

Messenger and Visitor.

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NO 17.

—INFANT BAPTISM DECLINED.—The *Western Baptist* has an extract from the last annual report of the state of religion read before the Presbyterian General Assembly in which the decline of infant baptism is deplored. It is stated that there were 1,500 infant baptisms less than there were 6 years ago, and the report concludes with these words:

"This seems a small business, and one which may well awaken inquiry as to whether or not infant baptism should be abolished. There are thousands of Presbyterians who would be shocked by a proposal to do away with this time-honored institution, but who habitually neglect to bring their babes to the baptismal font."

—SUGGESTIVE CONVERSION.—We clip the following from the *London Freeman*. It seems strange that estimable Christians can hold to a practice they acknowledge to be unscriptural and to have wrought mischief. Yes, there are multitudes standing in the same position as Dr. Sawday, because they cannot make up their minds to take the consequences of rejecting a harmful tradition of men.

"In a recent article in the *Expositor* on 'The Origin of the Christian Ministry,' Dr. Sawday, an eminent Presbyterian theologian, says: 'The early generation of Christians were truly an elite. They set themselves a standard of moral life higher than that of the world around them, and it was essential to their very existence that they should live up to this standard. A vigilant watch was kept upon the members of the church by its officers, and discipline was strictly enforced. After a time, as the church increased in numbers, an infant baptism became more general, and many were born Christians instead of embracing Christianity by a deliberate act, the primitive standard was relaxed.' In other words, that infant baptism opened the door to looseness of creed and life. And yet that is the practice which Dr. Sawday and thousands of others still perpetuate in face of this striking fact. Could anything be a stronger justification for Baptists adhering to the apostolical teaching and practice?"

—DR. ARMITAGE'S HISTORY OF THE BAPTISTS.—This grand work should be in all our Baptist families; it is sold by subscription. The Baptist Book Room, Halifax, has the general agency for the Maritime Provinces. Any one desiring to purchase a copy, had better write to Bro. George A. McDonald, Bap. Book Room, Halifax.

—BAPTISMS.—The following is given by the *Journal and Messenger* as an extract from a book put forth to interest candidates for confirmation in the Episcopal church:

"The Sacrament of the Eucharist is Jesus himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and wine—that is to say, when he changes them into the body and blood of our Lord Jesus Christ—that moment the bread and the wine, by the power of the most high God, become the true living body of Jesus Christ. . . . Bread and wine into the body and blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest."

The most rabid Romaniist could not put the doctrine of transubstantiation more strongly than is done in the foregoing. Efficacy as marvellous as the change declared to be wrought, is also attributed to the elements. This, coupled with its associate doctrine of baptismal regeneration, underlines the very foundations of the gospel. It is no longer faith in the risen Christ, but faith in the ordinances.

—BASIS OF UNION.—A brother writes suggesting whether it might not be better to discuss the "Basis of Union" at Quarterly Meetings, Associations, &c., before the Convention meets. He thinks the feeling of the churches could be better understood were this course adopted. On the other hand, it may be said that this course would not be the most favorable to union. One Association, or one Province, for instance, might decide one way, and another the other. When the Convention meets, the members of each of the Associations or Provinces, that have come to opposite conclusions, would come up to press a view in which they have become confirmed. The result might be most unpleasant. Besides, at Quarterly Meetings and Associations, it would not be possible for explanations to be made by members of the committee who have had the matter in hand thus far. These explanations are of great importance. Indeed, the Basis could not be very well discussed without them. Would it not be better to wait until Convention: let this representative body discuss the "Basis," amend, reject, accept, as they see fit? Whatever the result may be, the action taken will help all our less representative bodies to concur in it, and prevent all danger of discord.

—ANNIVERSARY GAMES.—Mr. Schiewer, in the *Examiner*, gives an account of the introduction of Baptist principles into Esthonia, one of the Russian provinces on the Baltic. He writes:

A conviction having grown upon those that infant baptism had no foundation in Scripture, they ceased to practice it. But here again the lack of discipline led them into erroneous views of baptism: Many began to baptize themselves; others would succeed in converting the following manner: A large number would proceed to a stream,

where one would pour a handful of water upon the head of another, pronouncing over him the name of the Trinity—or, instead of going to some stream they would have a tank of water brought into a room, and proceed in the same manner as above. The disorder kept increasing until finally it was decided at a meeting to send a delegation to St. Petersburg and ascertain if there be a church there that is founded on apostolic doctrines and practice, and with which they can unite. They were providentially directed to me, and after I had declared to them our principles they returned, and soon after I had an invitation to visit the province. I went, and in February, 1884, baptized 29 Esthonians. In the month of April I paid them a second visit, and again baptized 29. In June and July of the same year I labored among them, and baptized 95, and in November 42, so that at the close of the year 1884 here were in Esthonia 195 Baptists.

At present we have in this province five large mission stations, and one of these is in the capital, Reval. Although meeting with a great many difficulties and some degree of opposition, I have nevertheless been enabled to continue my labors in Esthonia unmolested. The mission is a very promising one, but we lack the necessary means to carry it on.

Does any one know of a case in which Baptists, by the reading of the Bible, have been convinced they should baptize infants? Will some Pedobaptist friend explain how it is that the reading of the Bible leads people to reject Pedobaptism, if they make any change? It is easy for Baptists to explain this fact; but how can Pedobaptists make it harmonize with the idea that infant baptism is taught in the word of God?

—COSTLY.—It is estimated that the floral decorations in the churches in Boston on Easter Sunday cost nearly \$100,000. Nothing is more fitting to a place of worship than flowers—the sweetest and most beautiful of God's works—but lavish outlay of the kind noticed above cannot be pleasing to God. To expend on an ephemeral display enough to furnish a fund sufficient to support three or four missionaries in perpetuity, is not consistent with the supreme claims of the souls of the perishing.

Missionary Correspondence.
IN TENT—NAUFADA, 30 MILES NORTH OF CHICAGO, February 21.

In my last I gave some account of our Missionary Conference at Billingsham. On the Friday following the departure of our Upper Province brethren fourteen bandies were packed and on the way to Chicago. The "good byes" were said, and the place which has been to us the scene of some labor and of many pleasant memories was soon left in the rear. By dusk we were at Raige—the home of the two preachers with whom we have had to do for the past year and nine months. Our hunger was appeased by a good meal prepared by the eldest of the two, and we were soon on our way again. Arrived at Chicago early next morning, which was Saturday, Jan. 22nd.

The Telugu sermon of Sunday morning was preached in the large and commodious chapel, in the heart of the town, by Rev. J. R. Hutchinson, and enjoyed by us all. At the close of the afternoon prayer meeting a service was held at a street corner, and was continued until almost dark.

By the following Wednesday evening all our things needed for immediate use were unpacked, and Mrs. Archibald and I were comfortably settled in half the mission house. How long we remained to enjoy it you can imagine when I tell you that the next evening found us tenting in a grove thirty-three miles distant. Near it was a small village called Aukalstampa, of which many, if not all, of your readers have heard. Previous to the arrival of our missionaries in this land in the hearts of two or three of these humble villages was begotten a living faith in the true God. At the earnest and repeated invitation of the church here, which now numbers fifteen members, our annual association was held.

Six missionaries and forty-two native brethren and sisters gathered on Friday morning in the neat, tiled-roofed place of worship, recently finished by the church. The names of the former were Mr. Sanford, Mr. Churchill, and Messrs. Hutchinson and Archibald and their wives. Thirteen of the latter were present as delegates from the churches. After a half hour of devotional exercises, conducted by the moderator of last year, Mr. Hutchinson was chosen as the presiding officer for the present year, David as his assistant. B. Subriada was secretary, and Messrs. Archibald and Churchill, and three of the native brethren to constitute a committee of arrangements.

The association continued till Monday noon. The chief work accomplished up to Saturday noon was the hearing of the five church letters, the annual chorister letter by brother Hutchinson, and papers from three of our native brethren on the following subjects:

1. "The Work of the Colporteur," The Savana.
2. "The Work at Puddin Peak."
3. "The Church letters were well prepared,

and were listened to with great interest. It has not been a year of ingathering; but much prayer has been offered, and efficient work done, and the conviction that the harvest is approaching has been inciting a number of our workers to increasing earnestness and activity. The statistics showed an increase by baptisms this year of six members, and our present membership to be 118.

The following questions were freely discussed, being opened by the persons named:

1. "What is Sunday school work?" Tammiab, of Chicocole.
2. "Who are pastors? By whom shall they be called? How should they be supported?" Bagavan Behara, of Aukalstampa.
3. "What relation do the churches sustain to Mission Funds?" Mr. J. R. Hutchinson.
4. "What means should be used to increase the intelligence of Christian workers?" B. Subriada.
5. "May the sisters be sent as delegates to this association?" G. Naziah, of Bobbili.
6. "Self support." P. David, of Chicocole.

The majority of those who spoke on question fifth regarded it to be a very proper thing for the churches to send the sisters as delegates when they choose to do so.

At different times during the meetings great prominence was given to the duty of "self support." We will expicit this year to see tangible evidences that this teaching has been appreciated by our people. One of the members of the Aukalstampa church is known to be worth about \$8,000. As yet he has given very little for the furtherance of the Lord's work. Will not some of your readers pray that God may open his heart?

An abridgement of the minutes of the five associations which we have held, together with Bro. Hutchinson's instructive letter to the churches, is soon to be published, the churches bearing the entire expense of the same.

In my next I may give some account of my first experience in the work of touring on this field. I. C. ARCHIBALD.

Missionary News.

The American Baptist Missionary Union closes the fiscal year with a small balance in the Treasury.

There are now twenty-seven vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific ocean.

In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the present number twelve hundred. There are eight thousand Protestant communicants and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokinaanga.

In Greece, the government permits the free distribution of the Scriptures, and protects the colporteurs. The gospel in the original (old) Greek are used as a reading book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

A striking illustration of the reflex benefits of foreign missions, is seen in the case of the Hermannsburg Parish, Germany. In thirty years from the time they began their foreign missions enterprise, this church had about 150 missionaries, and more than 200 native helpers in their missions with 3,920 communicants. During the first seventeen years of this time the Home church received 16,000 members.

The Korea Theological Seminary, in Raangoon, Burma, graduated this year nine young men, who immediately enter the ministry among their people. There are forty-eight students in the seminary.

The "Baptist Missionary Magazine" for May reports 557 baptisms, of which 295 were on the Ongole field, Telugu Mission, India, in the month of January, and three are the first baptisms reported from Mandalay, the capital of Upper Burma.

At the end of 1886 there were in China, 889 missionaries, 1,289 native helpers, 28,119 communicants in churches, and 9,864 pupils in schools; \$12,874.67 were contributed by the native Christians, for religious purposes.

Theodore Parker was not a special friend to evangelical missions, but he said: "If the modern missionary enterprise had done no more than produce one such character as Adairam Judson, it would be worth more than all the money which has been spent upon it."

There are now more than 350 medical missionaries, 250 of whom are in healthful lands.

It is a great deal better to live holy than to talk about it.—Moodie.

Jesus, Salvador Landandus.

BY S. T. RAND, L. L. D.

Sit omnimodo laudatus
Jesus, fesus, et amatus;
Cujus sanguine purgati,
Facti sumus perbeati.

Hic Salvador nos amavit,
E peccatis nos arguit,
Suo sanguine abluit,
Suo Spiritu imbuto.

Regum Rex, et seculorum,
Domusque dominorum,
Nostris Jesus est Creator,
Et Redemptor, et Salvator.

Reges facti precipuos,
Sacerdotes nos alios;
In eternum ut regemus,
Et in Eam triumphemus.

Gloriosi peragentes,
Summis laudibus fungentes,
Et in coelibus sanctorum,
Et ad secula seculorum.

TRANSLATION.

BY W. S. MCKENZIE.

From every tongue let songs ascend
To Christ, our tender, true Friend:
Whose blood hath purged our souls from sin
And made our joy complete within.

He loved us; and He came to bless;
To cleanse us from unrighteousness:
We by His blood are washed, renewed;
And with His Spirit's power imbued.

The King of Kings, who reigns for aye;
The Lord of Lords, whom lords obey;
Who framed creation by His word—
Is our Redeemer, and our Lord.

He makes us kings, a powerful race;
And priests, adorned with shining grace;
That we may reign forever, where
With Him we shall His triumph share.

Exalted and exulting, we,
With loudest praise, O Christ, to Thee,
Will make the courts of heaven resound
While endless ages roll around.

A Dean on Discontent.

The Dean of Peterborough, in the first of a course of lectures on "church doctrine" which he delivered, did honor to himself as a churchman and a Christian by protesting against the narrow exclusiveness of those churchmen who suppose that all outside of the Episcopal church, professing to derive its power in direct succession from the apostles, are heretics and schismatics. Neither Holy Scripture nor the Church of England, he said, considered any external polity as necessary to the existence of the one Catholic church. In proof of this he quoted the opinions of Hooker, and in Bishops Hall and Pearson. He characterized the theory that Episcopal government is essential to the existence of the church, and that grace is only given through bishops consecrated in apostolic succession, one of "the most complete disregard of facts as well as statements of the Church of England itself, and in defiance of the whole tenor of Scripture." Those who hold this view regard "the worst errors in doctrine, the most terrible abuses, the most flagrant departures from Christ, as nothing compared with the virtue of apostolic succession." Alluding to dissenters he expressed his belief that a more conciliatory spirit might have been shown to those who were alienated and driven out by bitterness and pride. If, he said, that is a true church to which God sets his seal in the conversion of the world, then who shall deny the name of churches to Non-conformist bodies in England? If so, must we not acknowledge the Wesleyan church as a branch of Christ's Holy Catholic church, when its missionaries, with their lives in their hands, have converted the Canals of Fiji, and brought the whole population to the feet of Jesus? Must we not accept the Baptist church as a true branch of Christ's Holy Catholic church, when its missionaries gave to India the first translation of the Scriptures into a native dialect? Must we not accept the Congregational churches as parts of the Catholic church, when the martyrs of Madagascar were the seal and crown of the missionaries of the London Missionary Society? To him it was amazing that men should put organization before life; should care and fight more for unity of government than for unity of faith and love. There was a littleness, a jealousy, a petty narrowness, quite unworthy of a great society, in the way in which some members of the church stood on their dignity, and refused to acknowledge those who, if they were mistaken, were at least doing Christ's work in the world; honoring him by trying to bring souls to him, though it might not be by their own methods. He asked them to let the belief in Christ's Holy Catholic Church be a reality for them, and to cherish henceforth a larger, a more charitable, a truer belief than some of them had hitherto held.

In his second course of lectures the Dean argued, that although a Christian minister

might be an evangelist, a prophet, a pastor, a teacher, he could not be a priest. The only way in which the word "priest" was employed in a Christian sense was, first, as designating Christ, the fulfillment both in his person and his work, of all that the Jewish system foretold, and next as applicable to every true Christian who offers the spiritual sacrifices of praise and thanksgiving, and alms and good deeds. Every layman in the latter sense was as truly a priest as a clergyman. Etymologically, the word "priest" simply meant "prebyter" or "elder," and in that sense the Dean contended at some length, it was used in the prayer book. "I think it to be lamented," he continued, "that the ambiguous word was ever suffered to take the place of the one which could not be misunderstood. I cannot but regret that when the Church so carefully excluded the word 'altar' from the prayer book, she did not also exclude the word 'priest' as being capable of a wrong and unchristian meaning." Passing on to the consideration of Matthew 16:19, 18:18, in which first Peter and afterwards the apostles are described as having the power of binding and loosing conferred upon them, Dr. Brown showed that, as the power of the keys bestowed on Peter was simply that of rule and teaching possessed by the scribes, so that the binding and loosing also belonged to the scribes' office, being legislative and interpretative, not judicial. To "bind" was to forbid certain practices; to "loose" was to allow it. Moreover, the authority first given to Peter was afterwards extended to the whole Christian society (Mat. 18). Having further shown that the words in John 20:21-23, put into the mouth of an Anglican bishop at the ordination of presbyters, were not addressed to all the apostles, for Thomas was absent, nor to the apostles alone, for others were assembled with the eleven, the Dean in closing, eloquently urged that to invest the Christian ministry with priestly character was to degrade and destroy it, while the loftiest conception of those who engaged in it was as ambassadors on behalf of Christ beseeching men to be reconciled to God.—*Christian World*.

Cheer for the Despondent.

The following, by Dr. John Hall, appeared originally in *The Homiletic Review*:
It is always a great drawback to stay away from the meetings of believers. Non-church-goers are always the losers of benefits. Now, Thomas was not present when Jesus appeared to the disciples. Why? It is not hard for me to understand, with the insight we have into his disposition. The other disciples told him, "We have seen the Lord." It is a good hint to us to tell others when we have had blessed views while waiting upon the Lord. When, in the Western country, a man thinks he has discovered an oil well, or a gold mine, he keeps silent. If a man wants to buy a lot in this city, he holds his peace till the bond is signed, lest the price be raised. But in this case there is no necessity. The Lord vouchsafes his divine presence to all who will receive him. "We have seen the Lord," say the disciples. Then it was that Thomas uttered his famous ultimatum: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Poor Thomas has been greatly criticized. His language is intensified by our version. There is a tone of harshness in his words, "Thrust my hand into his side," which is not warranted in the original. In the revised edition you will see "thrust" is left out.

Many times you make up your mind regarding the meaning of what a man says, by what you know of the man. You remember that when Lazarus was sick, Jesus had gone into obscurity, away from the infuriated Jews. When he had received the message, and, after delaying for two days, said to his disciples, "Let us go unto Judea again," there was almost a dispute among them, the disciples urging him not to return. It was in vain; and then Thomas spoke to his fellow-disciples: "Let us also go that we may die with him." It is as though he said: "This is our Master. We cannot change his purpose. We cannot help him. We cannot hinder him. That is his way. He will go. He will die. Let us go, that we may die with him. There was weakness of faith, but there was splendid courage, chivalrous devotion, profound depth of attachment. He was naturally despondent, inclined to see the worst side of things. Such tendencies are sometimes the result of physical causes. They may be the result of many and kind disappointments. They may be caused by unfavorable surroundings, long endured. But many good men and women have such dispositions. Some inherit them. Not one severe word did Christ speak to Thomas.

Again, on another occasion, when the Lord told the disciples of his going away to "prepare a place" for them, and of coming again to receive them to himself, Thomas spoke and said: "Lord, we know not whither thou goest; and how can we know the way?" There in the same de-

spondency. It is as though he said: "There, now! He is going away. He says we are to go, too, afterward; but we do not know where he is going! How can we know the way, if we do not know where he is going?" Did Jesus rebuke him? Not at all. Instead, he instructed him. He explained to him, "I am the way, the truth, and the life." As though he had said: "Why, Thomas, I am going, and will show the way, and you shall come when I come again and receive you to myself, that I am your way may be also. I am the way." Oh, how gracious! Oh, how tender was the way the Lord instructed Thomas!

And yet there is the same disposition when the disciples say to him, "We have seen the Lord." "Well," seems to be his reflection, "I have seen him dead and in the tomb. I have been to the sepulchre; except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and my hand into his side, I will not believe." It is not tender; it is not a rebellious disposition; it is not a spirit of obstinacy; it is not a spirit of pride; it is the outcome of a deep despondency.

Notice how Christ dealt with Thomas. Notice the condescension. After eight days the Lord appears to the disciples again, as they are gathered with closed doors, and Thomas is with them. There is a voice, and Christ in their midst is speaking: Peace be unto you. And what now? Thomas is singled out. Thomas is addressed, and in this way: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; or, do so, not because you are unbelieving, but that you may become believing." The Greek might be very properly translated this way.

"My Lord and my God." Thomas's confession of faith is one of the briefest and most eloquent. The gloom is all gone. The shadows are past. It is all right, and the heart is glad. And then Jesus speaks again. There is not a bit of reproof. Thomas's admission has been genuine, honest. "Thomas, because thou hast seen me, thou hast believed," and he is told there are those who have not seen, and yet have believed, and they are blessed. Then let us try to welcome to belief on adequate evidence, if others do not see. Let us remember the Lord's treatment of Thomas.

This, That, and the Other.

—Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—*Archdeacon Farrar*.

—Dr. A. J. Gordon makes bold to say "that the church of Christ, to whom he said, 'ye are the light of the world,' never since the Apostolic age, has shed a purer and more widely diffused light upon the world than she is doing to-day."

—The *Publishers' Weekly* says the year 1886 "was one of the most active known in the history of the book trade. More books were published, more no doubt sold, than in any previous year of our experience."

—Our *Church Monthly* makes a weighty quotation: "The greater part of mankind employ their first years to make their last miserable." Will the boys and girls please think of this?

—Ask the man who has the most holiness what he thinks of himself, and he will be the first to lament that he has not yet reached the point which he desires. We are like those old-fashioned wine-glasses which had no foot to them, so that they could not stand upon the table, but must be held in the hand. When Jesus has us in his hand we can be filled with the water of life; but out of his hand we cannot hold a drop, nor can stand.—*C. H. Spurgeon*.

—The *Interior* says that Col. Robert G. Ingersoll has left off fighting God, declaring: "I have fought God long enough. I have given up fighting God." The *Congregationalist* suggests that he might now make an effective revivalist.

—A certain Free Will Baptist minister was asked how many Pedo-Baptists had accepted the invitation to commune with his church within ten years. He replied that he could not remember a dozen who had done so. And thus it is everywhere. The truth is, the feeling against close communion is rather the result of a sentimental prejudice than anything else.—*Can. Baptist*.

—An opportunity for sleeping in church was afforded recently by a clergyman at Newburyport, Mass. The *Herald* of that city says that among the congregation of a suburban church two Sundays ago were several persons who were asleep during the sermon. The clergyman noticed it and made a point. He said that as some had fallen asleep he would give them a chance to have a nap. He sat down and the sleepers were awoken. After an interval of a few minutes he resumed his discourse to a congregation very much awake.

has been appointed by Convention, and are preparing a report for the next session of this body in August. These adjustments and modifications to be made, so as to make it possible to have a single control for all funds from the three provinces. Would it not be better to proceed no further until Convention has acted on the report of this committee? To forestall the action of the Convention by drafting a constitution and raising money on that basis within a few months of the time that body is to take action on the whole matter, does not seem the best way to advance this most worthy object.—Editor.]

Dakota Correspondence.
Now we begin to sing out here in the North-west. Let the winter pass, and soon the time for the springing of flowers will have come.

Memory is apt to be treacherous about such things, but the general verdict is, and even by the "oldest settler," that never such a winter for severity and storms was however, in the North-west, and never such a year for drought. Our spring is opening up now with a little moisture, but there is a depth of dry soil to be moistened ere there will be much growth in the land. The farmers are beginning to sow in expectation of rain and growth, and it is devoutly to be hoped they may not be disappointed; for should another such summer as last year's come to us, this, we might as well begin to travel out of this. A more general distress and destitution I have not seen since the grass-hopper visitation thirteen years ago, when the sufferers were so much more easily supplied, being comparatively few in number. Among others that are feeling the pressure of the hard times are, prominently, the pioneer missionaries, both north and south of the international line. Some of them are not realizing from the people they serve half of what they have been promised, and if relief in some way does not come before another year, they will scarcely be able to make ends meet, and they will probably have to do as many of the farmers are already doing, succumb to the inevitable and get out of the country, to give others an opportunity of trying their hand at it. It would seem as though the only business that has at all "boomed" in this region for the past year is the whisky business. But the good sense of the masses is being stirred up, and now, in almost all our villages and towns, the subject of temperance is having a revival; societies are being formed, addresses and lectures are being delivered, and the whole moral atmosphere is being shaken "from centre to circumference." Our own little city here we have had, for the last four or five months, a most encouraging state of things in the temperance work, and we are in hopes, by God's blessing, to be able, before another year, to make the work of the vendors of "distilled damnation" very materially less. In our town of scarcely two thousand inhabitants there are seven teen saloons, and three drug stores, each of which does, probably, as much in the nefarious business as any of the saloons. This is equivalent to a saloon for every one hundred people. Even in New York city, where there is said to be twelve thousand saloons, they have but one saloon for every 138 people. This is but a sample of what prevails throughout this new country. Indeed, traffic in opium is considered a pretty respectable place among the best. Yet liquor and liquor dealers rule it, as was very apparent at our local elections a week ago. Almost without exception the liquor favoring candidates were elected with a whelming majority, and the liquor was passed around a good deal more freely than cold water on election day.

However, the "whisky devils have not had all their own way in every section of the country, as during the winter at different points in Northern Dakota, the good work of leading souls to Christ has gone on with a refreshing vigor. Since I last wrote for your columns, and about that time, a most gracious work was experienced in Park River and neighborhood, of which I gave a hint then, in connection with the arduous and self-denying labors of our brother, Peter Grant, and others. In three different neighborhoods a few miles out of Park River, villages, which were all noted for their indifference to divine things, a most refreshing and general work has prevailed. Scores were led from darkness to light and old professors were quickened. Quite a number of young converts have followed the Master in the ordinance of believers' baptism. Many more are studying the word with reference to the matter and, doubtless, not a few of them, in spirit of widespread prejudice, will yet "put on Christ in baptism." As usual, of course, the enemies of truth and mistaken converts, are greatly exercised about the standing or falling of the pedagogue; dragon for in every genuine revival it gets a severe jostling. In this country where the people of all denominations and the ministers of almost every creed are so closely connected in their work, the study and discussion of this subject, are sure to cause a great commotion, and even families are liable to be rent in pieces, and the "best every where spoken against," get their fill of share of slander and abuse.

Our noble and zealous brother Peter Grant, after being engaged in special work incessantly for about twelve weeks, suddenly broke down in health, and now, for about a month, he has been quite laid aside; but he is beginning to be somewhat convalescent. He was threatened with congestion of the brain, and had to diet from all

meat and take a rest. His brother, Donald Grant, of Geneva, New York, has been with him for two or three weeks, assisting in the work, or rather, doing the work instead of the afflicted brother. He will likely remain for a week or two yet till Bro. Peter Grant is somewhat restored and able, in part at least, to attend to mission work. At several other points in North Dakota, the work has been prospered, and souls have been added to the Lord: The writer, too, has been able to share, to some extent, in the joy of leading some to the fountain of peace and life. But in some cases the environments have been such as to prevent a following of the Lord fully on the part of some who have professed faith in Christ.

We learn that some parts of Manitoba are also rejoicing in a "refreshing from the presence of the Lord," notably the metropolitan, where there has been a marked and powerful work, reaching even to "high places," where spiritual wickedness prevailed. This should lead us all to thank God and take courage. A. M. D.

Literary Notes.
The new American Magazine, which succeeds the Brooklyn Magazine, makes its appearance in bright covers, on fine paper, with abundant illustrations—an octavo of 128 pages. It has a number of portraits, some of them very fine, and very attractive illustrations of the studies of several noted literary men. The first number commences a new story by Edgar Fawcett, entitled "Olivia Delaplaine." W. H. Riding furnishes an interesting paper on "Literary Life in Boston," which is handsomely illustrated. Z. L. White has an entertaining illustrated article on "The Nation's Lawmakers." A special department is devoted to the American Pulpit. Altogether, the new periodical starts off well. \$3 a year. R. T. Bush & Son, publishers, 130-132 Pearl St., New York. Arthur's Home Magazine, April, 1887. T. S. Arthur & Son, Publishers, 920 Walnut Street, Philadelphia, Pa. This publication is what its name indicates, a home magazine. Its matter is varied, ranging from grave to gay, from solid to humorous. Its illustrations are capital, and its entire make-up is admirable.

RIGHT PRUNING.—Two people who lived in the same house chose two young fig-trees that stood in the yard to cultivate and train according to their respective tastes. One cut off a few of the stunted branches at the bottom, but did not interfere with the upward growth of the tree. The other kept pruning away the topmost shoots as soon as they appeared. The first tree grew into a stately beauty and symmetry, for its nature is to put forth its cross-like branches ever higher. The other, in its struggle against the unwise pruning, became scragged and unshapely—a stunted failure. Souls are like these trees, and to each one of us is committed the training of a soul. Each man's choice and conduct will determine his own development outward or heavenward. And the wisdom of our pruning will do much to shape the character and destiny of others—our children, our pupils, our associates. The soul's true growth is upward. Beware of pruning away the most tenderly! Wee unto him who prunes and ruins a soul.—Cumberland Presbyterian.

—Sin is a very simple word, but it is a very awful thing. A little child could spell the word, but no one, not even the angels that dwell in heaven, could explain the thing, or tell the great evils it has wrought. It is a deadly tree, whose fruit and whose shadows have filled the world, and from which every body has suffered.—Selected.

—Are there not many pastors who can duplicate the experience of a city minister who says in a recent number of The Congregationalist: "I have the best lot of people in my church I ever met with. They get up entertainments, suppers and dinners which are models of their kind. They pay their bills with more promptness than any people I ever saw. In fact, they do everything in the world except the things for which the church was legitimately designed. And what can I do about it?"

—My friends, there is one spot on earth where it is fear of death, of sin and judgment need never trouble us—the only safe spot on earth where the sinner can stand—Calvary. Out in our Western country, in the autumn, when men go hunting and there has not been rain for many months, sometimes the prairie grass catches on fire. Sometimes, when the wind is strong, the flames may be seen rolling along, twenty feet high, destroying man and beast in their onward rush. When the frontiersmen see what is coming, what do they do to escape? They know they cannot run as fast as that fire can run. Not the fleetest horse can escape it. They just take a match and light the grass around them. The flames sweep onwards; they take their stand in the burnt district, and are safe. They hear the flames roar as they come along; they see death bearing down upon them with resistless fury; but they do not fear. They do not even tremble as the ocean of flame surges around them; for over the place where they stand the fire has already passed, and there is no danger. There is nothing for fire to burn. And there is one spot on earth that God has swept over. Eighteen hundred years ago, the storm burst on Calvary; the Son of God took it into his bosom, and now, if we take our stand by the cross, we are safe for time and eternity.—Moody.

Religious Intelligence.

NEWS FROM THE CHURCHES.
POST HAWKESBURY, C. B.—We have just closed a three weeks' series of meetings. The results have been cheering. Brother P. S. McGregor, general missionary, came to my aid about three weeks ago, and left this morning (Monday 15th inst.). He labored faithfully and earnestly. Ten have been baptized, some of them well advanced in life, and promise to be strong men and women in the Lord. A number of others profess to have experienced peace in believing in Jesus. Some who had not been taking an active part in the church, received "the joys of God's salvation," and have taken hold to work with us for the Master. So the little Baptist church at Hawkesbury raises its Ebenezer, and says, "Thus far hath the Lord helped me."

L. D. GATES.
CROW HARBOR, GUYABORO, N. S., April 19.—At Crow Harbor, on Sunday, the 17th inst., it was my pleasing duty to administer the rite of christian baptism to eight believers, who were "buried with Christ in baptism." This is the second time the ordinance has been administered here.

BRANFORD.—Through your valuable paper we wish to report progress in our work. In addition to our usual services, we have been holding a few extra meetings, in all of which the Master's presence and power have been felt. Quite a number of our young people have experienced the saving power of God's love in their hearts, and we expect they will soon follow the Lord Jesus in his ordinances. As a church, we are carefully revising our list of members. Organizing for more efficient work, and becoming more and more united in heart and effort for the advancement of Christ's kingdom in the world. The prospects are encouraging, both for the pastor and flock.

E. O. READ.
LOWER ATLESFORD, April 18.—No doubt but many of the readers of the MESSENGER AND VISITOR will be glad to learn that we have had another revival in Lower Atlesford church, under the earnest and able labors of our esteemed pastor, Bro. E. Howe. He commenced the last of March to hold some special meetings in our corner church, and his labors have been wonderfully blessed, especially among the aged. Some professing that have been called to the house of God for many years, have now come out like strong men, in the Master's cause. April 3rd, five happy converts were swelling to go into the river in the midst of a snowstorm and be baptized as Jesus was. We have been praying for a large number of sinners again this year, and we believe that the Lord will answer prayer. Yesterday, six more were baptized at Kingston, five of them are heads of families, one man being upwards of seventy years of age. We expect that more will come to the front. The work is grand and glorious. Brethren, pray for us. GARDNER TUTT.

QUARTERLY MEETING.—The P. E. I. Quarterly Meeting was held with the Summerville church, on the 12th and 13th insts. According to an announcement, pastor Skinner, of Tryon, preached on Tuesday evening. The attention of those who enjoyed the privilege of hearing the same was called to three fold blessing that God gives to those who place themselves at his disposal, viz., "The spirit of power, and of love, and of a sound mind." Tuesday morning and afternoon reports were received from the different churches. These reports showed that, while but comparatively few have been received to membership during the past few months, yet there has been decided progress in Christian activity and in the development of Christian character in the churches. Three important fields are yet pastored, Alberton, Summerside, and Ugg, Alexandria and Belfast. Each one of these is hoping to secure a pastor in the near future. The Summerville church, though pastored, has adopted the weekly offering system in their contributions to ward the support of the Gospel, and are thus providing a fund from which to draw in the future. The question of colportage on the island was also considered. Brethren expressed themselves as of the opinion that our success in the past is largely due to the work of the agents engaged in this department of Christian work, and that in the hands of an experienced, prudent man the work would be made self-sustaining now, with brighter prospects for the near future. The meeting closed Wednesday evening with an eloquent and searching sermon by pastor Whitman, of Charlottetown. Bro. Skinner at the commencement reminded us of some of God's gifts to us. Bro. Whitman at the close reminded us of some things that the gifts of God should call forth in our character and conduct. As the session closes, let us remember that the Convention in August it was decided that the next quarterly meeting be held in Sept., with the Souris church.

A. A. McLEOD, Sec'y.
St. John.—The reports from the brethren at the ministers' meeting in St. John on Monday, were encouraging. At the minister's meeting, the good, good, and new enquirers declare themselves almost every meeting. At Portland the work goes on as usual. Bro. Vincent, from Campbellton, who had preached at Brasel St. on Sunday, was present and reported progress in his field. During the last year the church has grown from 36 to 76, and there are additions every month. Bro. Gates baptized one on Sabbath, at Germain St., and the meetings of the church are all full. Bro. Swaffield reported three baptisms on the 17th and four on Sabbath last, and one received by letter. At Carleton Baptist church the interest is well sustained. In the F. C. Baptist church, Carleton, the work is going on quietly. Bro. Parsons gave an account of the special services recently held in the Waterford, C. B. church. There have been 39 baptized and others are awaiting the ordinance. There was one baptized at the Disciples' church, last week. The meeting then considered the sketch of a sermon by Bro. Parsons. Bro. Stewart is to give a paper on the "Ideal Sermon," at the next session of the Conference.

WESTERN SHORE.—Since writing you I have received gifts for our work on the Western Shore as follows, viz.: Joseph Lantz and wife, N. Germany, \$2.00; Wellington Langill, " " " " 1.00; A. Friend, Indian Harbor, " " " " 5.00; Caleb Hissler and wife, Tanook, " " " " 8.00. I have carpenters engaged and expect to go with the construction of the interior of the building about the middle of May. I have but few dollars, needed for this work, in hand; but I believe all needful will be forthcoming in time. Let the Lord's hosts take notice and respond to the call as He may direct. I am just now engaged in some extra services on that shore, and with

the very best encouragement. Several heads of families already announce themselves trusting happily in Jesus; others are very anxiously seeking Christ. To the dear Lord we desire to ascribe everlasting praise. J. F. KEMPTON.
LOWER ATLESFORD.—Six others have followed their Lord in baptism since we last reported, and all were the result. A deep feeling exists all over the field. E. H. HOWE.

ROCKLAND, April 20.—Baptized one at Rockland last Sunday, and gave the hand of fellowship to two in the evening. A. H. HAYWARD.

BRIDGEWATER, N. S.—Brother Dodge can scarcely find words to express his sense of the kindness of his people. They number only about seventy; yet they have guaranteed their pastor a generous support; they have given at the rate of 60 cents each to denominational objects and are literally pouring in tokens of their good will. The last expression of it was a donation of \$20 in cash, and "counts" no numerous to mention. Bro. Dodge is encouraged by the addition of members to the church by letter, and asks the prayers of Christians that a great blessing may descend on the unweary.

PERSONAL.
Bro. Powell has received, and accepted a very hearty and satisfactory call from the churches of Guyaboro, and Manchester, N. S.; and Bro. Price the same to Cambridge, N. S. These are two good brethren. Good results may be expected from their settlement over these churches.

Bro. Spencer, of St. John, has been very ill; but, we are thankful to record, he is slowly recovering.
Bro. and sister Lavers, of North River, P. E. I., have both been quite ill; but are now better again. Bro. L. expected to preach last Lord's day.

NOTICES.
The Annapolis County ministerial and missionary conference, will hold its next session at Pine Grove, on Tuesday, May 3rd, commencing at 10 o'clock, a. m. An interesting time may be expected. All the ministers and licentiates of the county, with delegates from the churches, are invited to attend. J. CLARK, Sec'y.

The regular meeting of the Ex. Board of the W. B. M. Union will be held in the Mission Room, 85 Germain Street, on Wednesday, May 11th. A full attendance is requested. M. E. MARSH, Cor-Sec'y.

This letter we published a few weeks ago from Bro. W. R. Whidden, was from Cooperstown, Dakota. If any wish to contribute toward the house of worship of which he writes, please address him there. They have subscribed \$1,700 already, and the house will be erected.

Marriages.

LEWIS-FOSTER.—At the residence of the officiating minister, Rockland, April 20, by Rev. A. H. Hayward, Mr. Charles E. Lewis of Colchester, Co. county, and Miss Annie V. Foster, of Landsdowne.

SCHAEFFER-ALLAN.—At Montreal, April 19th, at the residence of the bride's sister, by Rev. A. G. Upham, Dr. Fred L. Schaffner, B. A., and Miss Christina Allan.

CROFT-EBENEZER.—At the Baptist Parsonage, Moncton, N. B., on the 20th Jan., 1887, by Rev. D. W. Grandall, Thomas Croft and Ada S. Ebenzer, all of Chester Basin.

McGREGOR-IRLEY.—At the residence of the bride on the 19th inst., by the Rev. E. O. Read, Charles McGregor, Esq., and Mrs. Lora P. Irley, both of Somerset, N. S.

URQUHART-McLELLAN.—At Folly Mountain, Col. Co., N. S., April 20, by Rev. T. B. Layton, Mr. Charles P. Urquhart, of Highgate Village, to Miss Amelia E. McLellan, of Portpatrick.

Deaths.

ROBBIE.—At Meadowdale, Annapolis county, N. S., April 8th, of consumption, Mrs. F. A. Robbie, in the 54th year of her age. She leaves behind a husband and 8 children. She was baptized into the fellowship of the Niagara Baptist church by the Rev. Willard Parker, Dec. 27, 1863. She lived up to her profession and when she drew near the close of life she exclaimed, "Come, Lord Jesus." Her remains were interred in the cemetery at Tremont, Lower Atlesford, Sabbath April 11th, in hope of the resurrection of the just, and an appropriate discourse was delivered by the pastor of the Lower Atlesford church.

CUNNINGHAM.—Catherine, wife of John Cunningham, of Cheverie, Hants County, died March 19th, in the 65th year of her age. She was an invalid, mostly confined to her house during the last ten years of her life, all the while calmly submitting to the divine will of God. She was baptized by the writer 19 years ago, and has been a faithful member of the Church. Her husband is near his end, happy in the Lord, and at last by the chaste conversation of a Christian wife. The Lord bless the bereaved ones. G. A. WATERS.

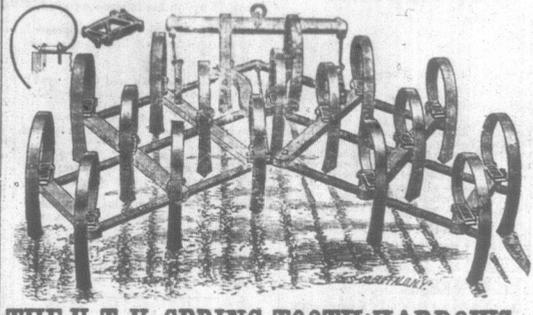
WATERMAN.—At the residence of his son, at Brookfield, Queens Co., N. S., on January 1st, 1887, W. Thomas Waterman, aged 82 years. He was widely known, and respected. And was for more than half a century, a zealous member of the Brookfield Baptist church.

BLITHE.—At Lower Prince Wm. on the 15th inst., of diphtheria, after a sickness of three days, Addie E. Blithe, beloved daughter of the late John A. and Lucy A. Joslin, in her eighteenth year. She had been a member of the Baptist Church for nearly four years. Six weeks ago Mrs. Joslin buried her husband, and this additional bereavement leaves her alone in her home.

DUNN.—At Yarmouth, N. S., Mrs. Anna Dunlop, after a lingering sickness, she leaves four children and an infant two weeks old. Her last words were "Come Lord Jesus, come quickly." H. A.

CLARK.—At Prince Albert, Annap. County, on the 8th inst., of heart-disease, Mr. Ralph Clark, aged 72 years. When heart and flesh failed, one brother was sustained by the consolation of the gospel, and was enabled by faith to triumph over the last enemy.

BRODERICK.—At Five Islands, on the 13th inst., after a brief but severe illness, which she bore with Christian resignation, Maggie E. aged 30 years, beloved wife of J. W. Broderick, proprietor of Five Islands Hotel. Nine years ago Sister Broderick



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1870	\$ 9,938 89	\$ 6,216 00	\$ 521,650 00
1872	15,804 49	12,246 00	675,250 00
1874	21,808 66	33,721 00	856,500 00
1876	38,794 30	81,105 00	1,634,156 00
1878	53,163 63	142,619 00	1,885,311 00
1880	82,326 35	227,424 00	3,051,885 00
1882	163,370 23	427,429 00	5,419,470 00
1884	250,939 68	652,661 00	7,716,901 00
1886	313,000 00	808,489 73	9,603,543 00

As the policy-holders contributed the entire Capital, they own and control all the Assets and receive *THE ENTIRE GROSS* of the profits.

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British Mails.

The first Packet of the Weekly Liverpool Mail Line is intended to be despatched from Quebec on THURSDAY, the 23rd of MAY, under the usual Summer arrangements.

The outgoing Steamship from Halifax on the 25th of May will be the last Steamer from Halifax for Quebec by the Steamship Union Company for the season. The Mails for the United Kingdom for despatch by the Steamer leaving Quebec via Rimouski for Liverpool on the 1st of June, the first outgoing Steamer under the Summer arrangement, and for each succeeding Steamer during the present season, will leave the Saint John Post Office in time to go forward by the train leaving Saint John on Wednesday evening and the St. Rimouski on Thursday afternoon.

Postmasters and Railway Mail Clerks on the New Brunswick coast of James Harris, aged 26 years. Our young brother has been a sufferer from pulmonary disease, but the Lord who spoke peace to his soul in early youth, has been his stay and support, and when the end came all was peace. He rejoiced in the prospect of joining the blood-washed throng around the throne. J. Rowe.

FOURTH.—Mr. Granderson, formerly member of the Baptist Church, of Cambridge, N. S., on the 10th inst., aged 48 years.

DOW.—At Howard Settlement, Y. Co., on the 11th inst., Israel Dow, aged 82 years. The deceased has been for many years a respected member of the 2nd Canterbury Baptist Church.

The Baptist Book Room, Halifax, desire to acknowledge with thanks the following papers for the Reading Room:—The *Albion Baptist*, *The Baptist Reflector*, and *The Sower*. G. A. McDONALD, Sec'y.

Foreign Mission Receipts.

Apr. 1. Germain et. S. S. per D. Hunt, for F. M. \$15 00

" 2. Dea. J. M. Layton, Amherst, N. S., for Bible Fund " 1 00

" 3. Mrs. S. Bishop, Nappan, N. S., for Bible Fund " 1 00

" 7. Robert Frizzle, per Rev. C. Gooden, for Con. Fund 20 00

" 14. Solid Rock Mission Band, Parbro, per Hattie Spencer, F. M. " 20 00

" 14. John G. Archibald, per O. Chute " 3 50

" 15. Shediac Bap. S. S. per J. J. Evans " 7 50

" 15. J. F. Sabson, New Tuskent " 5 00

" 15. Mrs. J. F. Sabson " 1 00

" 15. Gex. P. Simpson " 5 00

" 23. Mrs. L. Mayer, W. Shore, land Point, Con. Fund " 1 00

" 23. D. H. Smith, P'ton Junction, Con. Fund " 2 00

J. MARCH, Treasurer.

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THE HOME

When on my day of life the night is falling, And in the winds from unshaken peaks...

Thou, who hast made my home of life so pleasant, Leave not its tenant when its wall decays...

Be near me when all else is from me drifting, Earth, sky, home's pictures, days of shade and shine...

I have but Thee, O Father! Let Thy Spirit Be with me then to comfort and uphold...

Suffice it if—my good and ill unreckoned, And both—forgiven through Thy abundant grace—

Soon humble door among Thy many mansions, Some sheltering shade where sin and striving cease...

There, from the music round me stealing, I faint would learn the new and holy song...

The life for which I long, —J. G. Whitier.

To Mothers

There are so many mothers who yearn over and pray unceasingly for indifferent, disobedient children, especially boys...

While parents are praying for, coaxing and urging boys forward in the right way, the girls are left to go their own way...

How many girls, of the present day, are there, who would tell their mothers all their little difficulties and sorrows...

What will our country be when this self-indulgent generation shall rise up to assume the government? A literal picture of this New York Stock Exchange...

—Hens that are this in flesh and improving will always lay, says Dr. Twitlock in the Maine Farmer. Poor neglected birds never will, neither will those over-fat.

—Squashes are kept best in an airy cellar or loft where there is a stove or furnace. They need dry air, and temperatures above forty degrees and below fifty degrees to keep well.

—Fish has been highly recommended as a wholesome and nutritious diet for the sick and an excellent substitute when other meats cannot be obtained.

—Routine is an excellent thing, but just at this time, when winter is changing into spring, and some of us are tired, it is wise if we can, to break away from its fetters.

THE FARM

Sowing Flower Seeds.

The following hints on the sowing and cultivation of flower seeds are taken from an illustrated hand-book and seed catalogue published by W. W. Rawson & Co., seedsmen, of Boston.

In regard to the soil best adapted to flowering plants, the hand-book recommends a light, friable loam, containing a moderate amount of vegetable matter, and sufficient sand to render it porous.

With regard to the proper season for sowing, most successfully depends on the character of the season. As a general rule, the first sowings of this class in the open ground may be made about the middle of April and continued until June.

—The Bible Temperance Educator for January announces that the Metropolitan Tabernacle, under the pastorate of the Rev. Charles H. Spurgeon, is now one of the 4,000 of these kind of churches...

—There are 5,230 saloons in Chicago, and it takes \$234,375,000 to support them. The question of prohibition will not "down." However much the authorities may daily insist that they are compelled to meet the issue sooner or later.

—Do we wish to save \$30,000,000 of our hard earned money, which is now being annually expended in drink in our Dominion? We had better, say, "I have a flow in useful channels of trade and commerce." If so, let us pledge the children.

—Do we wish to remove the greatest barrier to the progress of our educational institutions and the Church of Christ? If so, let us pledge the children.

—Do we wish to save thousands of the young generation, and generations yet unborn, from the drunkard's hell? If so, let us pledge the children.

—Gold Fishes are the most abundant in the early California days, but those who write to Hallett & Co., Portland, Maine, will by return mail receive free full information about work which they can do.

—To turn gray hair to its natural color and beauty, use Hall's Vegetable Sulfur Hair Renewer, the best and most reliable preparation science has given us.

wholly neglected. As the Spring opens, the soil should receive a dressing of fertilizing material, and the soil thoroughly cleaned of any appearance of weed or soil growth.

—A writer in a Western paper says that having heard that an infusion of tomato leaves sprinkled on young rose-bushes and other plants would effectively protect them from the attacks of insects, he determined to try it on his melon vines.

TEMPERANCE

Temperance Outlook.

In his recent lecture in Tremont Temple on "A Hundred Years' Fight with the Liquor Traffic," Rev. Louis Albert Baeks took the following views:

"Some good people are very much discouraged with the temperance outlook, because there is such a diversity of methods, favored by earnest workers having the same end in view—the overthrow of the liquor traffic. I do not share in that discouragement."

"Did you ever watch a rain storm gather in summer-time, when the heavens had been long barren, and the earth was parched, and the air full of dust? First the wind begins to blow; after a while it shifts to a rain, and blows harder still; then the clouds begin to gather—light, feathery, white clouds at first; then one darkness, and then another one gets black and lowering. All the while the wind keeps blowing, and then—some how or other, nobody can ever describe—the clouds begin to run together, the whole sky is overcast, the sun is blotted out, the clouds open, the deluge pours down, the dust is gone, the earth refreshed, and the air made pure."

—The Bible Temperance Educator for January announces that the Metropolitan Tabernacle, under the pastorate of the Rev. Charles H. Spurgeon, is now one of the 4,000 of these kind of churches, in which a fermented wine is used at the Lord's Supper.

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A Sermon for Parents

We are sure no father or mother can peruse the following chapter from the pen of that rare humorist, Bob Burdette, and fail to be helped by its tender teaching.

I am not tired, but my pen is weary. I find some of you are not tired, but my pen is weary. I find some of you are not tired, but my pen is weary.

But I was not tired. I was only a little impatient. Because you see his lesson was so easy, so simple.

Why, how patiently and lovingly all these years he has been teaching us this simple lesson I failed to say to-day. But when my little pupil stumbled on a single word—in my line, then, so much more precious than the master's that I can not teach the little lesson more than once?

—There are 5,230 saloons in Chicago, and it takes \$234,375,000 to support them. The question of prohibition will not "down." However much the authorities may daily insist that they are compelled to meet the issue sooner or later.

—Do we wish to save \$30,000,000 of our hard earned money, which is now being annually expended in drink in our Dominion? We had better, say, "I have a flow in useful channels of trade and commerce." If so, let us pledge the children.

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