

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
 VOL. L.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
 VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 24, 1886.

NO. 47

—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not come more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—DEAD.—Two men of no little celebrity have died within a few days. Dr. A. A. Hodge, prof. of systematic theology at Princeton, is the first. He was the honored son of an honored father. Although not the equal of his father, Dr. Chas. Hodge, as a theologian, he was a man of rare theological acumen. In the United States theological talent seems to run in families. As instances of this, we need only mention the Edwardses, the Dwightes, the Hopkinses and the Hedges. May these grand lines of kingly men continue.

The death is also announced of ex-President Arthur. Through the death of Garfield, he was left to exercise the functions of the highest office in the gift of a great people. In a most difficult position, made more trying by the way in which he was thrust into it, he acquitted himself in a way that was general admiration. At last, with him as with all men, the question was not how much honors from men he had won; but whether he had childlike trust in the mercy of God through Christ. Yes, death is the great leveler.

—IN THE SAME WAY YOUR NEIGHBORHOOD.—A church in Boston was lamenting that there were so few children in reach of their Sunday school. At last the leading workers determined to find out the facts of the case. They instituted a thorough canvass of the adjacent districts. In three weeks they found one hundred children who were members of no school, that were ready to attend for the asking. Is there to be found a school in the land where the membership might not be largely increased, if there were but the proper means used to gather all in who do not attend any place of Sabbath instruction? Brother superintendent, how is it in your community? Make a careful mental census of the children in the reach of your school, and see if there are not many more than you supposed. If this be so, don't rest until you have gathered them all in. Organize the working force of the school for loving, persevering visiting. Don't you believe this is what the dear Savior wishes? Don't be faint hearted; but persist, and you will find helpers, and God will give success.

—LABELS.—The labels will be found on the papers going to Kings Co. N. S., this week. Remember that the figure after the name always means the year and not the month, or day of the month. When the figure stands alone after the name, it means January of the year specified. When the month is stated, it means the first day of the month mentioned. For example:—John Smith, 85, means that John Smith's subscription is paid to Jan. '86. Jas. Brown, Mar. '87, means that Jas. Brown's is paid to March 1st, '87. Let each subscriber examine his label, and if there is any error, let him write us at once.

—NEW SETTLEMENTS.—A large number of brethren are just settling down on new fields of labor. Much depends upon the first few weeks in their new sphere of work. Some of them begin pastorate where circumstances are trying. Let us all offer up prayer for them.

—ABLE ARTICLE.—The West—Goldwin Smith's paper—contained an article, a week or two ago, felicitating the Methodists upon their recent action in transferring Victoria University, Coburg, Ont., to Toronto, to confer with the Provincial University. In the course of remark, the action of the Baptists of the West in deciding to ask for Woodstock university powers, is placed in most damaging contrast, and the government are requested to withhold a charter granting the degree conferring power. This call is forth from the Canadian Baptist a reply so vigorous and trenchant that even Goldwin Smith may conclude he is to meet his match. The war is carried into Africa, as reference is made to the fact that it is provincial universities that are usually over conservative, when progressive; and wanting in the moral force requisite to develop the best powers of a man. It is strongly intimated, also, that if the Baptists are refused their

request to have the liberty by government to press on their institution to a university status, while asking no help from the provincial chest, they may stand upon their rights, and protest against another denomination having large help from the common funds of the province, to bribe them to enter the confederation scheme. The end of this discussion is not yet; we shall watch it with intense interest. One thing is sure, it will educate the Baptists of the West, and destroy the last lingering desire for a share in the confederation scheme. This is well.

—SPEECHES ON COMMUNION.—Dr. Wayland, in the National Baptist of Nov. 4, refers to what was said on this topic by Mr. Spurgeon, on the day spent with him. Dr. Hoyt had been to visit Mr. S. Referring to this visit, he said with a smile: "I did not have much success in changing his views on the communion question." There was some conversation on this last topic (between Dr. Wayland and Mr. Spurgeon), partly spoken, partly written, and in the end Mr. Spurgeon said: "If I lived in America, I should, no doubt, be a strict communionist."

It is evident that Mr. S. does not now consider open communion a matter of principle. Were this the case he would be prepared to stand by it everywhere. Those who are for open communion in America, cannot claim Mr. S., as he supposes, under the circumstances, he should be a strict communionist.

—AT HIS ORDINATION at Middleton, Bro. J. W. Tingley stated that his first religious impressions were received from the preaching of the late Rev. A. J. Stevens. The impressions then received led, under God, to his conversion, which was followed by his call to the ministry. Thus, while Bro. Stevens rests from his labors, one converted by means of his word, goes forth to declare the message so dear to the hearts of both. Among the many encouragements to ministers is this, that God, through their efforts, will raise up faithful men who shall not hold their peace till the kingdom of the Lord shall come; though, as in this case, the fruit may not appear till the laborer himself has been removed. "Ye know that your labor is not in vain in the Lord," therefore be steadfast.

—MEXICAN BAPTIST.—The mission of the Southern Baptist in Mexico is being much blessed. The following extract from a letter to the Standard, from the missionary, Mr. Powell, gives a good idea of what has been done. The head station is at Santillo:

Mexico as a mission field grows more interesting and inviting daily. Just four years ago I pressed foot on Mexican soil as a missionary. I lifted my heart to God on the banks of the Rio Grande and asked God for grace and an entrance to the hearts of the people. A month later I reached this city with my family. After an unsuccessful attempt to preach through an interpreter, I devoted myself to the study of the language with all the energies of my soul. Soon I began to preach and the people heeded. Humbly speaking, they were permissible. What could I do? But the Lord was with us. A church was organized. A mob of seventy-five without first ridiculed us, then spit upon us, and finally stoned us. Our faith was sorely tried for a long while. Now we have more than two hundred members. Sixty candidates for baptism have been received in the past month, thirteen of whom own ranches. We have a commodious house of worship, situated on the second plaza in the city. We have a fine female college, occupying an entire square in the centre of the city. We have had eighty-seven pupils this year, forty-six of whom are boarders. We have organized several churches and an association which supports a missionary. We have sustained a Baptist paper for three years and four months, which has been an invaluable aid to us. Mr. Cardenas, the president of Madro Institute, our girl's college, also publishes a semi-religious paper twice a month, which affords a good opportunity to sow the seed of God's truth wisely. We have the ground and material to build a theological school, which is greatly needed. There are many and potent reasons why our young ministers should not be sent to the United States to be educated. We have three mission stations in different parts of the city. One of our deacons last week presented us with a chapel for one of these missions. The other two are established in private houses.

—CONGO MISSION.—Further news has been received from the mission on the Congo. We have no doubt but that the agitation of the question last year, whether it would not be better to give up this mission, led to more earnest prayer, which is now receiving an answer. The *Witness* says: "We learn by a slip from the Missionary Rooms that the ingathering of converts in the Congo Mission continues; more than a thousand have publicly professed faith in Christ at Banza Manteko station. At Makisibungu there are about thirty recent converts, and at Pambala there are one hundred converts of a work of the Spirit. Two of the King's sons have openly professed to be Christians. Four-fifths of the converts at Banza Manteko are adults, and they show great zeal and devotion in extending a knowledge of the truth to their people; many of them going to a long distance to make known the Gospel, and returning to the missionary with men and women whom they have persuaded to believe the truth. As is usual where the Spirit is working with power, great opposi-

tion and persecution has been aroused against the Christians. Some have been driven from their homes and some have been murdered, but the work goes steadily on, and the missionary at Banza Manteko is occupied incessantly sending out preachers, instructing converts, and pointing inquiry to the Lamb of God who taketh away the sin of the world.

North-West Missions.

A "gentle reminder" in your issue of the 29th ult., calls upon me to report on North-West missions. My only exact acquaintance is a vague theory in my mind that the greatest zeal for Home Missions is ever found at home, and all attempts to awaken enthusiasm grow less and less promising in direct proportion to the square of the distance from the field. Whenever the temperature of even Ontario and Quebec is taken by this rule, it is scarcely up to blood heat; what, then, may we expect it to be so far off as St. John, N. B.

But laying theories aside, the material prospects of the Northwest are good. Ten thousand emigrants this year, with a sixteen bushel per acre average crop of first class wheat in Manitoba and Eastern Assiniboia, with 200,000 cattle, sheep and horses on the grazing lands, with 140 miles extension of branch railway lines, with the main line in operation from ocean to ocean, and this progress likely to continue for years to come, it is no dark outlook.

The moral and spiritual condition of the country is also prospectively good. The voice of the missionary is heard in almost every settlement. Our Pedo-baptist brethren are, with commendable zeal, preempting every neighborhood. Eighty Presbyterian missionaries, about 60 Methodist, some 30 church of England, and six Baptists, have their preaching stations, averaging four to each preacher, scattered like a net work over all the most densely settled districts. Very few in the Northwest are without the privilege of hearing the gospel at least once in the month.

But notwithstanding all this earnest effort to evangelize this new land, such revival meetings and spiritual awakenings as are common in the East are rarely witnessed in the West. There are many settlements, five and six years old, where not one sinner has been heard to say, "Whereas I once was blind now I see." The missionaries are earnest and persevering in their work; but, alas! many of them aim too low. Schools of morality are common, churches built up of living stones rare. In this land Pedo-baptist principles are having free scope to develop without the restraining influence of New Testament churches. The general assembly call the attention of the missionaries to the great need of being evangelized, but the work goes on, on this one thing wanting. The conference gives almost a tie-over to a resolution to memorialize the general conference, "To recognize in a more practical manner the church membership of children baptized by Methodist ministers."

With half that great body West intent baptism has reached its logical conclusion, infant church membership, and the roll is easily filled. The kingdom of our Lord requires—O how many it requires—two great object lessons, to be set before the eyes of the people in settlement after settlement throughout this land. The first is the scene of being "born of water," the burial of the old man, the resurrection of the new. The great crucial doctrine, "Ye must be born again," must be preached through the eye, the ear is too dull of hearing alone to take it in. This and this alone is the God-given instrument for correcting our great error, now plainly to be seen in the work of missionaries in the West. The other complimentary object lesson, is the table of the Lord surrounded by the *feces* born only men must see as well as hear that the church is a Royal Priesthood, Living Stones, a Peculiar People: There is a wide door thrown open in the West and the Master says, "Go," in unmistakable tones to the same school of disciples be commissioned at first, "Go," with these two great visible moulds of doctrine, make disciples and establish churches of the New Testament order.

Now is the set time to do this work; there is a tide in the affairs of a denomination as well as of men. This is flowing now. There is a strong local feeling in the new settlements and very decided ideas about the necessity of crowding in on pre-empted ground. If a minister of any denomination has been in a settlement during its first years, the people cling to him; there is union in the air here also, and there are a thousand and one reasons for the few Baptists to fall in with the majority. It is a fact also, that the wheat growing part of the Northwest is rapidly filling up. On the grazing lands churches will be sparse missionary for a century by the sparse population. The next ten years settles the question as to who shall possess this land.

Now, we have the best machinery for doing this work ever organized by the body as a whole. A Dominion Board of Hon-

orable your own Dr. Welton is secretary and W. N. Clark, D. D., its treasurer, with an open hand ready to receive all gifts for the work. The field has been surveyed and the best selection of preaching stations made and these carefully grouped; but the work stands still for want of money and of men. We are glad that, amid all their own home work, the Maritime Baptists are not forgetting their own in the West; that they are not only caring a cent for them. But, brethren, could you not care ten cents a year for this work in the West. Let all the Baptists in the East do this much and we shall be well able to go up and possess the land. G. B. DAVIS.

Toronto Notes.

The revivalists, Sam Jones and Sam Small, have closed their services here and departed. The excitement which during their stay was at fever heat, has disappeared. True, some of the churches are still continuing special meetings, but the enthusiasm has gone with the evangelists, and many earnest Christians who at first were heartily in sympathy with the work, are now beginning to weigh the results, good and evil, as far as they can be ascertained, in order to learn on which side to place the balance. The sincerity and earnestness of the men, few will deny, and their teaching has done much for the cause of temperance and honesty. They were fearless in their denunciation of evil, and earnest in their advocacy of morality. But when this is admitted, but little else can be said in their favor as Christian workers.

One of the most serious objections to their work was their methods, the whole tendency of which was to destroy reverence for God and sacred things. Christ and his apostles were represented as little above common loafers, indulging in all the slang of to-day, while Jehovah himself was "a very fine fellow" who "took Job by the arm and said 'come along, old man.'" The audience laughed while Mr. Jones was telling the story of Calvary, and the church liberally rang with merriment while he described the experience of a fellow "being in perdition."

The chief objection, however, to the evangelists' their doctrine. "Do and live" was its centre and circumference. The idea of salvation by grace, justification by faith, or vicarious atonements, has no place in their teaching. The one thought dwelt on by Mr. Jones was "quit your meanness, be honest and kind, and you will be saved." If urged men to join the church even if they did not believe in Christ, or the atonement, or anything of the kind. "Join the church and hold your tongue," are his words, and scores took his advice; but the excitement is passing away and soon the wedding time will come, when some of the churches will awake to the fact that one acre of wheat free from thistles is much better than two acres, if half be thistles.

Though the Baptist churches of this city took no active part in the Jones-Small movement, they have not been idle. The glorious, old gospel has been fearlessly proclaimed with telling effect, and there has been a steady increase in the membership of the different churches. Pastor Harris of the Bloor Street church, has secured the services of Dr. Edward Judson, of New York, to assist him in special meetings. Dr. Judson is a son of the world-renowned missionary, whose labors of love and patient endurance for Christ's sake, coupled with his wonderful success in the foreign field, has won for him a place in the heart of every true child of God. In an editorial this morning referring to the work begun by the Bloor Street church, the *Globe* says:

"Dr. Edward Judson is a man of medium height, with a well proportioned body, broad, high forehead, and smooth nose which generally wears a bright smile. The first thing he impresses upon his audience is his earnestness for the salvation of souls. He is a fine speaker and holds the attention of his hearers with unflinching interest. His opening discourse, delivered on Tuesday afternoon, was on the text 'Revive thy work,' Habakkuk 3:2. His three main thoughts were: first, What is a revival of religion; second, Is it desirable and what are the objections; third, How may a revival of religion be promoted. In the course of his address he sharply criticized the methods of many modern revivalists, who generally leave churches in a worse condition than they find them. He contended earnestly for the old doctrine of salvation through the atoning work of Christ. No extravagant measures are resorted to as a means of attracting a crowd, or arousing

excitement, but the story of Gethsemane and Calvary is told with such wonderful simplicity and touching tenderness that large audiences are attracted to hear him, and many have already laid down the weapons of their rebellion, and acknowledged the crucified as their King. The interest is deepening and broadening, and pastor Harris has made arrangements for continuing the services after Dr. Judson is gone.

Dr. Judson was present at the regular "Missionary Day" services in McMaster Hall on Friday, and addressed the students on City Missions. The occasion was one long to be remembered by those present. As most of your readers are probably aware, some five years ago, Dr. Judson resigned the pastorate of one the wealthiest and most attractive churches on this continent, that of North Orange, N. J., and gave himself to the work of missions in one of the lowest quarters in the city of New York. He gave it as his opinion, based on five years experience in active work, that the way to begin city mission work was to begin a church. Do not aim at leading men to Christ and then send them off telling them to go and join some church, but have the church there and take them into it. The mission church should be cosmopolitan, it should be democratic, missionary, evangelical, and philanthropic. The address was a grand one and will add new energy to the already strong missionary spirit that prevails among the students.

It is proposed by Dr. Judson to proceed at once to the collection of funds for a new church edifice, as a memorial to his father. August 9, 1888, will be the one hundredth anniversary of his birth, and, as he was buried at sea and no suitable monument to his memory has as yet erected, it is proposed to do so now in the form of a new building to take the place of the one now used by Dr. J. The plan proposed for raising the money is to ask from every Baptist in the world ten cents, for which he will send them the Religious Tract Society's Life of Adoniram Judson, with a portrait. The object of Dr. Judson is a worthy one and we trust and believe it will receive the hearty support of our Baptist brethren everywhere.

Professor McGregor, who succeeded Professor Stewart, is winning golden opinions among the students here. "The right man in the right place," is the verdict of all.

With the exception of those students who love Woodstock better than McMaster Hall, all regret the absence from the class rooms of Dr. Rand. He was very popular among the boys, and the only soldier they find in remembering that their loss is to Woodstock students a corresponding gain. McMaster Hall, Nov. 13, '86.

Notes from Riverside, California.

After four week's absence from Nova Scotia, and nearly three of a sojourn in this sunny clime of the far west, one naturally longs for news from home and friends. To-day, for the first time, a thoughtful individual handed me the MESSENGER AND VISITOR of the 27th ult. I have always prized our paper; but never before have I perused its columns with such intense interest. It was indeed as cold water to a thirsty soul. Our denominational interests in the Maritime Provinces are very dear to me, and although separated from them by the breadth of this great continent, I shall ever hail with grateful eyes any medium of intelligence therefrom. As I shall expect soon the regular weekly visits of the MESSENGER AND VISITOR, let me here express the hope that the coming months may be seasons of abundant harvests in all our churches.

Now just a few words about Riverside, and of my brief experience here. This is a city of about ten years' growth, said to be three miles wide and ten long, situated on an extensive plain between the Sierra Nevada and Coast Range of mountains. The spectator's vision is everywhere bounded by lofty mountain peaks. The city is more like a garden park—a reclaimed oasis. By the means of irrigation the desert has been made to "blossom as the rose." One can travel for miles through vineyards and orange groves, surrounded by beautiful hedges. There are also an abundance of lime, almond, peach, pear, apricot, fig and walnut trees, besides a luxuriant growth of various ornamental trees, such as the pepper, sycamore and eucalyptus. This is one of the great health resorts of California for Eastern people particularly. One meets almost hourly with someone who is ready to testify of personal benefits derived from the climate. So far it has proved to us to be a land of almost constant sunshine. No rain since last May, and very little since March, is the testimony of the people. Still vegetation is luxuriant, which a gorgeous array of fragrant roses on my table at this moment, nobly demonstrates. We have been sitting on our veranda to-day, basking in the heat of the sun, while our doors

and windows have remained open for the reception of the balmy air. One winter, however, we must confess, has by a disappointing to us. I allude to the coolness of the nights—midsummer days succeeded, as has happened to us, by almost wintry nights. In fact, all the covering by which we have been accustomed during the coldest nights in winter in Nova Scotia has already been used by us and appreciated. Possibly, however, are only getting acclimated, and the difference will be less observable after we get rid of cold contracted during our journey, and since arrival. The social and religious advantages of Riverside even surpass our former expectations. The temperance element is strong. Only one vendor of intoxicants in the city, and I am told that he is paying \$2,500 for his license. If he persists he will probably be required to pay \$3,000 next year. All Evangelical denominations are here represented, and much harmony seems to prevail. The meetings of the Y. M. C. A. seem to be well sustained. It is very cheering to meet devoted young men, in this new city, ready for every good work, zealous in their labors to possess the land for Christ. The Baptist church seems to be in a very healthy condition. The pastor, Rev. Mr. Burton, is a faithful preacher and a devoted worker. The stranger is promptly looked after, and welcomed, and speedily remembered in the pastor's prayers. We have already received unbounded attention and kindness from members of the church. No local Eastern Baptist can fail to feel at home among this people. Everything is so homelike. How significant the language of the poet: "One family on earth we dwell," etc. But I must stay my pen. I shall be glad at any time to answer inquiry of any readers of the MESSENGER AND VISITOR who think of visiting California. C. A. WHITMAN.

This, That, and the Other.

—There is a good deal of practical common-sense in the answer of the old cook in New Orleans when her young mistress told her of Wiggins' coming earthquake. "Go 'long, chile," she said, "go 'long wid yer nonsense! God-a-mily don't do it, He jes go 'long and do it."

—It is estimated that in Pittsburg and Allegheny city alone 105,000,000 bushels of coal are saved annually by the use of natural gas for light and fuel.

—Never be grandiose if you want to drive home a truth. Don't whip with a switch that has leaves on, if you want to travel.—H. W. Beecher.

—The New York Central and Hudson River Railroad Company has issued an order that no liquor shall be sold on its lines.

—"Disappointments do not change us," says Ruth Garret; "they never ruin people who have not ruin in their nature."

The following Oklahoma preacher reports the following conversation between himself and one of his members: "A sister said to me, 'We want you to take a vacation.' 'I do not need a vacation,' 'Go away for your health.' 'I am not sick.' 'Go to increase your strength.' 'I have more strength now than I am willing to use.' 'Go and rest.' 'I am not tired.' 'Well, go then, and let us rest.'"

—"The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straightforward delineation of its most conspicuous characters; its record of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone; its sublimity of thought, as well as its superhuman authority, all bespeak its unique character. For like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its ever-recurring 'Thus saith the Lord,' in the Old Testament, and in the 'Verily, verily, I say unto you' of the Master.—Dr. Outbass.

—It was once thought by the superstitious in England that "the dead body of a wicked man runs about after death, by the agency of the devil." This would be horrible, if true. But is it not true and far more horrible, that the wicked man's influence often "runs about" in society by that agency, for years and years after he has passed away?

—Dr. Hilden, in the *Western Recorder*, tells of a certain church member whose business absorbed his entire time and energies. His little three year old girl, who was speculating on the question which of her relatives were likely to go to heaven, said, "Well, I reckon mamma will go, and Sister Mary, and Aunt Susan, and papa.—No, I don't reckon he will go, because he ain't leave the store."

—African converts of the Methodist missions in Sierra Leone and the Gold Coast, amounting 10,000, have raised a jubilee fund of \$76,000.

Living to God

Since the subject of Christian giving necessarily holds such an important place in connection with the Church of Christ and all religious enterprises, it seems most desirable that every Christian should have clearly before his mind the true principles of giving...

He has chosen to do this work through the agency of his people. Whether he might have done it otherwise, we have nothing to do. Nothing can be clearer than the fact that the Lord has made his people his agents in the evangelization of the world.

For this mighty enterprise, money is required. Men know that every enterprise requires money, whether it be war, or a political campaign, or a business undertaking, or the propagation of principles of any kind.

That offerings of money were to form a part of the worship and service of Christ the Messiah, was foretold and forewarned. In the 72nd Psalm, that beautiful, inspiring, Messianic prophecy, it is written, "to his shall be given of the gold of Sheba."

But may he said, "We cannot see the Savior now, how can we give to him?" Though we cannot see him with these bodily eyes, yet we do not believe in his presence. Yet he is not promised to be in the midst where even two or three are assembled together in his name?

Let us, then, make our offerings to the Lord Jesus, through his servants. If we give towards the salary of the minister, let us give it primarily to Christ, for his servant's support, because that servant is preaching Christ's gospel.

We read of Jesus sitting down opposite the treasury, in the temple, and watching the offerings of the people. Let us imagine the blessed glorified Redeemer, at the time of collection in our churches on the Lord's day, sitting by the Communion table, looking with unutterable love upon extending towards his hands still bearing the print of the nails, and wearing the marks of the thorns on his majestic brow, and inviting all who love him and who desire to see him crowned Lord of all by all the nations, to come forward and make an offering for his cause.

Let us, when we urge men to give, when we solicit contributions for Christian institutions, leave the claims on the altar, and asking them to give from pity for the Hindus or Chinese or Burmans, not appealing to their patriotism for the evangelization of North America, not pleading the hardships of the missionaries, whether home or foreign, but frankly and unreservedly appeal to the love of Christ to give to him, with cheerful, grateful minds, and in worthy measure, for the various departments of the work of his kingdom.

making money for the society, or for the board, or for the missionaries, or for the church, but that they make straight-forward, earnest, loving appeal to Christians to bring offerings and present them to the Lord Jesus Christ, for this or that department of his work, not the society's work. The society, the board, the committee, simply manage the operations as stewards; but the head and leader of the enterprise, be for whom, and for whose glory, and in obedience to whose command it is all done, is the Lord Jesus. This fact should ever be kept before the mind of the church.

Let pastors teach that giving is an act of Christian worship. That is the true light in which to regard it. The singing of praise, the reading of the Scriptures, the offering of prayer, the preaching of the Word, the presentation of offerings for the Lord's work, all these are portions of the public worship and service of Christ. How closely these are associated in Psalms 72:15: "To him shall be given up the gold of Sheba, prayer also shall be made for him continually, and daily shall he be glorified."

According to the above principle, we would give from a sense of sacred obligation, not because some one asks for it, not to get rid of an importunate collector; not in order to appear respectable, not because we admire a certain man; but because we love Christ, and desire that all mankind may know and love him too.

If our giving were regulated by this principle, we would not wait to be asked, but would make our free-will offerings spontaneously, at regular times, out of love to our Saviour. Guided by this idea, we would give something like the amount that we ought, because we would be giving to Christ, and we would be unwilling to offer him a man, an unworthy gift.

If this idea prevailed in the churches, we would not call it "begging" when those who have the management of Christian enterprises ask for money, for we would see that to call it begging (if the cause is Christ's) is equivalent to calling him a beggar. Then the popular objection to collections would cease, at least among genuine Christians. They would no longer say that the sound of money on the Lord's Day, and in a religious meeting is offensive to them, because it is an offering to Christ, and if it is not offensive to him, surely need not be to his servants. Moreover, the one to whom, and the object for which it is given, sanctifies the gift.

What a sense of reality this idea gives! Christ's real presence, his vital connection with his people, his co-operation with him in the advancement of his kingdom! He sees our offerings, he marks the amount, the motives with which we give, the feelings of our hearts toward him, all as really as if he were visibly standing at our side.

Let us examine of the practical working of this principle by our own confession. The writer is intimately acquainted with the persons and all the circumstances connected with this case. A Christian man and his wife, some twelve years ago, upon the expiration of the duty of Christian giving, and without solicitation, decided to lay aside for God one-tenth of all that they received, and out of that sum to give to the various religious purposes. He was at that time in a situation at a salary of \$900. Subsequently, he lost that situation (from loss of health), and had a hard struggle for years, but through all that time and up to the present day they have most sacredly kept their engagement. It is not an engagement with men, it is not a promise to man, but a voluntary loving, solemn engagement with their Saviour, and whenever money comes into the house one-tenth of it is cheerfully and without fail put aside. They give it to the Lord Jesus. Then when money is needed for the church or for missions, or for any good cause, they give out of that sum such proportion as they believe to be right. They never have to be urged or coerced. The matter is never income or disagreeable either to the collection or to them. If the cause is good, and there is money in the box, that is enough. And they always seem to have something to give. And they are just plain people, struggling with the world, and bringing up a large family. But they love Jesus, and they have solved the question of Christian giving. What more can we say than "Go thou and do likewise?"

The Cost of Being a Blessing

The words of the preacher, however eloquently and fluently spoken, which he has not himself learned in his own struggle to be the conqueror of his own heart's experiences, may please the ear and touch the fancy; but they do not greatly help or bless others. We all know that the most effective oratory is not that which flows, without effort, from the lips of the speaker; but that which tells of cost in the knit brow, and glowing eyes and trembling voice.

Whenever a great thought is born, there is a struggle. As Frederick W. Robinson wrote to one who had thanked him for help gotten from his sermons: "This ministry in which words and truth, and truth comes, wrong out of mental pain and inward struggle, should not be touched with a corresponding chord in minds with which, from invincible and almost incredible shyness, I rarely come in personal contact, is not so surprising; for I suppose the great principle is the universal one, we can only heal one another with blood." He meant that the lessons only which we can teach others, which have been born out of struggle, which have been born out of anguish of heart, will heal and really bless others. It is when we have passed through the bitterness of temptation, wrestling with evil and our best, victorious only through the grace of Christ, that we are ready to be helpers of others in temptation. It is only when we have known sorrow, when the chords of our love have been swept by it, and when we have been comforted and helped to endure, that we are ready to become comforters of others in sorrow.

the world, not by an easy, pleasant, prosperous life, but by suffering and fasting in it, and for it, and we can never bless the world merely by having a good time in it.

Work for those that costs us nothing is scarcely worth doing. At least it takes heart's blood to heat hearts. Too many of us are ready to work for Christ, and do good to our fellowmen, only so long as it is very easy, and requires no sacrifice or self-denial. But if we stop there, we stop just where our service is likely to become of little value in the life process. In the end, the losing of it. It is they who sow in tears that shall reap in joy. It is that good faith and weeping, bearing precious seed, that shall come again with rejoicing, bringing his sheaves with him. We may take easy work if we will—work that costs us nothing; but we must not, then, be surprised if our hands are empty in the great harvest-time.—S. S. Times.

Singleness of Heart

That great Christian scientist, Joseph Henry, once said to me during my college days at Princeton: "Mr. A—sometimes laughs at me. He says that I have but one idea. He can discuss every topic, and aims to excel in many things; but I have learned that if I ever make a breach I must train my gaze continually upon one point."

This sober sagacity found its reward. From the time when as an obscure youth he studied *Silvanus' Journal* by freight in a log cabin, to the time when he presided over the highest scientific societies, he gave his days and nights to physical science. He linked one galvanic battery to another—harassed the subtle electric current into gigantic magnets, and made them lift prodigious weights. The electric telegraph had its earliest germ in his fertile brain. And when at last a bronze statue arose to his memory as the sovereign of American science, the genius of Truth seemed to crown Joseph Henry with this benediction: "Thou hast sought me and found me, because I did not search for me with all thy heart."

This same principle furnishes the clew to the highest success in the spiritual life. The first converts at Jerusalem, in the ardors of their first love, served their Master with gladness and singleness of heart. Jesus said, "The kingdom of God is not in eating and drinking, but in doing the will of the Father which is in heaven." The meaning of the "thorny ground" hearers in the Parable of the Sower is that two different and adverse crops can not thrive in the same soil. The weeds choke out the wheat. The world chokes out the kingdom of God, and a Christian can produce no fruit in perfection. His early followers, therefore, broke with Judaism and broke with the world, and gave themselves to him without reservation. This accounts for the one idea, "This new thing I do," and he did it.—Dr. T. L. Cayler.

God's Gold Mine

John Jenkins don't want to be a Christian, he is only trying to get a message. He is all the time hunting for objections to the Bible. He sends me the other day with this one. "You say that the Bible is a revelation from God—that he gave it to the world to teach us what to believe and do. The fact that it is a revelation for hundreds of years ago, and that it is still read and studied notwithstanding its age, and its mysteries and obscurities, shows that God understood human nature better than you do. He meant that this book should instruct men as long as men lived on the earth; for that reason he made it so deep in some parts that we shall never get sounding lines long enough to fathom it. But we will keep trying, just because we don't succeed; as we keep sending expeditions to find the North Pole. Every time we try we learn something new and valuable, and we gain strength by the effort." As John don't seem quite satisfied with this little explanation, I went on to say, "You used to be a miner, I believe." "Yes, I came over in '49 and worked in the placers."

"You found gold lying loose all over the ground, didn't you? You had only to shovel it up into sacks and carry it away?" "Not much. Why, don't you know that the most of the gold was in little particles, scattered all through great banks of sand and gravel? We had to dig tons of coarse rock, and wash it out, and let our sluices run in our rockers to get a few ounces of gold. And when we had exhausted the placers and went into quartz mining, it was harder yet. We had to sink shafts and drill in all directions in the solid rock to find the gold-bearing veins. And when we found them we had to dig, and blast, and quarry up to the surface and crush it with stamps; and if we found half a pound of gold in a ton of quartz, we thought we had a rich mine. I tell you, mining is the hardest kind of work."

"Well, if you don't had the making of gold for the world, you would not have scattered it in banks of sand, or through ledges of rock, as God did. You would have sown nuggets broadcast all over the earth. You would have made it no plenty and easy to get, that any man could go out in the morning and gather a bagful before breakfast." "Do you think that I am a fool? Why, if gold were as plenty as that, it would not be worth gathering. A bagful of it would not buy a loaf of bread. It is the most precious of metals because it is so scarce and so hard to get." "You can see, then, the wisdom of God in the gold mines that you used to work. Can't you see the same wisdom in this greatest and best of God's mines that we call the Bible? There are treasures hidden in it to stimulate and reward our earnest study. There are ore that have been thoroughly explored, and that we can work and be sure of getting 'a pay rock' all the time; and there are other veins that have been prospected, as yet, and only with the prospect of success. We don't know just how they are, but we know they are there, and we are sure to find them, if we only dig for them. The Indians picked up a hundred year ago, down to the ore in the 3000-foot level

that experts are quarrelling about to-day, and mine the ore, and refine it, and smelt it, and reward the toil and skill of men; so the Bible, from those familiar yet precious truths that the child can comprehend, on to the doctrines that the wisest students see obscurely and interpret variously, is one grand revelation from God's eye and dispensation. It enriches him who explores only its surface. It gives increasing wealth of knowledge, hope and joy to him who goes down into its depths.

Daniel Webster said: "I would not be here in a God whom I could comprehend. Being infinite, he must exceed the grasp of my finite faculties. And so I say of the Bible. I would not accept it if it could be revealed for the race, if I could understand everything in it. In telling me what I need to know, the great Spirit must afford instruction and illumination of mysteries far beyond my present powers. And he has stored up in the book treasures for future generations. They will have minds active and inquiring like mine; and their Maker means that they shall find something to stimulate and reward their searching. The Bible is not for you alone only; but for the world and for all time. We have no right to complain of this, as long as we can get from it all that we need. Indeed, the Bible is unlike the mines that you used to work in, in some respects. Other to 'go ahead' has not been exhausted and never can be. The placer diggings are just as rich for the men of this generation as for the men of the first century. The child can go out and gather suggestions as the Hebrews gathered manna every morning, and the desert is the desert. And all the shafts that Bible students have sunk into the depths of the mine, bringing to light its hidden treasures, are just as available for you and me as for them that dig them. There can be no monopoly in the riches to be secured in this divine bonanza. There is 'enough for each, enough for all, enough for evermore.'"

Let Go

It requires grit to take hold; it requires grace to let go. Take hold is a common virtue in America; let go is a rare grace in America. We are all exhorting one another to "go ahead"; we sometimes need the exhortation to stop. It requires as much courage to know when to let go as to know when to take hold; it requires as much courage to let go as to take hold, and even more self-denial. It is a mistake to suppose that Americans are a nation of men money-makers. They want to get on and go ahead; if he can but tide over this week, this month, and this year, he will come into clear water. He invests all that he has laid up; he borrows from his wife, from his friends; he exhausts first his capital, and then his credit; and when at last he goes down, he invests in a family and friends in his ruin. If he had only been wise enough to let go earlier, he and his wife would have suffered less. The wife and mother carries on her heart the burden of her home, her husband and her children. She works hard, she works weary, and exhorts herself to take hold; she spurs a lagging brain to reluctant work far into the night, and compels herself to hold on. In vain her husband urges her to "slack a little." His kindly urging only leads to her saying to herself, if not to him: "Men can stop, but my children nurtured and watched over." At last she breaks down entirely. The overwrought nerves give way, and she becomes a chronic invalid. The children are left to live on without the care which she mistakenly thought indispensable. If she had only had the grace to let go, as well as the grit to hold on, it would have been better for those who she loved, and whom, by the burden of love, she burdened. The Scripture is wiser in this respect than American insistence and conscience, for it contains many exhortations to us to "wait." For an active man or woman to let go of life, stop activity, leave other work to the burdened and do the toil, and stand one side, a mere onlooker—this is, perhaps, the hardest experience that ever comes to the lot of God's children; but it is often a very valuable one. Moses let go when he was a herdman in the wilderness, and David when he was outwitted in the limestone caves of Southern Judaea, and Paul when he was in retirement in Arabia, and Luther when he was in Wartburg. We commend to all overburdened souls the grace of "let go."—Christian Union.

In his interesting series of articles in the *Religious Herald*, giving an account of his visit to the State of New York, Virginia, Dr. J. William Fox tells us that "Rev. Dr. R. L. Babney was a gallant and efficient officer on Jackson's staff, and often preached to the men at headquarters, and in their camps and bivouacs as an opportunity offered. On this march he preached a very able sermon on the 'Providence' in the course of which he used this emphatic language: 'Men, you need not be trying to dodge shot or shell or minnie. Every one of these strikes just where the Lord permits it to strike, and nowhere else, and you are perfectly safe from the bullets of deathly thicket until Jahobah permits you to be struck.' Major Nelson, of Gen. Ewell's staff, one of the bravest of the brave and an humble Christian and devout churchman, heard that sermon and did not fully endorse what he called its 'extreme Calvinism.' During the march, at Mill Hill, Gen. Jackson, as was his wont, into the very hottest of the fire, and for some time he and his staff sat on their horses at a point at which there was a converging artillery fire, but 'old Stonewall' seemed to be entirely oblivious of it until one of his couriers was killed, when he turned to his staff and told them to dismount and shelter themselves. Dr. Babney chanced to be near a very large, thick oak gate post and he very wisely got behind that, sitting bolt upright with his back against it. 'Poor Babney,' cried those about this position, Major Nelson rode up to bring some message from Gen. Ewell to Gen. Jackson, and with a soldier's keen eye at once took in the situation. Delivering his message, he at once rode straight to Dr. Babney, and with a general military salute said 'Poor Babney, you are shot and shell and minnie strike just where the Lord permits. And you just excuse me, sir, for expressing my surprise that you are seeking to put an oak gate post between you and 'Special Providence.' But the

great theologian was fully equal to the occasion, and at once replied: 'Why, Major, you do not understand the doctrine of 'Special Providence.' I believe and teach it with all my heart, and I look upon this thick gate post as a very 'Special Providence' just at this juncture.'—Zion's Advocate.

A Mother's Influence

It was a dreary winter's night; the streets were deserted, and gusts of chilling breeze dashed with violence on the awnings; while the street lamps shone with a sickly glare. Huddled in the corner of a doorway, shivering and hungry, was a ragged little boy. Now and then, persons wrapped in huge coats hurried by their warm homes; and an occasional hawk, filled with drunken men drove rapidly by. The lad saw all this as he longed for morning to appear; and overcome by fatigue, he fell into a sound sleep. By a singular freak of nature, he dreamt of downy white beds, and most lordly feasts; but also the reality was done to perish; for a police officer, going his rounds, rudely awakened him.

"What yer doing here?" gruffly asked he, giving him another shake by way of emphasis. The little fellow blinked his eyes in astonishment; for the transition from the banquet to his present position was indeed a sudden one.

"Where do yer live?" inquired the policeman, thinking he had captured an embryo burglar. "I'm doing nothing," blurted the boy, beginning to cry with his eyes. "Why don't yer go home?" once more queried the custodian of the peace. "I'm—waiting for—my brother."

"Where's he?" "In there," answered the lad, pointing to a beer saloon a few doors away. "Why don't yer go in and keep him company? yer can't sit here."

Still sobbing as if his heart would break, he replied: "I—promised my mother—when she died—never to go into a place where they sell liquor; and so did my brother; but he's broken his promise, and—gone in there." "Are both yer parents dead?" "Yes, sir." "Who takes care of you?" "John does when he's sober, but lately he's been drunk all the time, and he's been taking care of me."

"Come along and I'll get yer a bed," said the officer, taking the lad by the hand and leading him up the street. The little fellow demonstrated that he wished to wait for John, but his guide paid no attention to him. They presently reached the city prison. The boy struggled to get away, the horror of the place frightening him, but his efforts were useless. A bunk was given him, and he went himself to sleep. The pauper ward being full, the lad had been placed in one of the tanks, and on waking found that he had been in the tank of hardened sinners. He sat watching them with curiosity and fear. Eke long, members of the Young Men's Christian Association entered to hold morning services for the prisoners. Their stinging rebukes hit his joy, and their prayers with awe.

When they departed, his attention was called to a man seated with his face in his hands, and apparently weeping. For some moments this continued, when, to his surprise, he recognized in him his brother. The little fellow rushed to his side; both embraced and cried piteously at the other's grief.

On the following Sunday they were in the hall of the Young Men's Christian Association. The expression of eagerness with which they listened to the sermon, told plainly that he had seen at the prison was not in vain. A new era in their life had begun. John never drank again; and the happy brothers are known in the South Sea Islands as most zealous missionaries.—Association Bulletin, Oakland, Cal.

Hints to the Dear Young Ladies

Don't be dear to the young ladies—nor to your tailor.

Don't be a dupe—nor a sloven. Let the knees of your pantaloons show threadbare rather than the bit of carpet in front of your looking glass,—the first will suggest much prayer, the latter much vanity. Don't let the daily newspaper go into your study; you can get all you want out of it at the breakfast table, or on the street car, or when you're no studying to do. If you let it occupy your first, best study hour, you will be a weaker man in the pulpit. Don't bother yourself with evolution, nor squaring the circle, nor discovering perpetual motion, nor arguing the superiority of orthodoxy of twaddledium over heretical widdleedle in theology. Don't imagine yourself the 'last man' nor 'the coming man,' for you may be simply a mannikin. Of a dear young minister who once visited a village butcher one said: "If I could buy that real at the price we folks hold him at, and sell him at his own estimate of himself, I could retire from business on that single deal."

How to Make Money.—No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive free, information about work you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All in need of Capital need: Hallett & Co. will start you. Either sex, all ages. Those who commence at once will make sure of big little fortunes. Write and see for yourselves.

FUTNER'S EMULSION

will be found to contain a larger percentage of pure Cod Liver Oil than any known compound of the kind, and rendered more pleasant and agreeable to the stomach by combination with the finest of the profession as a valuable one, containing all that could be desired (viz., Cod Liver Oil, Pancreatic Hypophosphites, and Sea Biscuits, etc.) for the treatment of Consumption, Scrophulous Wasting Diseases, Debility, Impoverished Blood and many other diseases in which Cod Liver Oil, etc., are so justly and highly valued. It will also be found cheap. Each bottle contains eight ounces, and retails at 50 cents per bottle. Dose: From half to one tablespoonful. Be particularly careful for 'Futner's Emulsion of Cod Liver Oil with Hypophosphites' and physicians in prescribing will state 'Futner's.' It can be had from all druggists and dealers. We study who detest the 'Flowery' and like to see them do well, and bloom abundantly, should be well supplied with Futner's Emulsion. Ordinary packages 50c—sufficient for 100 days for one year.

To Sunday-School Workers

ONE of the most valuable helps for the study of John's Gospel is

"CHRIST IN THE GOSPEL"

"The Life of Our Lord" in the exactness of the evangelist, without repetition, and chronologically arranged. With self-instructing diagrams and maps of Jesus' travels, by J. P. O'Connell. Introduction by F. S. Henson, D. D.

Opinions regarding this new Bible help: "This harmony has a completeness not to be surpassed by any other."—Baltimore, Md. "A rare help to Sunday-school teachers and pastors."—Rev. P. S. Henson, Boston.

It gives a prominent place in the literature of Scripture study.—Standard, Chicago.

Send for catalogue for Sunday-schools and for terms for agents. Price \$1.00. Address: AMERICAN PUBLICATION SOCIETY OF NEW YORK, 230 N. 4th St., N. Y. C. If you cannot see this paper when you order the book.

EVERY WORKER NEEDS A "COOPER" For "work-out," "run-down," debilitated school teachers, milliners, dress-makers, housekeepers, and over-worked women generally.

MURPHY & L. CO. BEWARE OF COUNTERFEITS. The Universal Patent.

ST. JOHN BUILDING SOCIETY

ODD FELLOWS' HALL. Incorporated 1861. DIRECTORS: ROSS, G. N., REID, J. R., JUDGE PROBATE, President. JAMES CHRISTIE, Esq., Sec'y.

Money loaned on Freehold and Leasehold Securities, at reasonable rates. Mortgage, City and Water Debt, res. per cent. Money received on deposit at five per cent. per annum. Interest paid or compounded quarterly.

CAMPBELL'S TONIC ELIXIR. This agreeable yet potent medicinal preparation is adapted for the relief and cure of all cases of weakness, nervous debility, and all diseases where the system is prostrated and usually accompanied by a feeble and irregular action of the Heart.

COOKING STOVES

Ranges, &c. The subscribers are showing a large assortment of above goods. Being of our Own Manufacture.

J. HARRIS & Co.

27 & 29 Water St. SAINT JOHN, N. B.

CURE FITS!

What can be done for the sufferer in a fit? The answer is, "Cure Fits!" It is a simple, safe, and reliable remedy for all cases of epilepsy, hysteria, and other forms of nervous disorder. It can be had from all druggists and dealers.

NOTICE OF CO-PARTNERSHIP.

I HAVE this day associated with myself in the business of MERCHANT TAILORING...

Spring Announcement, 1886.

I refer to the above notice of Co-Partnership...

Spring Tweeds, Diagonals, Coatings, Pant Goods...

GATES' VEGETABLE PLASTER.

It is a purely vegetable preparation from some of our most valuable roots...

HERBERT W. MOORE, Barrister-at-Law, SOLICITOR IN EQUITY, CONVEYANCER...

NEW GOODS! In Gentlemen's Department 27 King Street.

New Long Searls, Silk Handkerchiefs, Made-up Socks, Pongees, Braces, French Braces...

C. C. RICHARDS & CO. Sole Proprietors. It is an invaluable Hair Restorer & cleans the scalp and dandruff.

THE DREADFUL DISEASE DEFIED. GENTS: I have used your Minard's Liniment successfully in a severe case of rheumatism...

Mitchell's Belladonna Plaster. This is the oldest and most reliable Belladonna Plaster made...

THIS PAPER can be found on the 10th and 11th streets, New York.

Sabbath School.

BIBLE LESSONS.

SCRIPTURES FROM WRITINGS OF JOHN.

Fourth Quarter.

Lesson X. Dec. 5. Rev. 5: 1-14.

WORSHIPPING GOD AND THE LAMB.

GOLDEN TEXT.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne...

I. VISION OF THE OPENED HEAVENS. The scene of this chapter is the same with that in chap. 4.

VISION OF THE BOOK WITH SEVEN SEALS. 1. In the right hand of him that sat on the throne...

2. And I saw a strong (a mighty) angel. One of the highest rank. Who is worthy to open the book?

3. And no man (no one) in heaven, etc. The whole universe is designated by the three divisions mentioned.

4. And I wept much. It had been promised to him (chap. 4: 1) that he should be shown future events...

THE LION OF THE TRIBE OF JUDAH. 5. One of the elders saith unto me (see chap. 4: 4). The twenty-four elders spoken of there are understood to be, not angels...

OF THE FOUR BEASTS, RATHER, LIVING BEINGS, described in chap. 4: 6-9. These four living beings are in part identical with the cherubim of the Old Testament...

OF THE SEVEN HORNS. Symbols of power, the seven signifying that his power is full and perfect. He is omnipotent.

7. And he came and took the book. In order to open it. The New Song. 8. The four beasts. Living creatures (see under ver. 6).

9. And they sing a new song. They sing, not because they are composed of pure and unblemished spirits...

guide and control the history of the Church, for that did make the sacrifice through which the Church exists...

10. And hast made us kings and priests (see Lesson 9, ver. 6). And we shall reign on the earth, rather, they reign, as in Rev. Ver. They reign with and in Christ...

11. And I heard the voice of many angels round about the throne, and the beasts and the elders, i. e., surrounding on all sides...

12. Worthy is the Lamb that was slain (see ver. 9). The idea here is that the fact that he was slain, or was made a sacrifice for sin...

13. And every creature. Every created thing. This is the third chorus, joining with the redeemed and the angels.

Emperor and Prisoner. In the grey of an early morning, during the reign of the good Joseph II., of Austria, a strange scene occurred in one of the streets of the old city of Presburg.

What's THE MATTER?—Used up with asthma. Go to the druggist and get a bottle of Minard's Honey Balsam...

SOME REASONS for the Success of St. John Business College.

- 1. The Teachers are practical business men, specially trained and fitted for their present work...

MCNT. McDONALD, Barrister, Attorney-at-Law

BUSH'S FLUID FOOD, BOVININE

General Debility, Indigestion, &c. PARKER'S Agents, MARKET SQUARE, ST. JOHN, N. B.

chattering away your time instead working. Have you found another soft-hearted fellow to listen to your whining?

The brutal speaker was the over-seer, and he raised his stick to strike the old man. But the gentleman parried the blow with his walking cane...

"Great God above, what villainy!" exclaimed the Emperor. "But were to him who now injures a hair of that old man."

Before the amazed old man could thank the just, God-fearing Emperor, the door of the apartment had closed upon him.—Day and Rest.

CABINET ORGANS, at a Bargain.

Two American made CABINET ORGANS, suitable for Church or Sunday School use, are offered!

Address:—E. A. FOWERS, 99 GERMANT ST., ST. JOHN, N. B.

MONTE McDONALD, Barrister, Attorney-at-Law

BUSH'S FLUID FOOD, BOVININE

General Debility, Indigestion, &c. PARKER'S Agents, MARKET SQUARE, ST. JOHN, N. B.

HOW PRINTING PAYS

CORPULENCY

FACE, HANDS, FEET

AGRIC OFFER. To introduce this, we are offering a special...

Mill, Steamboat, Mining and Railroad Supplies.



Our Machine Belling has earned a high reputation for durability and uniform quality.

SALT, RICE AND SODA!

6,500 BAGS LIVERPOOL SALT. Now receiving per Steamer...

J. E. FRASER, ENGRAVER ON WOOD.

Orders may be left at GEO. A. KNOX'S, Church St., or 23 Garden St., St. John, N. B.

PIANO TEACHERS

do not need to be told that their pupils make the most rapid progress...

SEAL SKIN SACQUES.

HAVING received our collection of London dyed, Double Extra Quality Alaska Seal Skins...

QUICK IS A WINK!

We offer a special discount on the greatest change of our...

HEATLY, PROMPTLY, CHEAPLY.

At This Office.

Baptist Book Room,

HALIFAX, N. S.

RENEW! RENEW!

ORDER EARLY! ORDER NOW!

LIST.

Baptist Teacher, Baptist League, Quarterly, Senior Quarterly...

PAPERS.

Our Young People, Our Little Ones, Youth's Temperance Banner, Youth's Visitor...

NOTICE TO ALL.

In answer to frequent enquiries, My Address continues the same.

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

REFEREE IN EQUITY.

Office: Nos. 12 & 13 FUGLES BUILDING, Prince Wm. St., ST. JOHN, N. B.

Book and Job PRINTING

Of every description

HEATLY, PROMPTLY, CHEAPLY.

At This Office.

Messenger and Visitor

Subscription information and rates for the Messenger and Visitor.

Messenger and Visitor

WEDNESDAY, November 24, 1886.

THE BAPTIST CHILDREN OF METHODISM.

This is the title of an article in the Wesleyan, of Nov. 16. It is copied from the Methodist Times, of England.

The great difficulty, in the discussion of this whole question, is to make baptism mean to the infant what it signifies in case of the adult.

At the outset, it states that baptism is not a meaningless rite. Certainly not. Our Lord is never guilty of folly.

Let us see how this is attempted in the article in our contemporary. In the estimation of its writer, baptism "recognizes a grace pre-existent in the heart of the child."

Still the difficulty remains. The figure of prevenient grace, wrought by the Spirit of God, is but another misty expression to fill with mist the chasm which lies between infant baptism and the baptism of the New Testament.

ought to assume that such grace will be imparted. "Every ordinance, rite, and institution of God has its appointed grace."

Just so. We ought to assume that grace will be imparted to the child in baptism that will lead to conversion.

"Of course the efficacy of baptism as a means of grace always depends on moral and spiritual conditions, and not upon mere form and ceremonial."

Which reminds us of a story, as Lincoln used to say. A tramp one day offered to show a woman how to make stone soup.

THE MEETING ON UNION.

We doubt if there be any question exciting so much interest to-day, in the Baptist bodies of the Maritime Provinces, as that of their union.

Although the meeting was called especially for the members of the various denominational boards, the attendance was very respectable.

The business was to consider the basis of union prepared by the joint committee from our Convention and the F. Baptist Conference.

The basis was taken up clause by clause. It was found that there were only two of the proposed articles of faith, upon which there was any difference of opinion.

It remains now for the committee to report their action, endorsed as it has been by this large meeting, to the Conference and the Convention appointing its members.

still, with proper care and in the exercise of a patience that recognizes the truth that the most stable results are secured slowly.

It has been decided to publish the basis of union adopted in the denominational papers, as soon as it has been put into the best shape.

THE BIBLE AND CIVILIZATION.

The present generation often boasts of the advancement of science and art, the freedom from superstition, the general intelligence, the high degree of civilization, that prevail.

These are marks, as President Sawyer showed in a recent address, of every nation that can claim to be called civilized.

Must not such a book be worthy of more recognition and study than it receives? We are glad to know that theological seminaries are giving more attention to the study of the English Scriptures.

SIGNIFICANCE OF THANKSGIVING.

The general lessons of Thanksgiving Day have been set forth from the pulpits throughout the land, but some special features may well be dwelt upon by all who love the truth and dwell upon their country.

blessings received, will not be an irreligious action. The special truth acknowledged, too, is of special importance in these days.

But, amid all this joy, how humiliating it is to think that so considerable a portion of the harvest will be converted into poison to destroy the life it was meant to build up.

Questions.

A brother wants to know if there is authority in the New Testament to sustain a minister in refusing to baptize a candidate unless he has received by a vote of the church for church membership.

We believe there is Scriptural authority to justify a minister in refusing baptism when the candidate does not propose to unite with a church, and that for this reason, it is the practice of our ministers.

2. Those who were baptized at Pentecost were added to the church so far as we can find, there was no case in the New Testament where the baptized did not in their baptism become members of the body of believers.

4. We find, however, sufficient indirect information on the point. The church at Corinth was exhorted by Paul to cast out the fornicator (1 Cor. chap. 5), and then again to restore him, after he had repented (2 Cor. chap. 2).

In brief, baptism and church membership were inseparable. The right to determine who should be members was given to the church herself, and not to the pastor.

The Convention Fund.

To bring up the Convention Fund receipts to the standard originally aimed at, I suggested to the churches last year, a plan in the circular addressed to them.

1. Have a missionary sermon preached every quarter and a collection taken at the time for the Convention Fund.

(c) Large churches should appoint a treasurer to take charge of this fund. Small ones can commit the work to the church treasurer.

(d) The amount subscribed should be put in an envelope, bearing the name of the donor and the part of subscription then paid, and placed on the collection plate on Sunday.

4. Let the church clerk, or some person appointed for the purpose, write to all non-resident members and request a contribution to the Convention Fund.

The contributions which have been made afford some encouragement. Rev. Mr. Therrien has lately collected from a few of our churches about \$500.

Pastors, I appeal to you for help to make our benevolent work for the year a great success. Shall it not be given, in the name of the Lord and for his sake, to the fullest extent possible?

Our Churches and Our Courts. After the judgment in the Currie case, it may be well for us to consider how far Baptists are amenable to the courts.

If in the Currie case the Supreme Court of New Brunswick is right, two Christian denominations, the Wesleyan, and the Episcopal, are subservient to the courts, in cases of discipline.

The next and important question is, can our Supreme Courts claim jurisdiction over the action of a Baptist church, or association, in matters of discipline? The law with Baptists is that all church members are amenable to the church in which they have their membership.

of a Baptist church, and the furthest either can go is to refuse to associate with a church when disapproving of its action.

The Canadian Baptists have been perhaps rather too prone to ask for acts of incorporation, which, to say the least, are a doubtful good, but as yet we have not intentionally placed the discipline of our churches under the control of the courts.

Our Courts in Canada, are parts of an aristocratic form of government, and as the Judges are never brought before the popular tribunal, the people, to give an account of their stewardship, as they are in republics.

I must not further trespass on your space, except to say that it becomes us as Baptists to look carefully over all our acts of incorporation, and inquire if, by any inadvertence, we have placed our doctrines and discipline under the Supreme Courts of the Province.

Missionary Correspondence.

Many of your readers will be glad to know that the majority of your missionaries have stood, tolerably well, the long six months of unusually hot weather, and that the cool season is at hand in which we hope to regain our lost strength and flesh.

Kotiah, our preacher stationed in Pedda Penki, was unable to join us because of a severe attack of rheumatism, from which he has since recovered. His sister, Raganmah, who has been working faithfully as Bible woman for several months among the low caste women, died about a week ago.

elder of the two preachers stationed at Raiga, and a boy of eleven years, a relative of his, were baptized last Lord's day morning. On being examined before the church on Saturday, she told how she persecuted her son eight years ago, when he became a Christian, and how she had been led to believe in Jesus through his teaching. Five have been baptized here since the first of July. Others will come soon, we believe.

This church has now nineteen resident and nineteen non-resident members. All of the absent ones are being corresponded with.

About forty persons are now contributing to the funds of the church at the Sunday morning services. Eighty dollars have been paid for the property at Raiga from the funds. There are only eleven dollars now due on it, and that we hope soon to wipe off. The collections during the last three months have amounted to sixteen dollars.

On these fields, to a greater extent than ever before, there is manifested a willingness to hear the gospel. The harvest is great and the laborers few. We are hoping and praying that help may soon come.

I. C. ARCHIBALD, Bimlipatan, India, Oct. 7.

Bro. J. R. Hutchison writes from Chicaco, India, Oct. 5th, as follows: I returned from my trip to Ceylon on the 13th Sept., after an absence of seven weeks, much improved and invigorated by the change. Heavy rains are at present interfering with touring; but as soon as the weather gets somewhat settled, I hope to get into tents for the cold season.

Modern Evangelists.

It is evident from the teaching of scripture, that the office of an evangelist is a gift to the Church, and of high order; for it is written that "He gave some apostles and some prophets; and some evangelists; . . . for the perfecting of the saints"; therefore there must be something amiss when some of our successful, tried and honored pastors feel regarding the modern evangelist as expressed at one of our morning prayer-meetings at our late Convention. One old veteran said, with much feeling that there was a terrible flood of fanaticism breaking in upon our churches, calculated to lead us away from the good old path—the stars, sterling and fundamental doctrines of the Bible, promulgated by the Fathers. Reference was especially made to the doctrine of repentance, that there was too little prominence given to "Calling upon all men everywhere to repent," and "repentance towards God" &c. This feeling seemed to be echoed by many hearts. One large-hearted brother—not small corporeally, either—whose praise is in all our churches, spoke out "oppose the flimsy work, speak out." Yes, it is high time to speak out, and in no better place can that be done than through the columns of our own paper. Let it be done dispassionately in the spirit of the Master, and it will be a means of grace. It is to be hoped that some of our experienced laborers will undertake the work. The following questions are simply suggestive:

- 1st. Are travelling evangelists necessary where there is a settled pastor? If so, under what circumstances?
2nd. Are the methods generally adopted by this fraternity consistent with the teaching of the word of God, and do they leave an impression on the thoughtful mind that they proclaim the glorious gospel of the blessed God?
3rd. Do the teachings of modern evangelists lower the standard of Biblical repentance—thus creating sickly and weak Christians; if not favoring self-deception?
4th. Have revivals carried on by modern evangelists proved a lasting blessing to the church? Would not the real gain—when that occurs—be more satisfactorily secured by special efforts put forth by the church and pastor, and, if necessary, a neighboring pastor or helper? DIBYKUS.

W. B. M. U.

The second annual report of the W. B. M. U. of the Maritime Provinces, 1885-86, has just been published. It consists of 64 pages, containing the constitution of the Union, by-laws of the Executive Board, constitution and by-laws of W. M. A. S.; also, the constitution of Mission Bands, the minutes of all meetings in connection with our annual gathering, the President's address—which should be read by every sister in connection with our (single) reports from the secretary and treasurer of the Union; also, reports from Provincial secretaries from N. S., N. B., and P. E. I., Mrs. Churchill's and Mrs. Sanford's farewell addresses, which will touch many hearts and urge them to renewed efforts for the Master; papers from Mrs. I. C. Archibald, Misses Wright and Grey, which were prepared for and read at the annual meeting; a report from the county secretary of Yarmouth, and a list of the life members as far as they could be obtained.

Previously, the reports of our societies have been published in the Year Book, but this year it was deemed best for the Union to issue a separate report, containing a portion of the most recent reports for those who had the privilege of attending our annual meetings. It is hoped these will be freely circulated among our societies, and carefully read, so that each sister may be fully acquainted with the work undertaken by the Union in connection with Home and Foreign Missions.

It has been suggested that we ask each

sister to make a Christmas offering to the Master for Home Missions, not less than 10 cents. We hope it will be very much more; but want to bring it within the capacity of all, so that none may be excused. The needs are pressing. The work of the Home Mission Board has been wonderfully blessed during the past year, which calls for thankfulness and an expression of gratitude on our part. Will our sisters nobly respond? Appoint one or more in each society as collectors to solicit these gifts, then transmit as usual to the treasurer of the Union. "Arise therefore and be doing, and the Lord be with thee." A. J. H. Halifax, Nov. 16.

Yarmouth S. S. Convention.

The Free Christian Baptist Sunday school held its 20th semi-annual session with the Beaver River Baptist church, Nov. 9th, 1886. These sessions were held as usual. This being the yearly meeting, officers were chosen for the ensuing year; Moses Harris, Esq., of Hebron, was chosen president. After the usual business of the session, reading letters, &c., the Convention proceeded to discuss the following subjects: 1st. How can Temperance work be carried on in the Sabbath school. Opened by Brother E. C. Simonson. 2nd. What is good Sabbath School Teaching. Opened by Rev. J. A. Ford. 3rd. The importance of teaching adherence to the doctrines and practices of the New Testament. Opened by A. Cohoon. 4th. The benefit of Sunday school teaching to the community, and its claims upon it. Opened by J. B. Woodland. Seventeen schools, out of a total of 21, were represented by letter, and 45 delegates.

W. E. HUNTER, Sec'y.

Superintendents and Teachers.

Dear Superintendents and Teachers.—The time to renew the order for Sunday school lessons helps and papers for 1887 has come. We have sent to superintendents a package containing order blank, sample of papers, catalogue of made up libraries, &c., which will be of great help in making selections; the Baptist Teacher and Sunday school quarterly of the various grades are so well known that samples are not needed. Since sending out the sample package, a reduction has been made in the prices of Young Reader and Sunlight, until further notice, they will be sold at 10c. monthly, or 20c. semi-monthly in clubs of 5 and upwards for a year. Our English magazine and periodical list is large, and new subscribers will please remember in some magazines the New Year vol. begins with November number. A few back numbers of magazines are on hand.

During the year we have had increasing demands for library books. By an extra effort many poor schools are now in possession of a good library. As the winter season approaches, when more time is given to reading, see that a good supply of choice books is secured. You say, we can't raise funds. Try the money barrels. Several schools have raised \$40 in this way. Try a S. S. concert, with silver collection. Try giving one dollar each. The money can be raised, but effort must be put forth. Young men and women, take hold with determination, and you will get books. Besides having library books, lesson helps, papers, &c., each class should have a supply of Bibles. We have just opened a lot of cheap school Bibles and Testaments; also teachers' Bibles.

Sunday's schools are now in use by many of our societies but not in large numbers. A ten cent edition is now offered for sale, and every school should promptly take advantage of this. Let every boy and girl bring the cents to school next Sunday, give it to the superintendent, who will order a quantity at once. Sunday Schools will not close this winter, so I hear.

To encourage the school a little, the superintendent or teacher might send to the Book Room for some Christmas cards or choice motto tract cards, perhaps some would prefer Prize Gift Books. See our advertisement elsewhere.

One word of caution—don't wait until the best is gone. Don't wait until January '87 is here to order Lesson Helps. Don't wait until everybody else is suited to a library, or Bibles, or Songs, &c., &c., but be first, if possible. And be assured that your own Baptist Book Room will do its very best to suit you. GEO. A. McDONALD, Sec'y Treas.

Literary Notes.

Shots at Sunday Targets is a handsome volume, published by E. B. Treat, 771 Broadway, New York, price \$2. This book is composed of pithy extracts from the writings of Dr. Talmage. They are full of the force and fire of this popular preacher. Dr. Talmage always hits hard, but never harder than when he aims at a wrong. The book fairly represents him at his best. Dr. Talmage is Dr. Talmage, with a personality peculiarly his own. This is seen in this collection of his forceful sayings. It will doubtless have a large sale.

Captain Collins' "Open Letter" in the October Century on the Fisheries Question has been admitted as evidence before the committee of the United States Senate, which is investigating the subject.

The December St. Nicholas will be made especially attractive as the Christmas number. It will contain the first part of a new story by Frank R. Stockton. "A Fortunate Opening," is something after

the manner of the author's "The casting away of Mrs. Leeks and Mrs. Alesha"; and also the first part of a short serial by Mrs. Burnett.

SOME THINGS TO THINK ABOUT.—Thirty years ago the Baptists of the four states of Michigan, Indiana, Illinois and Wisconsin were more numerous than the Presbyterians and Congregationalists combined. But now the Baptists of Wisconsin are outnumbered by the Congregationalists alone. The Congregationalists located a college at Jacksonville before they had five hundred members in the state, then followed Gatesburg, Wheaton, and Beloit, on the north line of the state. The numerical strength of a denomination, as influenced by its institutions of learning, is a very important and interesting subject. A denomination that does not provide for the education of its rising generation will at length have no rising generation to educate.—Watchman Correspondence.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PGOWASH AND WALLACE, Nov. 12.—Nearly three months have passed since I took the pastoral charge of these churches. Your readers will remember the glorious work in this place last winter, under brother Wallace. The converts are doing well, and many of them are already active in church work. My time has been largely devoted in becoming acquainted with the people, and the needs of the field. I find myself surrounded with friends, and my assistants as well as with many friends and helpers. We had the privilege of visiting the baptismal waters in Pughwash last Lord's Day. The religious interest is good on every hand, and Baptist sentiments are prominent. The church in Pughwash has a commodious and comfortable home for the pastor and his family almost completed. Rev. D. A. Steele, M. A., favored us with a lecture on "Dr. Watts" on Tuesday evening. It was gratuitous to the church, and the proceeds were to aid in completing the parsonage. Brother Steele has the thanks of all for the intellectual treat with which he favored us upon that occasion. C. C. BROWN.

ANTIGONISH AND TRACADIE, Nov. 13.—We are pleasantly situated at Antigonish, and trust the Lord has a work for us to do here. We have met with appreciative congregations and kindness from the people. My health is very much improved, and I hope in time it will be fully restored. After the Association at Parbro, Bro. Brown visited Tracadie and spent a part of two weeks with the church there. He found the people prepared to receive the truth. He received seven for baptism, but the presence of his work at Guyaboro called him away. Three weeks ago I visited them and baptized six of those received. Since then I have visited them twice and have baptized eleven more. And still the prospect is that more will be ready to follow their Saviour when I visit them again. W. B. BAZZANAW.

A TOUR IN CHARLOTTE AND SHERBROOKE, Nov. 13.—I have just returned from a tour in Sunbury and York. I spent a night in Lee, where a few years ago 59 were added to the 2nd Falls Church. The Lord is healing the breaches of Zion there, and is blessing them with a pious, judicious pastor. They love Bro. Good. I visited Pirbright and Little Lake Church. They keep up their social meetings and Sabbath schools, though they have no preaching. They lament the death of Bro. Craig, who visited them as a colporteur. He was a pious and humble Christian. On Saturday I reached Fredericton junction. A few miles beyond the junction we came to the District we travelled so far to reach—Treetree Creek. Bro. Cahill preached there twelve years ago. No minister has visited them since. We tried to deliver the message in the King's name in that mixed assembly the pastor of God was displayed. After we had visited the baptismal waters once, I had to return home, as I was threatened with congestion of the lungs. JAMES THOMAS.

OXFORD, N. S., Nov. 13.—Last Sabbath we had the pleasure of meeting at the waters of baptism. God was with us. The work we are engaged in holding special services, under the auspices of the Y. M. C. Association. Meetings are well attended. Lately I have been having some special meetings at River Philip, with good results. T. M. MORNO.

CALEDONIA, &c.—Last Sabbath, 14th, we visited the baptismal waters at Caledonia in the morning. Two young ladies, being buried with Christ; and in the afternoon at Baltimore, some five miles distant, six noble young men and one young woman followed the Lord. Bro. Q. H. King has been laboring there for a few weeks. To God be all the praise. S. C. MOORE.

CONWALLIS, N. S.—A few Sabbaths ago I went on a preaching tour into the Church, one by baptism, and one on experience. J. E. HEAD.

EXPLANATION.—The name of Rev. Truman Bishop, pastor of the Baptist church at Isaacs Harbor, Guyaboro, N. S., was unintentionally omitted when the list of ordained ministers belonging to the N. S. Eastern Baptist Association was prepared for the minutes; also that of W. A. C. Rowe, long laboring at Guyaboro, N. S. T. B. BAYTON, Sec'y of N. S. E. B. A.

WOLFVILLE.—Special service was held in Assembly Hall on Thanksgiving Day, when an excellent address was delivered by President Sawyer.—The second meeting of the Horton Churches for re-union, was held at Gaspareaux on 10th inst. Papers were read by Rev. S. McC. Black, Dr. Sawyer, and Dea. J. W. Bares. The evening session was devoted to discussion of "Church Prosperity." The interest of the meetings steadily increased to the close. Among those who were present and participated in the exercises were Rev. D. Freeman, Rev. M. P. Freeman, Rev. E. O. Read, Rev. Dr. Higgins, Rev. J. W. Brown, and Rev. Wm. Cummings, of Truro. The profit of such meetings is becoming more and more apparent.

Rev. W. B. Briggs, M. A., addressed the Acadia Missionary Society at its last meeting. He also preached to the Wolfville church and congregation on Lord's Day morning. Both addresses were full of thought and highly appreciated.

ing on well, though few in number and weak in financial ability. The ironworks are not in full blast as formerly, and many have been obliged to leave the place and look for employment elsewhere, and times are very much depressed. Still, they are struggling to support their pastor, Bro. F. D. Davison, without asking the H. M. Board for assistance. They gave us a very good collection for Convention Scheme, which has been already forwarded. We have organized a Missionary Conference, and will meet frequently at different points in the County, and work upon a missionary interest by giving information and suggesting methods of raising money for our work. Of course, we can hardly be expected to raise much, where there are only three or four self-sustaining churches in the County; but every little helps, and we can, at the same time, lend encouragement to our weak churches. It was commendation enough, and reward enough, when on the evening referred to, one of the Deacons said to me "Your country Conference, and your work, could not the pastors in the other counties, outside the E. Association, combine for a similar purpose?" J. E. GORRAN.

ST. STEPHEN.—Pastor Hunt closed the fifth year of his pastorate with the Union St. Church last week. Since his pastorate began, there has been a net increase in membership of 100. In 1881 only \$1500 were given for denominational purposes; but last year the amount given was \$1500.00. Bro. Hunt is highly esteemed by all classes. This is his first church.

PASTOR WANTED.—The Wilnot Baptist Church being at present without the services of a regular pastor would invite communications from unengaged ministers with a view to an engagement. Any communication from persons desiring a pastorate will receive immediate attention, and any information required will be given by C. S. PHIPPS, Clerk.

BELLEVILLE, N. B.—Two were baptized and received into the fellowship of this church Nov. 7. The church has been greatly refreshed. On the 12th we held a social conference meeting at Laddow. It was a time of joy and gladness to all. Sunday morning, 14th inst., at 10 o'clock we baptized our beloved young sister Dorothy Hovey; and at 11 o'clock, in the new meeting house, a sermon was preached by the pastor from Malachi 3: 10. Many felt it was their duty to bring in the tithes. The covenant was read and the right hand of fellowship given to Sister Hovey. At 4 o'clock p. m., Rev. S. Smith preached from 1 Corinthians 11: 23, 24. It was a good explanation of the Lord's Supper. After the sermon the ordinance was administered. So closed the first Sabbath in the new house, a day of thanksgiving for the blessing received. W. M. EDWARDS.

NEWCASTLE.—I have Newcastle and go to take charge of the church at Chequamegon, N. S. I am now en route thither. I do hope a good man will soon be secured for Newcastle. The Lord has very much blessed us in our work there. I have found the people kind and thoughtful of their pastor and many of them earnest and self-sacrificing in the service of the Lord. The little church has more than doubled in its membership, and we trust a good foundation is laid for future prosperity. May the Lord send the dear people a man after his own heart. As I take up the work on another field, I would crave the presence in the prayers of my brethren, that the Lord may use me, if he can, for his own glory in the building up of the church and the salvation of precious souls. I. E. BILL, Jr.

HILLSBORO, N. S.—On Sunday evening the 21st inst., the pastor gave the right hand of fellowship to seven recent converts, four of whom were baptized in the afternoon. PERSONAL.

Bro. C. H. Haverstock, having resigned the pastorate of the Margaret church, and accepted a call to the Upper and Lower Economy churches, desires all his correspondence addressed to Bass River, Colchester Co., N. S.

Rev. W. H. Bookwith and wife were the recipients of good wishes and presents from kind friends on the evening of Nov. 3rd, being the 45th anniversary of their marriage.

Bro. E. K. Ganoax, at the earnest request of the Rothery church, has recalled his resignation. The church has kindly granted him a vacation.

Bro. D. W. Crandall accepts a call to Mahobe Bay, Lunenburg Co.

Bro. C. R. P. Dodge is so far restored in health that he goes to Bridgewater to labor.

Bro. I. E. Bill accepts a call to the church at Chequamegon, Yarmouth, left vacant by Bro. Crandall's removal to Mahobe Bay.

Bro. W. M. Edwards, of Blissfield, acknowledges with thanks kind tokens of esteem from his people, with whom he has labored for twenty-six years.

Rev. P. R. Foster has settled with the church at Barton, Digby Co., and wishes correspondents to address him there.

Rev. W. L. Parker has removed from Port Louis to Westville, and wishes all correspondence addressed to Westville, Digby Co.

The next Quarterly Meeting for York and Sunbury counties is to take place at Monasquak. The opening service is to commence on Friday, the 10th day of December, at 7 o'clock, p. m. A good representation from all the churches in the counties is most earnestly solicited.

Brethren, come—come fall of tithes and of the Holy Spirit, that we may be able to accomplish great things for the Master.

Kewick Ridge, Nov. 13. Sec'y Treas. There will be a meeting of the Board of the Governors of Acadia College at Wolfville, on Wednesday, Nov. 24th, at half past 9 a. m. T. A. HUGGINS, Sec'y.

The following Aid Societies of the Missionary Union are marked "not reported." It is therefore impossible to send them the annual report, which is now ready. But if the secretary will forward her address, and the number of members in the society, to Mrs. Selden, Prov. Sec'y for N. S., the reports will be forwarded.

Table with financial data including 'Per W. B. M. U.', 'Nov. 30. Amherst, per A. E. Black, \$20.00', 'Nov. 1. Acadia, per Mrs. T. H. Randall, 5.00', '2. Lower Acadia, per Mrs. A. P. Weston, 8.00', 'Moncton, per Mrs. D. Price, 13.00', 'Truro, per H. M. Laitton, 13.00', 'Mrs. L. J. Walker, in memory of the late Mrs. Carrie Hanson, to support a Bible woman in Bobbitt, 25.00', '5. French Village, per Nellie Habley, 4.00', 'Great Village, per Mrs. L. C. Layton, 4.70'.

FOR HOME MEMBERS. Moncton, Mrs. Snow, 1.00; Mrs. Dora Duffy, 1.00.

FINANCIAL STATEMENT OF W. B. M. U. FOR 1st QUARTER. Received from N. S., 216.00; N. B., 107.75; P. E. I., 19.50.

Total for 1st quarter, \$443.25. Oct. 31st.—Paid J. Marsh, treasurer of F. M. B., \$250.00, first quarterly instalment of W. B. M. U.; Paid Rev. A. Couvain, treasurer of H. M. Board, \$36.00. S. J. MARSHING, Treas. of W. B. M. U.

CONVENTION FUNDS RECEIVED. Cavendish, P. E. I., instalment, \$10.00; Fredericton, 158.44; Diligent River, 2.00; Annapolis, P. E. I., 4.20; John Nichols, Annapolis, 5.00; Acadia Mines, 7.50.

Total, \$192.14. Yarmouth, Nov. 22. G. E. DAVY.

Boys and Girls who are growing rapidly should be given steady and healthy food (Lactogen) to ensure regular Phosphoric Acid Emulsion, to keep up the waste that is continually going on in the system during the growing period. Always ask for Phosphoric Acid Emulsion, and be sure you get it.

ASSESSMENT SYSTEM.

THE Mutual Relief Society, OF NOVA SCOTIA.

HOME OFFICE, - YARMOUTH, N. S.

Registered under the Insurance Act 1886.

The Society has done more than most other societies in this country. It is in addition to the ordinary insurance business, a Mutual Relief Society. Its members are invited to make a comparison between the merits of this Society and those of other companies before giving an application. For particulars please write to or see our agents.

THOMAS R. CRIBBY, Manager.

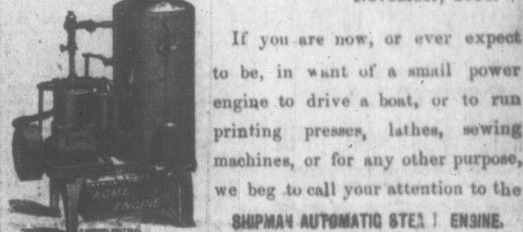
SALISBURY, N. B., Nov. 1, 1886.

To the President and Directors of the Mutual Relief Society of Nova Scotia:

GENTLEMEN—I hereby acknowledge the receipt of last check of the Society from your representative, Rev. Sidney Weston, for the sum of Three Thousand Dollars, being the amount of bond issued by your Society and held by my late brother's George M. Harris. The promotion with which this claim has been paid, furnish a proof of the ability of your Society to meet its liabilities and commends it to the confidence of the general public. I am yours sincerely, EMMA SMITH HARRIS, Widow of the late Geo. M. Harris. Wm. S. BOBBIN and JOHN DIXON, Joint Agents at St. John, N. S.

SHIPMAN Automatic Engine. ACME MODEL, STATIONERY.

ST. JOHN, N. B., November, 1886.



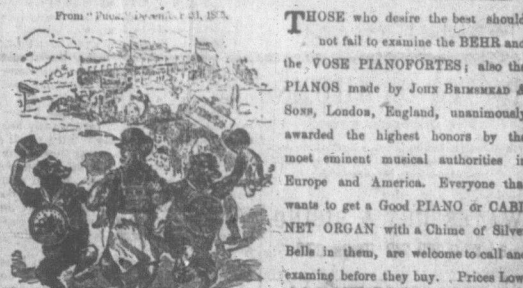
which we believe to be just what you want,

- 1st. Because of its low first cost.
2nd. Because it is economical to run.
3rd. Because it is absolutely safe from explosion.
4th. Because its fuel being Kerosene Oil causes no dirt or dust.
5th. Because it is perfectly automatic, and you need no engineer.
6th. Because it is always ready for duty, and expense ceases the moment the work is done.

If you wish to know more about this engine, write us for a pamphlet giving detailed description of the new "ACME MODEL" SHIPMAN ENGINE; every page of which will interest you. Your truly, TIPPET, BURDITT & CO.

BAIRD'S BALSAM OF HOREHOUND.

For the relief and cure of obstinate coughs, Irritation of the throat, Sore Lungs, Bronchitis, Asthma, Croup, &c. Baird's Balsam of Horehound is composed of choice gums and other vegetable resinous agents that soothe and allay the most obstinate Cough. It produces easy expectoration, is very healing in its nature, and by its Tonic properties strengthens the muscles of the Throat and gives tone and vigor to the organs of speech. Baird's Balsam of Horehound will give relief as if by magic. Price 25 cents. At all dealers.



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

Why do they wear those Medals? Because they are the "Only Upright" "Best" terms. WILLIAM CRAWFORD, DIRECT IMPORTER, 66 KING STREET, ST. JOHN, N. B. The Store formerly occupied by G. R. BERRY.

DOORS, SASHES, AND BLINDS. STAIR HAILS, BALUSTERS, NEWELL POSTS, PINE AND HARDWOOD MOULDING.

THOMAS L. HAY. Hides and Calf Skins, AND SHEEP SKINS. STORES—15 STONEY STREET.

ISAAC ERB'S Photograph Rooms. 15, GARDNER STREET, SAINT JOHN, N. B.

FOR SALE OR TO LET. THE desirable property in WOLFVILLE VILLAGE.

Parks' Shirtings. WE REG TO CALL THE ATTENTION OF THE RETAIL & COUNTRY TRADE.

WM. PARKS & SON, Limited. ST. JOHN, N. B. WALTHAM WATCHES.

CLOCKS, WATCHES, JEWELRY. It is the BEST MARKET. For sale at all prices.

READERS OF THIS PAPER. RUBBER STAMP COMBINED. SAMPLE KNIFE WITH Year Book \$1.00.

WATERBURY & RISING. 24 KING AND 212 UNION STS. CONSUMPTION.

Hidden Marriage. There is a harmony that underlies all of true being—All small harmonies, —As Nature's tones and tints, or what is more.

There is a Law Supreme, which propagates All other laws and forces. Its principles Seldomly revealed, tho' this we know.

There is a Life Eternal. Oh! how far We seek what near us lies. Is not the soul Immortal? But we hesitate to claim The life which soon may leave or throw aside.

Selected Serial. OPEING PLAIN PATHS. BY HOWE BERING. CHAPTER VII.—Continued.

"Why don't you go down, Mary?" asked the teacher; "don't you want any dinner?"

"Yes, I am," said the girl, "but I have no money to buy any."

"What is the reason, father, that it isn't best for you to see things straight through, do you suppose?" asked his daughter.

"I can't see straight through yet at any rate," she murmured as she took up her Bible for a few evening words.

"You retired early last night, Agnes," said Olive; "were you tired out with the school work of the day?"

"I think I must be growing old," with a little sigh, "I don't seem to be able to endure as long as I used to."

"I like Cousin Bell's boy, mamma," put in the young man in question, emerging from his milk cup.

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

"I shall be glad to see you," said Mrs. Wingo. "I have not seen you for some time."

New Store, New Stock, New Prices

FURNITURE, Carpets and Crockery, at Lowest Prices. 608 Dundas Street, West, Toronto.

BRITISH MAILS

The first packet of the Weekly Liverpool Mail is expected to arrive on Saturday, the 27th inst.

LANTERN LECTURES.

REV. H. BOOL intends to pursue his present Lecture Tour through Yarmouth, Shelburne, Queens and Lunenburg counties, on and about the 1st inst.

MENEELY & COMPANY

WEST TROY, N. Y. BELLS. Parson's Church, Chapel School, etc.

McShane Bell Foundry.

Planters of Bells. Casts all sizes of bells for churches, schools, etc.

Baltimore Church Bells

Since 1848 celebrated for superiority over others. Casts all sizes of bells for churches, schools, etc.

READ THIS!

"BUDS AND BLOSSOMS," published at Montreal, N. S. It is not only one of the cheapest, but also the handsomest and best publication for young people that has ever been published.

WANTED 10,000 SUBSCRIBERS

Good Pay to Circulators. A dollar Gold piece, etc. to be given to each of the 10,000 subscribers.

WANTED AN ENERGETIC PERSON

Every district to sell the most remarkable monthly, beautifully illustrated, and best of all, to be at the price of the Best and Cheapest Magazine published in Canada.

THE HOME

In The West

Gather them close to your loving breast— Cradle them close to your loving breast— They will soon enough leave your brooding care.

Soon enough mount youth's topmost stair— Little ones in the nest. First not that the children's hearts are gay.

When you long for a repetition sweet, Of "mother!" "mother!" the dear love calls, That will echo long through the silent halls.

When the boys and girls are all grown up, And scattered far and wide, Or gone to the undiscovered shore,

When you gather them to your loving heart, Cradle them to your breast, They will soon enough leave your brooding care.

Life counts not by joys or pangs, But just by duties done. And when I lie in the green kiriyard,

Only "she did her best." Feltless at Home. "You may be sure that she is his wife,"

Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

"Do you suppose," continued she, "a man would trust anyone except his wife in such an impolite manner?"

THE FARM

How to Water a Horse

No animal subdued to the use of man is more deserving of kindly and judicious treatment than the horse.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

Do you expect your horse, like a camel, to lay in a supply of water to last it across the desert of an entire day?

The water in the stomach of the horse is not intended to last for more than a few hours.

that it is encouragement for moderate drinkers. It is a man in Washington, twenty-two years old, who had carried two bullets in his head from the West of 1812.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

Gen. Dow is the most remarkable man of his age in America. He is more than 82 years of age, yet he speaks nearly every day, sometimes twice and three times a day.

one only a week or two ago. Yes, I'm poor in flesh as well as in purse. "So your grandchildren had dolls, eh?"

"And I see you've got your hair?" "Oh, yes, I'll sing you a song, for I'm going to ask me if I can't adopt you as my grandpa."

"Under the elm-tree three little graves— Under the sod my children three— The years may pass, but my heart will grieve."

"Why, grandpa, the tears are just running down your cheeks!" "Y-es, child, I can't help it! My poor old life is full of graves and griefs!"

"That's nice. If I should adopt you I'd keep you mending dolls all the time. Here you got over crying?" "Yes, child."

"Well, then, you must be hungry. I'm always hungry after a good cry. Wait a minute." She ran into the house to return with a generous slice of bread and butter and the old man, she said:

"I've got to go in now, but we'll remember that I've adopted you as my grandpa. Don't cry any more, and come back tomorrow. Good-by, grandpa!"

"Good-by!" The man who passed by saw an old man with his face in his hands to hide his tears, and when they asked the matter, a child who stood by explained:

"Why, sir, he's crying because he's all alone in the world, and a little girl has adopted him."—Detroit Free Press.

Horses like man need medicine when they are sick. Dr. Bull's Horse Power is the thing to give them.

Whether arising from indigestion or nervousness, headache is cured by Dr. Bull's Baltimore Pills.

Dr. Bull's Baby Syrup does not contain dangerous drugs. It is a perfectly safe medicine. Price 25 cents.

Unexcelled in odor, Dr. Bull's Bell Cologne.

These Contaminants in poorly ventilated work rooms and want of proper exercise, are often unavoidable, but tend to produce nervousness, want of energy, loss of appetite.

Boys and Girls who are growing rapidly should be given regular doses of Dr. Bull's Baby Syrup.

A gentleman from Nova Scotia writes us a letter which, for want of space, we cannot give in full, but he says "I had Rheumatism in the most malignant form, the worst I have ever known in this place, and I am very happy to inform you that two packages of your pills have entirely cured me. The doctors here gave me no relief, but Dr. Bull's was a perfect cure, and I am as well as ever."—N. S. L.

ASSESSMENT SYSTEM. THE Mutual Relief Society, OF NOVA SCOTIA.

HOME OFFICE, - YARMOUTH, N. S. Registered under the Insurance Act 1886.

This Society has over two thousand members. It does a million new business in 1886. It has more than five hundred dollars advance assessment ready to pay first death claims.

THE Mutual Relief Society, OF NOVA SCOTIA. HOME OFFICE, - YARMOUTH, N. S. Registered under the Insurance Act 1886.

THE Mutual Relief Society, OF NOVA SCOTIA. HOME OFFICE, - YARMOUTH, N. S. Registered under the Insurance Act 1886.

CHAMBERLAIN'S FOR INTERNAL AND EXTERNAL USE.

Cures Dysentery, Cholera, Malaria, Biliousness, Headache, Stomachache, Nausea, Vomiting, Diarrhoea, Indigestion, Hiccough, Whooping Cough, Catarrh, Cholera Morbus, Dropsy, Rheumatism, Neuralgia, Sciatica, Toothache, Painful Menstruation, Kidney Troubles, and all other ailments.

H. J. MARTIN & CO. Portrait Artists.



INDIA INK, WATER COLORS, CRAYON, OIL, etc. Studio - 46 King Street. Saint John, N. B.

EQUITY SALE.

Chubb's corner, as called in the City of Saint John, in the Province of New Brunswick, on SATURDAY, the 28th day of OCTOBER, 1886.

LAMP GOODS.

Chandeliers, Bracket, Library, Student Table and Hand Lamp, Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves.

LONDON HOUSE Wholesale.

Controlled since June 30th by Messrs. British Foreign, and Canadian Manufacturers.

ALWAYS IN STOCK.

Brush Carpets, Tapestry Carpets, All Wool 3 Cord Carpets, All Wool 2 Ply Carpets.

HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and lose your system with nauseous drugs.

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

Newspaper Advertising Bureau, 10 Spruce St. New York. Send 10cts. for 100-Page Pamphlet.

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

ROYAL BAKING POWDER Absolutely Pure.

ACADIA COLLEGE WOLFVILLE, N. S.

SEPTEMBER 30th

A. W. LAWYER, D. D.

Horton Collegiate Academy

ACADIA SEMINARY WOLFVILLE, N. S.

WEDNESDAY Sept. 1st

UNION BAPTIST SEMINARY.

WORK WILL BE CONTINUED FOR THE COMING YEAR AT ST. JOHN.

FOR SALE! ONE SECOND-HAND Dedericks' Hay Press.

TIPPET, BURDITT & CO.

Great London & China Tea Co.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

WILLIAM KNABE & CO.

News Summary.

The Ontario Government railway... The Ontario Legislature has been dissolved...

The prospectus of a new evening paper for St. John is published... The Board of Trade, in reference to the St. John...

The harbor of Port Malcom, N. S., was swarming with herring last week... The display lately made of Canadian fruit...

The report of the Ontario board of industries for November states that wheat, barley, rye, oats and peas reaped were harvested in fair condition... The contractors for the erection of the Baptist Seminary, St. John, are excavating for the foundation...

A movement has been started in Winnipeg, to present the Prince of Wales with a testimonial for his services in connection with the Colonial exhibition... A project is on foot to build an elevated railroad in London, Ont.

The bank and Dominion note circulation at the end of October was the largest in the history of the Dominion for the time of year... The Grand Trunk express from Montreal, destroyed by fire while the train was running between Kingston and Napawan...

The sermons of Rev. T. De Witt Talmage deal with every phase of human duty... The military strength of some European nations... The probability of war in the East...

STUBBS-McADAM - At Sydney, C. B., Nov. 16, by Rev. E. P. Caldwell... GRAY-MASON - At Sprindale, on the 14th inst., by Rev. Sydney Walton...

BRITISH AND FOREIGN - THE MILITARY STRENGTH OF SOME EUROPEAN NATIONS - THE PROBABILITY OF WAR IN THE EAST...

Also expires. The French artillery is said to be the finest in existence... The Socialists of London notified Lord Salisbury...

Plans for the largest clock in the world have been prepared by a Connecticut firm... An attempt was made last week to poison the head member of the firm of Armour & Co. of Chicago...

The town of Dunham, S. C., had a \$500,000 fire on the 16th; Baltimore, Md., a \$50,000 one same date... The harbor of Port Malcom, N. S., was swarming with herring last week...

Statistical reports show that the value of butter, cheese and milk handled in New York, during 1886 was \$40,583,326... Since the New York elevated railroads reduced the fare to five cents they are carrying on a basis of 140,000 passengers a year...

James Adams of Newburyport, Mass., who is engaged quite extensively in raising hogs, has lost within the past few weeks upwards of 50 hogs by hog cholera, causing a loss of \$300... Food for Convalescents - Scott's Emulsion of Cod Liver Oil with Hypophosphites is a most wonderful food...

A starch factory in Blaine, Aroostook Co., Me., has manufactured 47,070 bushels of potatoes into starch the present season... Vermont has appropriated \$20,000 for the establishment and maintenance of a soldiers' home...

For the Year 1886 No better resolution can be made than to resist buying any of the substitutes offered as "just as good" as the great only pure pop corn cure - Putnam's Painless Corn Extractor... It never fails to give satisfaction...

STUBBS-McADAM - At Sydney, C. B., Nov. 16, by Rev. E. P. Caldwell... GRAY-MASON - At Sprindale, on the 14th inst., by Rev. Sydney Walton...

REED-WILSON - In the City of Portland, on the 16th inst., by Rev. W. J. Stewart... WENY-KIRKADDER - On the 17th inst., by Rev. W. J. Stewart...

DEWAR-SMITH - At Danabaco, on the 11th inst., by Rev. Thos. Todd... DEAK-BRIDE - At the Baptist parsonage, Nov. 17, by Rev. Wm. M. Edwards...

RYDER-NICKERSON - At Arville, N. Y., 10, at the home of the bride, by Rev. J. D. Skelton... BAKER-WHITEHEAD - At Arlington, Nov. 9, by Rev. W. L. Parker...

McDONALD - At Margate, Nov. 1, Mrs. John McDonald aged 81 years... MARRIAGE - At Woodlawn, Cornwallis, N. S., Oct. 7, Mrs. Eliza Ann Marshall...

HELBRETT - At Plymouth, Y. Co. N. S., on the 7th inst., Cletis Anne, beloved wife of George Herbert, and youngest daughter of the late Capt. Martin Doane...

HERMAN - On Sept. 26, 1886, Mr. George Herman of Dartmouth, aged 19 years, second mate of the brigantine "Grace Butler" from Halifax for Porto Rico...

GROSS - At Moncton, on the 14th inst., Mrs. Kate W. Gross, on the 45th day of her very happy marriage to Jesus as her Savior and Lord...

COLEMAN - At Beaver River, Y. Co. N. S., Nov. 16, of his beloved daughter, the daughter of Capt. Theo. and Mary Corning, aged 14 years and 8 months...

QUEEN HOTEL, HALIFAX, N. S., Sept. 15, 1886. Since my connection here, and for years previously in St. John, I have used Woodruff's Baking Powder...

WOODRUFF'S BAKING POWDER. I have just received and am opening for the Holiday Season, a most beautiful assortment of fine Gold and Silver WATCHES...

The Ontario Mutual LIFE ASSURANCE COY. HEAD OFFICE: WATERLOO, ONT. The Ontario Mutual Life Assurance Co. is a first-class life insurance company...

INDIANTOWN BOOT AND SHOE STORE. J. E. COWAN. The Ontario Mutual Life Assurance Co. is a first-class life insurance company...

JUDICIOUS MEN ADVERTISE LIBERALLY. Papers of the largest bona fide circulation always bring the best returns for the money invested. The "MESSENGER AND VISITOR" has the LARGEST CIRCULATION of any religious weekly in the Maritime provinces...

Intercolonial Railway. '86 WINTER ARRANGEMENT, '87. FURNESS LINE. LONDON and ST. JOHN. Under Contract with Canadian Government. SAILINGS FROM LONDON...

WINDSOR AND ANNAPOLIS RAILWAY. 1886 SUMMER ARRANGEMENT, 1886. Miles, TRAINS GOING WEST. Exp. Arr. Coy. A.M. P.M. Halifax - leave, 7:00 6:00 2:30...

WOODRUFF'S BAKING POWDER. and always found it a first-class Baking Powder. MORRIS B. HYDE, steward.

The Ontario Mutual LIFE ASSURANCE COY. HEAD OFFICE: WATERLOO, ONT. The Ontario Mutual Life Assurance Co. is a first-class life insurance company...

LORD & THOMAS NEWS PAPER. Advertising, 45 to 49 Randolph St., Chicago, keep this paper on file and are authorized to sell this paper on file...

J. E. COWAN. The Ontario Mutual Life Assurance Co. is a first-class life insurance company...