

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

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THE CHRISTIAN VISITOR,  
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NO 29

**ROMANISM IN THE UNITED STATES.**—It is true that Romanism is a great and growing power in the politics of the United States. But this does not mean that this body are growing in numbers proportionally to the growth of the population. Romanists are pouring into the country from the Old World; but they are drifting away from the church of their fathers. The Methodists and Baptists are growing more rapidly than the population, although they receive few from immigration. They are made up, largely, of those whose fathers did not belong to their faith. In the case of the Roman Catholics, however, there are scarcely any belonging to them except descendants of Catholic parents. They have attempted to draw in from the Freedmen; but they report only 75,000, not more than the descendants of the slaves of Romanists in Maryland and Louisiana.

**JAPAN.**—It is marvellous the strides Japan is making. Old ideas which have fettered the people so long are all breaking down, and the nation seems like a child, open to new thoughts and purposes. The latest rumor is to the effect that the government is actually considering the question of making Christianity the national religion. This is, of course, from purely political considerations. They are sharp-sighted, and have not failed to observe that Christian nations are far ahead of all others in all that make a nation great and prosperous. It is little to be wondered at, therefore, if this step should be taken as a means to advance Japan as a nation. It is more than doubtful, however, whether the step would be really favorable to vital Christianity. The past history of the church shows that when Christianity has been made the state religion, it has come to multitudes a mere profession and not a living power, and is thus shorn of its strength.

**CONSTITUTION.**—The *Christian Engineer* calls attention to the terrible indignation aroused against R. G. Ingersoll at the Chicago Convention, because he spoke a word in favor of Gresham, a candidate whom many of its members did not favor. There was a riot, &c. And yet, these delegates, many of them professing to be Christians, would listen to Ingersoll rail at their professed divine Lord, and would manifest no such severe displeasure. We have seen something like this among church members in our provinces. They will listen to all manner of abuses against their church and denomination and the principles they profess; but let anyone speak a word against their political party candidate, although he might be a very bad character, and it is an unhearing of offence.

**ORIGINAL PRESBYTERIANISM.**—Prof. Briggs, in the *Independent*, writes an interesting article on "An Ancient Type of Presbyterianism." He has been at Geneva and has searched the records of the church of which John Knox was pastor, prior to the establishment of Presbyterianism in Scotland. He finds that John Knox was a member of the church of which he was pastor. He was chosen pastor by the church for three successive years. When not chosen pastor, he became like any ordinary member, his standing as a minister depending upon his election as pastor for any specified year. Thus it will be seen that the polity of John Knox's church at Geneva was congregational of a somewhat radical type. It also appears that this church, in common with some Presbyterian churches in England up to the seventeenth century, had godfathers at baptism. It is well they have cast aside this rag of Popery.

**GOOD.**—The *Christian Guardian* makes a remark which no doubt needs to be made. There is altogether too much of appealing to the opinions of men rather than to the Word of God. The *Guardian* says:

What is the chief cause of these differences of opinion about sanctification among Methodists? We frankly confess we think that they have mainly been caused by paying more reference to Wesley's view on this subject than to the teaching of the Bible. Both parties in the recent controversy appeared successfully to Mr. Wesley's teaching on this subject in support of their views. Those who maintained that regeneration and sanctification are contemporaneous could find strong support for this view in Mr. Wesley's sermon on "The Marks of the New Birth," which describes regeneration as a high state of grace. Those who desire to belittle a justified state, so as to make a second blessing the more important experience, could find much to support this view in Mr. Wesley's sermon "On Sin in Believers." It taken literally, it is very hard to reconcile the teaching of these two sermons. As to Mr. Wesley's views on the subject of sanctification, something depends on the period of his life at which he wrote.

**AMERICAN BAPTIST TELUGU MISSION.**—We have received the annual report of this mission. It is full of cheering facts. There are 15 male missionaries, of whom 11 have wives, and there are also 54 single lady laborers, making a total of 54 American missionaries on the Telugu field.

There are also 11 native pastors, 47 ordained preachers, 48 Bible women and 110 lay helpers, making a total of 389 active workers. All these minister to 47 churches, 83 outstations, and carry on aggressive work among the heathen Telugus. Of these churches but six are self-supporting. There were 1328 baptisms last year, making the total membership of the churches 28,275. It will thus be seen that each of the male missionaries has an average of nearly 2000 native Christians to oversee, besides directing and leading the native helpers in aggressive work. There is a total of 4,087 in the mission schools. The contributions of the native Christians have been small.

**THE COLOR LINE.**—The various denominations of the South are having much trouble over the question of the relation the negro members are to bear to the white. The question has been troubling the Episcopalians. So far as has been the determination to draw the color line in the Diocesan Convention of South Carolina, that it has threatened the very existence of that body. The clergymen were not vile that negro clergymen who had fulfilled all the usual requirements, should be excluded. The result was that many of the most important parishes seceded from the Convention. Now the Convention, thus purged, has declared they were contending, not for the right of the negro, but of the clergy. In view of the threatened destruction of the body, the negroes, of their own accord, withdrew; thus showing a much better Christian spirit than their white brethren who claim superiority. The Presbyterians of the South have declared that they will never consent to the union with their brethren of the North, unless the negroes are set apart into a separate denomination. It is hard for those who have held the colored race in bondage to allow equal rights to their former slaves.

**UBAN BAPTISTS.**—We have noticed the progress of the Baptist mission in Cuba. The latest news is very interesting. The nominal Catholics have preferred to bury their dead in the Baptist cemetery. The Bishop of Havana finally issued a frantic appeal to them, and threatened excommunication to any who should do this in the future; but the threats were unavailing. On the 24th of May, he sent 100 men at night, who tore up the road leading to the Baptist burying ground. This all happened when Mr. Diaz was in the United States. On his return, he challenged the bishop to discuss the subject of the bishop's circular. This the bishop would not do. This seems to have turned the sympathy of the people to the Baptists in fuller flood. The papers side with Mr. Diaz, and publish parts of his sermons. On two occasions he has secured the theatre, capable of holding 4000 people, and it was packed with eager listeners. On the first occasion he compared the Romish with the Baptist church, and asked the people to decide which was the true one. Ten times they answered, "The Baptist." On the second occasion, at the close of a two hours' sermon, the people crowded around him, and when he appeared ready to faint from exhaustion, they took him up in his chair and carried him home, a distance of a mile, a great procession of about 7000 people accompanying him. All this shows that the people are quite generally breaking with Rome, and have lost their fear of her anathemas. The work of salvation also goes on. This is like the old days of the Reformation.

**MAPLE LEAF.**—The editor of this sheet characterizes our editorial note, *on the refusal to publish a communication in answer to Mr. Paisley*, as a misrepresentation and intended to make people believe an untruth. The worthy editor has forgotten himself, and is using the pet words employed in political wrangling in the wrong place. Our statement was that the *Maple Leaf* had refused to publish our reply "on the ground that our comments on Mr. Paisley's communication were not inserted in the *Maple Leaf*." We founded this remark on Mr. Wood's note of refusal, which read thus:

Had the *Visitor* sought the columns of the *Maple Leaf* to object to Rev. C. H. Paisley, it would have found hearty admission. It preferred its own column on April 18, and now that Mr. P. has closed on our notice, I feel it my duty to decline, &c.

If this does not imply that we published our criticism of Mr. P.'s first remarks in the *Maple Leaf*, its columns would have been open to the refused communication, under the circumstances stated by Mr. Wood, what does it matter? This is a strange course for a paper to allow an attack upon some one to appear, and, in the same issue, give a notice which virtually means that no defense would be permitted in the columns where it appeared. This would give opportunity for all kinds of stabbing at people with impunity. No one should insert an attack, unless a reply is so permitted. We hope that the

Christian people of Albert will not countenance any such unjust procedure as this. The other statement of our note was, "We have asked for the return of our communication, but have failed to receive it up to date." We forgot to send the one cent stamp, it is true, and when we recalled the omission, we feared to insult Mr. Wood by rectifying it, thus implying that he would treat a brother editor with discourtesy rather than spend one cent. Having waited until it was evident he did not propose to return our communication, we sent a stamp, to be taken away all excuse. Now the stamp has been sent, the communication is still withheld, for what reason we know not. If Mr. Wood can afford to act in this discourteous and unjust way, we can. If we mistake not, it will not harm the *Messenger and Visitor* as much as it will the *Maple Leaf*.

After Mr. Wood's attempt to make a point by publishing the contents of a hastily written card with all its abbreviations, &c., we accept, with all due meanness, his remark about the littleness of some religious papers. We shall waste no more space on this matter, except to notify our readers of the return or non-return of our communication.

**CORRECTION.**—Austin Locke should have been credited with \$10 to the Book Room, instead of one.

**Aids to Prevent or Arrest Wandering Thoughts in Prayer.**

BY REV. D. D. TAPPAN.

It should not be assumed that those who give counsel for the avoidance of errors or the culture of virtues consider themselves free from the former or eminent as to the latter. But it is reasonable to expect them to be sincere, and to practice, in some measure, as they preach. If imperfect in either case, they may be better sympathize with their imperfect brethren, get the nearer to their hearts, and be the better fitted to help them.

Persons of well-disciplined minds, and neither excitable nor imaginative, may not be greatly troubled with wanderings in prayer. But, doubtless, the majority of Christians—at least, large numbers, are, to say such the following hints may be acceptable and helpful.

In this article reference is made chiefly to private prayer, although some of the hints may well apply to prayer in general. Consideration may well proceed prayer. Perhaps in this way of us have been sadly deficient: if careful sometimes, heedless at other times. We should, as Dr. Newton expressed it, have "an errand at the throne of grace." Define prayer in place of generalities, will lead to concentrate the thoughts, desires, and expressions toward "the errand." Merely to pray because the proper time for the service has arrived, is not the thing. Let us aim to reform all that has been unwise here. It may be, however, that many so live in a prayerful frame that they do not, usually, need any special preparatory light, regularly having "an errand" of some sort.

2. It may be helpful to pray audibly, if convenient, and if out of others hearing. One's voice may be, itself, impressive and stimulating, and assist to hold the thoughts to the matter of petition or praise. Let those try this who have not done it and judge for themselves. Yet, we may not rely too much upon this. If the words run on while the thoughts are elsewhere, so far this is not praying at all, but irrelevant prating. Ah! who shall plead perfect exemption from this? But the dear Lord is very pitiful. Yet does he require "truth in the inward part."

3. Short prayers may usually be helpful. If the heart is fully awake and full of pressing thoughts for prayer, pray by all means. In fact, always obey the motions of the Spirit, which evermore, harmonize with the Bible with propriety and good sense. Then the thoughts will rally to the point. But unless so specially led, in short, definite prayer may save off inappropriate thoughts and imaginings, far better than a desultory string of unconsidered petitions. We cannot feel deeply on forty subjects at once. And one might be able to hold his thoughts to the words of prayer five minutes, who could do it for fifteen. All beyond the five may be as "sounding brass, or a tinkling cymbal." But obey the Spirit. Ejusculatory prayers and praises, excited by various causes, make the affairs of life may most happily supplement the brief morning worship; and springing from a heart felt desire, may be as acceptable and successful as any ever offered. They may be a mighty elevating, sanctifying power also, tending to bring Christ near to us, and if we do not falter, to retain him—the great secret of holy living.

4. Variety is helpful. Some forms of prayer are very excellent and could not well be improved. And if one can pray best with a form, by all means let him. Yet forms cannot take in all special cases of need. They must be, to a great

extent, general, however, useful, so far. But with such hearts as ours, they may very naturally lead us to use our prayers, as a child might recite the Lord's prayer, instead of praying. In truth we must have variety. We cannot, healthfully, to soul or body, continuous adhere to one unvarying round of business or recreation, or anything which it is right to attempt. So in prayer, as much as in any thing, is variety indispensable for its best character and effect. Prayer-meetings would rarely be dull if Christians who attend them would take heed to this. There is no radical difficulty in securing due variety if one has common sense and a warm heart and thinks as fervent disciples do think.

5. But here is a case which may need particular notice. We may rise in the morning, and either through fatigue not overcome, or want of sleep, or other unhappy cause, in consequence of which we have no ambition for anything, temporal or spiritual, have, as it might be commonly expressed, "no feeling." What about prayer in such a case? It seems insincere to say to the heart-searching God, things which at the time we have no due thought or care for, and as irreverent and insincere. Hadn't we better omit prayer, then? Some may do so, or their after sorrow. But it is perilous to do it, for what we do in religion without God? No, let us pray as honestly as we can. If physical or uncontrollable causes despoil us of comfort just then, "be knoweth our frame." Emotion is good in prayer, ordinarily, more or less important; but so is principle. God says he is high to all that call upon him in truth. Some persons are so sorely at all emotional, yet if they call upon God "in truth," with but a tinge of another person's emotion, they will be accepted. Indeed it may require more depth of character, more regard to duty to pray in the morbid state referred to, than under the impulse of excited feeling. Yes, let us pray as well as we can at such times.

6. One more case. A particular affair has greatly agitated the mind; it may be a matter demanding careful consideration and early adjustment; or a cause of vexation which absorbs the attention and prevents repose. If we pray without unusual device help, we shall, every now and then, revert to this trouble, if not even think of it all the time while saying solemn words. What shall we do? Here may be indomitable earnest thoughts. Shall we retire, if at night, without a word of prayer, still knowing but we may awake in sterility before morning? No, we may get that uplifting influence. If, let us, let us briefly tell the loving Lord that we would be glad to pray better, remind him that we know all about it, commit everything to him, and go to sleep if we can.—*Am. Bap.*

"I Cannot Go, Mrs. Wilson."

A few mornings since a little incident came under my notice, and touched me as one of John B. Gough's wonderfully pathetic stories could not.

A little lad of St. Louis, whose mother had been an invalid for months, as—aye, and felt too—that the little he had left from a once handsome property was melting hopelessly away. Seeing his little sister going out to her daily duties in a Christian publishing house, it occurred to Frankie that he, too, could do something. The mother's heart ached and y as from her pillow she saw him walk bravely out into the October sunshine to conquer a fortune. Of course, so one wanted a boy's constant experience or prestige; so in a couple of hours his feet began to flag and his heart sank, when whom should he meet but Mrs. Wilson, a former acquaintance of his mother's, who seemed heartily glad to see what bright-faced bravery the little lad had taken up his burden. So he said, "Yes, Frankie, I want just such a boy as you."

I suppose who have tried and failed, and at last with partial success, will understand with what eager acuity his feet flew for the pavement on errands for Mrs. Wilson until dinner-time, when she said, "Now, Frankie, you may go out and get me beer for Mr. Wilson's dinner." And she presented a pistol at his head he would not have staggered more under the spell than under this mandate; and how easy it would have seemed to some—and to none more so than to many kind-hearted Mrs. Wilson—to take that five minute's walk to earn money to buy some luxury for sick mamma. Not so with Frankie. His religious training was pronounced; there were no modern by-ways in it. So there came slowly and with a little quiver in his boyish voice:

"I cannot go, Mrs. Wilson."

"Tired so soon?" she asked.

"No, ma'am; but I can't buy the beer."

The angry blood rose to her face, and she was about to lecture him on what she thought, at the time, impertinence; but the quick-seeing instinct of childhood saw the storm rising, so he slipped quickly out and home.

It was well that the heavily-shaded room did not allow even a mother's quick eye to see the trace of tears; but the mother's heart always vibrates to the last note of sadness in the voice of her little one, and she knew he was disappointed. So she drew his head close to hers on the pillow and said: "O, my precious boy, you are not the first who has found that the world does not meet you half way; but be brave, and by-and-by you will succeed."

And he was brave enough to keep the bitter sorrow in the background; and it was only after Mrs. Wilson's anger had cooled and she saw his conduct in its real light, that she came to his mother and related the incident, and offered to take him back. But he preferred to make paper boxes at twenty-five cents a day. Being in St. Louis recently, I brought the little temperance lecturer home with me. Now, I would like to know how many lads of Cincinnati—aye, and men, too—are ready to stand as bravely by their colors as does little Frankie.—*J. L. R., in Journal and Messenger.*

**"I'm Handling Trust Funds."**

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one.

After a brief silence I said "Mr. H—, just count out \$50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society."

He finished his count and quickly replied "I'm handling trust funds now!"

His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question "Do you ever handle anything but trust funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money. "I'm handling trust funds now."

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer "I hold that a man is accountable for every penny he gets." There is the gospel idea of "trust funds."

Let the parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H— for the suggestive remark "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others!—*The Christian Observer.*

**Contagiousness of Human Emotions.**

Every day's experience may supply fresh illustrations of the immense influence of contagion in the development of all human emotions. Nor is it by any means to be set down as a weakness peculiar to or characteristic of a feeble mind, to be blindly susceptible of such contagion. Even the strongest wills are bent and warped by the winds of other men's passions, persistently blowing in given directions. Original minds, gifted with what the French call *l'esprit prime sautier*, are, perhaps, indeed, all of them rather more than less than commonplace people by the emotions of those around them, because their larger natures are more open to the sympathetic shock.

Like ships with every sail set, they are caught by every breeze. It is a question of degree how much each man receives of influence from his neighbors.

Moreover, be it carefully noted, it is only by contagion, and not by any kind of authority or command, that emotions can be communicated. It is a matter of common observation that any effort to direct the emotions to order has a tendency to produce the opposite effect to the one intended. To challenge a man to be brave is to make him nervous; to bid him strive to make him a work of art is to urge him to be critical; to command a young man or woman to love the elect of their parents is to chill his nascent inclination in the desired direction, and to make it a duty for Montague to hate Juliet is to start the love of Romeo and Capulet. We must give the feeling we desire. We cannot possibly impose it.—*Fortnightly Review.*

—Prince Bismarck is reported to be seriously ill. He was more affected by the death of the late emperor than the public, which believes him a man of iron in sensibility, imagination, and his present opposition to the marriage project of the empress is now attributed to his devotion to his late Kaiser's wishes, as well as a desire to oppose papal government.

**Faith Busy With Two Hands.**

I can only indicate now faith acts. It has, as it were, two hands; with the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing or overwhelming demand, so that never a thing comes to the soul for a moment, or touches it, but that the soul at once relieves itself of its burden by casting that burden upon that Saviour. Oh, have you learned that secret? If not, ask the Holy Ghost to teach it to you, and to enable you, moment by moment, to live this blessed life, never carrying the burden more; but the moment you are aware of the pressure of any anxiety, rolling it instantly and forever on Christ.

Then, secondly, the other hand of faith is constantly appropriating, so that hour by hour, as the heart is sensible of present need, the hand is reaching out of Christ just that grace it requires. T. y patience, Lord, in moments of impatience; Thy gentleness, Lord, in moments of irritability; Thy strength, Lord, in moments of weakness; Thy peace, Lord, when storms swirl around the soul.

O! learn to appropriate from the fulness of Jesus, hour by hour, what you require; and then, just as we are told the depths of the ocean are untroubled by the storms which sweep the surface; as we are told that in the midst of every whirlwind there is a point of rest; as we are told that amid the friction of ascending atoms in every candle there is one place of unbroken stillness—so the soul that has learned this secret of rest and of living in the will of God is in a mighty entrenched castle, and receiving assistance from the resources of God, that soul may go through and through the whirlwind and the storm of sorrow, but in its depths it will have perfect rest.—*Life of Faith.*

**This, That, and The Other.**

The New York papers intimate the conversion of a Roman Catholic dignitary to the Protestant faith. The dignitary concerned is Minister Leon B. Island, Honorary Privy Chamberlain of His Britannic Majesty King, Honorary Canon of the Metropolitan Church of Rome; Comandante of the Order of the Holy Sepulchre; Member of the Academie des Arcades; President-General of the Society of the Aedon of St. Pierre in North America, &c., &c. He has joined the Protestant Episcopal Church.

Many Christians do not seem to realize that Christ is living now, and that his power is now the less to-day than it was when he rose triumphant over the grave. We need to think more about the living Christ. There is danger that we shall think that the power of Jesus ended with the apostles, and that the work of the Spirit is less potent now than it has been in ages past. Not at all. The trouble is we are not willing to be agents in the hands of the Spirit in doing the wonderful works of God. There is no lack of power on the part of Christ. The lack is with us. Let us not limit the power of the Redeemer, but let us see that in our own hearts the conditions of power are fulfilled.

During the twenty years that Dr. McGosh was president of Princeton College, there were \$2,000,000 and \$3,000,000 have been subscribed to the college, the number of students has been increased from 264 to upward of 600, the number of professors from seventeen to forty-one, while the buildings and the books and apparatus of the college have been more than doubled, the standard of scholarship has been materially raised, and a new fellowship class has been founded.

NO CARE TO FEAR.—The "Life of Rev. John Markler, of Bass" contains a characteristic Scottish like anecdote of old E. Beth. Arrived on her death-bed, she said to her attendant, "N, N," she made answer, "what do I believe'd for, when I see him who is the Life and the Resurrection on the other side? His Word carries away the mist. The just like a dove that's been aw' on the fields purin' flowers, an' I naan confess whies chasin' butterflies; an' naan, when the sun's face I'm gann toddin' hame, I've a wee bit harm to cross, out man, I've the stapp' stance o' His promise, an' my feet firm on them, I've nae cause ta fear."

An English Episcopal clergyman recently distinctly defined the National Church, "not the church that the nation made but the church that made the nation, but the church which belongs to England but the church to which England belongs."

—Prof. K. Reich, of Halle, says that the Chinese language is used by 400,000,000 people; next comes Hindustani with its more than 100,000,000; then English with about 100,000,000; and after these Russian 75,000,000; German, 57,000,000, and Spanish, 47,000,000. English is gaining more rapidly than any other and will soon be second in use, and finally will stand first. English, with its 100,000,000, pure English, will be the language of the millennium.

Christ the Strength of the Tempted.

A good man suffers more in the presence of temptation than the bad man. The good man resists; and the resistance involves a struggle which strains every nerve, and puts every principle to the test. A distinguished writer illustrates this psychology...

Dev's Faith.

"If I only knewed just where it was at I seen pa stop up there by the cut and it was there, I could get it." To wonder people think aloud in such solitude as surrounded Dave Burton. Much on mile of prairie, white with frost and patches of snow...

Wind.

Walking'll keep me warm enough," he urged eagerly. "Well, I dun know," she said, relenting a little. The truth is, they were both anxiously waiting for news of the absent father, and Bill Myers' ranch was on the way to town.

Twenty-Five Cents.

"Maurice," called Uncle Jack to his ten-year-old nephew, "come here a moment." The boys all thought Uncle Jack trusted a little queer. He had lived many years on his ranch in Colorado, and didn't seem just like other folk, but they liked him with all his oddities, and were pretty sure to come quickly when he called, though they never could tell just what he would do or say when they had answered his summons.

The Climate of Siberia.

From George Kenner's illustrated account of the "Plains and Prisons of western Siberia" in the June Century we quote the following: It is hardly necessary to say that the country which has an area of five and a half million square miles, and which extends in the latitude as far as from the southern extremity of Greenland to the island of Cuba, must present great diversities of climate, topography and soil.

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GATES' SYRUP SHOULD BE IN EVERY HOUSE. CHEF-UTER, N. S. MARCH 2nd, 1888. Messrs. C. Gates, Son & Co. I must write and tell you what your syrup has done for me.

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BETTER AND BETTER NEW MUSIC BOOKS. SONGS FOR KINDERGARTEN and Primary Schools (80 cts.) by Gertrude Menard and Little Menard. who give us 50 delightful little songs for the children.

FARM FOR SALE. THAT VALUABLE FARM containing 200 Acres, situated at CANAAN RIVER, Queens Co., and known as the 'TAYLOR' Farm. TERMS EASY.

FARM FOR SALE. THAT VALUABLE FARM containing 200 Acres, situated at CANAAN RIVER, Queens Co., and known as the 'TAYLOR' Farm. TERMS EASY. For particulars apply to J. FRID, SEELY, 101st Loudon House, St. John, N. B.

There is always a spot in our sunshine; it is the shadow of ourselves.

"I'm getting warmer, and there's no doubt about it."

"The Established Church in Wales has only 747 members, and the four leading Dissenting denominations alone have 871,072. The Gospel has wisest methods of diffusion than Establishment by means of law."

"I had them write," put in Mr. Burton, "but the trains wasn't runnin' no more. Anyhow, I don't care 'bout your thought of goin' after the post-office."

"I will tell it, and make the world ring with the melody of my ability, to the praise and glory of thy saving grace." C. H. Spurgeon.

DRUGGISTS' BEST SELECTION OF WHICH TO BUY THE GENUINE BEARING THE TRADE MARK OF C. C. C. G. C.

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A Warning Note, or Dis-Chords.

An illustrious English legislator said: "Let me make the songs of a nation and he who wills it may make its laws." Music is a grand vehicle of good or evil, truth or error. The devil understands this and has employed this art to poison the mind and ruin the souls of men. This is never so successfully accomplished as when error is concealed and cloaked, like Job's dagger, under the ripple and rhythm of pious doggerel. Satan comes to us now in the guise of an angel of music, like the sirens of fabled story, who, sitting near the shore of their island, charmed the passing mariner only to lure him to destruction.

We are careful as to who shall occupy our pulpits and what they teach. We insist on having the authorized version of the word of God used in our public services. We believe it important that the paper representing our views and defending our principles should visit our families. We are cautious in the selection of our Sabbath School Libraries. We are alert in the choice of the "Helps" we employ in the same kind of work. We deem it wise to keep vicious literature from our families. We do all this, and yet foolishly open the flood gates of song to overwhelm us with its muddy waters of false teaching. Like the stag with the blind eye in the fable, we are watchful in all directions, except one; but on our blind and unguarded side this danger is approaching us.

About seventy five per cent. of singers judge of the character of a song by the tune—that is, they judge the character of an individual by the vehicle he rides in. "O isn't that a splendid tune," say they, "That's a fine piece of music." They are lovers of melody, of harmony, of the march and cadence of sounds. This would be all right, perhaps, if all were of that way; but they are not. O yes, and that splendid piece of music—that fine tune, like a small-pox infected vessel, may carry disease wherever it goes. A very Satan with angel's wings; the evil one dressed in the livery of Heaven.

From the pulpit an error may be uttered, and either the preacher may make or thoughts correct it; or ere the week passes it may be forgotten by the hearer. A book may insulate an untruth, and being read once laid aside, and the doctrine never called to remembrance again. A Sabbath school quarterly may misdirect the learner in quest of the mind of the Lord, and the attention demanded by the next lesson may remove all false impressions. Some zealous exhorter in the social service may advance sentiments other than orthodox, but the defensive attitude naturally assumed by the listener, prevents harm being done; but a book of sacred songs, bearing an attractive name, may be received as good and wholesome and above suspicion, while it bears upon almost every page the impress of heresy; teaching for the doctrine of the gospel the vagaries of men; and instead of soul strengthening truths, containing the dogmas of enthusiasts and fanatics.

In many of our congregations and churches some god brothers or devoted sisters, whose hearts are warmer than their heads are wise—who have a passion for music, and who hold the idea that men are to be swept into the kingdom of God on the billows of song—come across a book of songs somewhere, somehow, somebody's. Perhaps some Jehu of evangelistic zeal has furiously driven his voice-chariot through a few pieces, and rattled and raved over the choruses, or some David has struck off a few strains from his inimitable harp in a fascinating way, and he cries, "O that's the book for us. I have found it at last. Why, the angels have brushed their wings over it verily. Here are ripples from the rills of life indeed, yea breezes from Beulah Land. We must have it in our church, social meetings, and Sabbath school." So the book is sought, introduced, adopted, and sung out of. If the book is good, all right. If it teach the doctrines of the cross, blessed are the people that sing its songs. But, as is often the case, if bad, if corrupt, if it teaches falsehood, what then? What are the results? As poisonous air if breathed affects the health; as adulterated food vitiates the system; as death-producing drugs will kill if taken of repeatedly—so such a book of songs, spiced and conditioned with pleasing rhythmic movement though it may be, will produce moral disease; such a pill, coated as it is with the sweets of religious recitation, will cure the moral nature, if it does not destroy the soul.

Take up one of these books, as we have done one coming to us bearing a fascinating title, and giving promise of genuine poetry and wholesome truths, namely, "Songs of Joy and Gladness." Let us enquire of what this smiling and shouting angel has to sing to us. No. 11, 3rd verse, goes this way: "He'll never leave me, nor yet forsake me, While I live by faith, and do his blessed will." No. 25, entitled "Redeemed and Washed," second stanza, says, "Speak and let my heart be clean, Washed in the blood of the Lamb; Fully saved from inbred sin." No. 30, again, is seeking this second and instantaneous blessing; sings, "Let the tidal wave roll o'er me, 'Til my soul is lost in thee." No. 33 talks on this wise, a little stronger. The third stanza runs thus, "He speak in his mercy, 'I will be to you as a Father, and he instantly parishes me." No. 35 says, second stanza, "I'm saved from self and sin; I'm saved, I'm saved! O what a love who fall this joy to win." No. 39 tells us, "Yes, I'll stand up for Jesus, He has sweetly saved

my soul; Cleaned me from inbred corruption, Sanctified and made me whole." No. 55 asks the christian, "Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb?" No. 66 puts its author, who has after much struggle in climbing up to the hilltop of holiness, and makes him commiserate the sinners in the valley below, while he sings, "I can see far down the mountains, Where I wandered many years. The whole hymn is a sickening bit of sentimentalism and nauseous pa egryric. No. 71 tells us, "He will give a full salvation, if you only seek his face." This is of christians, mind you. No. 77 says, "A rest where all our souls' desire, Is fixed on things above, Where fear and sin and grief expire, Cast out by perfect love." The third verse pleads thusly: "Now, Saviour, now, the power bestow, And let me cease to sin." No. 85 tells us at the third stanza that "In the twinkling of an eye, Jesus' blood can sanctify; Trustingly my all I give, Perfect cleansing I receive." Now take No. 126, which talks this way, "O joyful sound of gospel grace, Christ shall in me appear, I, even I shall see his face, I shall be holy here." "The glorious crown of righteousness, To me reached out to view; Conquer through him I then shall see, And claim it as my due." No. 138 says, "I am so wondrously saved from sin, that, 'Jesus saves me and keep me clean.' But No. 137 caps the climax as a specimen of hymn and music. The tune is "John Brown's body lies moulding in the grave," and here is one of the stanzas: "For the glory of the Master Wesley taught beyond the sea, And preached the great salvation that delivers us from sin; And a million voices shout it, Redemption's full and free, Salvation's rolling on. Glory, glory hallelujah, &c., &c."

But we must stop here and simply call attention to the following numbers: 148, 161, 162, 170, 208, 216, 222, 242, 254, and some others. Not less than fifty hymns in this book teach more or less distinctly the error of instant and sinless perfection, or complete present sanctification. With the exception of a few grand hymns sanctified in, just enough to give it currency anywhere, the whole book is made up of sacred ditties with glory hallelujah choruses, drivelling nonsense, the worst sort of doggerel and gush, sentimentality and maudlin platitudinous falsehood.

Not much wonder at that either, for this book is compiled and published by two gentlemen who are amongst the most zealous promoters of the aforementioned doctrines. They hold the highest place amongst the leaders in the United States, and perhaps the Dominion, of the instantaneous sanctification movement, and "Songs of Joy and Gladness" is their Davidical harper to charm the devil out of old backsliders and "hard shells." Is this book they sing their sentiments, and seek by means of it to scatter broadcast their pestiferous and pernicious views. And this is the book that some Baptist churches are to adopt—the book that is insinuating itself into our social meetings and Sabbath schools. This is the psalmbook we are to feed our children upon! That we are to eat ourselves No. In God's name, no! If no one else speaks, I shall lift up my voice. I shall cry, "Beware of the leper. Unclean! Unclean!"

If no other reason avails, we shall urge our objection. On the recommendation of a judicious and wise committee—a number of our best men whose action we approve of—we exclude from our fellowship and from the denomination a brother whose piety is unquestioned, because he held the dogma of instantaneous sanctification, or "sudden sinlessness;" while some other brother, though he may not teach this error, yet pushes these books into the churches, books that do teach it, and so sets a thousand tongues to preach preaching in song the doctrine he cannot or dare not deliver. Men may come and men may go—teach one thing to-day and contradict it to-morrow; but like the Brook in Tenyson's song, the book sings "I go on forever."

What hope is there for our children if this is allowed? Yes, what prospect for our churches, if we let down the standard of our faith in this way? No hope. A very poor prospect! We shall be rent with discord and torn with dissension. The seed so carelessly sown will surely yield in future years a terrible harvest. Standing as we do to-day, like some lighthouse far from land, on some lone rock, with the billows of error and fanaticism dashing about us, even threatening to destroy the foundation on which we rest, we need to watch, to keep vigilant guard over our trust; and it is not only our duty to keep our lamps filled and trimmed, but we must see to it that no coarseness of the main, no night marauder of attractive address and smiling face climb the stair-way a dash out our light.

To live we must have truth preached, truth talked, truth read, and especially truth sung; our songs need purification, must be cleansed, winnowed. We must keep out of our churches these frogs of Egypt.

—Le Courier du Canada gives the following statistics with regard to the Roman Catholic church of Quebec: It says there is at this moment in this province 1,485,000 Roman Catholics, directed by one cardinal, two archbishops, one apostolic prefect and 1,546 priests and religious. They have 937 churches, 25 seminaries and colleges, 232 convents and 69 hospitals.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ACKNOWLEDGMENT.—Ezra Seon Baptist church, \$3.00, per Rev. P. S. McGregor. R. DAVIDSON, Clerk.

LOWER ECONOMY.—Baptism at Lower Economy, July 8. C. H. HAYSTACK.

PORT LORNE, ANN. CO., N. S.—Through the providence of God we have removed from Cambridge, N. B., to Port Lorne. We find ourselves surrounded with many kind friends who gave us a warm reception. The work will be hard, requiring much physical, mental and spiritual strength, but the Lord can do all things. Just a word respecting the field I leave at Cambridge. If the churches could be properly grouped together and united in a Christian love, they could soon become self-supporting. During my stay at Esli River a debt of a hundred and fifty dollars was paid off, besides making up my salary which came up well by the close of the year. I have been very much gratified to be publicly thanked by many friends who were interested in our welfare. I can never forget the friends at Beaton, Car. Co., another part of the field, for I have never felt more happy anywhere than I have there. The church is young, only four years old, but with forty members, and a room, which at times there, experiencing an outpouring of the Spirit, a time of refreshing, when eleven souls were gathered in. May the Lord bless the friends abundantly for their great kindness to us. We received from them seventy-five dollars over and above the salary promised, and I understand that the convention fund will not be forgotten. I hope that the MESSENGER AND VISITOR will find its way into the houses of more of the friends there, as it would be the means (through the blessing of God) of establishing them in the faith once delivered to the saints. We organized a church at Springfield, Car. Co., with nine members; this was the outcome of some special services held there. May the dear Lord send one of his servants who may be able to carry on this great work with great success in the prayer of

JONAS WERN

AMHERST.—After a long time of waiting, visited the water yesterday, and baptiz'd three sisters.

CANARD.—Two young persons were received at our last Conference at Canard, for baptism. They will be baptiz'd, (D. V.) on Sabbath the 15th.

BUTTERBURY RIDGE.—We enjoyed the services of to-day. Rev. B. N. Hughes our esteemed pastor, presented in the morning, Rev. A. J. Hughes preached in the afternoon. In the evening a special induction service was held. Rev. George Seely preached from Hebrews 13:19. A very excellent and appropriate discourse was delivered, and Bro. Seely was unanimously requested by the church to furnish our denominational paper with a copy of the sermon. The Clerk then called upon the Rev. A. J. Hughes to deliver a short address to the church, which was a masterly effort. Bro. Colman W. Corey of Acadia college was called upon to deliver a short address to the pastor. Bro. Corey spoke with his usual skill and ability, after which the Rev. George Seely was requested to extend to our pastor, B. N. Hughes and his wife the right hand of fellowship; at the close of the service the Lord's Supper was administered.

I. M. A. CAMPBELLTON.—A friend writes to know: "If the work here is done?" No, I have not 25 during the associational year, now ending; and we are otherwise in good condition. W. C. VINCENT.

NEW BRUNSWICK.—Two men, heads of families were baptized Sabbath morning, July 8th, and at the close of the morning service received the hand of fellowship. We hope to report others following the next week. P. D.

MAHONE BAY.—We had baptism last Sabbath and expect to visit the baptismal waters again the fourth Sabbath. After the last of August, our independent place address me at Milton, Queens Co., N. S. In leaving Mahone Bay, we leave a most faithful and loving people. Nothing but the plainest indications of Providence could induce me to leave this field. Salary has been paid promptly each week by the church. It has been one of the best parishes in the province, and is one of the best churches in the Dominion. The man who succeeds me will find a most desirable and hopeful field to labor in. D. W. CRANDALL.

ST. JOHN.—The Union Baptist ministerial conference met at Lester street parlor on Monday, Bro. DeWolf, who was present from Hampton, reported a great interest on his field. Through poor health he has not been able to do as much as he wished. Bro. Gordon referred to the decision he soon had to make about the proffer of the financial management of the Seminary. Bro. B. E. Simpson preached at Lester street on Sabbath with great acceptance. Bro. Mellick stated that there was slow, but true, progress at Brussels st. Bro. King reported progress in the mission. The Sabbath schools at Marsh Bridge and Northland Bridge were progressing and increasing in attendance. Bro. Ford is favorably impressed with the Carlisle field, and hopes by hard work to have success in his labors. Bro. Gates reported a service at Brookville, four miles from the city, where there is a union hall. Bro. Stewart, who is located well after his trip to England, reported considerable disturbance from the Salvation Army, who b at their rums, etc., at the church door, so that he cannot make himself heard a part of the time. The officers appointed were: Bro. Camp, President; Bro. Mellick, Secretary. The subject of dancing at a social amusement was taken up. In the free conversation held, it was the unanimous opinion that this amusement is injurious to spiritual life and influence, as well as dangerous in its tendencies in other directions. Bro. Stewart is to give an account of his visit to the London missionary conference next session.

ANDOVER, V. CO., N. B.—On my arrival on this field in early June, I found the cause suffering through the want of pastoral work. But the church, like surrounding nature, is already beginning to clothe herself in her beautiful garments, and the voice of praise, thanksgiving and prayer is even now rendering sweet the sanctuary of the Most High. Frequent prayers are according to God and burning exhortations from the followers of Christ are beseeching the persisting to seek life. Already the air abounds at the prayer-meeting is double. Last Sabbath evening our hearts were rejoiced by the testimony of a dear sister who had found peace. May it be the prelude to the enlightenment of scores. We hope that we shall soon be able to report some as having followed the

Saviour in his appointed way. I have found that the MESSENGER AND VISITOR is a great source of denominational information and spiritual comfort to this people. E. E. DALEY.

PERSONAL. Mr. C. W. Cory has just closed a year of service as pastor's assistant at Amherst. He has done good work, and made many friends. He has wisely chosen to take a thorough course at one of the theological seminaries.

NOTICES. The delegates to the Eastern N. B. Association held in Motion on the 21st inst., on purchase of a first class ticket to destination over the I. C. R., Elgin Branch or Albert Valley, will procure a certificate from the Clerk to have a room, with presentation to station agent, will be good for return ticket free.

C. E. NORTHHAU, Chairman of Com. of Arrangements. CONVENTION DELEGATES.—It is expected that the attendance at the coming Convention will be very large—much larger than the village of Wolfville can provide with homes. The Board of Governors has decided to open the boarding houses connected with the Institutions for the use of delegates, at a charge of 75 cents per day in case two persons occupy the same room. Delegates who send in their names to be underwritten before the 10th of August, will have provision made for them. The committee will endeavor to meet the wishes of delegates as far as possible, by providing them with free entertainment in the village or with entertainment in one of the boarding houses as each may prefer. Delegates are requested to send in their names promptly and to specify the kind of conveyance by which they will come.

J. F. TORRIS, Wolfville, N. S., July 6.

MARRIAGES. SASSON-OLIVER.—At the residence of the bride's father, Halifax, on the 28th of June, by the Rev. A. W. Jordan, Mr. Paul Sasson, of Annapolis, W. I., to Miss Hannah, only daughter of Mr. Jeremiah Oliver, of Halifax, N. S.

HART-WILSON.—At Cambridge, Queens Co., June 26th, by the Rev. M. P. King, assisted by the Rev. A. B. McLeod, Mr. Samuel E. Hart, of Amherst, N. S., to Mrs. Deborah T. Wilson, of Cambridge.

DAVIDEN-BURNS.—At the residence of the bride's father, Springfield, Kings Co., N. B., July 5th, by Rev. A. E. Hayward, Mr. Leonard E. Dryden, of Springfield, N. S., and Miss Lily E. Burns, of Springfield.

BOWERS-TERRILL.—At the residence of Mr. Andrew West, Liverpool, 11th inst., by Rev. S. H. Cain, Mr. Robbie Bowers, of Liverpool, to Miss Ellen Terrill, of Port Maitland.

BAMFORD-STRONG.—At Baptist parsonage, Newswater, N. B., on 2nd inst., by Rev. S. J. Archibald, Mr. Enoch A. Bamford, councillor, and Miss Janet J. Strong, both of Blisfield, North co. N. B.

DOYLE-COOK.—At the residence of Stephen Swallow, Wentworth, Gum. co., N. S., July 10th, by Rev. F. D. Davison, Samuel Doyle, of Freeville, N. S., and Mrs. Emma Cook, of Minto, N. B.

Deaths.

FRAY.—At Amherst, July 5, Clarence, youngest son of Amos Fray, aged 16.

EMEREE.—At Amherst, June 30, John E. Emeree, aged 85.

SAUNDERS.—At Sandy Cove on the 4th June last, Capt. L. J. Saunders, aged 55 years, leaving a wife, four sons and three daughters to mourn their loss. He was baptized by the pastor of the D. G. M. church many years ago and received into the fellowship of the 2nd Baptist church at Little River. Brother Saunders was sick for over two years and suffered much pain and weakness, which he bore with seeming patience and resignation to the will of God.

McADOO.—At Springfield, Kings Co., N. B., June 29th, Mrs. Jane McAdoo, aged 68 years. Her end was peace.

SMITH.—At McDonald's Point, Queens Co., June 30th, Charles Smith, eldest son of Caroline and the late Daniel Smith, in the 36th year of his age. Blessed are the dead which die in the Lord.

GARSON.—At Springfield, Kings Co., July 5th, Descoe Thomas Garson, aged 72 years. Bro. Garson's religious experience began in the year of 1856 and was baptized by the late James A. Smith, and became a member of the 2nd Springfield Baptist church. He was subsequently chosen deacon, which office he filled to the satisfaction and profit of the church until about 9 years ago, when he was stricken with paralysis. From that time until his death his sufferings were very great. He was sustained through them all by his firm Christian hope. His funeral was largely attended, showing the great esteem in which he was held. The funeral sermon was preached by the pastor from Isaiah 26:19. In which the glorious doctrine of the resurrection was set forth. He leaves a wife, four sons and one daughter to mourn their loss.

COLWELL.—At Cambridge, Queens Co., on the 4th July, Susan S., beloved wife of George L. Colwell, E. G., and daughter of the late George Ship, aged 55 years; leaving her husband and daughter, with the whole circle of her acquaintances, to mourn the departure of one who in all the relations of life was faithful and well beloved. She was baptized in her eleventh year by Rev. W. E. Pennington. Her was truly a zealous christian life, abounding in the work of faith and labor of love. Resignation to the Divine will, triumphant faith and joyful hope, were the pleasing characteristics of her long and painful sickness. Asleep in Jesus. [Intelligence please copy.] SYMONDS.—It is with sadness of heart that we report the sudden death of Fred A. Symonds, of Annapolis Royal. Mr. Symonds had been ill for some time past, but his friends did not suppose his end was so near. Last Wednesday evening he peacefully passed away. May we all be ready to go as he was! By his death our Baptist church loses a faithful member and a friend. For some time he has been Clerk of the church. When well, he was an active worker in the Sabbath school. He was deeply interested in all that pertained to the Lord's cause. Some two years ago, Mr. Symonds came to Annapolis and began business as a druggist. He won for himself many friends by his activity as a citizen, and his ever-ready assistance as a citizen, and his ever-ready friends sustained by the Heavenly Father. v. v. n.

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News Summary.

DOMINION

Measles are very prevalent in Amherst. Several deaths are reported. Willbert Frander, aged 17, was drowned in the Bay of Fundy on the 13th. The People's Bank at Fredericton has declared a half-yearly dividend of four per cent. Counterfeit \$5 notes on the bank of British North America are being circulated in Toronto. The fishing on the Restigouche has been better this year than for a number of years past. There were eight deaths in the city of Charlottetown last month, four less than the same month last year. Mr. J. B. Snowball's electric light building is nearly complete. The system has already 27 subscribers. C. N. Vroom of St. Stephen has invented a method of decorating slippers, and has received a patent. Messrs. Mavor Bros. have the contract for a seven mile extension of Albert Southern railway terminating at Alma. Chatham's pulp mill commences operations the latter part of September. Its chimney will be 152 feet high. A number of men are employed in the Coburg quarries getting out stone for the Cape Tormentine breakwater. There are now thirteen seals vacant in the Dominion Police out, seven in the Senate and six in the House of Commons. A fifteen year old son of Elwin Hill of Indian Point, Londonderry, ate a white roe one day last week and an hour later he was dead. The Merchants' Bank of Halifax and the Bank of Nova Scotia declare a half-yearly dividend at 3 and 3 1/2 per cent. respectively. A destructive fire occurred at Kingston, Ont., in the chemical works belonging to Messrs. Rathburne Desrochers, entailing a loss of \$35,000. Samuel Scott's house and barn, at Pokok, York Co., have been destroyed by fire. The insurance is \$1,400; the loss over insurance is very heavy. Kentville has been created a first class port of entry. Collector Reid of Cornwallis will have his headquarters there. Cornwallis to be an outpost. The Victoria hospital, Fredericton, is now ready for patients, applications for forms of admission to be made to L. W. Johnston, secretary of the board of trustees. An Oxonian named Ashley has been appointed professor of political science in University College, Toronto. There were several Canadian applicants for the position. A fire at Ripley, Ont., on the 13th, destroyed nearly the whole business portion of the town. 26 buildings being burned. The loss is \$50,000; insurance not known. Arrangements have been made to hold the Matrimonial Examination, in connection with Queen's University, Kingston, at Charlottetown, P. E. I. during the month of September. A streak of lightning struck a barbed wire fence at North River, P. E. I., the other day and completely ate up 58 yards of it, besides covering the posts on which it was strung into kindling wood. On Wednesday the 4th, Hugh Macleod was in the woods at Grandville, New Brunswick, to fell trees, and was struck in the head by a falling limb, receiving injuries which resulted in his death Sunday. A meeting of the directors of the St. John Valley railroad held at the Barker House, Fredericton, on the 13th, it was decided to invite, within ten days, tenders for the building of the first 22 miles of the road. Mr. Lemuel Millet, of Amherst, Mass., son of William Millet, Esq., of Union Road, Lot 33, P. E. I., has lately invented a new telephone, said to be superior to the Bell telephone and described as simply marvelous. The Italian government has forwarded a letter of thanks to Capt. Sanford, of the brig Swains, and Capt. McKee of the brig B. Brown, both of New Scotland, kind-as-to a shipwrecked Italian crew in the South Atlantic. It is said that the attempt to get a water supply for the Chatham pulp works from the little lake in the vicinity of Chatham has proved a failure, and it is also said the pulp works will endeavor to procure a supply of water from the sea. Miss McPerson, of New Glasgow, P. E. I., county has been appointed to a position in the provincial secretary's office, Halifax as a stenographer and typewriter. Miss McPerson is the first lady to hold a position in the Nova Scotia local government service. The Steel Company of Canada, Acadia Mills, N. B., are manufacturing the cast iron water pipes for the Montreal water works. Eight cartons of twelve long tons each have already been shipped, and other shipments are to follow rapidly. This company now have about 800 hands in their employ. The big raft is about completed, with the exception of the barge. It is thought it will be launched near the last of this month, and steps are being taken to have excursion trains on the I. C. B. to connect with the Joggins Railway, and a steamer at the Joggins to take visitors to the scene of the lasted.

A gelling was hatched last summer on the farm of Mr. J. John Fleming, of Windsor, Nova Scotia, with four wings. The bird flourished and this summer is strolling around with three little gellings from her own eggs, each bearing a similar number of wings. Dr. Toche, Deputy Minister of Agriculture, has been superannuated, and Mr. John Lowe, secretary of the department succeeds him. Mr. Lowe was one of the editors of the Montreal Gazette, associated with Mr. Chouderlain, the present Queen's printer, before the late Mr. Thomas White published the paper. The deposits of the Dutch Branch Savings Bank for year ending June 30th were \$18,438 withdrawal 19,636.9. Amount to credit of depositors July 1st, 1888-\$95,635.40. A Lunenburg fisherman recently caught a halibut seven feet in length. It weighed 300 pounds and its head alone turned the scale at 45 pounds. A big sawdust explosion occurred in Ottawa river, opposite Ottawa, recently. Sir John Macdonald has instituted proceedings against Nathan Michaels, tobaccoist, for using his name for advertising purposes at Montreal. Winnipeg city council has made a grant of \$15,000 for the settlement of vacant lands in the vicinity of the city. John Tibbets, of Digby, and Duncan McDougall, of Antigonish, fishermen of the Gloucester schooner Frank Smith, were drowned by the capsizing of their dory on the 27th ult. Geo. Parker, aged 14, belonging to Scotch Village, Hants, while returning from a schooner went into the river for a swim and was drowned. The many friends of the Dominion Safety Fund Life Association, of St. John, N. B., must be gratified to find that, though the cost of insurance in this company is so small, the stability of the system is recognized by the leaders of insurance thought, including the ablest actuaries, and the regular insurance press. In fact, no insurance man of repute at any distance, this company has placed reliable life insurance within the reach of the masses of our people. The pin factories of England, France, Holland and Germany are said to turn out 77,000,000 pins daily. Advice from India say the crop prospects there are improving. The drought has ceased and a famine is no longer feared except in Oorissa, where no rain has yet fallen. W. J. from Cape Town, Africa, says the 'Debeer's' coal mine at Kimberley, caught fire on the 11th, entombing 800 men. It is believed that 600 perished including Lindsay, manager of the company. Many of the victims imprisoned are white. A Gambetta statue in the Place du Carouge, Paris, was unveiled, on the 13th. P. Fiquet, prime minister, delivered the oration. M. LeBoyer, DeFreycinet, Me line and Spuller also spoke. One of the British regiments now in Egypt has been ordered to Zululand. A regiment from Aldershot will replace the one in Egypt. It is generally believed that serious trouble will soon ensue in South Africa. The British government has instructed Sir Charles Warren, Chief Commissioner of Palestine, henceforth to suppress Saturday meetings in Trefalgar Square. The British, Austrian and German Ambassadors to Turkey have asked the Porte to expedite the opening of the international railway to Constantinople. An English blue book just issued gives the number of vessels contained in the navies of the different maritime powers of Europe as follows: Battle ships—England 49, France 30, Italy 21, Germany 13, Russia 9; cruisers—England 87, France 67, Germany 29, Russia 27, Italy 21; torpedo vessels and boats—England 175, France 140, Italy 138, Russia 97, Germany 96. The British steamer Monarch arrived at Yokohama from Batoum on the 20th ult., bringing the first shipment of petroleum ever made to Japan from the Black Sea. The Emperor of Brazil is quite recovered from his recent illness. He sails for Rio Janeiro on the 5th of August. The czar of Russia lately presented 1,000,000 rubles to a nobleman to relieve his pecuniary embarrassments. The Queen has given £70,000, the balance of the women's jubilee offering, to the St. Catherine's training hospital for nurses for the London poor. The London aquarium has been sold for \$1,650,000 and will be devoted to building purposes. General Boulanger, in an oration at a banquet at St. Servan, recently, said he hoped the general would return to him before another year passed. Sir A. B. Walker, Liverpool, a brewer, has offered to build a cathedral in that city at a cost of \$1,250,000. Decided objection is made by some of the religious papers to the acceptance of the gift, as he is not only a brewer, but is also owner of a large number of drinking places in Liverpool. They say the money he would put into the cathedral is "blood money" and ought not to be accepted.

BRITISH AND FOREIGN.

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UNITED STATES.

Two artesian wells recently sunk in Sumner Valley, Co. are considered to be worth not less than \$1,000 each. One of them flows 98,000 gallons of water per day and the other 100,000. Twenty-two thousand Norwegians will leave their homes this year to settle in the United States. On the Virginia Midland railroad, a through southern train will start Alexandria, Va., went through a trestle between Orange court house and Barboursville a distance of 48 feet, killing eight persons and wounding upwards of forty, some severely. John Roll, residing in Redmond, Edgemoor county, is the owner of a horse that is twenty hands high, weighs 2500 pounds, and it is said to be the largest horse in the world. It is five years old, never saw off Roll's farm, never has been broken and has never been shod. The blacksmith at Redmond is afraid to shoe the horse. The large training stable of William Roe, Danville, Ky., was burned Tuesday night. Thirty-three fine trotters were lost; loss \$75,000. Heavy rains have fallen in Central and Eastern Illinois. In some places whole fields of oats and corn were beaten down. From ten to fifteen thousand acres of growing corn are under water in Tuscola county.

New York and Chicago are content planting underground railways. Electricity is proposed for furnishing both the motive power and light, thus avoiding the worst evils and annoyances of London's underground roads. The United States surplus, for the year ending June 30th, was \$110,000,000. The latest accounts placed the number drowned in the Mexican flood at 700. Miss Tessa Jones, of Argonia, Kan., aged 18 years, lost this season forty-five acres of land and planted it in corn, and intends to outsize it herself. She can husk and crib sixty bushels per day. The anarchists, in Chicago, have organized schools in that city to which the general public are not admitted. The teachers are noted anarchists and socialists; it is expected that very soon the schoolship will number 25,000 people. GENERAL. The suit of Gen. Adam Badeau against the widow of Gen. Grant for \$10,000 has been postponed until October. Over 50,000 immigrants have landed at Castle Garden this month. These figures for June have been unequalled for many years. The loss by fire in the almost total destruction of the plant of the Reading hardware works, is about \$475,000. The assessors valuation of Bangor is \$9,796,009. The amount assessed is \$240,270 or \$2.40 for each \$100 of valuation. The people of Bangor pay over \$1 per head as their share of the direct state tax.

Fair Evidence for Everybody.

No one can doubt the great merit of Polson's Nervilles, for it has been placed in the market in 10 cent bottles, just to give you the opportunity of testing its wonderful power over all kinds of pain. This is the best evidence of its efficiency, for every person can try for themselves. Polson's Nervilles is a positive (it cannot fail) cure for cramps, headaches, colds, neuritis, and the brs of pains that the flesh is heir to. Good to take, good to rub on. Go to any drug store and buy a 10 cent sample bottle. Large bottles 25 cents.

Baptist Anniversaries.

CONVENTION OF THE MARITIME PROVINCES, at Wolfville, N. S., Saturday, 25th of August, at 10 A. M. ASSOCIATIONS. N. B. EASTERN, at Moncton, on Saturday, July 21st, at 2 o'clock P. M. N. S. AFRICAN, at Hammonds Plains, Saturday, September 1st. N. S. EASTERN, at Canoe, on Saturday, September 8th, at 10 o'clock A. M.

Convention Funds.

Table with 2 columns: Name of church/association and Amount. Includes Grand Falls church (\$3.77), Forest Glen, N. B. (\$1.36), Arthurville (\$1.00), Birch Ridge (\$3.00), S. B. P. & A. Andover (\$3.00), A. Fried, Yarmouth (\$3.00), Treas. Central Association, balance (\$13.45), West Yarmouth church, Chepoggin (\$3.19), Florenceville, N. B. (\$5.00), Buttertut Ridge (\$5.00), Antigonish (\$24.53), St. Allen, Oshana (\$1.00), Hantsport (\$30.00), Summerside, P. E. I. (\$23.21). Total \$208.38. G. E. DAV.

For Rickets, Marasmus, and all Wasting Diseases of Children.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength is wonderful. I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked. - J. M. MAX M. D., New York. Put up in 60c. and \$1 size. Send to Book Room for No. 1, 2, 3 and 4, worst edition; \$1.00 per dozen.

Public Auction.

There will be sold at public auction on Saturday, the 21st inst., at 12 o'clock noon, at the corner of the late Leasehold Lot of land and buildings belonging to the estate of the late Walter Street, in the City of Portland; being part of the property formerly owned and occupied by the late William Beetham. Sale by order of the Administratrix to pay the debts of the said William Beetham. St. John, N. B., July 17, 1888. MARY A. BEETHAM, Administratrix. T. H. HANNINGTON, Auctioneer.

Vacation Notes.

JUST RECEIVED. A BEAUTIFUL ASSORTMENT OF GOLD AND SILVER WATCHES AND JEWELRY. Specially suited for SCHOOL TEACHERS, W. Tremaine Gard, Victoria Hotel, No. 81 King St., ST. JOHN, N. B.

PURE GOLD FLAVORING EXTRACTS BAKING POWDER. Includes an image of a product tin.

ROYAL BAKING POWDER Absolutely Pure. Includes an image of a product tin.

WEEKLY California Excursions. VIA FOUR DIFFERENT ROUTES. WESTERN tickets to all points in Canada and the United States, via either the Canadian Pacific, Grand Trunk, or United States lines. G. A. FERRIS, Ticket Agent, Cor. Mill and Union Streets. St. John, N. B.

Intercolonial Railway. 68. SUMMER ARRANGEMENT, '88.

ON AND AFTER MONDAY, JUNE 4, 1888, the TRAINS of this Railway will run daily (Sundays excepted) as follows: TRAINS WILL LEAVE ST. JOHN. Day Express, 7:00. Accommodation, 7:20. Express for Halifax and Quebec, 7:30. Express for St. John and Quebec, 7:45. A Sleeping Car runs daily on the 22nd train to Halifax. On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton. TRAINS WILL ARRIVE ST. JOHN. Express from Halifax and Quebec, 5:30. Express from Quebec, 6:20. Accommodation, 6:45. Day Express, 6:50. Trains will leave Halifax: Day Express, 7:00. True Accommodation, 7:20. Express for St. John and Quebec, 7:30. A sleeping car runs daily on the 18:00 train to St. John. On Monday, Wednesday and Friday a sleeping car for Montreal will be attached to the Quebec Express and on Tuesday, Thursday and Saturday a sleeping car for Montreal will be attached at Moncton. Trains will arrive at Halifax: True Accommodation, 6:15. Express from St. John and Quebec, 6:30. Day Express, 6:45. A passenger car will leave Bedford for North street at 11:00, and returning will leave North street for Bedford at 12:30, daily. All trains are run by Eastern Standard Time. D. POTTYNGER, Chief Superintendent. Railway Office, Moncton, N. B., May 21st, 1888.

VISITORS TO BOSTON. will find a first-class home at KIMBALL'S, 6 Allston Street, Beacon Hill. Quiet location; cool rooms; superior table; home comforts. Terms for room and meals, \$1.50 to \$2.00 per day; \$8.00 to \$10.00 per week. Rooms may be secured in advance by letter or telegram. Address: 55-58 HENRY H. KIMBALL, Prop'r.

UNION LINE. DAILY TRIPS To and From Fredericton. UNTIL further notice, the splendid Steamers 'AVID WELTON' and 'ACADIA', after leaving St. John (Lebanon) for Fredericton, and Fredericton for St. John, EVERY MORNING (Sundays excepted) at 9 o'clock, local time, calling at intermediate stops. Fare \$1.00. Connecting with New Brunswick Railway for Woodstock, Grand Falls, etc.; with North-Western Railway for Doaktown, Chatham, etc.; and with steamer Florenceville for Bel River, Woodstock, etc. On THURSDAYS and SATURDAYS Excursion Tickets issued to Brown's, Williams' Oak Point and Palmer's wharves, good to return on day of issue, for one cent, of St. John and return for 50 cents. Saturday Evening and Monday Morning Trips. For accommodation of business men and others, Steamer Acadia will leave Fredericton every Saturday evening at 8 o'clock, for Hampton, calling at intermediate stops, returning, will leave Hampton at 6 o'clock Monday morning, to arrive at Fredericton at 9 o'clock, thus affording an opportunity to spend a day of rest and change in the country without encroaching on business hours. Fare to Hampton, etc., and return, 50 cents. N. B.—This service will begin on Saturday, June 18th, and, if sufficiently encouraged, will be continued until Oct. 1st. E. S. HUMPHREY, Manager. St. John City Agency at H. CURRIS & Co's Prince Wm. street. 921.

We Can Sell You. HAIRCLOTH PARLOR SUITS, for \$30 00. ASH BEDROOM SETT, - - - 25 00. Woven Wire Spring Bed, - 5 00. Perforated Seat Chairs, - each 85. Double School Desks and Seat, - - - - - each 8 25. C. E. BURNHAM & SONS, SAINT JOHN, N. B. In writing to mention this paper.

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