

The Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.
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SAINT JOHN, N. B., WEDNESDAY, MARCH 5, 1890.

The New York *Ledger* recently paid Mr. Whittier \$1,000 for a short poem. Who would not be a poet?—The Senate of the United States have confirmed the nomination of Genl. Morgan as Indian Commissioner, notwithstanding the fierce opposition of the Romish church. The Protestants of the country were too thoroughly wide awake, over the matter to permit senators to risk the consequences of a refusal to confirm it.

We regret to learn that sorrow has come to the house of Bro. Kierstead, Wolfville. Ralph Miles, the bright and promising little son, was seized with pneumonia and died on the 2nd inst. May the Lord sustain our brother and sister in their hour of sorrow.

A HURBURG—Bro. Price wrote to Dr. Harper of Yale, asking his opinion of the so-called National University of Chicago. This is Dr. Harper's reply:—"The National University, located at Chicago, is a humbug. You can make the use you like of this in the way of warning brethren against its worthless degrees."

HONESTY TESTED.—Some years ago, Mr. Jas. Wyman, of Yarmouth, became involved in debt. He has since been residing in the United States. Some time since he visited Yarmouth and paid 50 percent of his debts, and last week he returned again and paid off the balance. Who can fail to admire such sterling honesty. We are glad to have him as a subscriber.

GOOD TEACHING.—We find the following excellent teaching in the *Morning Star*. We had always supposed, however, that our own communion brethren regarded the Lord's Supper as principally designed to exhibit Christian fellowship, and that the worst feature of the strict practice was its breach of brotherly love:

Free Communion Baptists believe that the Lord's Supper is designed to "show forth the Lord's death" and not the fellowship of the communicants. If it is a fellowship ordinance, why not examine the candidates the same as for church membership? If it is not to show the love and fellowship of the brotherhood, why is it practiced at our general meetings?

SECOND THE MOTION.—With all earnestness we second the motion of "A Pastor" in last week's *Messenger and Visitor*, that all additions to our churches be reported to the paper. Much inspiration and stimulus are lost to the brotherhood generally when they are not informed of the progress of the good work of the Lord. We are aware that some of our best brethren shrink from letting be known what is being done in connection with their labors, lest there should be an appearance of wishing to trumpet about their own doings. But is not this over-sensitiveness? The publication of what God is doing is for His glory, and ought not to be neglected. If the suggestion that church clerics do the reporting were adopted, it would relieve all difficulty.

OBITUARY NOTICES.—It is with regret that we have to request all sending in obituary notices to make them very brief. We have given more space to these notices than we can continue to give. We are so crowded with them that they have to be held over from week to week, which is very unsatisfactory. We only wish it were possible to gratify the wish of friends of the deceased to insert an account of their lives; but we find it impossible without encroaching upon space which is needed for matter of more general interest. We hope therefore, that nothing more than the notice of death will be sent except the deceased has had some special prominence, and in this case, that the obituary be made very brief. Of course we are glad to have full accounts of the life and labors of deceased ministers, for these are of general interest.

QUESTIONABLE METHODS.—When Christian people learn to follow apostolic precedents and scriptural directions in the matter of raising money for sustaining religious agencies, there will be an end of the financial difficulties now so universally existing in all Christian enterprises. And what is even more desirable there will be less temptation to the use of questionable methods for securing needed funds. The following from the *British Weekly* is suggestive:—

How to obtain funds for sustaining religious agencies is a problem which often perplexes good men. Too often the difficulty prompts the adoption of very questionable methods. Take the following announcement by way of illustration:—"A dramatic entertainment will be given at the Mission-room in aid of the mothers' meeting fund, when 'Sugar and Cream' will be performed, followed by Mrs. J. W. Morton's farce, 'Poor Billy's Body'." The following ladies and gentlemen will comprise the cast, &c., &c.

Would it not be better not to have the mothers' meeting than to depend upon such methods for its support? A performance like this may have a very injurious educational influence upon certain minds, and may lead to much that will be a mother's sorrow.

Rotherham's Translation of the Greek Text of Tregelles.

It is now about three years since I first had this book, which has proved of incalculable value in all the work of my ministry.

By accident my old friend, Capt. F. R. Anthony, now residing in Brooklyn, N. Y., found the volume in a dark corner of the new Y. M. C. A. library of Cow Bay, C. B. How it came there was a mystery. That it could not remain there was a foregone conclusion; the author had been broad enough to translate the Greek literally, and a literal translation of some of the language of Jesus, and of his apostles, would be an anomaly in the library of the untrammelled by creeds, perfectly liberal, governed by love, Y. M. C. A. To us, the captain and myself, it was a bonanza. We obtained it as a gift, gratefully received, gratefully bestowed. A copy just like it was ordered through Bro. McDonald, of the Book Room, and then was begun a careful and critical examination of the New Testament, which has not been interrupted even by travel for a day in the intervening years. My friend, the captain, called it the ignorant man's and the lazy student's Testament; you can get the Greek thought and pronunciation without the aid of a lexicon. I have always used a lexicon, however, first to prove it, afterwards for the satisfaction of noting how exact and simple it is. Dark passages have been made luminous by it, passages which had been labelled non-understandable, become clear as sunlight. One truth has been borne in upon you again and again in perusal of its pages; the word of God is unchangeable, and when, in its purity and simplicity we can receive it, the sweetness and power of it will exalt and feed the soul. Note a few passages: "In conjunction with Christ I have become crucified; nay, living no longer am I, but living in me is Christ; while so far as I now live in flesh, in faith I live the [faith] of the Son of God, who loved me and gave Himself up in my behalf. I am not setting aside the favor of God; for if, through law [is] righteousness, after all, Christ needlessly died." Gal. 2: 20, 21. How the heart and marrow of the truth of Christ's work is brought to the surface! "According as He that hath called you is holy, do ye yourselves also become holy in all manner of behaviour; inasmuch as it is written: 'Holy shall ye be, because I am holy.'" 1 Peter 1: 15-16. A small pedestal that for so-called holiness people to stand on! Here is a passage, that had always seemed strangely placed, now made to be the fitting ending to the plain injunctions of the chapter: "Thanks to God for his indescribable bounty." 2 Cor. 9: 15. How much the Christians of every time had haggled over another passage!—1 Cor. 9: 27. How we had to explain it to make our minds clear on the subject! Let us begin at the 24th verse: "Know ye not that they who in a race-course run, all indeed, run: Whereas, one receives the prize? So be running, that ye may lay hold! But everyone contending in the games, in all things uses self-control, they, indeed, therefore, that a corruptible crown they may receive; but we an incorruptible. I, therefore, thus am running, as not uncertainly; thus am boxing, as not thrashing air; but as beating my body under, and leading it into servitude, lest by any means, to others heathen proclaimed (the contest), I myself should become disqualified." How graphic the following passages must have been to the Corinthian church! "On every side pressed hard, but not hemmed in; without a way, but not without a by-way; pursued, but not abandoned; thrown down, but not destroyed." 2 Cor. 4: 8-9.

I found great relief in the following passage, more especially since in a note the author states that the Greek permits the rendering, and the Hebrew of the passage in Exodus, of which this is a quotation, favors it: "For unto Moses He says, 'I will have mercy upon whomsoever I can have mercy, and I will have compassion upon whomsoever I can have compassion.'" Rom. 9: 15.

Two passages more must suffice: Matt. 16: 19. "And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall have been bound in the heavens, and whatsoever thou mayest loose upon the earth shall have been loosed in the heavens." And again: "Given unto me was all authority in heaven and on earth, going, therefore,

disciple ye all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things as many as I commanded you: and, behold! I am with you, all the days, until the conclusion of the age." Matt. 28: 18, 19.

For the use of Sunday-school teachers, of leaders in the prayer-meeting, of preachers who have never had the advantage of a training in Greek, if anyone who wishes to examine critically, and pronounce correctly, the sacred Word in plain, understandable English, I know of no book more helpful. It can be obtained through the Baptist Book Room in Halifax. "New Testament, newly translated (from the Greek text of Tregelles), and critically emphasized," by Joseph B. Rotherham. Published by Samuel Boyer and Sons, 15 Paternoster Row, London. M. B. SHAW.

Fallbrook, Cal., Feb. 15.

Letter from Rev. B. Crandal.

The following characteristic letter received a few days ago from my venerable and highly esteemed Bro. Crandal, I take the liberty to forward for publication, believing that it will be read with pleasure by many of the readers of the *Messenger and Visitor*. I. W.

SPRINGFIELD, N. B., Jan. 23, 1890.

Dear Bro. Wallace.—I am truly glad to know that you are taking some of the burdens off my dear Bro. Hinson, and that the Lord is blessing your labors in Moncton, where I have spent so many happy days. I often think of the happy seasons your dear sainted father and I spent together in the Lord's work. Almost the last time we were together was in one of the blessed revivals we had in Moncton, when I baptised six happy converts—out on the Shediac road—old Sister David Mills and her two daughters and three others. It was a blessed meeting and baptism, and your dear father was exceedingly happy. But now he is in heaven, and I am here conflicting with the infirmities of old age, in my 93rd year, have never seen a well day for years, deprived of the privileges of meeting in public with God's people. But I feel more interested than I ever did in the advancement of the kingdom of Christ, and have joy and consolation in prayer for all the instrumentalities connected with that cause for which Jesus laid down His precious life. And I take great pleasure in reading how the Lord is answering our feeble prayers in blessed revivals, and the universal spread of the glorious gospel over this sin-stricken world. If I had another life to live in this world it would go for Christ and the salvation of souls. We hear much said about the time when the millennium is to come, which means the spiritual reign of Christ and the triumph of His cross, the spiritual resurrection that John the revelator saw as the successors of the martyrs, who cried under the altar, as seen on the opening of the fifth seal.

The millions of souls that are coming up out of sin through the various instrumentalities that are at work under the power of the Holy Spirit, the glorifier of Christ, are the results of His finished work as He promised His disciples when He left them. When He was here in His humiliation He completely finished all the Father gave Him to do and knew when it was finished. He drank the last drop of the bitter cup and cried, "It is finished," and came up from the dead in glorious triumph over all His enemies. He then took His mediatorial position at the Father's right hand, and the Holy Spirit took charge of His militant kingdom on earth, and the blessed results of what Christ did are now coming forth gloriously, for said Christ, "He shall glorify me." And wherever the Holy Spirit goes Christ is in all His holy graces, and also the Father's love. And we loved Him because He first loved us. Now this blessed work cannot stop. It must increase and predominate over everything else until the whole elect family are prepared for His second coming in flaming fire with His mighty angels, to raise the dead and judge the world for their treatment of His first coming. What a glorious day for all who love Him!

I hope, my dear brother, that you can continue your labors longer in Moncton, as it is so much for our Bro. Hinson to encounter. Getting baptized is only the beginning of the battle of the Christian life. How glad I would be to see you once more in the flesh. When you get this letter please write to me and let us be in prayer for each other and the blessed work. I love to correspond with my brethren, as it takes away some of my loneliness.

Your affectionate brother in Christ Jesus,
D. CRANDAL.

An Item or Two.

During a recent visit to New England, it was my privilege to meet and spend some time at the house of one of our once most honored pastors, and I feel sure that just a word in reference to his present whereabouts and condition will be of interest to very many of his old friends in the Provinces—I refer to Rev. J. D. Robbins.

In September last, he left his old field in Claremont, N. H., where he so successfully labored for over four years, and removed to Saxton's River, Vt. This place is the seat of Vermont Academy, and may be termed the *Walden* of Vermont.

The church, which is quite influential, having among its members several ex-pastors and the instructors in the institution referred to, believe, and I think with good reason, that they have the best man and wife in all the world—at least was laid aside by the disease that has been touring the world, and it was mine to witness the many and very hearty practical expressions of regard with which his kind people were ready, upon opportunity, to shower upon him and his.

In addition to the privilege of visiting them, it was also my privilege to spend a social evening with some 40 or 50 excellent ladies, chiefly of Saxton's River, at the elegant home of the Principal of the Academy, Prof. G. A. Williams, and also to attend some of the class exercises and one prayer-meeting in the institution.

At the gathering referred to, I met Miss Wadsworth, late Principal of Acadia Seminary, who now efficiently presides over the young ladies there. I also spent a very pleasant hour in her class room.

At the prayer-meeting I was carried back to those by-gone days at Acadia—especially to those in the old Academy Hall. A deep religious interest was, at the time of my visit, prevailing among the young people, and many had embraced the Saviour, and many others were manifesting unusual interest. About one hundred and fifty are in attendance upon the institution.

One thing especially impressed me, and that was the deep hold which Bro. Robbins has got upon the young people of the Academy, and the consequent influence which he has over them. He is pastor of the whole field, and a young man or woman on the hill is as anxiously watched over by him as is the child of one of his leading members, and this care, it was very clear from what I saw, was duly appreciated by the students.

W. B. M. U.

From England.

The tide of commercial prosperity is on the rise in this island. It has been low tide long enough. It is to be hoped that the improved state of business may be of long continuance, and that the blessings of prosperity may not be abused.

As regards matters spiritual I cannot give so favorable a report. "Low ebb" will, I think, fairly describe the state of our country at present, and to find the cause of this unhappy state of things occupies the attention of not a few, but no satisfactory answer seems to come. May the Lord open the eyes of His people to see the cause of the widespread dearth, and give them wisdom and grace to apply the remedy. That amusement of a questionable kind is patronised, and in creasingly so, there is no doubt, and the idea that the church must find amusement for the people has gained, and is still gaining far too much ground, to the certain and serious injury of spiritual prosperity and the advancement of the Redeemer's kingdom.

At a late meeting of the London Baptist Association "The Sources and Cure of Religious Indifference" was discussed. The Rev. J. Upton Davies, who read a paper on the subject, after giving various reasons, came near the mark at the close of his address, when he said: "To get rid of indifference Christians must be more Christ-like. By this those around them would be touched. . . . It was the patient, steady enthusiasm, Christian enthusiasm, that would accomplish every thing, and destroy the indifference of the world."

Rev. G. W. McCree thought that drink had much to do with it. He said that "a very great deal of religious indifference could be distinctly traced to that. He knew twenty-seven public houses in St. Giles' that had taken during the twelve months an average of £33 per week. But," said he, "I feel that indifferent churches make indifferent people." That is, I fear, severely true.

The Rev. J. R. Wood thought that preachers were largely responsible for

the prevailing indifference, by their dealing with the softer aspects of truth, and neglecting to deal with the judgments of God and retribution. There is doubtless much truth in this too. Rev. W. Cuff protested against the church entering into the social and political questions of the day.

Dr. Clifford expressed his belief that "never was conviction more the voice of the pulpit than it was to-day, and never was the gospel of God's law, righteousness, retribution, and penalty more plainly spoken." Many present disagreed with the doctor, as their emphatic "No, no," testified. The question was laid on the table to be considered at the next meeting. He hoped that in their united wisdom they may find the cause, and then make it widely known, that the church may seek by divine wisdom and help to apply the remedy.

A very lively and vigorous monthly magazine has been started, and bids fair to become a great success, as it deserves to, if the first number is an indication of what is to follow. It is called *The King's Own*, and is edited by Rev. John Urquhart, of Weston-super-Mare. He is one of our most learned preachers, a deep thinker, and a vigorous writer. He was in full sympathy with Mr. Spurgeon in the Down Grade controversy. The magazine contains eighty pages, the matter, paper, printing, and illustrations, of which there are sixteen, are all of the first order. It came out this month (January), has reached a second edition and is in its tenth thousand. Long life and health to *The King's Own*.

I was much interested in the articles in the *Messenger and Visitor* on "Our Lord's Second Coming," and am in full sympathy with the views expressed, being, as I believe, based on a solid scriptural foundation.

I see by the *Montreal Witness* that the sermons of Rev. J. McNeill, of Regent's Square, London, are to be published weekly by a firm in Toronto. The readers thereof may look out for some striking things, some of which appear to be rather too striking. I should say, for some of his hearers if they are at all sensitive. A Sunday or two ago he said: "I know we poor preachers are not what we ought to be in preaching, but we should be much better were it not for your dull and stupid faces as hearers." This is only another way of saying "good hearers make good preachers," but the daring Scotchman thought it better to put it in a little rougher and more striking form. J. Brown.

Winchanton, G. B., Jan. 29.

PRAYER TOPIC FOR MARCH.

"Prayer for our native preachers and Bible-women."

The regular quarterly executive Board meeting of the W. B. M. U. was held in Leinster Street church Feb. 12, 1890. Vice-President Mrs. G. O. Gates occupied the chair, and after the reading of the 33rd Psalm, prayer was offered by Mrs. John F. Marsters. The minutes of last meeting were read and approved. The Treasurer's account for the quarter was highly gratifying, \$1,034.20 had been contributed.

Letters from the For. Mission Board, from Mrs. Churchill, Sobhill, India; Mrs. Archibald, Chicocole, India, also two from Miss Wright, one from Tekkali, when out on tour with three of her Bible women, another written from Chicocole some days after, with her quarterly account, were read.

Mrs. Churchill's letter gave some of the darker sides of heathenism and showed most clearly the great need of female medical missionaries.

Mrs. Archibald's letter gave a very vivid insight into some of the many perplexing positions in which missionaries are placed by the heathen; spoke of her falling health and of the desirability of her returning home for a rest after the hard work of 11 years. She will probably leave some time in March.

Miss Wright had visited Kimeri and Akulampara, and from there came on here, where we are now spending the last days of a week; also those of this present tour, for I intend to go direct to the station from here.

Yesterday afternoon, just as I was about to commence my Bible class with my Bible women, your letter of Nov. 18 came in. I was very glad to read all the good things you told me, and I remember that there is another letter of yours unanswered at Chicocole. It was my intention to have replied when I made out my quarterly account, but as I am now so deeply indebted to you I will not wait until then. I cannot accept your thanks for the account made out in dollars and cents, for that was not mine, so Miss Gray must get the credit of that. However, being requested by the treasurer of the Foreign Mission Board to do so, I purpose sending this account in the currency desired, and am very glad to know beforehand how very satisfactory it will be to you.

You request some descriptions. Well, I thought that all about Chicocole had been so well described by the former residents at that station that I have not up to this time imagined that a repetition would be pleasing. I will with pleasure give you some little items that on account of their simplicity may please the young; but there is another thing that I invite your special attention, and it is this: at last there is a good photographer at Chicocole and I will be able to send you six pictures in a small book, of Bible women, views of the mission-house, etc., for about \$2.75, that will cover postage also. If you wish to order any of these please do so, as soon as you can conveniently, for the photographer goes to other places to take photos. The money can be remitted through the kindness of the Treasurer of the Foreign Mission Board when my salary is sent, or you can send it very safely through Post Office order.

I have not heard of the arrival of our missionaries yet, but suppose they are very near us. It is as you say, they are coming into a work that is very responsible, and from a short experience I know they need all the Christian graces in a very abundant manner so as to be able to battle for the Lord in this fearful heathen darkness. Am glad that Miss Fitch has a good hold of so many of the sisters' hearts, and I trust they will not forget her in the letter writing line after she has been here a few months. She will find a kind friend in Mrs. Churchill, and I have no doubt but that she will be as happy as it is possible for one to be when separated from all that is dear to them.

Now I beg to be excused from writing anything for publication to-day. I will make an honest effort in that line at some other time; the date of which I do not like to write here. At present I am in the tent, which is 12 feet square, and in the said square feet 1 m, sleep, eat, hold conversations with any one who pays me a visit, and at night have three Bible women sleeping beside me, &c., on the floor. My bed is in one corner, an 11 boxes, two chairs, etc., including my table, have their respective places. Our cook house is in the shade of a large tree, indeed when you see grass, think of us, only our tent is better than theirs, but that is all. My soup is often flavoured with the essence of snake, and my rice and curry cold as a stone. For three days we have had just a gale of wind, so that I feel too dusty (yes, even weary from brushing and dusting the dust from my eyes) to write for the column. All on the field are in the usual state of health, and glad that we are privileged to go from place to place, telling perishing sinners of a powerful and loving Saviour. I. Wainwright.

Occasionally a visitor will meet on a country road a Scotch girl trudging along with no shoes on her feet—a spectacle, however common to people born and bred in Scotland, is nevertheless an unusual one to Americans and even Englishmen. An English tourist walking along a country road met a strong bonnie lass with bare feet, and carrying her shoes in her hand. Accosting her, he said: "Awh, pardon me, but eh, do Scotch girls always carry their shoes in their hand?" "Sometimes they do, an' sometimes they min' their ain bonnie lass," was the curt reply.—John Allen in *The Traveller*.

Letter from Miss Wright.

TEKKALI, Dec. 24, 1889.

My Dear Mrs. March.—By the above address you will see that I am not at home, on the contrary I am at present

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Sabbath School.

BIBLE LESSONS.

First Quarter.

STUDIES IN LUKE'S GOSPEL.

Lesson XI. March 16. Luke 5: 1-11.

THE DRAUGHT OF FISHES.

GOLDEN TEXT.

"Fear not; from henceforth thou shalt catch men."—Luke 5: 10.

EXPLANATORY.

I. JESUS TEACHING BY THE SHARON. 1. And it came to pass, that, as the people pressed upon Him. The friends and acquaintances of Jesus at Nazareth respected Him and His teaching; but there were great multitudes who did wish to listen to His marvellous words. To hear the Word of God. Truths which had divine authority.

Note that the teacher or preacher who has a divine message—truths which meet the needs of men—will attract scholars and hearers as the fire attracts those who are cold, or a feast those who are hungry.

He stood by the lake of Gennesaret. The Sea of Galilee. Stanley calls it "the most sacred shore of water which the earth contains." "Josephus, in a passage of glowing admiration, after describing the sweetness of its waters, and the delicate temperature of its air, its palms, and vines, and oranges, and figs, and almonds, and the warm springs, says that the seasons seemed to compete for the honor of its possession." The lake is of oval shape, from 12 to 14 miles long, and about half as broad. It is formed by the river Jordan, and is 653 feet below the level of the Mediterranean. It is 155 feet deep in some places.

2. And saw two ships. Rather, boats. Probably fishing boats without decks. And were washing their nets. To cleanse them from mud or stones, or matter accumulated from the bottom of the lake or along the shore.

3. And He entered into one of the ships (boats), which was Simon's. Simon Peter. Simon is a contraction of Simeon ("hearing") and Peter means "a rock." And prayed (asked) Him that He would thrust out a little from the land. So that, keeping the crowds at a little distance, He could better address them. "At the north end of the lake of Gennesaret there are small creeks, or inlets, where the ship could ride in safety only a few feet from the shore, and where the multitudes, seated on both sides and before the boat, could listen without fatigue or fatigue. And He sat down. The usual posture in teaching.

Note how Jesus seemed to love to teach. It is a great blessing to be a teacher. Of few things is it more true than that "it is more blessed to give than to receive." The teacher gains more accurately, deeply, harmoniously, completely, by His teaching. He has new motives for learning and for obeying the truth. He has the life and inspiration which comes from living contact with other souls. He has the blessing of doing good.

II. THE MIRACULOUS DRAUGHT OF FISHES. 4. Now when He had left speaking. He had finished all He wished to say at that time to the people. They must now meditate on and inwardly digest the truths that had been taught.

5. And Simon... said... Master, we have toiled all night, etc. The night was the best time for certain kinds of fishing, either because, as Pliny suggests, the fishes cannot see as well then, or most probably because that is the feeding time of the fishes. Nevertheless, at Thy word I will let down the net. This was an act, not of despondency, but of faith.

6. They inclined (in their net) a great multitude of fishes. That a miracle is intended is unquestionable. How, though, whether by a divine act, drawing together at this time and place a shoal of fishes, or by a divine knowledge perceiving the shoal that was there, the narrator does not indicate. And their net brake. Was breaking; i.e., began to break.

7. And they beckoned. They probably made some signal, well understood by Galilean fishermen. Unto their partners. Fellow-workers. James and John (ver. 10), and probably their hired men (Mark 1: 20). And filled both the ships (boats), so that they began to sink. They were full so that they could just float.

8. When Simon Peter saw it. His full name is here given, for this is the turning-point in his life. He fell down at Jesus's knees. Implying that Jesus was in the boat all the time. Depart from me; for I am a sinful man, O Lord. The language was a strong expression of his own unworthiness to be in the presence of one whose divinity was even then perceived by Peter's quick intuition.

9. For he was astonished, etc. More exactly, Amusement held him, and all that came with him.

10. Fear not. For your very consciousness of sin, and the new increase of your faith, will prepare you for the better work I have for you to do. Henceforth thou shalt catch men. The word catch here means in the original to take alive, as in the margin of Rev. Ver.

Note that the higher work comes to the disciples while they are faithfully performing their common daily tasks. So the song of the angels was heard by the shepherds while engaged in their ordinary work with wafeful zeal. It is to those who are faithful in the least that the call comes to higher duties.

IV. FORSAKING ALL AND FOLLOWING CHRIST. They forsook all. They immediately left their nets (Mark), their means of living, and became the permanent followers of Jesus, trusting Him for all they needed. They thus gave evidence to the people of their sincerity and faith. Their lives became a perpetual sermon. They indeed fished at intervals (see John 21: 3), but the business of their lives was henceforth to follow and preach His gospel. They had been called up higher.

PETER'S EXAMPLE. Peter here is an example for us; to hear when the Lord speaks; to labor when He commands; to believe when He promises; to follow whithersoever He calls. The fishermen were blessed while laboring in their own calling.

FORSAKING ALL FOR CHRIST. We are to give up everything to Christ—our property, our time,—to use as He would have us.

MESSSENGER AND VISITOR.

We are to give away as much as He directs; to leave all, and be missionaries, if He demands; to suffer the loss of all, if that is needful, in order that we may do right; to spend upon our families, our business, our pleasure, just as Christ would have us, and in all things seek to build up the Kingdom of our Lord, and save men from sin.

"I'll Try It Once More, Billy!" BY REV. EDWARD A. RAND.

They stood on the hill back of the old home, and they gazed seaward, Jerry Palmer and his weary, worn mother.

"I don't see anything, mother," moaned the boy.

She sighed, and said, "Nor, I, Jimmy. We will go home."

He clutched nervously, fiercely, the hand of her boy, as if fearful that she might lose him, and together they went down the slope leading to the story-and-a-half house that was home.

The father, John Palmer, was at sea. Whether dead or alive, who could say? Nothing had been heard from him for a long time. He was skipper of a fishing-smack, one of a fleet of twenty which had sailed to the fishing grounds together.

The nineteen had returned. Where was the "Polly," Skipper Palmer's fishing smack? Jerry and his mother every day went up to the crest of the hill in the rear of their home. There they scanned the sea anxiously, but always came down grieving, shaking their heads, saying they had seen "nothing." That is an awful word sometimes.

As they were now about to enter their home, Jerry stopped. He looked at a drift of snow not far from the door. It was in the path to the shed.

"When I get home, if it is cold enough for snow, Jerry, I'll help you shove the path." "Until then, keep the path clear for mother," said the skipper before going away.

"I will!" was Jerry's prompt reply. Sometimes his wrists would get tired, but he had kept his promise, until the last snow which had ceased falling that morning. There had been no more of it since out of school that he had lacked time to shovel out of the way this remaining drift.

"I will do it now," he said, as he returned with his mother from the hill-top. "You are tired, Jerry. Let it go until to-morrow. I will take care for you with me," said his mother.

Together they entered the house, and with the help of the drift-wood gathered by Jerry on the beach, the skipper's wife began to get supper.

When supper was over, the mother and boy knelt down in prayer, side by side. She used an expression like this: "God help those on the sea!" When they rose from their knees, Jerry exclaimed, "Mother, you said what I told father."

"What was that, Jerry?" "I told him I would say, 'God help those on the sea!'"

Yes, with much fear and trembling Jerry had stolen up to his father, and whispered his purpose to pray for him. Skipper Palmer's reputation was not that of a religious man, and Jerry hesitated long ere he told his father. Any one watching the man, though, would have seen him a minute later wiping his eyes with his rough sleeve.

Did he think of Jerry's promise while he was gone? We sometimes when away from them forget the good words said for us. The skipper remembered, however. He and Billy Morton were off one afternoon, looking after a trawl that had been set. A fog came up. The shadows of twilight came down. John Palmer and his companion could not find their vessel. They spent that night and the next day in their little boat on the great, heaving sea. A second night was coming on.

"Looks bad!" muttered the skipper. "Chilly!"

His companion said nothing at first, but soon enough he spoke, "Don't see anything, mother!"

"See? It was one wide waste of water revealing no hope.

The chilled despairing men drifted on. Suddenly, the skipper cried: "Billy, there's a fore-and-aft schooner! Let me holler!"

He tried to raise his voice in a shout for help, but the sea mocked him. The vessel sailed on.

"No use!" muttered Billy. "No use!" moaned the skipper. To himself he said: "Oh, my wife and poor little boy!"

But Jerry! His Jerry! Yes, and somehow there came to him the words his boy had uttered, the promise to pray for his father, and cry, "God help those at sea!"

God help? Was there not a strong, great, merciful God somewhere? This conviction gave the skipper new energy and courage. "I'll try it once more, Billy," he said. "It's no use shouting. I'll stand on the seat and wave my old son's wester!"

There on the seat of the boat stood Skipper John Palmer, and waved his son's wester.

"God help those on the sea!" kept sounding in his ears, and it nerved him to renewed waving. The skipper waved, and Billy watched.

"Skip!" he screamed, "I believe she is a heaven's lot! Look, Skip!"

"You go it, too, Billy!"

Like madmen they frantically waved their old hats, and it was soon very evident that they had been seen, and the vessel was coming to their relief.

When another night shut down on the sea, they were snugly stowed away in the berths of the schooner. She was on a voyage to the Bermudas, though, and the rescued men were obliged to go with her. As for the Polly it met with bad luck. It went down in a terrible storm, and Jerry's mother she was never seen again from the hill in the rear of the skipper's home.

John Palmer and Billy Morton were finally on their way home, working their passage in an American-bound ship.

But let us go back to that snowdrift.

"Jerry of Palmer's door was never seen again from the hill in the rear of the skipper's home."

"I'll tackle it to-morrow," he said, after his advice from his mother to let it go for the present. "I'll leave my shovel in the drift just to show that I mean to go at it in the morning. I shan't want to tramp through the drift to-day."

The Jerry of the driftwood burned low, though, and Jerry discovered that there was no fuel in the wood-box with which to replenish it.

"Mother, I mean to go into that shed after some wood."

"Tuck your trousers into your boots, then, if you are going through that drift."

"I will, mother."

When he reached the place for the drift, and drift was there! He saw a shovelful, however, flying backward and forward. Who was it? Some compassionate neighbor it must be.

Jerry stopped suddenly, as if sickness had brought him to a halt. His father had once said, when he got home he would help Jerry shove. Could it be—?

Jerry did not have time to finish this question; his father was clasping him in his arms.

"Jerry, I didn't want to surprise you too suddenly, and I did this thinking some of you might come out and see the sign, and sort of be prepared for the news," said the skipper.

"You want me to tell mother that the path is shoveled, and let her guess the—"

"No, you needn't," said a voice. It was Jerry's mother. She had followed him, anxious to know why, in going after an awful of wood he had not returned sooner.

How joyfully the skipper's arms now went about his wife! Together they all hurried into the dear old home.

That evening the skipper said to his wife: "You may think it strange, but I have turned a new leaf, and all on account of Jerry."

Then he told about his rescue. "I've begun to pray, and I want to kneel with you and thank God for his goodness," he added. "They all knelt in prayer. There, in the little home by the rolling sea, the skipper bowed gratefully before God, and ere he closed his prayer his voice was heard in earnest tones, saying, 'God help those on the sea!'"—Christian Advocate.

Woolen Trousers Combine in Promoting Nasal Balm the sovereign remedy for catarrh. Mr. Horatio Collier, Woolen Manufacturer, Camerontown, Ont., states: Nasal Balm is the only positive remedy for catarrh that I ever used.

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Messenger and Visitor

WEDNESDAY, MARCH 5, 1890.

NOTICES.

We spent a week in visiting fields in Westmorland Co. The Baptist church in SALISBURY is without a pastor. It was our privilege to preach in this church on the 16th. We know of no field where a pastor is more imperatively needed. Gathered by the devoted labors of Father Crandall, it is the second church in age belonging to our denomination in New-Brunswick. It extends over a broad field, and offers a wide sphere for consecrated labor. A neat parsonage has been bought, and is about paid for, and the church is prepared to enter upon a new pastorate with a clean sheet. So far as we could judge, the people seemed very much to desire an under shepherd. A Pedobaptist brother in the place has been preaching upon the subject of baptism, and, as usual, has helped to confirm Baptists in their own view.

At Dorchester, we found Bro. Weeks comfortably settled in the new and well appointed parsonage the church has built on a most eligible site in the village. This is a vast improvement on the past. Had the church been able to do this years ago, pastors to whom the people had become much attached might have continued their work longer. This is a church which has had a remarkable growth. The Baptist is said to be as large a congregation in the place, if not the largest. Let anyone spend a day in driving over the Fairview portion of this field, and remember that there is another large section to the west of the village, and he will be convinced that Bro. Weeks has enough work upon his hands. The Fairview section at one time contained but few Baptists; now they outnumber all others. This is good as far as it goes, but let them seek to excel in grace and devotion, and it will be still better.

There was a lecture the first night we were in Dorchester; if the people did not get their money's worth, it was not because the lecture was not long enough. We found Bro. Hall at Sackville with his heart full of the new church. Contractors were busy preparing their tenders, to be opened on Saturday night. The plans of the new house show it will be one of which Sackville may well feel satisfied. We have not yet heard what the result has been. The prevalence of sickness and the work required in connection with the new house, have interfered with the holding of special services, and Bro. Hall is uneasy unless souls are being saved. The erection of a house of worship, so very much needed in Sackville, is a great work for the Lord and the future, and it is to be hoped that all may do their utmost to help it through. The site is the most commanding in the village, and is in the direction of the flow of population.

Our last place of call was MONCTON. Bro. Hinson has been working day and night almost say night. This year he is concentrating force upon the out-stations. A blessed work has been wrought at Cherryfield, and special services were being held at Lewisville. There was baptism again the Sabbath after our visit. Bro. Hinson is something of a centurion, in his way. He has a hand of brethren—each one of whom he only has to say go and he goeth. The Lord give us more of such brethren in all our churches.

The church has granted their pastor leave of absence for a month to recuperate. They are wise in this. When a man gets worked down, he cannot do his best service. May other churches follow this good example. We are glad that the practice of giving pastors vacations is on the gain. We may say that the executive of the MESSENGER and VISITOR Publishing Company, perhaps thinking that the editor of that paper was not doing the best work, has given him leave of absence for six weeks, to freshen him up a bit, and that he will steal away for Bermuda. On the Portia almost before the ink is dry on the paper on which he writes this, and that he hopes to see the pastor of the Moncton church on this sea girt Isle of beauty a fortnight after his own arrival.

A GENERAL JOT. We were cheered by the kindness of the subscribers to the MESSENGER and VISITOR wherever we went, and the readiness with which new ones were obtained. May we have wisdom to make it more worthy of the general kind regard in which it is held. We cannot but remark, also, on the ready and enthusiastic co-operation of all the pastors it is our privilege to visit. May the Lord help us to make the paper all the aid possible to them in their heavy but blessed work.

THE WEEK.

The report of the Parnell Commission threatens to be a white elephant on the hands of the government of Great Britain. Mr. Smith proposed merely to receive it and place it on file. Thereupon Morley moved in amendment "that the House reprobates the charges of the gravest and most obvious falsehood, based upon calumny, that have been made against members of the House, and, while expressing its satisfaction at the exposure made of the evil-doers, regrets the wrong inflicted and the suffering and loss endured through those acts of flagrant iniquity." This was checked by a motion by a government supporter "that the House deplores that Messrs. Dillon and O'Brien and seven other members have, by an official commission, been declared parties to a treasonable conspiracy; that Mr. Parnell and many others have been declared parties to a criminal conspiracy; and that the House finds the conduct of such members deserving of severe condemnation." Finally, a radical member has given notice that, in the event of this last motion carrying, he will move that Salisbury and Balfour and other members of the government deserve the severest condemnation because, from evidence presented to the commission, they were in the closest alliance and treaty with these Parnellite leaders at the time it is alleged they were engaged in treasonable conspiracies.

These various motions will afford an opportunity for a good deal of sparring with a good deal of the humorous thrown in. The Conservatives have accused Gladstone of coming to an agreement with the Irish to favor denominational versus free education; but their conjecture has been promptly denied. Balfour is said to be engaged upon a home rule bill for Ireland, granting local government similar to that had in England and Scotland. The Conservatives are being pressed further and further along the way they have been denouncing Gladstone for following by the force of a growing public opinion.

There is a good deal of speculation over the question of the course the German government will pursue, in view of the result of the elections. There has been such a loss in the Conservative, Imperialist and National liberal parties, the combination which has given the government a working majority in the late house, that they will be in a minority. Whether Bismarck will make a bid for the support of one of the other stronger parties or seek to run the government without the support of a majority of the Reichstag, is uncertain; some suppose the time has come for Germany's which came for England in the time of the Stuarts, when there will be a force struggle between the prerogatives of the crown and the power of the national assembly. It may be that the Kaiser may dissolve the house, if it is found to be unworkable, and risk another election. This, however, might not be any gain to him, as the sweeping tide of a popular movement, such as is flowing over Germany, does not often stay in its course.

The recent receipts of the Emperor of Germany seem to have been inspired by unofficial parties. This has given Bismarck great offence. He demands that irresponsible persons cease advising the Emperor or be duly qualified by appointment to office.

There are also murmurs of discontent heard in Italy, which the victory for the common people in Germany will but intensify. The fearful burden of an immense military armament, merely to play a part in the triple alliance, is crushing the people. Gladstone's plain speech at the folly of Italy in their course may receive startling emphasis some day.

Fresh but revolting news comes from Russia of terrible cruelties exercised upon exiles. The eyes of the civilized world are fixed upon this country with little less than horror. The exiles are able, in some secret way, to communicate their miseries to the outside world since George Kennan penetrated to their icy prisons and broke the silence which had so long brooded over their hard fate. It is to be hoped that the steady and more loudly expressed reprobation of Europe and America may shame the Czar into humanity. There has been a lively competition between Chicago and New York on the question of the location of the world's fair. It was referred to the House of Representatives at Washington, and, after several ballots, Chicago was chosen. There are rumors about the settlement of the Behring Sea difficulty on the terms of a joint oversight of the seal fishery by Great Britain, Russia and the United States. This is more equitable than for the United States to make the sea her own special preserve.

Our Lord's Second Coming.

REPLIES TO THE EDITOR. NO. V.

1. I wish to emphasize the point that the New Testament everywhere speaks of the second coming of Christ as an event for which Christians are to be ever on the watch, which fact makes it impossible that His coming should be after the millennium, that is, necessarily more than a thousand years distant from the present or any past time. Matt. 24: 28-44; 25: 13; Mark 13: 33-37; Luke 12: 35-40; 1 Cor. 1: 7, 8; Phil. 3: 20; 1 Thess. 1: 10; Tit. 2: 13; Heb. 9: 28; 1 Pet. 1: 13; 1 John 2: 28; Rev. 16: 15, etc. Trench on the Parables, p. 208, says: "It is not that He desires each succeeding generation to believe that He will certainly return in their time, for He does not desire our faith and our practice to be founded on an error. . . . But it is a necessary element of the doctrine concerning the second coming of Christ that it should be possible at any time—that no generation should consider it impossible in theirs." See Dr. Hodgkin 1 Cor. 1: 7; Lange on the same; and Conybeare and Howson's Life of St. Paul, Vol. 1, p. 401, the last touching the expectation of the early church.

2. Further evidence regarding the first and second resurrections. Several passages refer to the resurrection as the privilege of those who are found worthy. Does not this agree best with the idea of a special resurrection of the "blessed and holy"? See Luke 20: 35, 36; Phil. 3: 8-11. Again, in many places we find the expression "the resurrection from among the dead" (Greek), implying that some of the dead are to be raised, leaving the remainder still dead in their graves. This occurs nearly fifty times, and always in relation to the righteous; while "the resurrection of the dead" refers to both classes. See Acts 24: 15, 21; 1 Cor. 15: 13; Acts 3: 15; Luke 9: 7; Mark 12: 25; Luke 20: 35; Phil. 3: 11; etc.

3. There is a difference of opinion as to the design of the gospel. It is set forth in Matt. 24: 14 and Acts 15: 14. Our brother, the Rev. W. B. Boggs, D. D., in an excellent essay in favor of the pre-millennial view, read before the annual Telugu Missionary Conference in 1887, and published by request, says: "The church is called out from the world and brought to Christ by means of the gospel and the Holy Spirit; but the world is to be brought into subjection only by the legal power and irresistible authority of Christ as King of kings and Lord of lords." See Pa. 27, 9 (verse 8 is often quoted by pre-millennialists, but verse 9 is overlooked); Rev. 19: 15; Rev. 2: 26, 27; 2 Tim. 3: 1; 2 Thess. 2: 3 (not "except the world shall first be converted to God," but "except there come a falling away first"); Luke 18: 8; 2 Peter 3: 3, 4; 1 Thess. 5: 2, 3; Matt. 24: 30; Matt. 13: 30 (the tares with the wheat until the harvest), and other passages which teach that evil will continue prevalent in the world till Christ comes. Thus the millennium of universal peace and righteousness cannot precede the Advent.

4. In reference to the belief of the apostolic fathers, the editor, with an appearance of sarcasm, contrasts certain church historians with myself as authority. He forgot that I quoted authorities on the point and I referred to many others. It may be proper to make light of the opinions of the ancient fathers. But why did he, in his admirable pamphlet on Baptism, quote so many authorities concerning the belief and practice of the primitive churches concerning baptism?

5. As to the reformers and the "confessions of the reformation," the editor quotes from the Augsburg Confession with a great flourish. I have before me a statement that no less an authority than Lange says of this document: "It negatives the assumption of a millennium before the Parousia." Both this and the Helvetic Confession condemn only the false and carnal views of the millennium held by many of the Anabaptists.

6. In his comments on my second article the editor asks some strange questions, which I would like to answer, but space is limited.

7. In remarking that my reference to the names of eminent scholars and preachers on the pre-millennial side "does not count for much," the editor overlooked the connection in which they were mentioned, viz., alongside of his characterizations of that which such men have reverently believed.

8. The editor, in his first remark on my third article, fails to distinguish between two conditions of things entirely different, viz.: (1) the displacement of Christianity by a restored Judaism, perhaps as worldly and formal as of old, and (2) the restoration of God's ancient people to the Jews under the reign of their rightful King, and contemporaneous with this, the consummation of Christianity on earth in the exalted service of the glorified saints. The first is a groundless fancy, the second a predicted fact.

9. As regards "the exclusive privilege of the Jews," it is not true that, while the blessings and privileges of the gospel belong to all who are children of Abraham by faith, yet the Israelites have been marvellously continued in existence as a distinct people (though with-

out a country, a common language or a government), because God has a great purpose concerning them yet unfulfilled? What that purpose is, we may discern through the prophecies.

10. The editor's comment upon my remark regarding the petition "Thy Kingdom come" is very remarkable. He actually puts two distinct petitions together as one, speaking as if the words "on earth as it is in heaven" stood connected with "Thy kingdom come," which is not the case, as any one may see.

11. Coming now to the comments on my fourth article, I would first ask, how does the editor know that John 5: 25-27 refers to those who are "dead in sins"? And in answer to the questions he asks regarding the interpretation given by me, let me suggest that those godly people who die during the millennium might be among the dead standing before "the great white throne."

12. The paragraph in the editor's fourth article concerning what Paul says in Acts 24: 15, is not cleared up yet. Let me try again. That which he declares the apostle "does not even say," is just what the apostle's words mean, with the possible exception that there is no word here in the Greek for "the," and therefore we may render it, "There shall be a resurrection both of just (persons) and of unjust (persons)." Why my brother should persist in placing the article "the" before "just," and omitting it before "unjust," and in reading as though the words were "a resurrection of both the just and unjust," is beyond the comprehension of one who is not "an accurate scholar."

13. In my paragraph on "the last day," the closing sentence, as written or printed, does not express my meaning. It must have been penned hurriedly and left unrevised. The other part, which the editor thinks indefinite and confused, comes nearer to what was meant. Please read thus: *The last day* is after the close of this dispensation,—the thousand years which the Lord calls one day—when Christ shall come for His chosen ones, and with them reign on the earth.

14. How widely different the same thing appears from different standpoints! To me it seems as bad as an "evanescence of desperation" (to use my brother's words), to make Matt. 16: 28 refer to the establishment and growth of the church, or to the destruction of Jerusalem by the Romans.

15. In conclusion, I desire to refer to the address which gave rise to this discussion, and to the editor's remarks upon the part which he rather ungenerously said was "sandwiched in." He questioned the wisdom of making the presidential address the occasion of presenting a plea in favor of the pre-millennial doctrine. At some future time it may come to pass that the belief in the personal second coming of Christ will have given place, among the Baptist people generally, to the preteristic idea of the Parousia which seems now to be spreading—the idea that the only special comings of Christ are past, and that now we are to look only for His spiritual presence. When that time comes would it be improper for a president of the convention, in discussing the historical principles of the body, to present the old-fashioned belief concerning the second coming, in which he agreed with both Bro. G. and myself? Will not the editor say it would be entirely proper? Now the future second coming of Christ is in the recognized articles of faith of our body; but the post-millennial view of it is not there, while the pre-millennial seems to have been thus recognized in the past.

HERBERT C. CREED, Fredericton, Feb. 22.

then, we have a coming to take place in the days of some, at least, of the apostles, and a coming yet future. Very many other passages refer to a coming of the Lord near at hand. Phil. 4: 5, "The Lord is at hand." Jas. 5: 7-9, "The coming of the Lord is at hand." The Judge standeth before the door." So also in Matt. 24: 23; Matt. 23: 24; Luke 19: 32, a coming of the Lord is described which was to happen in that generation, whatever may have been foreshadowed in the nearer coming of a more remote one.

Now the question is, whether our Lord bade His followers to watch, etc., in view of a coming which was not to occur until centuries after they were all dead, or in view of the coming He declared would happen during their life-time? We confess to a shrinking from the view that our Lord takes advantage of the ignorance of His people to induce them to watch for His coming as though ever imminent, when He knew it was not to be until long after they were dead. Neither does the quotation from Dean Trench help us much. Would not our "faith and practice" be founded equally upon error whether it be on the certainty or on the possibility of His coming in any generation but one, when both the certainty and the possibility were alike impossible?

When it is remembered that our Lord is said to come in various other ways than in His final visible appearance (see John 14: 3, 18; Rev. 3: 3; Matt. 16: 28), etc., this first argument need not trouble us.

2. We can better appreciate this argument when we know the facts. The expression "the resurrection from among"—"out from," or "out of" more accurately—the dead, does occur over 40 times; but not of the general resurrection of the righteous, as our brother's remark implies. Over 30 times it refers to our Lord's resurrection, three times it is of John the Baptist's supposed resurrection, three times it is of that of Lazarus, and four times it is of the spiritual resurrection at regeneration. These can serve no purpose to support the theory of two resurrections separated by centuries. There are but two undoubted cases where this expression refers to a future resurrection of the righteous. These in connection with the references to the resurrection as for those found worthy, do not by any means override the plain statements of Scripture that there is a single resurrection of good and bad. If the righteous dead rise first, and the unrighteous immediately after, as many reverent scholars believe the Scriptures teach, all the demands of these passages will be met, without referring to other possible explanations.

3. It does not follow that the gospel has no other design than that mentioned in Matt. 24: 14, Acts 15: 14. It seems to us utterly out of keeping with the great sweep of the progress of truth, and of the teaching of the New Testament, to suppose the gospel dripping with the tearful love of Christ, and backed by the omnipotent power of God's Spirit, is to be set aside, and the world to be brought to its millennial glory by a subjection wrought by "the legal power and irresistible authority of Christ as King of kings and Lord of lords." This, in connection with the literal interpretation given to certain symbolic passages, must mean that the subjection which will then please and satisfy our Lord is one thrust upon men by force, and not one accepted by the glad choice of love. Can our Lord, indeed, be the same yesterday, to-day, and forever, and accept as the fruitage and crown of all His work on earth that which He now loathes?

The contention that the Scriptures represent the world as growing worse and worse until our Lord comes, leaving no place for the millennium until after that grand event, seems to us to be founded upon two errors. The bad ever grows worse as the power of good grows stronger. But this does not prove that the kingdom of Christ is not present. There are many passages of Scripture which assert the contrary. Daniel represents Christ's kingdom as a little stone cut out of the mountains, and growing and growing until it fills the whole earth. Our Lord likens it to a mustard seed, growing until it becomes a great tree, and still growing until it fills the earth. Again he likens it to leaven in the meal, working until it leavens the whole lump. Yet the tares will be left with the wheat until the harvest; but the harvest is the end of the world, which is ever associated with the last judgment, not with a supposed coming of Christ centuries before.

Again, in Rev. 20, upon which pre-millennialists chiefly depend for their theory, it is declared that the millennium is to be immediately followed by a terrific uprising of evil. This effectually disposes of their assumption that evil is to be virtually non-existent during this period. It also affords a much better explanation of expressions found in the New Testament of the power of iniquity at our Lord's coming, than to interpret a few passages in a way to contradict others, and also to set, at naught the fact of history that the gospel is winning its way.

4. Apostolic fathers who gave the most fantastical interpretations of Scripture were the best authorities on the form of

baptism they practiced; because this only required of them the ability to describe it.

5. Our brother, when granted an unusual privilege by a stretch of newspaper courtesy, ought not to have charged us with making a "great flourish" because we quoted from the Augsburg Confession an article which declares that "Christ shall appear at the end of the world to judgment, and will resurrect all the dead: to the elect and pious He will give eternal life and perpetual gladness, but He will condemn the impious that He may punish them forever." If Lange thinks the Confession negatives the assumption of a millennium before the Parousia, it certainly negatives one after it; unless the millennium be after a general resurrection, judgment, and the fixing of the eternal destiny of all the dead!

6. T. Need no reply.

8. No, it is not a matter of failing to distinguish. The literal interpretation of Old Testament prophecy needed to support pre-millennialism does require us to believe that Christianity shall be displaced by Judaism of the worst type. This is the point, and this point has not been met.

9. This point has no necessary bearing on the pre-millennial question.

10. Reverent scripture exegeses take our view.

11. In answer to Bro. Creed's question we would say we know through the exercise of common sense. That resurrection which is described in the previous verse as a passing from death unto life upon believing, and the hour for which had come, could scarcely be a resurrection of the body to happen centuries after.

12. We may have mistook our brother's meaning here. We have, however, the same authority the learned revisers have for placing the article "the" before "just" and omitting it before "unjust."

13. Accepting this explanation, and it makes the last day—presumably of this dispensation—come after this dispensation is closed.

14. Yes, verily.

15. Notwithstanding what Bro. Creed here says, we think it unwise for a brother to use a position granted him by the courtesy of a body to propagate a peculiar view of his own which he knows the members of the body generally repudiate.

We shall, as soon as we return from a trip to Bermuda, refer to Rev. 20. This discussion is now closed. We can only hope and pray that the truth may have been advanced by it.

JOSEPH RICHARDS, Treasurer. Montreal, Feb. 20.

The Ministerial

According to the student lawyer in the Monitor of the 12th inst., titles of our churches and of St. Martin's and St. Charles' acquaintance with me able to testify that devoted young men, that nearly all of the upon what they care along, and what the the Ministerial Education very sorry, that the whole amount fund for the year was only \$501.48, up than last year.

This fund is supposed to be one per cent of the conventional fact it receives 3 per cent last year. treasurer of the convention that some of our funds adding to this fund little.

Last year the Board had \$25 apiece. This able to give more to the Home Mission it can to assist these ing them employment during the summer number increases it find employment for those just starting in amount earned does not sufficient to put year, hence the need Board being put in substantial assistance.

I suppose that if to the Convention for the needs and structures preparing for far as they are known wish to withhold signed them in the cannot place these assure you that our need the five per cent Fund and much.

But some may not of the Ministerial Education a balance on hand counted for. The funds take place just of the school in June hand is what comes the close of the account of August.

We hope the conference during the year will amount to Hebron, N. S., P. Lunenburg, N. S.

The February meeting in the Lunenburg of 17th, with the Lunenburg church, at 2.30 p. m. the chairman and secretary were called by Mr. Spidle as chairman secretary, pro tem.

After devotional ports as to the churches were presented discussion on the subject was engaged in by Bro. present.

Resolved, That we highly appreciate and heartily recognize church requiring a Resolved, That we requested to forward resolution to Visitors, and to Bro. present.

In the evening Rev. Geo. Taylor was present at an excellent dinner. Rev. Geo. Taylor was present at an excellent dinner. Conference then by Rev. J. Williams with the Lunenburg church.

It is hoped all present in the county be prepared to receive C. R. B. D. preach on the eve J. S. B.

Received from A. J. Walker, Truro, Cobou, CONVENTION Per Rev. G. E. Day, A. S. Murray, Yarmouth, Wolfville, 27th The people of came together in their pastor happy appreciative address \$80. Bro. J. H. and Vis spoke some cheer Many suffer rat medicine; and this remedy is often suffers from a throat, or tend find in Dr. W Cherry a remedy palate as effectua

The Ministerial Education Fund.

According to the statement of President Sawyer in the Messenger and Visitor of the 12th inst., there are 42 licentiate of our churches studying at Wolfville and St. Martins. From personal acquaintance with most of them I am able to testify that they are worthy and devoted young men. I know, moreover, that nearly all of them are dependent upon what they can earn as they go along, and what they may receive from the Ministerial Education Board. I am very sorry, therefore, to see that the whole amount contributed to that fund for the year ending Aug. 1, 1899, was only \$501.88, upwards of \$100 less than last year.

This fund is supposed to receive 5 per cent. of the convention fund. As a matter of fact it received only a little over 3 per cent. last year. The report of the treasurer of the convention fund shows that some of our large churches gave nothing to this fund, and others very little.

Last year the Board gave those assisted \$25 apiece. This year it will not be able to give more than \$10 or \$15. The Home Mission Board is doing all it can to assist these young men by giving them employment in mission work during the summer vacation, but as the number increases it becomes difficult to find employment for all, especially for those just starting in the work. But the amount earned during the summer is not sufficient to put them through the year, hence the need of the Education Board being put in a position to render substantial assistance.

I suppose that if all the contributors to the Convention Fund had before them the needs and struggles of our young men preparing for the ministry, even so far as they are known to me, they would not wish to withhold the proportion assigned them in the Convention Plan. I cannot place these facts before you, but assure you that our ministerial students need the five per cent. of the Convention Fund and much more.

But some may notice that the report of the Ministerial Education Board shows a balance on hand. That is easily accounted for. The last division of the funds takes place just before the closing of the schools in June. The balance on hand is what comes in between that and the close of the accounts, about the 10th of August.

We hope the contributions for this fund during the present Convention year will amount to at least \$1,600.

A. CONORS.

Hebron, N. S., Feb. 25.

Lunenburg District Meeting.

The February meeting of the ministers in the Lunenburg district was held Feb. 17th, with the Lunenburg Town Baptist church, at 2:30 p. m. In the absence of the chairman and secretary, the vacancies were filled by appointing Bro. John Spidle as chairman and the undersigned secretary, pro tem.

After devotional exercises, verbal reports as to the state of the various churches were presented, and an informal discussion on Sabbath-school work was engaged in by several of the brethren present.

Bro. C. E. Pineo, of St. George, N. B., being present was invited to a seat in the conference.

The following resolutions were passed: Whereas, This conference having learned with deep regret that Bro. George Taylor has resigned the pastorate of the Baptist church at Chester;

Resolved, That we place on record our high appreciation of Bro. Taylor as a minister and Christian co-laborer. We heartily recommend Bro. Taylor to a church requiring a pastor.

Resolved, That the secretary be requested to forward copies of the foregoing resolution to the Messenger and Visitor, and to Bro. Taylor.

In the evening Rev. C. E. Pineo preached an excellent discourse from Ps. 40: 1; Rev. Geo. Taylor also addressed a few words on "Prayer," to the congregation. Conference then adjourned with prayer by Rev. J. Williams, to meet March 17th, with the Lunenburg Town Baptist church.

It is hoped all the ministering brethren in the county will make an effort to be present at the coming meeting, and be prepared to remain two days at least. Rev. C. R. B. Dodge is appointed to preach on the evening of March 17.

J. S. BROWN, Secy. pro tem.

Received for Acadia College.

Table with 2 columns: Name and Amount. Includes A. J. Walker, Truro, per Rev. A. Coburn, \$48.00; Per Rev. G. E. Day, D. D., 120.00; A. S. Murray, Yarmouth, 18.00; X. Z. CHIFFAR, Treas. Wolfville, 27th Feb., 1899.

The people of the Bridgetown church came together in force recently to make their pastor happy by friendly greetings, appreciative addresses and a purse of \$80. Bro. J. H. Saunders, of the Messenger and Visitor, was present, and spoke some cheering words.

Many suffer rather than take nauseous medicine; and this is not strange, as the remedy is often worse than the disease. Sufferers from coughs, influenza, sore throat, or tendency to consumption, will find in Dr. Wistar's Balsam of Wild Cherry a remedy as agreeable to the palate as effective in removing disease.

Religious Intelligence.

NEWS FROM THE CHURCHES.

St. MARTIN'S.—A gracious revival is in progress here. Bro. Parker baptized eleven on Sunday.

New Ross.—Bro. Langille writes that this church is living in the enjoyment of general harmony and good will. There has been much sickness, which has interfered with the attendance at services. He wishes gratefully to mention the gift of a sleigh robe by his people.

St. JOHN UNION BAPTIST MINISTERIAL MEETING.—The reports from the churches were all interesting. The pastors report large and interesting congregations. In German street four were received by letter. In Main street one by baptism. In Carleton three were received by letter. There are signs of greater blessing.

Hillsboro, Albert Co., N. B.—The Baptist church here, under the leadership of Bro. Camp, is making sure and rapid headway. The premises have been ornate and both parsonage and church edifices, with their surroundings, are like creditable to the people and the enterprise of the pastor. Although the expenditure has been heavy of late—for local purposes the contributions to mission and other benevolent funds are far in excess of other years—a sure indication, by the way, of real and material progress in the work of another church prospering in like manner.

Maitland and Beaver River.—Bro. Robinson writes: We feel quite at home now with this people, and are trying faithfully to feed the flock, as well as to gather in the unconverted. I think there is much need of "building up" the members in the faith. We are praying and hoping for the quickening power of Holy Spirit. We need "showers of blessings" for the sake of the church, if not for those without a hope. We ask an interest in your prayers. Some have manifested a desire for the gospel of God. Have good congregations on Sabbath.

Halifax County.—In compliance to my appointment as missionary among the Colored churches in Halifax Co., I have labored with the Hammond's Plains churches. Preaching to large and attentive audiences, and while I cannot report as good news as I would like, I feel confident that the Master's words will not return unto Him void. I have also labored with the Beach Hill church, and find them struggling to keep their little church together, and always extending a hearty welcome to the ministerial work of the gospel. Africville is spiritually dead, but we trust by earnest labor and prayer to see the dark cloud that now overshadows them removed, and they again made alive and shining in the brightness of their Lord and Master. Other churches have been supplied with the gospel of our Lord and Master, and I am looking forward to the time when I shall see every effort crowned with abundant success and increase. J. B. GARDNER.

Acadia.—On the 26th ult. the Rev. W. H. Cline, B. D., delivered his first lecture on Church Work. The lecturer was strong and vigorous, and with his thoughts as "Ye are not only to tell people how to live but you are to help them to live by your life." "Ye must organize and tell people how to work. Be content with being pastors. Don't combine your work with that of the insurance agent, book agent, or real estate agent. Study the best books. Work systematically. Pray earnestly. Your parish must contain no harder laborer than yourself." The day of prayer for Colleges was observed among us on the "Hill." A prayer meeting was held in our work of long years over a wide field with a scattered church-membership, cheered mainly by the apostolic injunction, "Let us not be weary in well-doing, for in due season we shall reap if we wait not." Nevertheless, there are indications of progress in nearly all the stations of the field. At Montserrat, during the past year a nice new organ has been put into the church, which is a great help to the choir, and adds much to the interest of the worship of God generally, besides helping to maintain congregational singing, which is of prime importance. In Cape Bear, the erection of the Murray River church, which, although unfinished yet, with temporary seats and a good stove, it is very comfortable for the present. During next season, if the Lord prospers them, the brethren purpose finishing it, and then they will have a house in which to worship far more convenient than the private room kindly furnished by Bro. John Coburn for the past year, or even the school-house out of which they were driven two or three years ago. Thank God, they were driven out, otherwise they would have been in all probability occupying the same old school-house, with little or no prospect of having a house of their own. Thus his Satanic majesty sometimes unwittingly helps to build up the cause which he would, if possible, destroy. A few special services have been held in the new house lately which have been the means of quickening the energies of some of the members of the church, and we trust some good seed has been sown which in God's own time will mature and bring forth fruit to the praise and the glory of the grace of God. Some items of interest in other portions of the field we hope to report soon. I. J. SKINNER.

PERSONAL.

Bro. Thos. McDonald, of Indian Harbor, will be at liberty to be ministerial services in March.

TEA SUGAR FLOUR FULL LINES OF Staple Groceries and Dry Goods.

WHOLESALE ONLY. Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade, and I guarantee satisfaction to purchasers. I carry a very large stock of SUGARS, bought in Montreal, Halifax, and Montreal at bottom prices. TEA is a specialty to which I give closest attention in buying and matching. Qualities second to none. SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLAY, 65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

Bro. H. B. Smith has resigned the pastorate of the Canoe church. Any church desiring the services of an energetic and faithful pastor will do well to correspond with Bro. Smith.

Scarcely was the funeral of Rev. G. F. Miles over when his son passed away. The daughter-in-law is also supposed to be nearing the end of her life. We commend the remnant of the family to thy sympathy and prayers of all.

The venerable Dr. Bill has been stricken down by paralysis. He is reported better, but at his advanced age fears are entertained that the end may not be far off. May the Lord support our brother and his family in this their day of trial.

The Queens Co. quarterly meeting will be held with the Second Cambridge Baptist church, Narrows, on Saturday, March 24th, commencing at 2 p. m. Quarterly sermon on Sabbath morning by the Rev. Wm. MacGregor. We hope to see a large number of ministers and delegates present. E. K. GARDNER, Secy.

NOTICE.

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Marriages.

MAXWELL-TOWER.—At Rockport, Feb. 5, by Rev. Wm. E. Hall, Edward Maxwell, of Alfaretta Tower, both of Rockport.

ROGERS-ESTABROOK.—At Midgie, Feb. 25, by Rev. Wm. E. Hall, Geo. Rogers, of Sackville, to Priscilla Estabrook, of Midgie.

CAMERON-DURBIN.—In this city on 27th ult., by Rev. G. J. Gates, A. M., William L. Cameron, merchant, to Emma B. Durbin, all of St. John.

BONNELL-TURR.—At the residence of Ald. S. Turf, father of the bride, on the 20th February, by Rev. G. O. Gates, A. M., Walter Bonnell, D. D. S., to Lily M. Turf, all of St. John.

DODGE.—At the Baptist parsonage, Middleton, Feb. 14th, by Rev. E. E. Locke, Spurgeon Dodge, of Spa Springs, Annapolis Co., to May Cousins, of Newport, England.

McRAE-BISHOP.—On the 19th of February, at the residence of the bride's mother, Cahoon, by Rev. J. E. Fillmore, Josiah J. McRae to Prudie A. Bishop, all of Hillsboro.

WILE-PORTER.—At Bridgewater, N. S., on the 18th February, by the Rev. S. March, Gilbert Wile, of Wileville, Lunenburg, to Freedom Porter, of Black Rock, Kings Co., N. S.

NICHOLS-WEST.—At the residence of the bride's father, Morristown, Aylesford, N. S., Feb. 19th, by Rev. J. L. Read, Jeremiah I. Nichols to Clara A., eldest daughter of Benjamin West, Esq.

ROSE-CORRY.—At Westport, Feb. 25, by Rev. S. B. Kempton, Geo. W. Porter, of Halifax, son of Colin Porter, Esq., of Cornwallis, to Mary J., daughter of Daniel Lemont, Esq., of Billtown, N. S.

ROACH-STONACH.—At the residence of the bride's parents, Feb. 27, by Rev. L. Tringley, James G. Roach to Emma L. Stonach, both of Margareville, Annapolis Co., N. S. (Monitor please copy).

TOWER-McALEER.—On Feb. 25, by Rev. Wm. E. Hall, at the residence of Stephen Clark, Esq., of Wood Point, uncle to the bride, Capt. Asa Tower, of St. John, to Mary McAleer, of New York.

ROGERS-CAMERON.—At the residence of the bride's father, Surrey, Feb. 26, by Rev. S. W. Kierstead, assisted by Rev. M. Gross, Elisha T. Rogers, to Sarah L. Cameron, both of Hillsboro, Albert Co., N. B.

HUMPHREYS-MANZER.—Feb. 15th, at the residence of the bride, Nashwak Village, by Rev. P. R. Knight, Alfred Humphreys, of Brunswick, Queens Co., to Mrs. Mary M. Manzer, of St. Marys, York Co.

ST. ETOLE-CHAPMAN.—At Berwick, Feb. 26, by Rev. E. O. Read, of Lockeport, assisted by Rev. D. O. Parker, George W. Eaton, Esq., and Unity A., youngest daughter of the late Rev. William Chipman, all of Berwick, N. S. No cards.

TODD-COLWELL.—At the home of the bride, Lower Cambridge, on the 26th February, by the Rev. A. B. Macdonald, assisted by the Rev. M. P. King, William H. Todd, Esq., of Johnston, to Alice L. Colwell, only daughter of George L. Colwell, Esq., Cambridge.

Deaths.

SHARR.—At Midgie, Feb. 23, Reuben Sears, aged 90 years.

McNEILL.—At Freeport, N. S., Feb. 17, Lola E. loved daughter of George and May McNeill, aged two years and four months.

SWALLOW.—At Springfield, Feb. 12, Mrs. Enos Swallow, aged 81 years. She died instantly in Jesus, leaving a husband and two children to mourn their loss.

CARMICHAEL.—At Pombroke, Hants Co., Feb. 3, of inflammation of the lungs, John Carmichael, aged 16 years, second son of the late Anax and Martha J. Carmichael.

SWEET.—At Billtown, Kings Co., N. S., Dec. 31, 1899, of diphtheria, Lucy A., oldest daughter of W. Stubbart and Leah Sweet, aged nine years. A bud plucked from earth to bloom in heaven.

MORRELL.—At Kars, Kings Co., Feb. 20, Edna G., daughter of Deacon Charles and Lucinda Morrell, aged five years and four months. Our dear brother and sister have the sympathy of the community in this their sad bereavement, and we pray the God of all consolation to sustain them.

DIMOCK.—At Scotch Village, Hants, Feb. 5, of syphoid pneumonia, O. Judson Dimock, aged 58 years. Until within two days of his death he was in perfect health. He was a prominent and active member of the Baptist church, and a man of sterling character. He will be much missed by the church and community.

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The funeral services were conducted by Bro. A. Freeman.

McMILLAN.—At Isaac's Harbor, Feb. 17, of pleuro pneumonia, Mercy McMillan, aged 71 years, relict of the late Allan McMillan, Esq. She was converted early in life and for over fifty years she walked with Christ. She made Him her choice in the strength of her early womanhood. He became her support amidst the infirmities of age. She lived with Christ and died in Christ, beloved and respected by all.

DAVIES.—At St. Martins, Feb. 18, of Bright's disease, Thos. P. Davies, aged 63 years, fell asleep in Jesus. A wife and seven children mourn the loss of an affectionate and devoted husband and father. Bro. Davies was a native of Wales and coming to this country in the days of his young manhood, he brought with him not only a profession of religion, but also the fervency and fidelity to Jesus, which is the marked characteristic of our Welsh brethren. He identified himself by letter from a Baptist church in London with the Brussels St. Baptist church, St. John, then under pastorate of Bro. Samuel Robinson. For several years he was superintendent of the Sabbath-school connected with that church, and was very useful in that position. He was also elected to the position of treasurer of our Foreign Missionary Society, and filled this office with marked fidelity. His talent for grasping and expressing Christian truth made him always an interesting and instructive speaker, and apparently it was only his native timidity that prevented him entering the pastoral office. Vacant pulpits and mission stations were frequently filled by our departed brother with great satisfaction to his hearers. His last illness was protracted and severe, but was borne with patience and resignation to the divine will. Shortly before he passed away he told his faithful wife while watching by his bedside, "I am going to leave you and the children, but I am going to glory." To our brother death was gain, to us it is loss. The deceased was buried from the residence of his wife's mother, Mrs. Jane Vaughan, on the 21st ult.

An Important Matter.

Mr. Editor.—It is a well-known fact that the majority of people are inclined to look upon a cold in the head as a matter of little importance—involving at the most only a temporary inconvenience. No more disastrous mistake was ever made. The neglected cold in the head is the source of the catarrh of the nose, which about seven-tenths of the people of this country catch at one time or another, and catch itself in too often the preliminary stages to consumption and death. The symptoms of catarrh are manifold, but among them may be mentioned offensive breath, dull, oppressive headache, offensive droppings from the nostrils into the throat and bronchial tubes, deafness or partial deafness, constant hacking and spitting, weak and watery eyes, a hacking cough and feeling of general debility, ringing in the ears and frequent dizziness. These are but a few of the more general symptoms, and those who experience them, do not lose time in applying a remedy—delays are proverbially dangerous, and in the case of this too prevalent disease may lead to death. We offer Nasal Balm to the public as a positive cure for cold in the head, and for catarrh in all its forms and stages. Nasal Balm has been tested in thousands of cases, and the testimonials in our possession prove that it is all we claim for it. It has cured other sufferers—it will cure you. It is easy to use, pleasant and agreeable, and does not require a douche, or any torturing instrument to apply it. Give it a trial and be convinced of its great efficacy. Sold by all dealers or sent post free on receipt of price—50c. for small or \$1 for large size bottles, by addressing FULFORD & CO., Brockville, Ont.

Bro. and Sister Baker were made glad recently by a gathering of about one hundred and fifty of their people at Alexandria, at the house of Deacon Jones. A pleasant social evening was spent and a purse of \$40.00 presented.

New Oats, new Wheats, new Potatoes, new Flours and Buds, are offered in the 1899 Catalogue of The Standard Bros. Co., Toronto. No need to send to the U. S. for seeds when such a work is issued here, for it beats them all. It is the largest, the handsomest, the most modern, and fullest in matter and illustrations of any we have yet seen. Canadians should be proud of a firm of such enterprise, energy and high standing. They offer the Banner oats, that yielded 96 bush. per acre in York county; nine new varieties of potatoes; new clovers for the North West, &c., &c. The catalogue is priced at 10c., which may be deducted from first order sent in, or they will send 1 lb. of Banner oats by mail prepaid, or 5 packets of vegetable or flower seeds and catalogue included for a remittance of 25c. It will pay every amateur gardener, florist and farmer to send for it.

Burlington Route.

Unsurpassed Service. The Burlington Route is the only railroad running handsomely equipped through trains from Chicago, St. Louis and Peoria to all principal points North-west, West and South-west. Tickets via the Burlington Route can be obtained at any ticket agent of its own or connecting lines.

"Missionary Dialogue," by Mrs. S. Manning, are on sale at Baptist Book Room, 25c. dozen copies, mailed; orders for five copies, 3c. each. Cash with order. Order at once. G. A. McDonald.

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Naturally you didn't ask him, and you
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