr. Kiernan gave an instance of the wonderful work of God, in connection with his work:

In one village, Vengumpalena, three or four miles from Vinukonda, although often visited by the preachers and myself, none have become Christians. After we had talked to them, they would say, "Yes, all you say is true, and we will become Christians" sometimes, but not now," and there the message would end. Lately when on a visit there, I learned that a few really wanted to leave heathenism and become Christians, but that they feared to do so; for the head man of the village was also a guru (priest) of much influence not only in this village, but also in other villages around. I made it my duty to speak to this man very earnestly, especially about his hindering others from becoming Christians. At last, after a long talk, he promised to allow any one who wished in the village to become a Christian; but said emphatically that he would never be a Christian himself, for years ago he had taken vows, and he was bound to keep them till death. All arguments to show him the sin of such vows were of no avail; and after prayer we left the village; but the Spirit remained to convict of sin, and to lead to Jesus.

The next day I was surprised to see the guru and some of the leading men of the village at the mission house. I asked them all to sit down, and then the guru told me that he had no rest nor sleep last night, or since I was there. "I tried to go to sleep," said he, "but a voice roused me up, and seemed to say to me, 'You must become a Christian.' Time and again I was almost asleep, and the same voice woke me up, saying to me the same thing. 'You must become a Christian.' I could not sleep, and got up, and sat thinking the whole night; and when morning came I called all the village together, and told them that from this day I would be a Christian. They were all very glad, and said they would follow my example; and now we have come to tell you that I believe in the Lord Jesus, and want you to come again to our village at once, for we have all decided to follow Jesus. I went to the village as requested; and after preaching, fifty-eight professed faith in Jesus. It was indeed a day of rejoicing. The guru, Dasamella Hefkath, who is nearly eighty years old, at his own expense prepared dinner for me and the whole village."

There are also 150 baptisms reported from four fields in Sweden and Finland. All this does not seem as though much were a failure.

BAPTIST SOCIAL UNION, ST. JOHN. 1890 first entertainment under the auspices of the Baptist Social Union, St. John, was held at their room, Donville Building, Thursday evening last. The attendance was large, and the exercises much enjoyed. The president, Bro. Jas. A. Eddy, gave a suggestive address on Modern Thought, and was followed by several brethren. The balance of the evening was spent in social converse, and in partaking of a nice luncheon prepared by the ladies. From the interest so far manifested, the prospects are good that the Union will be a great success in promoting general acquaintance and mutual sympathy among the Baptist brethren and sisterhood in St. John, and in various other ways.

The United Society of Christian Endeavor.

REV. E. J. GRANT, WOODSTOCK, N. Y.

In my last letter on this subject I endeavored to point out the inevitable tendency of requiring Christians to pledge themselves to live as they ought to live.

That letter was written, one pastor in Nova Scotia, who has been trying for about two years to manage one of these societies, writes as follows: "A change was made during the year in the constitution of the society, by which, instead of members being expected to take part, the matter of doing so is left to the individual conscience rather than to a sense of duty begotten by subscription to an absolute pledge."

Do discerning pastors will be long in recognizing the evil tendencies of the pledge business. This society craze will doubtless pass over after a while; but not until it shall have succeeded in giving a stab to the church of Christ.

But now let me call attention to what seems to me another very objectionable feature of this organization. A Christian Endeavor Society, so called, composed partly of the professedly unconverted.

But I need not enlarge on this point. If there are any who can see no inconsistency in making unconverted people members of a society, the fact of their being unconverted is not a matter of which it would be useless to argue with them.

Again, I think we are justified in taking exception to the so-called Salvation Army idea of wearing a badge, which is a part of this society's paraphernalia.

It is called the "National Y. P. S. C. E. Badge," and is to be worn in the shape of a "sacred pin" furnished by the U. S. C. E. at prices ranging from 25c. to \$1.00.

It is not stated whether this ornament is to be worn by the Christian members of the society only, or whether by all its members. I presume the latter is the idea.

In the case of the converted members, it would seem more fitting, that their Christianlike spirit and conduct should pre-eminently be the fact of their discipleship. In the case of the professedly unconverted, it would seem little short of a burlesque to see them wearing a badge indicating their membership in a Christian endeavor society.

I need not say that the World of God discourages all such outward adornments and pretensions. This U. S. C. E. has a hymn book of its own, which it proposes to sell to the local societies. If any local society desires to introduce this hymn book, the church has no voice in the matter.

It is not a large amount, it is true; still if I mistake not, it is about as much as the Baptists of these Provinces have averaged per member in the past, for all denominational purposes.

How this united society proposes to expend this income from local societies does not appear; but I presume it is to defray expenses of State and national conventions, officers' salaries, etc. If any of our young people have an extra six cents, and are desirous of contributing, it would be better to put it into the treasury of the church.

I feel satisfied that the more our people think on this subject, "The Church Societies," the less inclined they will be to organize the latter, and the more attention to what seems to me a very serious matter.

Since my first letter was published I have received letters from leading men in the different Provinces thanking me for it.

The last that came to hand is brief; I will give it here: "Ma. E. J. Grant, Woodstock, N. Y. Dear Bro.—Accept my thanks for your excellent article, 'The Church Societies.' Societies here are sapping the church of Christ, the one effort being to attract the young people at the expense of Bible teaching, institutions and methods, indeed at any cost."

"Stick to God's plan, my brother. You may not find it to pay in the matter of dollars, or popularity; but stick to God's plan and take the consequences. Yours in testimony, 'J. DENOVAN. Toronto, Feb. 19, 1889.'"

Christ Jesus the Lamp.

BY REV. THEODORE L. CUTLER.

"And the city hath no need of the sun, neither of the moon to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb." Such is the accurate rendering in the Revised Version, of one of the passages in which the Apostle John describes the New Jerusalem. Christ's presence will be the supreme joy and constitute the supreme splendour of heaven. Happy those believers who will not only see Jesus there as He is, but they will be "like Him." Not equal to their King, but resembling Him in holiness. Character is the one essential thing that we know about the future life of true believers—whatever mystery there may be about the gates of pearl, or harps, or palms, or streets of gold.

If this be so, then the essential thing with the Christian in heaven ought to be the essential thing in this world. If we are to be like Him here, we should strive to resemble Him here. If He is the lamp in that world, then we should seek to walk by the light of that lamp over every step of our journey thither. This ought to be true in regard to our doctrinal beliefs, in regard to our questions of conscience, in every iota of our daily conduct. Christ is the Alpha and Omega of all Bible-teaching. Your religious life, my brother, began with Him as certainly as this day began with the first glimpse of the rising sun. In your hour of conversion He was the light thereof; your new birth was at the Cross, or you never have been born at all. What was true of the inception of your Christian life, remains true until your last breath. There is not a grace of character that is not copied from Him, not a holy motion that is not inspired by Him, not a victory over sin but is won in His imparted strength, and you cannot take a single upward step towards a better life unless the Lamb is the lamp thereof.

Almost every day there arises some perplexing question of duty. You are troubled as to what you shall do. Selfish interest counsels a certain course, for that "big-house-devil self," is always at hand to whisper in our ears. You go to some friend and probably he advises something. He says "it will pay," or it will bring you promotion, or some other advantage. You are looking over the "pros and cons" of the matter. But conscience whispers, "What would youraviour have you to do? What will please Him best?" Then you better self, the "new man" in you, springs up, and demands that you shall take the path which will most honor Christ, even though it be up a steep hill, and through thorns that tear the garments of your pride. And you remember up through the stones and the thickets, you have the blessed Jesus for your companion, and His smile is the lamp thereof in every step.

Church members often come with ethical questions to their pastors. "Go direct to Headquarters," I do not believe there is a troublesome question in morals or in practice on which the life and the teachings of our Redeemer do not shed ample light. If Christ is always direct, casting vote, you will always decide rightly. You will follow the right track. You will engage in the right business; you will be guided into the right field of labor. I knew of a minister who was sorely perplexed about accepting of declining an important call; he went to his pastor and prayed for awhile, and then concluded to "leave it all to the Doctor Alexander of Princeton." The Doctor was a wonderfully wise man; but to turn from prayer to his decision, was like taking a case from the Supreme Court to a justice of the peace. Jesus Christ must be the tribunal in all ethical questions, whether pertaining to business pursuits, or politics, or pleasures. He is to be consulted not only in our work, but in our recreations. If Christ has full possession of a Christian's heart, he will not later be the indecencies of the playhouse, or the revelries of the ball room, or the gambling operations of "boards" or markets, or for any pursuit or amusement into which he cannot take his divine Master with him.

The presence of Jesus, too, will brighten every hour of trial. You will find, fellow-Christians, that when you reach the valley of the death-shade, the loving Lamb will be the lamp thereof. Christ's countenance will guide the path-way with glory. When my beloved church elder, Horace B. Griffing, was on his dying bed a few weeks ago he said to those around him: "This valley is not dark; it is light all the way. The New Jerusalem is just before me! Can all this glory be for me! A realizing sense of this came to me in the early dawn of this morning, and the glory was as great as the morning sun when compared to the little gas jet in my room. I asked, 'Is this all for me?' and the answer came, Yes, yes; it is all yours through Jesus Christ.—Evanglist.

Sensational Preaching.

The following is a brief report of one of Dr. John A. Broadus' lectures at Yale: "Anything is better than empty pews, some persons say. But it is better to have empty pews than a crowd allured by those things which have no spiritual interest. In the light of these remarks certain kinds of sermons are considered."

1. "Advertised sermons on special occasions or on popular amusements. As to amusements, if you denounce them there is danger of exaggeration; if you discriminate, you are regarded as not opposed to any of them. As to vice, you are in danger of seeming to know too much about them; by dwelling upon them you become unjust to the community as a whole; while you are giving to places of vice free advertising. Make casual references, brief admonitions, occasional allusions in the course of sermons on more spiritual topics, and you will be more just and more effective."

2. "Advertised sermons on the latest occurrence or news of the day. It is best to make brief references to such things, or to preach truth which such occasions suggest without mentioning them."

know. As a general rule let only casual mention be made.

4. "Is it well to advertise subjects of preaching in general? Some great preachers have done so, and the effect is not good. Preachers are tempted thus to select their topics and state them so as to awaken an interest which is not strictly spiritual. To satisfy those who come, they must emphasize the unspiritual aspects of their subjects."

5. "Preaching on politics. You have both parties in your congregations. If you discuss party politics there are two evils; (1) those who oppose will either be driven away, or what is worse, they will stay without having any confidence in the minister as a spiritual guide; (2) those whose side is taken are liable to look for political allusions and to be distracted by their dominant political interest. Often when the preacher is most inclined to preach on these subjects, then is the time when he is likely to do the most harm. Jesus and Paul never discussed political questions. Was it not through wisdom that they thus preached? It often requires more heroism to keep quiet than to make a senseless noise and do an incalculable amount of harm."

6. "Applause of preaching. The habit is growing among us. Churches are so often the scenes of ecclesiastical or political gatherings where applause is allowed, that it is thought to be appropriate when only the subject, the place and surroundings, are different. Some say: 'It is better to applaud than to go to sleep.' Is this a necessary alternative? Speak to the heads, not to the heels of your audience. Look for that subtle, spreading sympathy which makes no noise, but is vastly more destructive."

[We have never heard the applause of the hands and heels at any service of worship at the South. We have heard that it is common at the North. Still we have attended many services there, and never heard anything of the kind but once. The shock to our feelings on that occasion was simply unexpressed. So far as we are concerned no spiritual benefit could come from attending public worship, if the sanctuary is to be desecrated in this shameless way.—Ed. Index.]

Be Good for Something.

We are indebted to the rugged and unconventional Thoreau, of New England, for many wholesome sentiments. One of the best is the following: "Be not simply good, be good for something." This is easily remembered sentence is bound to be in the memory of every one into it is packed the essence of some of the ethical teachings of the Sermon on the Mount. There is too much goodness that is negative, that is good for nothing so far as others are concerned. So much of our life is spent in being good, without making any effort for the benefit of others. Our Lord's type of goodness was not passive, but rather active and aggressive. We know and honor Him because of the truth of His saying, "I am among you as one that serveth." He did not go about showing how good He was, or how free His life was from the vices of the day, but "He went about doing good." Every man, woman, and child, as soon as they saw or heard Him, felt the Divine Master was good for something. And everyone who follows Him in His simple yet superb activities will be doing good. He is the inner circle of followers who are good for something.

Take Thoreau's sentence and write it upon a card and place it where it will come to your eyes every morning before starting on your way. Let it be a part of your daily life. While you are young, run your habits into this mold: "Be not simply good, be good for something." Let them become fixed according to this model, and whether you are rich or poor, prominent or obscure, educated or ignorant, each day of your life on earth will be a gracious benediction.

Good George Herbert expresses the thought in another way: "Be useful when thou livest, that they may both want and wish thy pleasing presence still. Another poet exhorts us as follows: "Do something, do it now, with all thy might. An angel's wing would droop if long at rest, And God himself inactive were no longer blest."—The Presbyterian.

Easy as Politics.

"You have some imagination," said the editor, kindly, "but you are no poet; I wouldn't try any more poetry if I were you. I think I know what you can do. Are you at all religious?" "Not a bit," replied the young woman, for it was she.

"Do you know something about religion?" "Very little; I might say not at all," said the young woman. "I have never associated very intimately with them."

"But," persisted the editor, "you must know something about the different denominations, and the points of difference in their creeds and practice? You know what the Baptists believe, for instance, and what the Methodists are, don't you?" The young woman sighed. "I couldn't tell a Unitarian from a Democrat," she said. "I don't know much about church matters; all that I know positively about denominational practices and creeds is that the Methodists baptize only in running water, and only once, while the Presbyterians baptize in baptistries, three times, face down, and yes, and I know that the Universalists believe that all men are fore-ordained to be damned."

"Good," cried the kind-hearted editor, "advisedly please. I knew you were just the person who would do it. I want you to write us a theological novel, something on the 'Robert Elsmere' style, you know, to run through about five or six numbers of the magazine. I'll call it the 'American Robert Elsmere.' Do you know how to do it? You can do it; don't be afraid; just go for the Puritans and old-fashioned religion as though you knew all about it. You know plenty enough to write a novel about it.—Robert Burdette.

The Engineer's Story.

BY REBECCA HARDING DAVIS.

In 1885 I was one of a surveying party sent by the Northern Pacific Railway to lay out a short branch road in Montana. It ran through a sterile plateau at an altitude of about five thousand feet; the hills above this level were only ridges of clay bared of snow by the wind. Here and there on their sides were patches of grass, bleached gray. Trees there were none. The snow lay deep in the gulches. For an hour or two each day the sun shone brilliantly on these solitary yellow hills and the slopes of dazzling white between them, but at about two o'clock in the afternoon a drizzling fog closed down on us, and the cold followed. The cold! It paralyzed body and mind. I heard much of the blessed Chinook wind which was said to blow soft and warm from the Japan gulf stream in the Pacific. But I must say that I never felt it. My remembrance of that winter is one unbroken dull horror of cold.

The township of our little road was at Bonanza City, one of the richest silver mines in the Northwest—gamblers, thieves, Mormons, Chinamen, adventurers from every country under heaven, every man there hoping to make a huge fortune by some lucky stroke, and to go back next year to the East with it. There were but few women. I am glad to say.

One woman ran a cattle ranch on the hills just back of our surveying camp. The Widow Mag's reputation was ranker than that of any of her sex in Montana. The week before we pitched camp, she had cleared fifty thousand dollars by gambling in mining stock, and set off alone on horse-back to carry the money to bank in Helena. She always held on to every dollar she made. Well, she went and came safe. She was a cool, sure shot. The cow-punchers might "hold up" a stage full of passengers, but they kept clear of Mag. I saw her once, riding down the gulch. She wore padded trousers like a little fellow, but a top of her head was a frisky bonnet with a dragged red feather in it.

But there was a woman of a different kind near our tents. On the hillside opposite stood a shanty of two rooms, in which a young married couple lived. The man was a lame little fellow, who worked every morning and night about the place digging, plowing (when spring came), or building a screen of wattles to keep off the terrible wind. He always disappeared during the day. In these solitary hills a man's heart is not content with his work; he only killed an acre or two in potatoes and corn. He was no miner, a gambler probably? We would have been sure of it but for his wife. The husband of that woman one felt must be decent and honest. She was a tall, erect girl, who dug and scrubbed, and carried her tubs in an out with an indescribable something in her air that showed that she was a gentlewoman.

Passing by the cabin, too, we caught glimpses of the captain and well-bound books and one fine pair of red moccasins of mine. We noticed that the Indians in the neighborhood frequented the cabin, and that gangs of the Mormon women came up to it almost every day. The poor wretches must have carried away some good from the man, if they were so poor, clean little home, and the courage and truth in that woman's face.

One day (it was in December, I remember, and the night before had been the coldest of the winter) Benson, our chief surveyor, took a keen interest in the girl, who dug and scrubbed, and carried her tubs in an out with an indescribable something in her air that showed that she was a gentlewoman.

"Down on his luck, I reckon," said one of the men, "he's a gambler." "He's a preacher," said Benson. "He's a preacher?" We laughed. It really did seem too ridiculous to try to preach the gospel at Bonanza City.

"He has courage enough," continued Benson, "to save the poor little crippled button-holing Big Mike to-day, and afterwards he got the Widow Mag in a saloon, and made her listen to him."

Just then a negro teamster thrust his head in the tent. "Hyah! hyah!" he shouted. "Dat boss in de shanty done froze, an' his wife's a-totin' him home!" We dashed down the hill. There the girl was, on the wagon-trail, the snow in her knees, carrying, dragging him along. God must have put the strength of a man into her body to do it. I never saw such a sight. I tell you it made me sick to look at it.

He was nearly gone. Even after we brought him into the cabin, and worked with him for an hour, there was hardly a breath in his mouth. Months of under-feeding had brought his vitality to the lowest ebb; the cold only finished the work.

Did I tell you that I recognized him? It was Parker Logan, who graduated the year before me at Princeton. He had been a hot-headed, wild fellow, but generous and kind. I had seen the man of fraternity a shock when the news came that he had gone into the ministry. I remembered hearing that he had married Judge Voorhee's daughter in Philadelphia, a girl with both birth and beauty. He had imagined himself at the head of some fashionable city church, and here he was, Benson and the men brought down wine, and soup, and blankets from the camp. They would have heaped the shanty with provisions, but you had to be a pauper. "You could not treat that girl as a pauper."

It was a day or two before Parker got away again. I spent a good deal of time with them, for they looked on me as something out of their old home, and I was glad to see them. They said nothing, but I guessed it.

"Why not go back to the East?" I said one day. "There are plenty of pulpits waiting for men like you, with brains and energy." He shook his head, for he was not able to talk much. "We think," said his wife, "that his work is here. He will not give it up." There was fire in her blue eyes, as if she had been storming a redoubt. When she went out I said: "Parker,

this won't do. How did you come into such straits? Forgive me, but I can't shut my eyes. There's not enough in this house to keep body and soul together."

He made the best of it. His was a missionary post with a salary of three hundred and fifty a year. Provisions were enormously high in the neighborhood of the mines. Some missionaries with children had no more than he, etc. I held my tongue then. But when he was well again, I went to him. It was in the evening; the thermometer was forty degrees below zero. He had made a roaring fire.

"Come in; come in," he said solemnly. "Kitty has made some hot soup." She laughed and made me welcome. But even while she swallowed the scorching broth, she trembled with cold. "This is what I came to say to you, Parker," I began. "Benson wants another man in our corps. You are quite competent for the work. Give up preaching for a year or two. It's a hopeless task to save any souls in Bonanza City. Money is god. There Benson offers you a hundred a month, and your expenses paid. Mrs. Logan can go into Helena, and sleep comfortably and warm. Hush, hush! There no one knows. It is but the salary alone I offer you. But you will have every opportunity of buying land at the junctions in which there must be a boom. In five years, if you are wide awake, you will be a rich man."

He stood up, looking at his wife. We had seated her in the warmest corner, wrapped in a horse blanket. The pretty face was thin and nipped with the cruel cold.

"Kitty you must answer for us," he said. "You have most to bear." She laughed. "Money is not our god. We are not cowards, Parker."

"I was provoked at such obstinacy." "What good can you do here?" I said, roughly. "What good are you doing?"

A knocking was heard at the door, as if in answer to me. Parker opened it. A huge woman in a man's coat staggered in. I helped her to seat her in a chair. "It was Widow Mag," said a drunk man. "She was not drunk. She had been thrown and gored by one of her own cattle. There was nothing picturesque or pathetic about this dying woman. Her big body filled and tainted the clean little room. She dropped heavily on a chair. "Sit up, you're not gassed, as I started for the doctor. 'I'll have no fuss. I'm bleeding inwardly. It's all up.'"

Parker had his ear to her chest. He shook his head at me. Kitty pulled off her muddy coat, and took the limp, frowny head in her arms. "All up," muttered Mag. In a moment she struggled up. "I come here because I believe you're honest, preacher. There's nobody else I kin trust."

"What can I do for you, Mag?" asked Parker, gently wiping her lips. "All up," muttered Mag. "Oh!—he's five. I want you to see that he gets the ranch and the money, and—and—I had ought to made a will."

"I will do what you wish, I promise you," said Parker, solemnly. "All up," muttered Mag. "Tell him about—God. The poor little kid!" She fell back, staring into Kitty's face with a dumb misery that made the girl tremble.

"Yes, Mag, yes," she cried. "I'll take care of him, too. He'll grow a good man. But you—X or you are going to God. O Parker, pray for her." Mag nodded.

"He's done it afore, mem. Talkin' to me—in the saloon, 'n the road, 'n my house. I thought a heap of what you said, preacher. I never turned a card for ten days, nor toched whiskey. I've starved. I met the man to-day near Bonanza City, and his face had that blue, pinched look that comes from lack of food."

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Resigning the Rudder.

For those who are troubled about many things, these words from the Quaker are full of comfort:

It was a prayer of George Herbert's that he might wholly be led to resign the rudder of his life to the sacred will of God, to be moved "as Thy love shall sway." How much fretting, how much worry, it would spare us all, if we asked our Heavenly Father that He would cause us to lean utterly, in perfect faith, in cheerful, unquestioning obedience, upon His will, pouring out our hearts before His trivial concerns or in those shades of darkness from which we recoil in fear! We can ask Him nothing beyond His power; some of us know the feeling, "In all but this, I could say Thy will be done"; but if we will only let the story at His feet, pouring out our hearts before Him, we shall be able to trust our Father, even to rejoice in Him, through every changeable pathway. Not long ago a Christian visitor called upon a poor woman who had just been told by the matron of the hospital of the incurable nature of her complaint, the poor sufferer tearfully declared she accepted God's will patiently so far as her own pain and death were concerned, but she could not bear the thought of her motherless children; nobody could console her, she was so concerned the children, to feel patient and resigned. It was a painful scene; the visitor could not retrace with her upon her spirit of impatience and murmuring, but felt as though she must weep with her as she said, "Yours is untold sorrow, because you do not understand even, but God knows all about it—God understands. Will you not tell Him just how you feel—tell Him what you have told me—all your pain, anxiety, and dread of leaving your little ones alone? I am going now to tell the pastor of our prayer meeting about you; to-morrow, from three to half past, prayers will arise on your behalf; will you not at the same time be on your knees before God and tell Him all? The sufferer promised; next day, relates the visitor, earnest, pleading supplications laid her case before God; and what was the result? The next interview found that woman as calm as she had been impatient; she had poured out her own heart in prayer, and others had prayed for her, and she told the visitor, "I am just leaving everything with God—not only my own life, but each of my little children. Everything is safe with Him; I feel it—I know it." Verily our God is the same now as in past ages—prayer-hearing, prayer-answering.

Thou canst no more not hear than Thou canst die.

The Lost Atlantis.

For many centuries there has been a tradition of a long lost island called Atlantis. The Greek geographers located it in the Atlantic Ocean, west of the northwest part of Africa and the Pillars of Hercules. The sea-kings of Atlantis are said to have invaded Europe and Africa, and to have been defeated by the Athenians.

All the legends agree that it was a vast island of inexhaustible resources, and inhabited by a race of superior people. For ages this island has existed only in legendary lore. But now, when the light of modern research is turned full upon the investigation, behold the lost Atlantis at our very doors.

So the bigoted medical fraternity goes groping about in the dark. If they would investigate, they would behold the lost Atlantis at their very door. They experiment and dose with their injurious drugs, and with no result, or at best hold them accountable, they continue their bigoted, unjustified practice, staring into vacancy, imagining that they see in themselves an Esculapius.

Wrapped in ancient bigotry, they denounce any new idea advanced by a layman or an opposition school as a fraud.

Why? Because humanity will not be benefited? Not at all, but because their special aim did not make the discovery. Yet they conclude that there is remedy known, and with no remedy, and will cure an advanced kidney malady and the diseases arising therefrom—although many of them know from crowning proof that Warner's Safe Cure will—but unscrupulously treat symptoms and call them diseases, as a reality they know they are but symptoms.

A few of the more honest physicians admit that Warner's Safe Cure is a valuable remedy, and a great blessing to mankind; but say in so many words when asked why they do not prescribe it, that they cannot, according to their codes.

The late eminent physician and writer, Dr. J. G. Holland, published in "Scribner's Monthly," and showed his opinion of such bigotry, and no doubt was satisfied that Atlantis might possibly be discovered in a proprietary medicine, when he wrote editorially, as follows: "Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many of the physicians, and most of them, it should be remembered, were first discovered or used by laymen. When, however, any shrewd person, knowing their virtue, and foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them."

"Once."—The junior class of a Southern college had assembled in a student's room to spend the night in riot and debauch. Amid the crowd was one who had never recited a bad lesson since his matriculation. In a studied "Come, head and shoulders" above the class that day he had failed. A shade of the deepest gloom came over him, and he was melancholy. But the wine and jest passed round while he felt like Lucifer in Eden, where all was joy and gladness around him. "Sit a classmate," said Bob, "quaff this bumper, and it will make you feel bright as the hermit's lamp."

The tempter whispered in his ear "Drink once and forget the past." A powerful struggle seemed to be going on in his mind for moments he sat at last, he silently shook his head, and retiring from the room gave vent to a flood of tears. That boy never drank—not even once. He took the valedictory, and is now President of a college.—Times of Reformatory.

How to Become Happy.

Many young persons are ever thinking over some ways to add to their pleasures. They always look for chances for more "fun" and more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness. "Holy man," said the king, "I come to learn how I may be happy."

Without making a reply, the wise man led the king over a rough path till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest here?" "Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, by trusting in Jesus, and thou shalt have peace and happiness."

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Sabbath School.

BIBLE LESSONS. STUDIES IN MARK.

Second Quarter. Lesson III. April 21. Mark 12: 28-34. THE TWO GREAT COMMANDMENTS.

GOLDEN TEXT. Love is the fulfilling of the law.—Rom. 13: 10. EXPLANATORY.

I. THE SCRIBE'S QUESTION. 28. And one of the scribes: Matthew calls him a lawyer. The scribes were learned men, skilled in the Jewish law. Having heard them reasoning together. He had listened to the discussions of our Lord with the Herodians about the tribute, and with the Sadducees about the resurrection (Mark 12: 13-27). And perceiving that he had answered them well: rightly, admirably. There is nothing like the truth, simple and complete, to enable us to escape puzzling difficulties which others place in our path. Asked: Matthew (22: 35) adds, tempting him. Not, perhaps, maliciously, but in the sense of testing on another question the wisdom of one who answered a previous question so admirably. Which is the first commandment of all? First in importance. This was a question which, with some others, divided the Jewish teachers into rival schools, and was a constant bone of contention. Some contended for the law of circumcision; others, for that of sacrifice; others, for that of phylacteries, the Sabbath, the law against idolatry. They seemed to expect that no matter which Jesus called the first He would make enemies of all those who advocated others.

II. LOVE TO GOD THE SUM OF THE FIRST TABLE OF THE LAW. 29. Jesus answered him: by quoting from Deut. 6: 4, 5, the very words which "every devout Jew recited twice every day, and the Jews do it to this day." Thus Jesus' answer from their own Bible; in words they regarded as supremely sacred, led him out safely from the snares the Pharisees had set for him. Hear, O Israel: The Lord our God is one Lord. This mighty text contains far more than a mere declaration that God is one. It asserts that the Lord God of Israel is absolutely God, and none other. One of the best services science has done for religion is the completeness of the proof that there is but one God, by proving the unity of material, of force, of government throughout the known universe. The unity of moral law is another unassailable proof.

30. And thou shalt love the Lord. We have here the language of law, expressive of God's claims. What, then, are we bound down to do? One word is made to express it. And what a word!—Love. Love to God. Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house of correction. But no! I love the service of my God: like the bird I fly at liberty on the wings of obedience to his holy will. The Lord thy God. He is not only Lord of all in general, but he is in personal relations to us which make it our duty and privilege to love Him.

How we SHOULD LOVE GOD. With all thy heart. Heart denotes in general terms the affection and will; affectionate choice, "the love of conscious resolve, expressed with will, which must at once become a second nature. And with all thy soul. Soul is the individual existence, the person himself, the seat of the will, disposition, desires, character. The two words are united to teach that the entire, the undivided person must share in that which it has to perform with the heart. With all thy mind. This commands our intellectual nature: "Thou shalt put intelligence into thine affection"—in opposition to a blind devotion, or mere devoteism. With all thy strength. Enjoins the full and entire devotion of all these powers. Love to God that is not supreme is not love at all. This is the first commandment: in order and importance. It is the foundation commandment. He that obeys this will necessarily obey all others.

REASONS FOR LOVING GOD SUPREMACY. (1) He is supremely good. He is the sum of all good. He that loves God loves all that is good and hates all that is evil. (2) He is not only good, but lovable. His goodness is attractive; it is worthy of love. (3) All we have and are owe to Him. (4) "The best thing in man is love, and God wants the best." (5) Such love not only honors God, but elevates man. LOVE FULFILLING THE LAW. Love fulfils the law in two ways. (1) It makes the keeping of the law completely full. Unloving obedience satisfies no parent, much less our heavenly Father. (2) Love leads to the fulfilling of the law. He that loves God will obey God.

III. LOVE TO MAN THE SUM OF THE SECOND TABLE OF THE LAW. And the second is like. The first is the sun, so to speak, of the spiritual life; this is the lesser light, which reflects the shining of that other. It is like to it inasmuch as both are laws of love; both deduced from the great and highest love; both dependent on "I am the Lord thy God." Thou shalt love thy neighbor. On "who is my neighbor?" see Luke 10: 25, 27. Our neighbor is every one whom we can help.

THE MEASURE OF LOVE. As thyself. (1) Not as he does love himself, but as he ought to love himself. (2) After the same manner, i. e., freely and readily, sincerely and unfeignedly, tenderly and compassionately, constantly and perseveringly. Cases arise where man ought to love his neighbor more than his life—physical life,—and has done so, sacrificing it for his fellows, his country, and the church, in imitation of the example of Christ and the martyrs. This love is the principle in the heart from which flows the Golden Rule in practice, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12). There is none other commandment greater than these. The unity of the moral law prevents any discrimination between its precepts; it is the one law of love, the hinge of the whole Old Testament revelation. APPLICATION TO THE COMMANDMENT. He that possesses a heart of love, loving

his neighbor as himself, will necessarily obey the second table of the law; for obedience to these laws is the natural fruit of such love.

IV. NOW WE FROM THE KINGDOM OF GOD. 32. The scribe said unto him, Well (an exclamation, as if he said, "Good!" "Admirable!"), Master. Mark alone records the effect of our Lord's answer upon the scribe. It came home to his heart with convincing power. 33. To love... is more (more acceptable; of more value) than all who burnt offerings and sacrifices. The scribe gathered up in his reply some of the great utterances of the prophets which prove the superiority of love to God and man over all mere ceremonial observances. (See 1 Sam. 15: 22; Ps. 51; Hos. 6: 6; Mic. 6: 6, 8).

WHY IS LOVE MORE THAN THESE? (1) Because it is nobler in nature, infinitely above in quality, as the soul is above the body, as thought is greater than language. (2) Love is the very thing which sacrifices were meant to produce and express. (3) Love is most effective in leading to obedience toward God, in cultivating all virtues, in producing good works. One can offer sacrifices and still be bad; but no one can love as here described and not be holy and heavenly. 34. And when Jesus saw that He answered discreetly. Literally, having his mind in possession; having his wits about him. Thou art not far from the kingdom of God. This man had hold of that principle in which law and Gospel are one. He had as it were, at the door of the kingdom of God.

ALMOST IN THE KINGDOM. Those who are not from the kingdom who like this man (1) of a sincere and open mind. (2) Those who, like him, realize in their minds the true nature of the kingdom, and see plainly what they must do and be. (3) Those who with these things are of blameless morals. (4) Those are not far off who are yet young and have been trained under Christian influences and in Bible truths. NOTE (1) that those who are merely near to the kingdom are not saved. (2) They will not remain near. They must either enter, or drift further away. (3) It will be a sad thing to be lost after having been brought so near. The contrast will greatly enhance the misery, fastening his already rather numb by nose against the pain. "But I'm tired of that now. There's been good counting for a whole month; and now I want to go fishing." "Fishing! What kind of fish?" Mr. Conroy put down his manuscript, and laid his hand upon the boy's shoulder.

How Eric Went Fishing in Winter.

A STORY FOR THE LITTLE FOLK.

"O father, will it ever be spring again? Just look! It's snowing hard. I don't believe it will ever melt." "What's your hurry, Eric? I thought you liked winter, when you could skate and coast." "I know, sir," replied Eric, disconsolately, fastening his already rather numb by nose against the pain. "But I'm tired of that now. There's been good counting for a whole month; and now I want to go fishing." "Fishing! What kind of fish?" Mr. Conroy put down his manuscript, and laid his hand upon the boy's shoulder.

"What's your hurry, Eric? I thought you liked winter, when you could skate and coast." "I know, sir," replied Eric, disconsolately, fastening his already rather numb by nose against the pain. "But I'm tired of that now. There's been good counting for a whole month; and now I want to go fishing." "Fishing! What kind of fish?" Mr. Conroy put down his manuscript, and laid his hand upon the boy's shoulder.

"I'll tell you," continued his father, after a moment's silence, "I've thought of a way to go fishing in winter." "Oh, jolly!" Eric's face brightened at once. "Don't be disappointed, my boy. I don't mean fishing for real, slippery fish, like trout and shiners, but a great deal harder kind of catch, for all that." "What, what are they? What is the name of them, sir?" "Opportunities. A good many times every day you have opportunities for doing kind acts, saying gentle words, doing your duty in different ways. If you seize them at once—or hook them, we fishermen will say—and don't let them escape, they are of truest kind of value. If one once gets away, it never can be caught again.

"Mr. Conroy's face was very grave as he said these last words. "However," he added, in a more cheerful tone, "if you watch very carefully and fish very skillfully, another opportunity may come swimming along, as easily like the one that got away, and you can catch the second one. If it were not for that, it would be a sad world indeed." Eric understood enough of his father's allegory to enter heartily into the spirit of it. "I'll begin this very morning," he cried. "I'll see how many fish I can catch to-day."

"Very well, Eric. Show me your string when I come home from business." At five o'clock, Mr. Conroy's key was heard in the front door, and in came, stamping and shaking the snow from his boots and coat. There was a joyful welcome for him, as usual, from wife and children; and after dinner all five (for Eric had two nice sisters, Ruth and Jeannie) gathered in the sitting-room around a blazing fire. "Now, my boy," said Mr. Conroy, "let's see your string." The girls were busily talking with their mother just then, so that they heard nothing of what followed. Eric produced a rumpled piece of paper, smoothed it out, and read as follows:—

- FISHES CAUGHT BY ERIC CONROY, DEC. 13/87. 1. Path shoveled. 2. Old man. 3. Spelling lesson. 4. Zeffor. 5. Jeannie's doll. 6. Horse-car. 7. x x x x

"Well, well," exclaimed Mr. Conroy, his eyes twinkling, "that is a good string. Now let's see what they all mean. 'That path was the one I wanted you to do before school, I suppose?' " "Yes, sir; and I made good straight sides to it, just as you told me. The 'old man' was just in front of the school-yard. He was riding in a pung; and we snow-balled him of course. He was a splendid shot!—go! so slow, you know, sir, and a big fur cap! Well, he got hit in the back—I guess it didn't hurt him much—but he turned to see who was pelting him, and then I saw his hair was gray, and a bundle tumbled off the seat into the snow, and the fellows set up a laugh! He did look funny, you see—such a cap!"

"Well, sir, I thought all at once, he's a fish that almost got away. So I rushed out after him and picked up the bundle, and brushed off the snow and gave it to him, and said I hoped the snow-balls didn't hurt. And he gave a little laugh, and said, 'Not very bad, and drove off again, all bent up—he was awful old, when you got close to. I wanted to try once more for that cap; but I didn't, because then the fish wouldn't count, you know.' " "Go on, Eric," said his father, patting his shoulder softly. "Well, let me see,—oh, the next was the spelling lesson. Teacher said it was the best I'd had for a week. So I thought I might call that a fish, because I truly did study extra hard."

"And now," said Mr. Conroy, soberly, "what is 'zeffor' I don't remember that I ever saw one." "Well, that's something that mother prophesied with. I went to the store for her on my way home. "From the spelling-lesson?" "Yes, sir," wondering what made his father laugh so. "I'm sure I don't know what the name means. It's sort of soft stuff, like yarn. Oh, is that it?" Mr. Conroy showed him the word "zeffor" in a dictionary. "Why, I never thought it had anything to do with that!" "Well, we won't throw away that fish because he wasn't spelled properly. How about Jeannie's doll?" "Her left leg, sir. It dropped off, and the sawdust mostly run out. I put in some real cedar sawdust, out of my bird's-egg box, to keep out moths, and fixed it all up. Then there was the car I stopped for a lady, this afternoon. She tried to holler like everything, but she just squealed a little; and the conductor didn't hear. So I gave her one good whistle on my fingers. Shall I show you how, sir?"

"No, no," laughed Mr. Conroy. "I'll imagine it. But before we go any further, Eric, just bring me those boots I left at the cobbler's to be mended. You called for them this afternoon, I suppose." Eric flushed. "N—no, sir. I forgot all about them. That's No. 7. I made a lot of crosses there to show that that fish had got away. But I'll have him to-morrow, sure!" And well satisfied with his day's fishing, as well as with the pleased look in his father's face, Eric took his seat before the fire to listen to Dickens' "Christmas Carol," which his older sister Ruth was just beginning to read aloud.—Willis Boyd Allen, in Christian Register.

A poet sent to an editor a contribution entitled "Why do I live?" And the editor answered: "Because you sent your contributions by mail, instead of bringing them in person." By its mild, soothing and healing properties, Dr. Sage's Catarrh Remedy cures the worst cases of nasal catarrh, also "cold in the head," coryza, and catarrhal headaches. 50 cents, by druggists.

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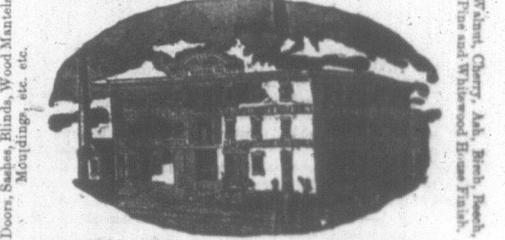
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Messenger and Visitor

WEDNESDAY, APRIL 10, 1889.

NATURE TAKES.

Many churches are rejoicing in larger or smaller accessions to their membership, and thousands rejoice with them. This is well; but what next? We should distinctly understand and constantly bear in mind why these precious souls have been added to the church. Is it that the roll may be lengthened? Is it merely as a sign that they have been saved? Is it that they may now be free from fear of destruction and live in the happy consciousness that heaven is to be their home? Is it even that they may measure themselves by the standard of fellow members, and be satisfied if their lives do not fall below the average? Nay, nay; it is much more than this. Men are saved that they may serve. After hearing the "Come unto me," of Christ, in order that his work may avail for them, they are to open their ears to His "Go ye," in order that their work may avail for Him, in helping on His great purposes of mercy. Motives to serve: come pressing in from the love of Christ and God and the Holy Spirit, from their righteousness, holiness, and all the other attributes; from the needs of men, at home, abroad, everywhere, in all the relations and departments of life; from death, the judgment, heaven and hell—motives strong, persistent, imperious, unspokeable. These motives, carrying with them infinite privileges and obligations, must be heeded, or the consequences on character and life must be disastrous.

Many pastors are to-day well nigh appalled at the gravity of the problem presented in the question, "How to train the converts." They need no telling that these are added to the church in order that they may be placed at an advantage to do organized service for Christ. They are fully aware that mere attendance at prayer-meeting and their praying and speaking is but a small part of Christian duty. They also feel with a keen sense of responsibility that these converts must be started right if they will always go wrong, and that if a few weeks even pass and they begin to lose their ardor before they have settled down to correct working habits, it will be hard to get them out of the deep worn out of a careless, worldly, selfish church life, which will blast any great hope of usefulness. What makes so difficult the effort to get these young converts started right, is the fact that so many in our churches, or so many of our churches, even are not living in such a way as to live and help a young convert on very much or very far. If he is to make rapid progress, it must be by leading those who have been in the church for years rather than by following them. To lead young converts on with so many old members dragging them back by a poor example, seems in many cases so hopeless a task that we fear some of our pastors give it up in despair. But, this need not be done. With courage, wisdom and reliance upon God, young converts, as well as those who have been positively well confirmed in slothful habits of church and Christian life, may gradually be led to live more persistently correct lives.

Of course every pastor will have to adopt methods to the special needs of his own field; but there are some general principles in this vital matter of the training of converts which should ever be borne in mind. One of these principles is that what a man can do depends upon what he is. We used to stand beside the German soldiers in Leipzig and watch the German soldiers at their drill. There was attention paid to the development of every muscle and every quality which would be laid under tax in the day of battle. What these soldiers were then to do depended upon what they now came to be. Thus it is with the young recruit in the ranks of the church. Unless his spiritual manhood is developed, he will be able to do but little. We have sometimes thought that a mistake was often made just here. Is not spiritual power often only taxed, while little effort is made to nurture it. Recognizing the principle that exercise is the law of growth, that which undervalues the operation of this principle is disregarded. Before the strength can be taxed it must be nurtured, if we do not desire to exhaust rather than increase it. Growth by exercise can only be attained as food is supplied and the body be kept healthy. So the strength of the inner life can only be developed by its taxing as the soul is fed and kept in proper spiritual condition.

It is not because of failure to recognize this principle that we are pained by so many saddening exhibitions in church life. Earnest effort cannot long be maintained. Special effort is like the

lash to an ill-kept horse, leading to a reaction of weariness, and spiritual languor and torpor. The love which has been for a time quickened soon dies out. The desire for holiness was ardent, soon grows cold. The trouble is, there is not the nurture which supplies the drain upon spiritual energies. There is not the fuel to sustain the fire fanned by special influences.

All this goes to show that we must not look upon work for Christ as the single condition of strength and growth. But how can there be the nurture which will make labor for Christ the means of increase of power rather than of exhaustion? It is in the inner secret life of the soul where lie the hidden springs of strength. No Christian can really become strong unless these are kept filled. There must be secret prayer, there must be devout thought upon the soul-stirring fruits of the word of God, there must be the regular reading and study of God's word, or the very food of the soul will be lacking. The soul must be kept in communion with God and Christ in all these ways, if the Saviour is to be really the bread of life. We wish any word of ours might help our pastors to an enlarged sense of the importance of attention to the needs and nurture of the inner life, as the necessary condition of strength to sustain outward activity in the work of Christ, and to make that activity a means of greater growth. No matter how earnest a Christian may be for a time, unless these secret and personal privileges are attended to, the life will assuredly sink down to a low level. Speaking in meeting is no substitute for this. Some outward routine of duty cannot take its place. Listening to preaching will not avail instead. It is, therefore, all important that these be insisted upon. The whole future, whether it is to be active or sluggish, high and helpful, or low and harmful, depends upon whether the young convert gets into the habit of communing alone with God, and seeking food for his soul from God through His truths.

THE WEEK.

The chief interest in the news from England is in the opening of the case for Parnell by Sir Chas. Russell, before the Commission. His opening address so far, is an argument to show that the Land League is not to be held responsible for the crimes committed in connection with it, and that its recognized objects were legitimate. It is rumored that Parnell's lawyer, Mr. Lewis, has obtained possession of some of Parnell's papers, which will create a greater sensation than anything which has yet been before the Commission, as they will show the complexity of the government in the Times affair. It is also said that Salisbury will be put upon the stand to prove the compact the Tories sought to make with the Irish party.

There has been another sensation in France. Boulanger has suddenly fled from Paris to Belgium, to escape the persecution instituted by the government. His friends say it was at their urgency because they had knowledge that he was to be tried by a special tribunal, intensely hostile and with power to put him to death. His enemies seek to construe his flight into cowardice and guilt, and thus to destroy his influence. He himself says he has fled in order to abide by the popular verdict to be expressed at the approaching elections. Probably, Boulanger will gain, by the action of the government; more than will the government itself.

Definite word has at last come from Stanley in the form of a letter to the Chairman of the Relief Committee. It is dated August 28th, and narrates his experience up to that time. After great suffering, a good deal of fighting and much loss through desertion and sickness, his expedition had reached Emin Pasha. There is a later report that he and Emin, with an immense quantity of ivory, are forcing their way out of Africa by way of Zanibar. Emin has held the equatorial province of the Soudan so long that it is scarcely credible that he has abandoned it, now that the attention of the world has been turned toward him, and relief and help are to be expected. In case he has given up the struggle, it has, no doubt, for reasons which appeared urgent to himself.

The excitement over the Jesuits Bill has not subsided, notwithstanding the vote in parliament. We are glad to know that the whole matter is to be tested in the highest court. Funds are being collected to defray the necessary expenses. In the meantime, the Third Party in Toronto have added resistance of Romish aggression to its Prohibition platform. It is but seemly that Prohibition and Protestantism should go together. Rome and rum are now such organized political forces that they are courted by both the old parties. Politicians care for votes. Until the opposing forces can mass votes, they will be powerless. At the same time, a war of races or religions is to be deprecated; but when a race or a religion becomes aggressive as a political factor, it only remains to organize resistance or submit to be overcome and subjected to unrighteous exactions. But let the opposing organization be for the purpose of resisting wrong, not to impose what is unjust.

It is suggestive of the power that rum and Rome have as political factors, that the partisan papers, almost to the last one, oppose prohibition and support the Romish contention on the Jesuits Bill question. The Toronto Mail, the government organ, adopted prohibition sentiments, and was read out of the party. The Toronto Globe, long the leading Liberal paper, has opposed the Jesuits Bill; it has about met a similar fate at the hands of the Grits.

The Scott Act has had another Waterloo in Ontario. On Thursday last it was repealed in 14 towns and Cities in Ontario, and in Colchester, N. S. In Ontario, the temperance people have got tired of trying to enforce the law in the face of the inertia of the government, the determined opposition of the rum power and the obstructions of the courts, and have made up their minds to strike for prohibition pure and simple. In Colchester, N. S., the temperance people quite generally regard the Provincial Act as most workable, and have allowed the Scott Act to lapse. Whether this has been the wiser course, in either case, remains to be seen.

The supplemental estimates have been presented to Parliament. They amount to \$2,071,167. There has been a good deal of sharp-shooting in Parliament this week, but no great battle.

The local house at Fredericton declined to adopt either a more general or a more restricted woman's suffrage amendment to the Franchise Bill. In the Nova Scotia Legislature, the "Sunday Bill" has passed its second reading. It defines the expression, "servile labor" in the old Act, so as to prevent the evasions which occurred in the case of the street railway of Halifax last year, and also imposes penalties and outlines modes of procedure. The Morning Chronicle has come out in a fierce onslaught on the Bill, ending with the advice that it be "strangled and kicked out of the house with the contempt it deserves." Inasmuch as the Bill embodies the wish of a great majority of the Christian people of the province, this language is as strong as it is insulting. The Presbyterian Witness gives some very sharp criticisms on the Chronicle's utterance, and sounds a warning.

Foreign Mission Board.

The regular monthly meeting of the Foreign Mission Board was held yesterday in the Donville building. The meeting was one of unusual interest. A deeply interesting letter was read from Bro. Churchill. I will not give extracts from it, as Bro. Goodspeed has one from Bro. Churchill to publish, which contains the same cheering intelligence.

A communication was read from Rev. J. R. Stillwell, secretary of the Canadian Baptist Missionary conference, India, calling for fifty-two men this year. This application, the Board felt, calls for prayerful consideration on the part of all our churches.

A letter was read from Bro. W. V. Higgins, now at Rochester, N. Y., offering his services to the Board as missionary to India. This letter filled our hearts with gratitude to God that our dear brother had been led to this decision.

The Board unanimously resolved to send Bro. Higgins to the Telugu. The time of his going out will be settled at a meeting to be held on Wednesday next, April 10.

The Telugu Cr.

The appeal to Canadian Baptists from our missionaries seems very like an inspired document. How overwhelming is the need, how magnificent the opportunity! Fancy the giving of the Gospel to 3,000,000 souls placed upon the shoulders of 75,000 Baptists of Canada. Can they accomplish the work? How shall it be done? The missionaries want 60 men on the field besides ladies. The yearly cost they say will be \$180,000, or less than \$2.50 yearly for each member in our churches. How can this money be raised? By undertaking special subscriptions for Foreign Missions? No, at least in the Maritime Provinces. I say no, because we have an established plan of contribution—the Convention Plan. And Foreign Missions, though of vast importance, are not all our work. Home Missions and Collegiate Education demand our best attention also. Now what I suggest and beg to urge is, weekly contributions for the Convention Fund, the same to be commenced at once in all our churches. Why? (1) Because it is scriptural. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2. (2) That plan of giving is already carried out by many of our churches as far as current expenses are concerned, and it always has worked well. (3) Vastly more money will be contributed by this plan for the Convention Fund than by quarterly contributions. Let us see: \$2.50 for each member for Foreign Missions per year—five cents a week will do it. Only five cents a week from the 75,000 Baptists of Canada will raise \$195,000 per annum for the

and speedy evangelization of the 3,000,000 Telugus—\$15,000 more than is asked for. There is no difficulty in arranging for weekly contributions. Churches using envelopes now for church expenses have only to use another envelope, also marked for education, missions, etc. There is not a boy or girl or other church member in any of our churches who cannot put in for foreign missions each Sunday five cents, and five more for home missions and education. Will you not, Mr. Editor, urge the immediate adoption of weekly contributions in all our churches for the Convention Fund? Halifax, April 5. B. H. EATON.

Missionary Correspondence.

SEBASTIANOPOLIS, Feb. 9, '89.

I can hardly believe so long a time has passed since my last letter was written. But there is no disputing it, since the copy of the MESSENGER and VISITOR containing it came to hand some time since. At the time of writing that letter the outlook for all this part of the country was, as you remark, truly gloomy. I presume many of our people who read it, will be interested in knowing whether matters are better or worse than they promised to be. I am glad to say things are not quite so bad as was feared. The north-east monsoon, which had held off so long, did at length make its appearance and further south; it gave quite a fair amount of rain and saved a good part of the crops. I think I said in my other letter that the only hope of rain for this part of the country would be from a chance cyclone passing up the Bay, and it was so. Quite a severe one struck the coast south of Madras and some of the rain brought along with it reached as far north as this. Though there was no heavy downpour, yet it continued several days; it did considerable good in partially filling some of the tanks and ripening some of the crops that were not too far gone.

But the rain did more good, perhaps, in an indirect way, in allaying the panic that had seized the people a week or two before and in bringing down the price of rice and paddy. And as there was more rice stored in the country than was supposed, and as quite a strip of country along the large river under irrigation produced a good crop, which is now available, the famine has not been so sore as it threatened to be. And yet things are bad enough already, and the pinch has not yet come. The worst is still ahead.

We are now on our return from Bimilipatam and Chicacole, where we have been holding our conference and Telugu association. The former, held at Bimilipatam, was a pleasant meeting. We had a good many things to talk over with regard to our work among the Telugus. On one question, viz: "What is necessary for the speedy evangelization of the Telugus in the part of the country occupied by Canadian Baptists," our talk took shape in a request or recommendation to our Boards at home, to send out as soon as possible, fifty-two additional missionaries. In view of what has been done or attempted heretofore, this may seem like a crazy notion; but in view of the greatness of the work to be done, it is not at all an extravagant calculation as to the needs of this great field.

We spent three days besides Sunday at Bimilipatam. We all felt the need as never before of more of the Holy Spirit's presence and power, and there was much earnest prayer that we might experience an outpouring of His gracious influences in our mission.

After closing our meetings at Bimilipatam, we hastened to Chicacole to attend our Telugu association. We were very glad to have with us for two or three days at Chicacole, our brethren Craig, Stillwell and Davis. We had a pretty good representation of our Christians from the different stations. Subaraidu was appointed moderator and presided over the meetings very well. There was a good deal of freedom of discussion allowed and one or two matters came up that were not quite pleasing to the missionaries. Still, we feel that if they are ever to be trained to act intelligently, our native Christians must have responsibility thrown upon them and must be allowed a good degree of freedom. On the whole, we feel that these yearly gatherings of our Christians are very profitable to them and to the missionaries, too.

On Sunday afternoon, Jan. 20, I baptized two men from the Jeypoor country, who came down with Satya Badi, our preacher there.

The case of one of them was a very interesting one. A man, from his village away in the jungle, went to Jeypoor to attend a heathen festival. While there, he met Satya Badi, and bought a copy of the Gospel by Matthew, in Oorya. This he took home and gave to a man who could read and who was a sort of gurn, or teacher. He read the book, and believed as far as he understood, and on enquiring for some one who could explain matters to him, he found his way to Satya Badi, many miles away from his own village. Two visits were sufficient to satisfy him and prepare him to come down to our association, 150 miles from his home, for baptism. He is a man, I should think, between fifty and sixty years of age; at first sight, rough and not very prepossessing, but it was very interesting to see his eye and face light up

as we questioned him as to his faith in Christ. He had read the Hindoo books a good deal, but declared they were useless to show the way of salvation. We had to talk with him through an interpreter in the Oorya language, but his examination was very satisfactory. We gave him a New Testament, and he has gone back, I trust, to be another point of light in that dark Jeypoor country. I expect the Lord will use him to good purpose in his jungle village.

The case of the other man was not so marked. He had heard Satya Badi preach in his village, and had given up idol worship. His people would not let him live with them, so he has lived a year with Satya Badi, who is well satisfied of his faith in Christ. As a proof of his sincerity, he has given up drinking and the use of tobacco for a year past. We have often been in doubt as to the wisdom of trying to carry on work in Jeypoor, but with the encouragement of the past two years, we feel hardly like giving it up yet.

At the close of our Telugu Association, Mr. Sanford, Mr. Archibald and myself went to Kinneedy to look for a suitable location for a mission compound. Mr. Sanford travelled in his own native banry, while Mr. Archibald and myself went by the jirrickaha, a small two-wheeled covered carriage, drawn and pushed by coolies at the rate of from four to six miles an hour.

We found a lot of land vacant and admirably suited to our purpose, if it can be obtained.

We ought to open a station at Kinneedy at once, but when is the mission family to go there? It is either time for us as Baptists to wake up and take hold of the work in this part of the country more in earnest, or else give way to those who will do better.

We spent one day in making a visit to the top of Deodlinga, a mountain nine miles from Kinneedy, said to be over 4,500 feet high. While at the bottom I could not believe it was much more than half that height, but by the time we got up I was ready to believe it was the full height. The distance from bottom to top was about seven miles, and part of the way was very steep. We had two rough hand-barrows made, to be carried on the shoulders of Saura coolies, and we three took turns in riding. It seemed a little barbarous to expect them to carry us up such a road, but they were quite ready and willing to do so and for little pay too. They are not large people at all, but wonderfully strong and steady in carrying burdens up or down hill. Their constant climbing develops their muscles wonderfully. We had a very fine view from the top of the hill, and the climate was very pleasant and bracing. It seems admirably adapted to become a sanitarium for our mission, or at least a place where we can spend a couple of months of our hot season. Mr. and Mrs. Archibald and our lady missionaries spent a month there last year, and were much pleased with the climate. Mr. A. is thinking of building a house there this season. I, too, am planning that we will go up for a month or two with our tent, and I shall probably build a little house for our own use. Last year's hot season was so trying that I do not feel like enduring another one at Bobbili this year. The coming season is likely to be a very hot one, owing to the great lack of rain. Already the heat is increasing so as to be very trying in our tent.

From Kinneedy we went to Tekkall to organize a native church. The Christians there had voted some time before in favor of organizing and had invited delegates, but when we got there and began to talk about it, they seemed to have changed their minds. They feared if they left the Chicacole church, they would be compelled to raise more money than they had been accustomed to. After a good deal of talk they at length consented and a church was formed on Monday, Jan. 27, with a membership of about twenty. Many of them are but little children in knowledge and Christian character, but in Subaraidu they have a very good teacher and leader, and we hope they will rapidly improve as a church and be a means of great good to the village of Tekkall. It is a hard, dark place apparently.

Returning to Chicacole, a couple of days were spent in conferring together over matters pertaining to the welfare and progress of our work, and then we set off for Palkondah on this our return to Bobbili. G. CURCHILL.

Quarterly Meeting.

Carleton, Victoria, and Madawaska Counties' quarterly meeting convened with the Baptist church, Rockland, on the 15th ult. Preaching by Rev. H. Charleton; addresses by a number of brethren. Business meeting on Saturday morning, at which time the local affairs of the quarterly meeting were transacted. Also the spiritual destitution of the above counties, as far as Baptist preaching is concerned, was freely discussed. A committee of three pastors was appointed to memorialize the H. M. B. on this matter, viz, Reverends Thos. Todd, Bleakney, Howard.

It was also moved, and carried unanimously, that in the event of a missionary being appointed, he shall be in a position to receive advice and assistance

from said committee in his work. Rev. Geo. Howard was requested to prepare a paper to be read at the next quarterly meeting, "On the duties of pastors to their respective churches." Also Rev. S. J. Archibald to write an article "On the relation of the churches to the H. M. B." Next quarterly meeting to be held with the Baptist church, Andover, on the second Friday in July. Sermon by Rev. S. J. Archibald; quarterly meeting sermons by Rev. J. C. Bleakney. A very excellent conference was held on Saturday afternoon. Missionary meeting in the evening. Bro. Archibald preached a short sermon. Addresses by Brothers Todd, Howard, Irvine, Bleakney. The writer preached the quarterly sermon on Sabbath morning. Sabbath school service in the afternoon, in which brethren Irvine, Jewett and John Perry (F. C. B.) took part. Brother Bleakney was appointed to preach in the evening. But in consequence of the heavy rain and the snow disappearing so very fast, brethren who were there with their sleighs deemed it advisable to leave for home in the afternoon. Rev. S. D. Irvine preached.

The services throughout were of a very interesting character. The ministers seemed clothed with divine power. The congregations were large, the utmost harmony prevailed. Collections for convention plan, \$21.40. Thos. Todd, Sec'y-Treas.

Woodstock, April 3, '89.

Home Missions.

NOTES BY THE WAY.

Remembering your request for information concerning our movements among the churches, we send you these brief notes of our second tour, in the hope that it may be interesting to your readers and helpful to our Home Mission work.

Leaving home on Wednesday, the 13th ult., we held a preaching service that evening at Clementsport and at the close talked over with the members present the question of grouping with Smith's Cove or 2nd Hillsburg churches.

Bro. E. N. Archibald, pastor of Clements- vale church, kindly drove me to Smith's Cove, where another preaching service was held on Thursday evening, and the question of grouping laid before them. We were glad to find these two churches ready to unite their strength in supporting a pastor, so soon as existing engagements shall cease.

These two churches lie along the shore of the Annapolis Basin and comprise four preaching stations, making an excellent field. The building of the "missing link" will make the field more important.

Wolfville was reached Friday evening, an hour spent in the prayer-meeting in the village, and the remainder of the evening in conference with Bro. Wallace, general missionary, outlining and considering plans of work.

A part of Saturday was spent in Kentville in the interest of College funds, and the opportunity of visiting the conference meeting of the Baptist church improved. Bro. Goodwin is gaining a large place in the esteem of the church, and the hope is expressed that his health will permit his stay among them. He is encouraged by increasing interest and indications of a turning to the Lord.

Through the kindness of Dea. Woodworth, of Canning, Saturday night found me at his hospitable house, where I felt doubly at home, because of my long acquaintance with his excellent wife, a former member of the Wilmot church, the church of my first love.

At the appointed hour Bro. E. M. Beckwith was on hand to drive me to Pereaux, where we enjoyed the privilege of preaching the word and administering the Lord's supper.

Bro. Stackhouse, of Acadia college, who is much esteemed by the people, has been supplying this church for some time but they are feeling deeply the need of a settled pastor, and after conference on the matter requested me to send a minister to visit them with a view to a settlement in connection with Canning.

Sabbath evening was spent in Canning, and after the regular service the question of pastor and union with Pereaux church was considered. As the brethren here repeated the request of the brethren at Pereaux, a letter was mailed on Monday to a brother believed to be well qualified for the field, asking him to make these churches a visit with a view to a settlement. He has consented to visit them, and it is hoped that he may hear the call of God to this interesting field.

The sleet storm and muddy roads of Monday did not prevent Bro. Pineo landing me in Wolfville in time to keep my appointment with the ministerial students in reference to mission work for the summer.

Tuesday and Wednesday were spent at Windsor and Hantsport in the interest of College work, and at Falmouth and Brooklyn, or Avenport, in the interest of mission work. A preaching service was held at Brooklyn on Wednesday evening, and the question of how to provide ministerial labor for that little church carefully enquired into during my stay there. Thursday evening found me at the home of Bro. Carter, Brookfield, Colchester Co., where I met the devoted and enthusiastic pastor of the Brookfield church. Bro. Field is abundant in labors and hopeful in spirit. He is unfurling the old flag on eleven stations of his field. Sheaves have been gathered and more are ripening. From the nature of the ground, he has to work with the sickle rather than the "reaper."

An interesting congregation gathered from several stations of the field gathered

me at Bro... the close... question o... lend his l... considered... attention... to ask, but... church be... Sunday... 18 miles fr... church her... of late and... the two se... tage was... have th... The way... 18 miles fr... length. Th... a record a... environme... without m... Monday... hill, where... ing the Wo... tion gain... peets of a... If this tow... ture as in... will soon b... denominati... on it. The... laid by Bro... Parson's... evening... thanks to... whose inter... tends beco... West Broo... ville and D... On Sund... Port Greiv... Bro. Crab... on the Ad... church is... the coming... tor elect... The Port... vacation by... Churches w... The trou... ters at Bro... tion with... in fact the... shows very... care in the... There is no... there are... churches ar... to deed the... sion Board... purposes wi... to secretary... The hosp... Jenks, at P... and my... evening. T... absence, we... about 75 lo... work... Hebron, N... Religi... NEW... HILLSBORO... on the 30th... CORNWALL... my privileg... lievers in t... ence of a lar... April 1... CHESAPE... privilege of... families at C... 24th. Six c... ones, and s... owned their... work is goin... day also yes... April 1... FREDERICK... added by ba... being troubl... Those in w... to their prim... We expect o... been added... sister church... and hopeful... Lord's favori... April 1... COLLINA, K... Brown labor... time as pra... tically grou... During the f... his labor... four have be... baptism. Re... boro, recentl... He spent Sa... preached fo... the evening... claims of mi... subject was... impressive b... has been nec... Bro. Keirste... abled to imp... minds of th... and importan... to the churc... tion was tak... handed over... were membe... society forme... some time h... ist. It may... our brethren... earnestness... general awak... action and e... using the B... very much... our church... might have t... of praise wi... body in othe... March 30... Devo, Mi... deeply inter... this place, w... agents give... place. They... meeting and... urgent need... earnest desir... may soon b... Four Lovin... happy. We... day. We hav... All the me... started the... Sunday night... promises ar... baptism. Fr... weeks, and... Pray for us... ing, the fle... April 1.

me at Brookfield on Friday evening. At the close of the preaching service the question of allowing their pastor to extend his labors to Upper Stewiacke was considered. With so many stations needing attention, it seemed a little too much to ask, but then how else can that little church be regularly cared for.

Sunday was spent at Upper Stewiacke, 18 miles from Brookfield church. The church here has had but little preaching of late and seemed to enjoy very much the two services held with them. Advantage was taken of my being present to have the Lord's Supper administered. The ways and means of securing ministerial labor were considered at some length. This little church has too good a record and is too much needed by its environments to permit of its being left without ministerial care.

Monday evening found me at Spring Hill, where again the privilege of preaching the Word was enjoyed, and information gained as to the condition and prospects of another of our mission churches. If this town continues to grow in the future as in the past ten years, this church will soon be in a position to return to the denomination all that has been expended on it. The foundations have been well laid by Bro. Murray.

Tuesday was reached on Tuesday evening. During the following days, thanks to the kindness of pastor Porter, whose interest in the Baptist cause extends beyond his own church, I visited West Brook, Advocate Harbor, Port Greville and Diligent River.

On Sunday, we preached at Parraboro, Port Greville and Diligent River.

Bro. Crabb is about closing his labors on the Advocate River field, and the church is looking forward hopefully to the coming of Brother Jenkins, the pastor elect.

The Port Greville and Diligent River churches will be cared for during the vacation by a student missionary. Bro. Porter will retain the pastoral oversight. The trouble that our brethren and sisters at Port Greville have had in connection with their meeting house, which was in fact the occasion of my visiting them, shows very clearly the importance of care in the dealing of church properties. There is no better way for sections where there are no churches, for where the churches are not fully established, than to deed the property to the Home Mission Board. Forms of deeds for such purposes will be furnished on application to secretary of Home Mission Board.

The hospitable home of Bro. F. L. Jenks, at Parraboro, was for Monday and my own room on Wednesday evening. The odd moments during my absence, were filled up by the writing of about 75 letters in the interest of our work.

A. CONROY, Cor. Sec'y H. M. B.

Hebron, N. S., April 4.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HILLSBORO.—Bro. Camp baptized again on the 30th ult.

CORNWALLS STREET, HALIFAX.—It was my privilege to baptize ten happy believers in the Lord yesterday, in presence of a large audience.

CHESAPEAKE, Lunenburg, N. S.—Had the privilege of baptizing three heads of families at Chelsea on Lord's day, March 24th. Six others related their experience, and since then three more have owned their allegiance to Christ. The work is going on. Had an interesting day also yesterday at New Cumberland.

FREDERICTON.—Seventeen have been added by baptism in March, the waters being troubled on each Lord's day. Those in tender years and others in their prime have been buried with Christ. We expect others to come. Seven have been added by letter of dismission from sister churches. We are made grateful and hopeful by these evidences of the Lord's favoring presence.

HILLSBORO, King's County.—Rev. A. F. Brown labors with us a portion of the time as pastor, so that we are practically grouped with the Sussex church. During the few months he has been with us, his labors have been blessed, and four have been added to our church by baptism. Rev. S. W. Keirstead, of Hillsboro, recently visited his native place. He spent Sabbath, March 17th, with us, preached for us in the morning, and in the evening very ably presented the claims of missions, to a full house. The subject was made more interesting and impressive by the use of a chart which has been neatly and artistically drawn by Bro. Keirstead. By its use he was enabled to impart to his hearers, upon the minds of those present the greatness and importance of the work committed to the church. At the close, a collection was taken for missions, which was handed over to some of our sisters who were members of W. M. A. S., which society formerly did good work, but for some time has practically ceased to exist. It may be added, that as a result of our brother's timely visit and intense earnestness in the cause of missions, a general awakening has taken place and our sisters are already organizing for general and earnest work. We are now using the Baptist Hymnal, and like it very much. Would it not be well for all our churches to adopt it, so that we might have that uniformity in our songs of praise which characterizes us as a body in other lines? J. I. K. March 30.

DEBBY, Miramichi.—A sister who is deeply interested in the Lord's work in this place, writes, telling of the encouragement given the few Baptists in this place. They have kept up their prayer-meeting and Sabbath-school; but feel in urgent need of a pastor. We hope their earnest desire and prayer for a leader may soon be answered.

PORT LORNE AND HAMPTON, N. S.—Two happy converts were added to the St. Croix church through baptism on Sunday. We have been much blessed here. All the members are rejoicing. We started our good work at Hampton on Sunday night. The outlook is good. The promises are sure. We have visited the baptismal waters every sabbath for eight weeks, and we have a little faith yet. Pray for us, for though the spirit is willing, the flesh gets weak. J. Wans. April 1.

LOWER GRANVILLE.—The Lord is reviving His cause in the Lower Granville church. Some who for years have not walked with the church, have come back with deep contrition of spirit, and are rejoicing in God, the Redeemer of the soul. Last Sabbath, March 31, we had the privilege of baptizing three happy converts at Stoney Beach. Others, we hope, will see their sinful state and be brought to believe in the Lord Jesus Christ to the saving of their souls. W. L. PARKER. April 1.

CUMBERLAND BAY, Queens Co.—Have spent a few days on this field. Bro. Richard Barton, who resides in this field, is at present preaching to the people. Owing to the state of the roads, our congregations were not as large as they otherwise would have been. The church was somewhat revived. One promising young man was baptized on the 23th. We then left for Carleton Co., reaching home on the 28th March. A. H. HAYWARD.

LITTLE RIVER, Sunbury Co., N. B.—We are very grateful to our Heavenly Father, because He has enabled us to report another victory. On Sabbath, March 31, it was my privilege to administer the sacred ordinance to three believers. The total number baptized since the work began, thirty-two; total number added to the church, fifty-four; four at Little River and six at Lakeville Corner. Others will soon follow their Lord, and unite with people of God. Bro. Young left us on the 26th, and is now assisting my esteemed Bro. McIntyre at a new work town. Being fully persuaded that it would be inconsistent with the will of my great Commissioner to leave this important field, I have declined the call to the town of Andrews—the latter people, though much disappointed, giving me an honorable release. The people of my present charge placed in my hands recently a requisition signed by all my people, and many others, Roman Catholics included, earnestly requesting me to reconsider my resignation. General satisfaction is expressed over my decision. It seems needless to remark that I have entered upon the second year of my pastorate with bright prospects. I wish to make grateful mention of the uniform kindness of the people all over the circuit. The people of Lakeville, Little River and Stoney Beach have given me a cash donation of \$35; and the Lord of all reward them. Brethren, pray for the only Baptist pastor in Sunbury County. April 2nd. B. H. THOMAS.

SURREY, Albert Co.—Allow me to say through the columns of MESSINGER AND VISITOR, that we are still toiling on in this field. We can say for ourselves, that we are in the midst of a kind and generous people; and many of them are, we believe, earnest workers in the Lord's vineyard. My field embraces the Valley and 3rd Hillsboro churches. We held some special services in the 3rd Hillsboro church a few weeks ago, and the church was much revived, and we felt the Lord to be present, and wanderers were brought home, and we trust that much good seed was sown, and if we do not have the pleasure of reaping, some one else may. One promising young man was received for baptism at last conference; will probably be baptized next Sabbath. We have also had a few special services in Valley church and some refreshing seasons were enjoyed; but we are not enjoying what we would desire. We are praying that the cloud which appears to hang over this part of the field may break, and the blessed sun of righteousness shine forth upon us. We hold monthly missionary prayer-meetings in both churches and are trying to arouse the missionary spirit in our people. We also wish to acknowledge our gratitude and thanks to church and congregation in Surrey for a recent donation of \$50.00. This, with the many other acts of kindness, makes us feel that we are among a people who believe in encouraging their pastor, and may the Lord bless and prosper them in my humble prayer. April 2. S. W. KRISTAD.

MURRAY RIVER.—The Lord is giving us manifestations of His loving favor in this section of my field of labor known as Montague and Murray River mission field. Three rejoicing believers were buried with Christ in baptism yesterday, the 31st ult., and received into the fellowship of the Murray River church. One of these—a man of family—after years of study on the subject of Christian baptism, had arrived at the conclusion—and rightly enough—that nothing short of the complete immersion of the whole body of a believer in Christ in water, could satisfy the conditions of Christian baptism as taught in the New Testament; and therefore he came to us and asked admission to our ranks, which, as a matter of course was most readily and joyfully granted. Others are inquiring. Some are waiting for an opportunity to obey Christ. Sinners are seeking, and believers are returning and church members are encouraged, are coming up to the help of the Lord. In fact, the whole community seems to be moved in a forward direction and a spirit of inquiry after truth seems to pervade the minds of the people in a remarkable degree. To reach our efforts beyond our ordinary appointments are being made, but we believe a quiet work of grace is going on in many hearts, which will result in additions to the church of Christ of such as are being saved. I hope to report more accessions in the near future. May the Lord give us mercy. Reports of the Lord's work in Wolfville, among the students of our literary institutions there as well as in the Wolfville church, cheer our hearts exceedingly, our joy being greatly enhanced by the good news that our own son is among the hopefully converted. We hope before long to hear of his yielding obedience to the Lord's command in baptism and in the observance of all things, whatsoever He has commanded. The Lord carry on His gracious work till all the students in every department of those institutions shall be gathered into the church, to become faithful workers in the great vineyard of the Lord, and to Him be all the glory. I. J. SKINNER. April 1.

AMHERST.—Had a very happy season at last night's conference (April 5). Received nineteen, who will be baptized on Lord's day, 7th. The converts are largely from the Bible and other classes in the Sunday-school, though there are some notable exceptions. These are the bare facts, but how suggestive! How much of labor blessed, and of prayer answered, God alone knows. D. A. S.

GUYSBORO, N. S.—The reports of the churches, as they appear from week to week in the MESSINGER AND VISITOR, gladden our hearts greatly. And we rejoice with others in the conquests gained for Christ. Especially have we rejoiced late in the hopeful conversion of some one long prayed for, and who have been baptized by Bro. Cline, of Halifax. There are happy parents in Guysboro now, whose faith has been rewarded and earnest prayers answered. Yet we are praying together for other dear ones, whom we hope to see ere long sown at the feet of Jesus, and acknowledge him as Saviour and King. The interest here in church work has been fairly good this winter. The presence of the Lord has been with us, and He has given us marks of His favor. Some time ago the kind people of Guysboro and Manchester gathered at the parsonage and made us feel, in a tangible way, their appreciation of our efforts to do them good—and though it made us feel very humble and unworthy, yet we feel very glad for such kindnesses. May we ever be able to need according to his riches in glory by Jesus Christ. Guysboro town has been roughly aroused on the temperance question, and some efficient work has been accomplished. The better thinking class of citizens formed themselves into a temperance convention, and appointed a prosecutor, and commenced active operations. As a result, two convictions have been secured, and an air of quietness and sobriety made to pervade certain quarters. This has not been accomplished, however, without meeting obstacles in the way of threats and attempts at violence. April 2. A. L. P.

CAMBRIDGE, Kings Co., N. S.—Of late we have been having some very good times at Cambridge. The Lord forced a work of praise upon us. I have baptized ten; others will follow soon. DAVID PRICE.

NEW GERMANY, Lunenburg Co., N. S.—We are holding special services at Foster Settlement. Several are concerned about their souls' salvation; some who have long been silent are returning to join in praising God. The second national convention of our pastors began, was held in the church at Centerville, and was as great a success as the previous one, which is said to have been much superior to anything of the kind before attempted here. We are anticipating a great blessing. WILFRED P. ANDERSON.

TABERNACLE, HALIFAX.—We have had special meetings in Tabernacle since early in February; 26 have been baptized and 12 or 14 received by letter, experience and restoration. The church is greatly revived and harmony prevails. We look forward to completion of building ere long. Congregations continue to increase, and more, we trust, are about to confess Christ and walk in obedience. E. T. MILLER.

ELMCREST.—This settlement consists of fourteen families, and about thirty-five members of the 2nd Falls church live here. I preach here once a fortnight on a week night and twice every three months on Sunday. They know and love the Gospel and they do not let the weather keep them home. We held a missionary meeting here March 27th, which was a decided success. They were a little fearful when I first asked them to take work for the meeting, but twice of them accepted work, and did it well. Street meetings have been held in the public the need of the millions in heathen darkness, and stimulate them to give more freely to further the interest of our Redeemer's kingdom. C. E. PINKO. St. George, N. B., April 5.

OAK BAY, Charlotte Co., N. B.—I returned home a few days ago from a very pleasant visit to my son's field of labor in Charlotte County. I attended meetings with him every evening for some ten days; preaching at Rolling Dam, Oak Bay and Waungwig; conference and prayer meeting at Dufferin. The services were all very interesting, and well attended, especially at Rolling Dam, where much good fruit was accomplished. I was anxious one asking for prayer, and some in advanced life resolving to follow the Saviour. The churches have a beautiful parsonage for their pastor. My son's labors have been very much blessed in that locality. He has had the pleasure of baptizing quite a number. He is very much encouraged in his work. The people are exceedingly kind to him. A short time ago his valuable horse sickened and died, and the friends of all denominations promptly and most generously presented him with money to purchase another fine animal. Such tangible sympathy is to be appreciated. Young Mr. Wright, a licensed minister, teaches school for the present at Oak Bay, and preaches every Sabbath at Charlotte County. He is a young brother, and highly esteemed by the people. April 5. THOS. TODD.

CHESAPEAKE, Lunenburg Co.—Last Sabbath (March 31) was a day of unusual interest at Western Shore, when four rejoicing believers were buried with Christ in baptism, thus proving their love to Him that saved them. Two others had been received by the church as candidates for baptism, but being in feeble health, preferred postponing their baptism for a few weeks; others are rejoicing in the hope of salvation, but have not confessed the Lord in his own appointed way. Others have been convicted of sin, and were it not for the fact that many are leaving home for the Banks, it is likely would soon confess the Lord Jesus as their Saviour. We hope to hold a few more meetings next week. May the Spirit of God be present soon, as He has in the meetings held in the past, for He alone can convince of sin, of righteousness, and of judgment to come, and He alone can reveal the all-sufficient Saviour. GEO. TAYLOR.

UNION BAPTIST MINISTERIAL CONFERENCE, ST. JOHN.—Reports: Fairville church going forward steadily in its work. Bruso's religious services continue rapidly and one received by letter since last report. Two of those baptized were from the mission, and the ordinance was administered by Bro. Ingram. Germain street: There are many drops but no showers of blessing. The attendance at social religious services common rapidly and earnest. At Leinster street, as reported last week, nine were baptized on the 31st, and one received by letter. At Carleton Baptist church, Bro. Ford has large congregations and the attendance at the prayer-meetings is excellent. Bro. Hartley, of the Carleton F. C. B.

church, baptized two last Sabbath, and reports his church in excellent working order. Bro. Capp is encouraged. Portland church is doing its ordinary work. The remainder of the session was occupied in reviews of books recently read by the brethren. The subject for next session is "The best methods by which the present generation of Christians can reach with the Gospel the present generation of heathen," to be opened by Bro. Stewart.

SECOND FALLS.—I baptized three persons into the Second Falls Baptist church March 17. We held a very interesting missionary meeting March 11th. The chapel was well filled. Missionary intelligence was brought before the audience by thirteen persons, which kept their profound attention for two hours. At the close of the meeting there was an offering for Home and Foreign Missions. C. E. PINKO. April 5.

GREENFIELD, Queens, N. S.—We baptized three believers last Sunday at Greenfield. J. E. BLAKENY.

WESTERN SHORE, Lunenburg Co., N. S.—Bro. W. J. G. writes that the interest here, where Bro. Kempton was assisted to build a house of worship, still continues, under the labors of his successor, Bro. Taylor. Five were baptized here March 31.

The members of the church and congregation at Osborne have lately paid their pastor two surprise visits at his residence, bringing with them a great variety of good and useful articles in housekeeping. Both Bro. Potter and his wife wish to express their gratitude for the thoughtfulness and kindness shown.

For W. E. M. V.

- Wittenberg, per M. G. Silley, for Missions in the North-West... \$ 9 00
Caledonia, N. B., per Mrs. M. A. Reid... 3 00
Parraboro, per I. D. Killam... 4 00
St. John (German street), per F. L. Harding... 20 00
"A Friend" from Brussels street St. John, for H. M., \$2.50; "a Friend," for W. M. A. S., Brussels St., \$2.50... 5 00
Baddeck, Mrs. Albert Hart... 2 00
Harvey, per Mrs. A. Bishop... 5 00
From some Baptist sisters in Tusket for the Grand Ligne mission... 6 00
Halifax North Church Mission Bank, to constitute Mrs. David Thompson a L. M.... 25 00
A friend in Digby for the North-West... 2 00
Digby, Mrs. J. C. West... 1 00
Alexander, per Maud Jones... 17 00
Portland, per Mrs. N. C. Scott, from W. M. A. S., \$12.50; from children's Mite boxes, for H. M., \$2.33; for F. M., \$3.40... 18 25
S. F. MANING.

CHANGING ITS TITLE.—The well known firm of Oliver Ditson & Co., Music Publishers, will hereafter be known as Oliver Ditson Company. Mr. Chas. H. Ditson, in the new corporation, represents the name so familiar to every newspaper reader. The firm includes Mr. John C. Haynes and Chas. H. Ditson, (former partners) and five gentlemen who have helped to bring about the new corporation. Boston, New York and Philadelphia stores. The successful firm enters on the second half century of its existence with a large stock and extensive business, and with every probability of large and rapid increase.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Spring, 1888, styles, W. H. Bazel, 25 King street, St. John, N. B.

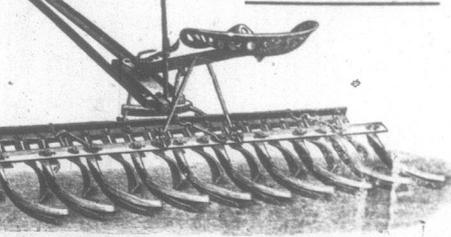
Send to Baptist Book Room for "Happy Greetings," 35c. per copy or \$3.60 per doz. It contains 11 pieces of music for Easter exercises, all new. Read list: Christ is risen to-day. He is risen to-day, Easter offering, Jubilate, Glad Easter morn. See! from the glorious resurrection, morning land, Victory, singing! The Lord arose.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India doctor, a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. 35-ly e o w.

USE DEARBORN & CO'S Absolutely Pure SPICES & TARTAR See our guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

Beans, Pork LARD, XX. LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO.

PRICE REDUCED. ACME PULVERIZING HARROW, Clod Crusher and Leveler.



THE "ACME" subjects the soil to the action of a CRUSHER and LEVELER, and to the CUTTING, LIFTING, TURNING process of double rows of STEEL CUTTERS, peculiar shape and arrangement of which give IMMENSE CUTTING POWER. THE ENTIRE ABSENCE OF SPIKES OR SPRING TEETH avoids pulling up rubbish. It is especially adapted to inverted soil and hard clay, where other Harrows utterly fail; works perfectly on light soil, and is the only Harrow or Cultivator that CUTS OVER THE ENTIRE SURFACE OF THE GROUND.

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Also, 9 DIFFERENT STYLES OF STEEL PLOWS. CORNERED AND SINGLE DRILLS. Broadest Seeders, Dairy Churns, Different styles of Feed Cutters. ALSO, TOP BUGGIES THAT CAN'T FAIL TO PLEASE. All on very easy terms. Prices Low. Send or call for Special Quotations. Agents in every locality in N. S. and N. B.

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WOULD RESPECTFULLY call the attention of the public to their LARGE STOCK OF DRESS GOODS, DRESS TRIMMINGS, MANTLE CLOTHS, ULSTER CLOTHS, WHITE COTTONS, WHITE SHEETINGS, GREY COTTONS, FLANNELS, HOSIERY, GLOVES, &c. DISCOUNT FOR CASH. Samples sent on application.

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Dry and Fancy Goods, MILLINERY A SPECIALTY.

Ladies' and Gentlemen's Custom Clothing Manufactured by skilled workmen on the premises. Special attention given to orders by mail. Samples on application. WHOLESALE AND RETAIL.

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. That it will wash any article from a suit of homospun to a lace curtain or collar, and will not injure the most delicate fabric, nor break a button. That with ONE-HALF THE QUANTITY OF SOAP it will, in two hours, do a week's work of the ordinary tub. That it can be used in any part of the house without mess or slop, and that the entire washing, rinsing and bluing can be done without putting the hands in water, or soiling the dress. That we will send sheets of testimonials to any address, or refer you to scores of the most reliable parties who will confirm all we claim for "THE IDEAL."

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LITTLE FEET.

Two little feet so small that both may nestle in one caressing hand, Two tender feet upon the untrodden border Of life's mysterious land.

THE HOME.

Girls should look to their handwriting, for it may serve them at some future crisis better than the shorthand or the type writer.

THE FARM.

The invention of labor-saving devices, and the improvement in farming methods, have lifted the husbandman from the level of the mere machine.

Work for the Season.

Scions should be cut. The cherry and plum scions should be set at once; pear and apple can be kept for a while in damp moss or other substance that will prevent their shriveling.

Early Potatoes.

Farmers may forward the seed for their crops of early potatoes and gain several days. We usually cut the tubers in March, sprinkling the soil surfaces freely with gypsum (land plaster) to dry them and prevent their sticking together.

Beauty Without Paint.

What makes my skin so dark and muddy, well, that's my business, but my cheeks were once so smooth and ruddy!

Free Rum or Cider—Which?

Whether the proposed constitutional amendment in Massachusetts against rum is also against cider is being, at the moment, well debated. We believe fruit-growers feel about manufacturing a home beverage somewhat like the woman whom the learned Dr. Abernethy once remonstrated with for mutilating her husband's face and head with her finger-nails in a family jar.

TEMPERANCE.

Prohibition and High License. The Philadelphia Press has recently made a careful comparison of High License and Prohibition cities, and from reports obtained from over one hundred American cities, it concluded to award the palm of wisdom to the two High License cities—Wheeling, W. Va., and Sullivan, Ill., which it denominates as "the worst cities in the Union."

women is on the decrease; we have very little of it here. The opium or chloral habit is not known in our city." Without an exception the reports in The Press from Prohibition cities are highly encouraging. One of the most noticeable things is the unanimous statement that the opium habit does not prevail. The claim of the liquor men that the opium curse invariably follows prohibition is therefore absolutely without support, so far as conclusions can be drawn from the testimony of the chiefs of police.—Watchman.

THE WAY BURETTE PUTS IT.—"Just now all the enemies of Prohibition are crying out that 'Prohibition is a failure.' But you never hear a 'Prohibitionist' say that. It's the fellow who wants to let you who raise that cry. Go slow about joining that cry, my boy. Not one of the States that adopted Prohibition has repealed the Prohibition amendment; not one. Don't be in a hurry to declare any cause, any movement that aims to make things better, that aims to help men, a failure, even though you see the cause flat on its back; both legs broken, and its sword arm twisted. It isn't dead yet. Don't believe too much in failures, my boy, lest you grow to be a better watchword, has a clearer ring to it, and a man looks, and feels, and is prouder and nobler, fighting for success, than when he is struggling in the name of failure. Don't defend; attack. Don't stop to explain and apologize for the failure of your cause; maintain and enforce its virtues. 'You haven't taught me any of the parries,' said a young soldier to an old Prussian fencing master. 'Don't need 'em,' growled the old mustache; 'you cut; let the other fellow parry. That man didn't believe in failure.'—Robert J. Burdette, in the Brooklyn Eagle.

IN DIPHTHERIA. GIBSON, N. B. I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have now used it in the latest and most severe form of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD. She is doing well, and will ultimately recover. I have tried LIQUID FOOD in six or seven cases of the disease, and in every case during the last month, with good results in every case. J. H. GIBSON, M. D.

BOVINE LIQUID FOOD is retained by the most irritable stomachs. It is the only nutriment that will permanently cure Nervous Prostration and Debility. Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES. YARMOUTH, N. S., Jan. 28, 1888. Gentlemen: My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents, and in special cases, has led me to especially adapt it to cases recovering from fever, and wasting diseases generally. Yours, etc., I. M. LOVETT, M. D.

BOVINE LIQUID FOOD, \$100 ONE \$100 Hundred Dollars Cash

ONE HUNDRED FAMILIES IN NEW BRUNSWICK, who send (unfilled) the latest and most reliable German Baking Powder (blue) Wrappers, as follows: \$20 To the 25 families each sending 100 Wrappers representing not less value than \$100. \$25 To the 25 families each sending 125 Wrappers representing not less value than \$125. \$30 To the 30 families each sending 100 DOLLARS Wrappers representing not less value than \$300.

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HATS AND CAPS. WE are just opening a portion of our stock of SPRING STYLES OF HATS, consisting in part of: 350 dozen Christy's London Soft Hats; 250 dozen Christy's London Soft Hats; 200 dozen New York Soft Hats; 150 Cases American Soft Hats; 100 Cases Domestic Soft Hats; 1000 dozen French Straw Hats; 1000 dozen Tweed and Linen Hats; 100 dozen Fox and Ant Tweed Caps.

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INTERCOLONIAL RAILWAY. '88. Winter Arrangement. '89. ON and AFTER MONDAY, NOVEMBER 28th, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows:— Trains will leave Saint John.

ALBION HOUSE, 22 Sackville St., HALIFAX, N. S. Conducted on strictly Temperance principles. Jan 1 P. A. ARCHIBALD, Proprietor.

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ELLIOTT'S HOTEL, 28 to 32 German St., SAINT JOHN, N. B. Modern Improvements. Terms \$1 per day. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

YARMOUTH HOTEL, MAIN STREET, YARMOUTH, N. S. W. H. S. DAHLGREN, Proprietor. Jan 1

OXFORD HOUSE TRURO. A TEMPERANCE HOTEL. Jan 1 A. N. COX, Proprietor.

HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. B. E. CORMAN, Proprietor. Terms: \$1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to Guests' comfort.

NOBLE ORRAND, Custom Tailor, Dore's Building, Gerrish Street, WINDSOR, N. S. A few doors above Post Office. All orders promptly attended to. Jan 1

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GLAYTON & SONS, WHOLESALE CLOTHIERS, Manufacturers of JUVENILE, BOYS' & MEN'S CLOTHING. 11 JACOB ST., HALIFAX, N. S.

J. McC. SNOW, GENERAL Fire, Life and Accident INSURANCE AGENCY. MAIN STREET, MONCTON, N. B. Jan 1

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JOHN M. CURRIE, Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Fine Upholstered Work a Specialty. Photos and prices on application. Jan 1 AMHERST, N. S.

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WHAT THE LADIES SAY. We the undersigned have used all kinds of package dyes in our markets, and are satisfied that the "Excelsior" dye is the best we have ever used. We find that they will give more goods to the package than any other dye give us. The color is beautiful, and the color will not fade like those from other dyes. The Excelsior is so simple that a child can use them. Mrs. L. Morse, Berwick, N. S. "Beauty." "N. Patterson, Aylesford, N. S." "Mrs. L. Morse, Somerset." "Salmon, Lunenburg." "Bald, Pictou." "W. Wood, Weston." "M. Brown, Annapolis." "A. Brown, Kingston." "H. Marshall, Wilmiston." "I. Morston, Nictaux." "T. Smith, Charlottetown, P. E. I." C. HARRISON & CO., Cambridge. SOLD WHOLESALE BY DEARBORN & CO., St. John, N. B.

At A. P. SHAND & CO.'S YOU CAN PURCHASE THE Finest Shoes AT THE LOWEST PRICES. WINDSOR, N. S.

BUCKETE BELL FOUNDRY. Sets of Pure Copper and Tin for CHEAPLY CASTING. Also, all kinds of Brass, Cast Iron, and Steel. VANDEUSEN & TIT, Gloucester, N. S.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kind, and it makes the best bread, cakes, pies, and all other delicacies tender, light and delicious. Sold only in cans. ROYAL BAKING POWDER CO., 110 W. 40th St., N. Y.

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This is a new and interesting feature in the art of picture making. The pictures are before the audience as if they were real. The views are of all the most interesting and beautiful scenes in the world. The views are of all the most interesting and beautiful scenes in the world. The views are of all the most interesting and beautiful scenes in the world.

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IN GENTLEMEN'S DEPARTMENT,
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NEW Long Hair, Silk Handkerchiefs, Neckties, Collars, Shirts, Socks, Gloves, Boots, Shoes, Hats, Caps, Umbrellas, Canes, Trunks, Suitcases, Bags, Valises, and Drawers.

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ENGLISH KILN-DRYED COLLARS in the latest styles of the "Horse" (Paper, Turn) and "The Shell" (Paper, Handkerchiefs).

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News Summary.

DOMINION.
—Four thousand dollars worth of gold were taken out of Northrup mine at Hamilton last month.
—At Kingston, Ont., the measles have broken out at the Royal Military College, and quarantine has been declared.
—The annual meeting of the Halifax Gas Light Company was held Tuesday morning, \$24,000 was paid in dividends.
—The Scott Act elections in eleven counties and three cities in Ontario has resulted in a series of defeats for the Act.
—In the Montreal police court, Monday, O. Valois, druggist, was fined \$75 for selling laudanum without a label on the bottle.
—The government stock farm at Charlottetown, P. E. Island, is said to be one of the best managed institutions in the Dominion.
—The sixth colonial party from Ontario to Manila left Toronto Tuesday night. It consisted of five trains with about 500 passengers.
—The statement of the import trade of St. Stephen for the month of March shows the total collections to have been \$5,306,654—an increase over last year of \$1,492,556.
—It is said that in Lunenburg Co., eight hundred men have been thrown out of employment by the closing of mills consequent on the enforcement of the sawdust law.
—The extent of the building operations of Rhodes, Curry & Co., of Amherst, N. S., in 1888, may be estimated from their contracts, a list of which has been published, aggregating \$24,150.
—There is no truth in the report that the late Mr. Pope had bequeathed one hundred thousand dollars to Sir John McDonald. As a matter of fact the premier's name does not once appear in the will.
—The minister of militia has definitely refused permission to the Toronto, Hamilton and Brantford battalions to go into camp this summer for four days, on the ground that he would have to assent to similar requests from all quarters.
—The Marine Board of Examiners have granted the following persons certificates: John E. Mooney, of P. E. Island, mate; Albert DeLong, St. Martins, N. B.; Avery, C. Anderson, Albert C. Leonard Martin, Albert C. and Samuel Harris, coasting masters.
—John Roche, who was paymaster of the wrecked American warship Vandalia, and drowned at Samoa, was a son of Edward Roche, legislative librarian of Prince Edward Island. Mr. Roche, James Jeffrey Roche, a resident of Boston, is one of the most promising of America's young poets.
—H. B. Franklin, the general agent for Armour & Co., of Chicago, at Providence, has been in St. John for several days enquiring as to the quantity of beef his firm can sell here. Mr. Franklin is talking of building a cooling house here in which to put the beef on its arrival in his firm's refrigerator cars.
—The regulations in regard to lobster fishing having expired in December new regulations have been adopted. The closed season prevails as last year, the extension of time to east coast Cape Breton Island being continued. The only change is to increase the size of lobsters which may be taken for canning, from nine to nine and a half inches.
—Great Britain imports each year about 15 million dollars worth of eggs and poultry, or several times as much as the United States. There is said to be no good reason why Canada should not work up a profitable trade in that direction. Eggs seldom sell at less than 25 cents a dozen in the London market, while chickens bring \$1 per pair and turkeys between \$2 and \$3 each.
—In a letter to the president of the Dominion Safety Fund Life Association, St. John, N. B., Mr. Wm. T. Standen, the eminent insurance expert, says: "Having examined your system fully and carefully, and finding it deserving of entire approval, and having searched for weak spots in it, and finding none, I heartily recommend it to those who seek indemnity against premature death, at the least possible cost, consistent with its greatest degree of security and safety."
—Dr. Bradley of the Petiscoe Steam Navigation Company, has received a letter from Burrill Johnson & Co., the builders of their new steamboat, informing him that she will be ready for launching in a fortnight. The machinery is all on board. As the contract did not call for the completion of the boat until the last of June, the progress made has been more than satisfactory. A fourth call of 20 per cent. on the subscribed stock has been made payable at once.
—The Little Glace Bay and International mine has succeeded in effecting sales of a considerable quantity of ore in Montreal. Calcolonia has sold 30,000 tons to the C. P. R. It is rumored that the same mine sold another 30,000 to the C. P. R. to be delivered at Quebec. It may be said that only one set of 30,000 has been effected. The Georgia, International and Reserve have chartered some steamers. The G. M. A. may not send so much coal up the St. Lawrence this year as last, but the International, Georgia and Little Glace Bay will send as much, if not more. *—Trades Journal.*
—Benjamin Hatfield, son of Leander Hatfield, aged 16 years, accidentally shot himself a few days ago at Southville, five miles from Weymouth. The Times says: Hatfield in company with another lad was gunning in the woods and were returning homewards when they stopped to rest. Hatfield was standing resting his gun against his side with one hand over the muzzle listening to a story which his companion was relating. Being absorbed in the conversation he commenced rubbing the toe of his boot against the lock of the gun, when suddenly it exploded, sending the charge of shot through the palm of his hand into his throat, cutting through his wind pipe and esophagus. The lad lay in a critical position. His throat is so badly mutilated that no nourishment can be administered through his stomach.
—"God bless you for your great discovery," writes a friend from Cape Breton. "Your 'Painful Cure' has saved my life." \$100 and all orders.

BRITISH AND FOREIGN.

—The discovery of a bit of gold in the gizzard of a duck recently killed on a farm in Forfarshire, Scotland, has been followed by the finding of gold bearing quartz in the same neighborhood.
—The committee of the House of Commons, 251 to 75, approved the proposals recently submitted by Lord George Hamilton, first lord of the admiralty, for an increase in the strength of the navy.
—The new Peruvian ministry has resigned. The only reason given is the impossibility of conciliating the minority in congress regarding any arrangement for the payment of the Peruvian bondholders.
—There are about 1,000 hotels in Switzerland, containing 63,000 beds, and giving employment to 16,000 persons. The yearly receipts amount to 42,400,000 francs, which is more than the budget of the whole country, while the expenditure is put down at 28,800,000 francs.
—It is a custom of the royal family of Austria always to have a coffin in the house. The oak coffin in which the body of the late Crown Prince was one that had been made years before, after the death of one of his relatives, and was to be used for an occupant ever since. A new coffin is now waiting.
—A letter from Stanley dated Smurture, Sept. 4, 1888, has reached a friend of the explorer in Edinburgh. In the letter he says he is well and in good spirits. He met Emin Pasha on the shores of Albert Nyanza. They were together for 25 days when Stanley left Emin Pasha. The latter was enjoying good health.
—Prince Bismarck, in replying to birthday congratulations offered him by the Central Manufacturer's Association, Berlin, said he looked forward to continued maintenance of peace; that he believed would lend increasing impetus to present gratifying development of German industry. In his opinion a guarantee of peace was to be found not only in monarchical institutions, but in the constitution, but also in an especial degree in moral and sentimental elements of the German people.
—For NEURALGIA *Peter's Linctus* is a sure and safe remedy. One of our leading druggists says it is not particularly good for "Neuralgia and Burns." Sold by all dealers, 25c. per bottle.

DEATHS.

TIBERT.—At Greenfield, March 15, Malinda, mother of James Tibert, aged 91 years. Our aged sister had long been in bed, and died peacefully at 11 o'clock. Deceased at Windsor, March 19, Lihob, beloved wife of C. Henry Dimock, of Windsor, aged 36 years. Deceased was a member of the Baptist church of this place, and adorned her profession by a Godly walk. She died in the triumph of faith.
BEARS.—At Canoe, March 22, Spinney Bears, aged 72 years. He died fully trusting in Christ. "Blessed are the dead that die in the Lord henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."
SPIDE.—At New Cornwall, Lunenburg Co., March 4, Mrs. Abel Spide, aged 56 years. Our sister united with the church at the age of sixteen and continued a consistent and worthy member until her death.
WHITE.—At Toronto, P. E. Island, March 26, James White, in the 38th year of his age, leaving a widow and five small children to mourn their loss. Deceased was sustained in his illness and death by the never-failing promise of the presence of the blessed Saviour.
SPENCER.—At Cow Bay, C. B., March 23, of diphtheria, Edna May, aged three years and three months, daughter of Carrie F., and the late Rev. A. J. Spencer.
MERRANT.—At South Head, Cow Bay, March 23, after a protracted illness, Millie, in the 16th year of her age, daughter of William and Adelaide Murray.
WEST.—At Delavan, January 28th, Gibbs P. West, Esq., aged 60 years.
FRASER.—At Canning, March 3rd, Rebecca E., wife of John Fraser, aged 78 years.
BENNETT.—At Perseus Mountain, March 30, Naomi, wife of Amos Bennett, aged 45 years, leaving a husband and seven children and many a friend to mourn their loss.
TURNER.—At Homeville, C. B., March 16th, after a few days illness, George Turner, aged 75 years, leaving a wife and four children to mourn their loss. Rev. Turner united with the Baptist Church at Mira, nearly fifty years ago, but taking up his residence at Homeville, he united with the church in this place, of which he remained a faithful member till his death.
—After a few days illness of heart disease, in Boston, Mass., Mrs. O. Hill, aged 60 years, leaving two sons to mourn their loss. Our departed sister was called into the kingdom of grace, in early life and baptized by Dr. Anderson, in Boston. Her remains were brought to Great Village, the home of her youth, and by loving hands laid away to rest in the village cemetery. A sermon on the occasion was preached by Rev. P. R. Foster.
DELONG.—At her late residence, in Delong Settlement, Queens Co., N. S., March 17, Mrs. Christopher DeLong, aged 25 years. In the summer of 1881, Mrs. DeLong accepted Christ, and was baptized by Rev. George Cleveland, and received into the fellowship of Bookfield church. She was in the church a co-worker and in the world an example, and many "took knowledge of her that she had been with Jesus." Two years since she became the wife of Joseph DeLong, grandson of the late Rev. Thomas DeLong, with whom she lived in mutual affection until God called her home. About one year since it became apparent that disease had marked her for its victim. It seemed at first hard to die so young and leave behind husband, mother, brothers and sisters, but as she prayed for resignation to God's will, she received the answer to her prayers. To her pastor, the Rev. Rev. James Bleak-

REASONS

Why Ayer's Sarsaparilla is preferred to any other for the cure of Blood Diseases.
Because no poisonous or deleterious ingredients enter into the composition of Ayer's Sarsaparilla.
—Ayer's Sarsaparilla contains only the purest and most effective remedial properties.
—Ayer's Sarsaparilla is prepared with extreme care, skill, and cleanliness.
—Ayer's Sarsaparilla is prescribed by leading physicians.
—Ayer's Sarsaparilla is for sale everywhere, and recommended by all first-class druggists.
—Ayer's Sarsaparilla is a medicine, and not a beverage in disguise.
—Ayer's Sarsaparilla never fails to effect a cure, when persistently used, according to directions.
—Ayer's Sarsaparilla is a highly concentrated extract, and therefore the most economical Blood Medicine in the market.
—Ayer's Sarsaparilla has a century, and was never so popular as at present.
—Thousands of testimonials are on file from those benefited by the use of Ayer's Sarsaparilla.
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We manufacture these beautiful Blinds in all the most fashionable shades, and warrant them to be the best made.
Send in your orders early and avoid the rush.
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WILL RE-OPEN
after Christmas Holidays,
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Wednesday, Jan. 2nd.

I'm closing my 18th year of Business College experience in St. John, N. B., with a view to thank the people of the Maritime Provinces for their appreciation of my efforts to provide them with facilities for business training, surpassed by no similar institution also to intimate that we are now more completely equipped than ever before, and that students in either of our departments—**TELEGRAPHY, SHORTHAND** and **COMMERCE**—may rely upon our entire devotion to their interests.
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Has never been known to fail in a single instance.
OUR WARRANT—Five to ten cents worth will in from 10 to 50 minutes cure any case of Colic, or we will refund the money.
Testimonials can be seen by application. Put up two bottles in case, with a glass medicine dropper, which just takes up a dose. Full directions with each package.
PRICE \$1.00
PARKER BROS., ST. JOHN, N. B.
Agents for New Brunswick.

Baltimore Church Bells

Since 1846 celebrated for their superior quality and tone. Put up in cases, with a glass medicine dropper, which just takes up a dose. Full directions with each package.
Baltimore Church Bells, Baltimore, Md.

DIRECTIONS FOR GRITZ.

PORRIDGE.
To one quart of boiling water add one and a half cups of Gritz, stir, and boil for 10 or 15 minutes.
GRITZ MUFFINS OR GEMS.
DISSOLVE 1 Cake Yeast in cup of warm lukewarm milk, 1 cup sugar, 1 tablespoon butter, 2 eggs, half Golden Eagle Flour half Macdonell's Gritz to make batter stiff enough to drop. Mix at night. Bake in Muffin rings. Makes three dozen.
GRITZ JELLY.
DISSOLVE 1 Cake Yeast in cup of warm lukewarm milk, 1 cup sugar, 1 tablespoon butter, 2 eggs, half Golden Eagle Flour half Macdonell's Gritz to make batter stiff enough to drop. Mix at night. Bake in Muffin rings. Makes three dozen.
ANTI-DYSPEPTIC BREAD.
1 CAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff sponge, let stand until sponge is ready and begin to fall, add half pint lukewarm water or milk, salt to taste, 2 tablespoonfuls of brown sugar or molasses, 1 cup of Gritz to every one cup of flour. Knead in Golden Eagle Flour, until dough is proper consistency, cover well, let stand in warm place until light, then mould into pans, greasing top of dough, cover and stand again until light for the oven. Make small loaves. Boil to slow over.

GRITZ PANCAKES.

MIX one cupful of Golden Eagle Flour, two cups of Gritz, one cup of milk, one egg, one cup of milk or buttermilk, and a small teaspoonful of baking soda.
PRICE IN BAGS, 30 CENTS
W. Frank Hatheway,
17 & 18 SOUTH WHARF.
JAN 1

GOOD NEWS.

KIRKPATRICK is still at the old stand, No. 7 KING STREET.
Giving the people the full value of their money in CLOTHING. We keep all sizes and qualities of Men's and Boy's Clothing at lowest prices in St. John. We also make CLOTHING TO ORDER.
Special discounts made to Clergymen. Please call and examine our large and varied stock.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples
CARPETS, OILCLOTHS, and LINOLEUMS. See the Advantages!
No Expense! The Lowest Prices Guaranteed! The Newest Designs to select from!
WILSON'S CARPETS are French Designs. BRUSSELS Carpets, with Borders, and BALANCE Carpets, with Borders, are also available. All Carpets are guaranteed to be made in the best manner.
BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and COLE Carpets, direct from Kilmory, Scotland, cut in one piece and any shape or order.
Fine Parlor and Drawing Room Furniture upholstered to match the color and design of Carpets.
HAROLD GILBERT,
74 KING STREET, ST. JOHN, N. B.

UNITED STATES.

—Ex-President Cleveland and party are being lionized in Cuba.
—At Philadelphia a meat syndicate to be known as the "Meat Trust" has been organized with a capital of \$25,000,000.
—Robert T. Lincoln called upon the President and Secretary Blaine and formally accepted the English mission. He will sail for England about the 15th of May.
—The will of John Scott, of Pittsburg, president of the Allegheny Valley Railway company, has been filed for probate. The sum of \$50,000 is divided among ten children, three sons receiving one cent each. The will states that as the widow, Olivia R. Scott, has been amply provided for, she is not to participate in the final division. Mr. and Mrs. Scott separated several years ago. They had fourteen children and the majority sided with the father. The three who did not were cut off with a penny.
—The schooner Adventure left Seattle, W. T., a year ago on a trading expedition to Alaska. While tacking in September last, the foreboom swung over and knocked overboard J. C. Reed, one of the owners. The others on board were not sailors, and knowing nothing of the management of the vessel, could render no assistance and he was drowned. The schooner then drifted around the ocean for two months, and finally drove ashore near Port Eycho, Alaska. The Aleutian Indians went to the assistance of those on board, and they were gotten off and sailed for Port Eycho. The schooner now lies there.
—The Pioneer Press' special from Aberdeen, Dak., says: Leola, county seat of McPherson, a county 35 miles north-west of Aberdeen, was destroyed by a prairie fire during a whirlwind of April 2. Sixty-three business houses were burned; loss, \$150,000. The only buildings remaining are the court house, two stores and six dwellings. C. W. Old and Thomas Wa-dell were terribly burned and cannot live. The persons who drove ashore the schooner to report, the nearest railway station, the surrounding country is nearly devastated. Hundreds of farmhouses are in ashes and bones of burned animals lying about the road.

Marriages.

DIXON-STOWATT.—At the Baptist church, Brooklyn, Queens Co., N. S., by Rev. S. H. Cain, J. V. Dexter, of the firm of J. V. Dexter & Co., Liverpool, to Janet E. Stowatt, of Brooklyn.
NIGHTINGALE-JENKINS.—At the residence of the bride, Cumberland Bay, on the 25th ult., by the Rev. J. Coombes Zaddock A. Nightingale, to Mary J. Jenkins, all of Waterborough, Queens Co., N. B.
MCCONNELL-COPELAND.—At the Parsonage, Victoria, on March 20, by the Rev. W. B. Bradshaw, M. A., Samuel J. McConnell, to Annie Copeland, both of Toronto, N. S.
SHIELDS-BOONE.—At the parsonage, Fredericton, March 27, by Rev. F. D. Crawley, Ernest L. Shields, of St. Marys, to Addie Boone, of the same place.
BURNS-MILLS.—At the parsonage, Fredericton, March 28, by Rev. F. D. Crawley, Rankin Burnt, of Tracey Station, Sunbury Co. to Cora V. Mills, of the same place.
CONWAY-CLYTON.—At Baptist parsonage, Chester, March 27, by Rev. Geo. Taylor, Sydney B. Conway, to Winifred Clinton, both of Chester Basin, Lunenburg Co., N. S.
LEDDINGHAM-HALL.—At the home of the bride, Middle Manchester, by the Rev. A. L. Powell, William H. Leddingham, of New Harbor, to Sarah Jane Hall, of Middle Manchester.
PARKER-BROWN.—At Brookland Farm, South Farmington, the residence of the groom, March 27, by the Rev. W. B. Bradshaw, assisted by the Revs. J. Clark and

GRITZ PANCAKES.

MIX one cupful of Golden Eagle Flour, two cups of Gritz, one cup of milk, one egg, one cup of milk or buttermilk, and a small teaspoonful of baking soda.
PRICE IN BAGS, 30 CENTS
W. Frank Hatheway,
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Special discounts made to Clergymen. Please call and examine our large and varied stock.

NOTICE.

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CARPETS, OILCLOTHS, and LINOLEUMS. See the Advantages!
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WILSON'S CARPETS are French Designs. BRUSSELS Carpets, with Borders, and BALANCE Carpets, with Borders, are also available. All Carpets are guaranteed to be made in the best manner.
BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and COLE Carpets, direct from Kilmory, Scotland, cut in one piece and any shape or order.
Fine Parlor and Drawing Room Furniture upholstered to match the color and design of Carpets.
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Fine Parlor and Drawing Room Furniture upholstered to match the color and design of Carpets.
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