

Messenger and Visitor.

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NO. 41.

—EMIGRATION.—The emigration from the different countries of Europe differs very widely; but they all agree in this, that the major part come to America. From Austria-Hungary only about 6000 emigrate yearly; from Germany, over 100,000 each year; from France, but about 7,000. The emigration from Italy is increasing rapidly. From Norway, about 26,000 depart each year. Of those mentioned, the emigrants from Germany and Norway are the most intelligent and industrious, and those from Austria-Hungary and Italy the most degraded and thriftless.

—LAYMEN.—The Christian Advocate declares that Methodists must make more use of their laymen or fall behind. The general statement will hold good of the denomination that makes the most use of the laymen will pass ahead. The officers of an army would fight a poor battle, and the ministers of a denomination will not put the army of the aliens to flight. The plan of systematic church work aims to give leaders a following, and make all church members active soldiers of the cross.

—THE BETTER WAY.—The Practicality of Co-operation in Revivals" was discussed at a recent minister's meeting of the Congregationalists in Boston. The leader, Dr. Plumb, believed co-operation would prove futile unless there were a well defined basis of union accepted. Another speaker declared that his observation went to show that work along denominational lines was more effective than in union organizations, provided there be co-operation in sympathy and courtesy. Is not this what general observation would confirm? In union organizations a fetter, more or less strong, is put upon the freedom of action. There must be a compact to avoid touching upon certain peculiar truths. This is an inquiry to conscience, and weakens loyalty to God's word. Whereas, where people work in their own body, there is perfect freedom, and there is no danger of violence to principle.

—THE DIFFERENCE.—Professor Max. Muller, the celebrated Professor of Sanskrit at Oxford, recently gave an address at the anniversary of the British and Foreign Bible Society. He declared that all the sacred books of the East, embodying the various great religious beliefs taught that salvation is by works—must be purchased by the saved one. On the other hand, the Bible is one long protest against this doctrine, and is the only book which reveals a salvation by faith or which makes good works, but the offering of a grateful and loving heart. The Bible is the only book that can be a mainstay in that awful hour when the soul passes all alone into the unseen world. This testimony coming from this erudite professor, and one who is not a type of an evangelical thinker, has all the greater force.

—DR. PARKER ON BEECHER.—Dr. Jos. Parker delivered his eulogy on Beecher on the 4th, in the Academy of Music, Brooklyn, before a packed audience. It was a tribute which Mr. Beecher's warmest friends could scarcely wish excelled. It was not a discriminating portrayal of his life and work, but altogether eulogistic. The secular press commend it as worthy of the occasion, of Mr. Beecher, and of the orator.

—NEW THEOLOGY.—The American Board has just had its annual session at Springfield. There was intense interest over the matter of the action of the Board in refusing to send out as missionaries those who hold to the idea of probation after death. The committee to whom the matter was referred was divided. The majority brought in a report commending the Board for its action. The minority brought in a counter report censuring the Board. The ground of censure was that the Board was not a body to determine the theological qualifications of candidates for missionary service. This was a matter to be left to a council called by a church, according to the independence of the churches recognized by Congregational church polity. The advocates of the New Theology also claimed that there should be allowed to go to the heathen as missionaries, representatives of all the beliefs held by the churches contributing to the support of the mission. While having anything but sympathy for the New Theology, we cannot help but believe the advocates of this theory have some justice in their claim. As long as Congregationalists recognize churches and pastors at home, holding this view, as having regular standing in the body, as long as they ordain men to the ministry who own this belief, we can scarcely see the consistency of refusing this recognition in case of those who propose to labor as missionaries. We do not make these remarks as a plea why the Congregationalists should send new theology men to the foreign field, but why they should be consistent and refuse to continue to recognize those who hold this view at home. So far as we can see, the

only way to preserve the independence of the churches and still discountenance this error is to weed out those who hold this belief from the body.

However, there is much to be said on the other side. A large amount of trust funds are in charge of the Board, contributed with the understanding that they were to be used to advance the old doctrines of the body; and to use these to help spread beliefs repugnant to the donors would be breaking faith with the dead. In reply to this, however, it may be said that enough funds are given by those who hold to the New Theology, to support those of that view who wish to be foreign missionaries.

The conservatives may also say that the amount given by new theology men are given in full knowledge of the fact that the Board does not intend to send out men holding their view. If they give, with this understanding, they cannot complain.

The whole question was discussed scarcely less strongly and warmly than at Des Moines last year. The policy of the Board was sustained, and the same officers, substantially, appointed; still it could be seen that the new theology sentiment has a strong following, and will continue to agitate until they gain concessions or there is a rent in the body.

May the Lord keep us from the inroads of all new doctrines.

—COULD NOT FIND IT.—We heard a very interesting account of the conversion of a prominent Episcopal family to Baptist sentiments. The children were attending Sabbath School, and the teacher adopted the excellent custom of requiring the scholars to look up proof texts, on some given subject. One week the subject for proof was infant baptism. The children did their best but could find no proof texts. In their perplexity they applied to their parents for help. They also began to search the Scriptures, but could find nothing to satisfy them. The more they examined the Bible on the subject, the more it seemed to them that the Scriptures favored the Baptist view. Finally, one and then the other began to drop into the Baptist meeting. At length they each discovered that the other was passing through an experience similar to his or her own. The end was that they united with the Baptist Church; and one of their sons became a Baptist minister, and another a professor.

The Bible is not a good book from which to get proof texts for either sprinkling or infant baptism. If anyone think it is, let them try and find them.

—DOCTORS IN UPPER BURMA.—The following, from the *Rangoon Gazette*, will be read with interest. It shows that British rule is being surely established in Upper Burma. This will prove an unspeakable blessing to the tyrant cursed land. Lower Burma has had a history of amazing prosperity since the British occupation and the annexation of the upper province will add to the general progress.

It is clear that the doctors in Upper Burma are gradually becoming convinced that their little game is played out, and that further open resistance is useless. The weekly bulletins still mention doctors constantly being caught or shot; but a voluntary surrender on their part is now a more frequent occurrence than it was a few months ago. This, of course, may spring from various causes. It may be due in part to their being convinced now that the British Government does not punish any one after the brutal methods of King Theebaw; partly also to the conviction that they are likely to get off more easily if they do surrender, than if they wait until they are actually caught. The spirit of the thing, too, is gone. The most arrogant doctor now can scarcely assume the airs of a political personage, call his doctors by the high-sounding name of a national struggle for independence, or talk about driving the English into the sea. If he does so, he must be conscious of the fact that he is talking absurd nonsense, and must know, that, whether his hearers contradict him or not, their keen sense of humor—a sense the Burmese possess in a high degree—must lead to their laughing at him in their hearts as an empty and foolish boaster.

—A GOOD LAW.—In Waldeck, a little German principality, a decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk, and if one who has been a drunkard applies for such license, he must produce sufficient proof of his reformation to warrant his receiving it. Furthermore, it is required that the officer to whom application is made shall ascertain the character of both the parties who are desirous of marrying as to whether one or the other is addicted to drinking.

Is not this a good law? Is it not within the proper scope of government. Its function is to protect and assure the best interests of all subjects. Should not a thoughtless young girl be protected against the almost certain misery which union with an inebriate will bring? Why will not the young ladies of our land make a law like this for their own guidance, and refuse to receive attention from any one who tampers with intoxicants? How much suffering it would prevent!

The New Scholar.

"Girls, what do you think? We are to have a new scholar!" said Florence McFairland, entering the school room in a somewhat excited manner.

"How have you heard the news, Flo?" asked George Converse. "I hope it is to be some one we shall all like."

"I can't say for certain, but just as I had finished practicing and was coming out of the music room I heard Miss Walker and Mrs. Ensey talking about the new scholar that was soon to be here and what classes they should put her in. They said something about her being delicate and not much advanced in her studies."

"Oh! I should not wonder if it is Ida Bowman," exclaimed Susie Reed.

"Ida Bowman? Who is she?" asked a chorus of voices.

"Why, haven't you heard of the Bowman who have recently come here?"

"Do you mean the new-comers who have bought the Miller property and forwarded for it such elegant furniture from Boston?"

"Yes. Some of the family came on last week. They passed us on their way to church and looked quite stylish. Mother says there is an only daughter about my age, but she is in rather delicate health and did not come on with them, as she is still under the doctor's care and they wished to get settled first."

"The Miller mansion," as it was called, was indeed an elegant residence set back upon a high knoll and surrounded by fine old trees. There was a broad carriage-drive up to the house enclosing a smooth lawn, with here and there a few choice blooming shrubs. It was upon this lawn that Susie Reed first saw the young girl of whom they had been talking.

"Girls, she has come! Ida Bowman has come! I saw her on my way to school, and she is just lovely. She was in a wheel-chair out on the lawn. Her lap was full of flowers and a splendid Newfoundland dog seemed to be on guard. Once or twice he actually went behind her chair and pushed it as she directed him. They made a beautiful picture, for Ida has long golden ringlets, and she was dressed in light blue silk or something of the kind."

"I wonder if she is a cripple?" said George Converse. "Well, we must get and make much of her, for it will be just splendid to have a rich and aristocratic girl in our school. We have had so many poor, ill-dressed ones of late that I declare it makes the school-room actually look dingy."

"So, George, you are for having only bright butterflies of fashion about you?" said a pleasant voice near the group of girls.

Georgia looked up and felt somewhat abashed as she found Miss Walker had, unnoticed, entered the room, where a few who usually went together were already assembled.

"Don't you think beauty and wealth attractive, Miss Walker?" asked Florence McFairland.

"Certainly, in some respects. But you must remember 'handsome is that handsome does.' I have noticed of late, and with regret, little cliques among you, and that some plainly-dressed but otherwise bright scholars are receiving the cold shoulder. I should be extremely sorry if Ida Bowman's coming adds to this feeling of exclusiveness simply because her father happens to be blessed with a larger share of this world's wealth."

Florence laughed, but George looked sober. She was thinking of what Miss Walker had just said and was wondering if she had not of late somewhat slighted a few of the scholars. But Susie Reed, Flo McFairland and Kate Bryant did have such a way of making others follow in their lead. She saw, though, that she was becoming too greatly influenced by them for one who had already professed a desire to become a follower of the lowly Jesus.

A new influence, however, was to come among them. Ida Bowman, in her wheel-chair, propelled by a pleasant-looking attendant and headed by the stately Newfoundland dog, daily made her appearance at the school room door, where she was left for a few recitations.

She was not exactly a cripple, but had fallen out of a high swing and hurt her thigh. The fright had also given a shock to her nervous system, so she was very ill for many months, and when once more able to be about appeared very weak and delicate and still suffered pain in her thigh, so the doctor objected to her walking about much until her general health improved and she grew stronger; so she spent much of her time out of doors in a wheel-chair with Nero for her companion. Study had been imperatively suggested for nearly two years, so he was usually behind

those of her own age and anxious now to make up for lost time.

Susie Reed, as near neighbor, was almost officiously polite to the little stranger on her way to school. Florence McFairland too tried to make herself of importance to the new scholar. But, somehow, though gentle and polite to all, Ida seemed to more readily accept kindnesses from the poorer children. To their surprise, the very ones whom they had slighted as almost beneath their notice, Ida would gather around her at recess, tell them stories, or share with them her fruits, nuts, or simple confections.

"Why, she is not the least bit proud or stuck up, like some of the girls," said one.

"No, indeed!" added another, "she talked just as sweetly to me yesterday as though I had been dressed in silk. I don't believe she would hurt our feelings by calling us, as Susie Reed has, 'the calico girls,' just because we can't dress as fine as they do."

"She is a dear little lady," said another, "and mother says no true lady is ever proud or stuck up."

"That's so," responded Bessie Clark. "And I believe she is a true Christian, too, for she is gentle and patient even when in pain. And she never gets angry as some of the girls do, and she looked so sorry the other day when one of them became excited about something and almost struck her school mate. I overheard Ida very gently say to them as she tried to make peace between them, 'Jesus tells us that we must love one another.'"

Ida Bowman was indeed a mystery and a study to them all, but it was not long before her influence for good was felt in the school, and the proud, haughty girls found that if they would make friends with her it must be in a different way than the exclusive one they had devised and talked over. Mrs. Ensey and Miss Walker noticed with pleasure the greater harmony among their pupils, and remarked,

"How true it is a little leaven leaveneth the whole. Ida Bowman shows us this by almost unconsciously scattering about her good seeds that are beginning to bear rich fruits."

And thus the new scholar proved a blessing and example to them all by her sweet, gentle Christian ways.—*Ch. Weekly.*

The Minister's Surprise.

"Not a very promising evening for prayer meeting, John," said little Mrs. Addison, the minister's wife, as her husband beat a dismal tattoo on the window pane.

"No, I am discouraged. It rained last Wednesday, also, and our attendance lately has been lamentably small. I wish I could do something to increase it. This afternoon I saw twelve or fifteen of our young ladies going into Dr. Haverland's, and I could not help wishing they would care a little more for spiritual things; but come, dear, the bell has rung," and a few minutes later the pastor and his wife entered the little chapel, where a few very few of his people had gathered to worship God. Deacon Gross was there—

"cross by name and nature," the young folks said; and dear Father Brighthope was not, and the heart of the minister fell as he made the discovery, for Father Brighthope was the minister's right hand man.

A few others had gathered, and the service began. The first hymn dragged drearily, for the chorister was absent: At its close the door opened, and fifteen young ladies entered. It seemed to the weary minister as if the dull little chapel brightened wonderfully under the influence of their bright faces.

Another hymn was given out. One of the girls volunteered her services at the organ, and the sweet old hymn floated out on the evening air and put new zest into the service.

Then the minister read one of the chapters of John; and if the prayer he made was unusually fervent, it came from a heart filled with thanksgiving to God for sending these young folks into the house of prayer.

Another song followed—"Must Jesus bear the cross alone?" and then Deacon Gross made a prayer, and the meeting was fairly begun.

There was, in a moment, a slight stir in the girl's corner, and sweet Grace Haverland rose to her feet, and in a voice trembling with emotion, said, "I have found Jesus, and I love him beyond all earthly telling."

"And I know he is mine, too." It was a boyish voice—the voice of Arthur Haverland—that spoke those words, and tears of joy sprang to the pastor's eyes. He could not wait till the close of the service, and crossing the aisle, he gave the hands of his son and daughter a hearty shake.

Two more of the girls expressed a hope in Christ and three of them, including the minister's daughter Amy, expressed a desire to come to Jesus. It was a glad meeting, for God was there; and after it had ended and the minister had grasped the lad's hand, Amy whispered: "It was a prayer-meeting we attended at Dr. Haverland's, was it not?"

Help by a Raven.

A good many years ago, in a village near Warsaw, in Poland, there lived a pious peasant by the name of Dobry. He was an honest man and an industrious man, but very poor. He had been sick and not able to work for some weeks. In consequence of this he got behind hand with his rent, and was unable to pay it. His landlord was a very hard man. He had called several times for the money, but could not get it. This made him angry, and he told Dobry that unless the rent was paid before the close of that day, he would send a constable the next morning and have him turned out of doors. This distressed the poor man very much, for it was just in the midst of winter. The weather was very severe. They had several small children, and the idea of being all turned out in the cold when they had no place to go for shelter, was dreadful. But Dobry was a Christian man. He knew that the eternal God was the refuge of his people. He knew what a near refuge this is. He had often turned to this refuge before when he was in trouble, and had always found relief there. He resolved to do so again in his present trouble. So at the close of the day he gathered his family together for their evening prayer. Before engaging in prayer he read the 50th Psalm, in which this precious promise is found: "Call on me in the day of trouble and I will deliver thee." Then they knelt in prayer. Dobry told the Lord of their trouble, and asked him to please not let them be turned out of their home in the midst of winter. When the prayer was over they sat down again, and sang one of their favorite hymns.

While they were singing there was a pecking at the door. Dobry opened the door and a raven came in. This was an old friend of theirs. Dobry's father had taken it out of the nest when it was quite young. He had reared it very kindly, and had tamed it, and then let it go. But the bird never forgot the kindness that had been shown to him, and he often came into their house, as though it was his home. As he hopped into the house on this occasion, Dobry saw that the raven had something in his bill. He reached out his hand to receive it, and the bird laid down on the palm of his hand a gold ring set with precious jewels. Dobry felt very thankful when he saw this. He knew that his Father in heaven had sent it. He took it immediately to the minister's to show it to him and ask him what he should do with it. On looking at it he saw that it belonged to Stanislaus, the King of Poland. Then he took it to him, and told him the story connected with it. The King was greatly interested in the story. He sent for Dobry and rewarded him liberally, so that he was no longer in need. Then Dobry built himself a new house, and over the door of his house a stone tablet was put in, and on the tablet was engraved a raven with a ring in his beak, and under it the promise which had been so wonderfully fulfilled on that occasion: "Call upon Me in the day of trouble, and I will deliver thee" (Ps. 115).—*Bible Promises.*

Lost Opportunities.

"As thy servant was busy here and there, he was gone."

Abbot Lee had never been accustomed to attend the sanctuary regularly, and it was a subject of remark among the churchgoers, when, one bright Sunday morning he walked into the church before Sunday-school closed, and took a seat immediately in the rear of the Bible class. Day after day he occupied the same place—never coming in, however, until after the opening of the school.

He appeared to listen attentively, and more than once Mr. Kingsbury, the superintendent, resolved to speak to him about "the one thing needful"; but, as he "was busy here and there" during the hour, he postponed the conversation until a more convenient season. One morning he was startled to hear that the young man was dead, having been sick only a few hours.

He learned that in the midst of his dying agony he had begged and prayed for a few hours more to prepare for death; but for him it had been written, that "time shall be no more." How bitterly did Mr. Kingsbury regret his indecision! He had had it in his heart to do this irreligious youth good—but, "as he was busy here and there, the man was gone."

If he were the only busy one who neglected the present for a future that may never come, the case would not be so sad. Are there not loving mothers all over the land, who have it in their power to twine the tendrils of their little one's hearts so closely around themselves and the dear Saviour that they will never wish to go astray, who yet are so busy here and there that they lose all this sweet influence?

While they are engaged with their housekeeping and the making of dainty garments for their loved ones, the children have grown up and grown away from them; and before they realize that they have lost their hold upon them, they are gone—gone forever from their grasp. Too late they discover that these sons are not "as plants grown up in their youth; nor their daughters as corner-stones, polished after the similitude of a palace."

Are there not many fathers, Christian fathers, too, who neglect to impart that instruction which they owe to their sons until the world has insured them?

While the father was busy with his farm, his merchandise, or, it may be, in watering the souls of others, his own boys had gone into the whirl and dissipation of life—far out of his reach.

Let us each one strive not to let the cares and responsibilities of life cause us to neglect "the one thing needful"; and may we never be so busy here and there as to forget to speak a word for Christ, for in due season we shall reap if we faint not.—*Baptist Teacher.*

This, That and the Other.

—The line of life is a ragged diagonal between duty and desire.—*W.R. Alger.*

—The difference between some men and a dog is that they will go into a saloon together and the dog will come out perfectly sober.

—The Rev. Dr. Washington Gladden says it is right to pray for the success of your political party, "provided you don't belong to a party that is past praying for."

—If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.—*Professor Phelps.*

—From \$2,000,000 to \$4,000,000 worth of gold is used annually in the shape of foil for gilding, lettering, edging of books, sign and ornamental painting and dentistry, gilding taking the greater share.

—The daily average of pages published by the American Baptist publication Society is 1,031,282. This indicates the demand of our people for denominational and religious literature.

—Oh, that I had lived more with God, though I had been less with men that are eminent in the world! How much more sweet would my life have been! How much more blameless, regular, and pure! How much more fruitful and answerable to my obligations and professions.—*Id.*

—The Buddhists continue to make most vigorous efforts to counteract the spread of Christianity in Japan, and it is said that the Honganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of \$12,000 (Mexicans) and other Buddhist seminaries and colleges are being started in various parts of the country.

—MAKING A WILL.—There are thousands of Baptists in this land, who if they should not give all they ought while living, should make a Will and give at their decease. Now, Brethren of the Ministry, will you not see to it, that every one whom you can influence, and to whom God has given more than they will expend while living, and more than their families will need when they are gone, shall early make a Will and secure bequests for this Missionary Work and Bible Work that will aid when they will no longer be here to give it personally.—*Ex.*

—Protestantism is gaining ground in France. In 1813 it could not number 150 pastors, neither did it possess a single charity, educational or evangelizing establishment. But now it has 900 pastors, 37 orphan homes, 42 retreats for the aged, two convalescent reformatories for prisoners, and numerous blind, deaf and dumb asylums. A new impetus has been given to evangelistic work, and the prospects for the future look very encouraging.

—Some would-be wag sent Henry Ward Beecher a letter, containing on a sheet of paper only the words "April Fool." Mr. Beecher opened it, and then a delighted smile beamed over his face as he exclaimed: "Well I've often heard of a man writing a letter and forgetting to sign it, but this is the first case of a man signing his name and forgetting to write the letter."

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BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Fourth Quarter.

Lesson: IV, October 23. Matt. 9: 15-31.

THREE MIRACLES.

GOLDEN TEXT.

According to your faith be it unto you. —Matt. 9: 29.

I. A RULE OF THE SYMAGOGES APPLIES TO Jesus For Aid. Ver. 18. While he (Jesus) spoke these things unto them. Unto the Pharisees, who were watching him while "he ate with publicans and sinners." What he said is recorded in ver. 12-17 preceding the lesson. There came to Matthew's house, where the feast was held (Matt. 9: 10, 11; Luke 5: 29). A certain ruler of the synagogue; probably the one at Capernaum, and perhaps the very one built by the Roman centurion (Lec. 1). And worshipped him. By falling at his feet (Mark and Luke). The Greek denotes an act of reverence, whether paid to man or to God. Saying, My daughter. An only daughter about 12 years of age (Luke 8: 42). Is even now dead. She had been given over when her father left her, and actually was dead before he could return. But come, and lay thy hand upon her, and she shall live. He had strong faith in the power of Jesus.

15. And Jesus arose. From the table to grant the petition of Jairus. And so did his disciples. Accompanied by thronging crowds of people (Mark 5: 24). II. A SYMAGOGUE WAS HIS HOME. 30. And beheld a woman which was diseased. Nothing is known of her. Twelve years. Mentioned to show the incurable nature of her sickness. Came behind him. Shrieking and retiring. And touched the hem of his garment. The border or fringe of the outer robe, or cloak.

31. For she said within herself. The imperfect tense of the original denotes intensity of feeling, "she kept saying over and over to herself." If I may but touch his garment. Great was her faith, though perhaps it was intertwined with some imperfect notions.

32. But Jesus turned him about. Because he was conscious within himself that healing power had gone forth from him (Matt. 6: 30). And when he saw her, he said. Mark and Luke give the story more in detail. Jesus first asked who touched him. The disciples wondered at this question, because the crowd was pressing close upon him. But Jesus knew that there had been a touch of living faith. The woman then confessed what she had done, and that complete healing had immediately followed the touch. Then Jesus spoke the words given in this verse. Daughter, be of good comfort. Be of good cheer, the same as in ver. 2, last lesson. Thy faith hath made thee whole. Hath saved thee. Her faith, of course had not been the efficient cause of her cure. But her faith was the condition on her part, that rendered it fitting on his part to put forth his curative efficiency. Hence, it may be represented as having in a certain subordinate respect "made her whole."

III. THE DEAD RESTORED TO LIFE. 23. And when Jesus came into the ruler's house. On the way there, while he was speaking to the woman, a message came from Jairus' house that his daughter had died, and it was useless for Jesus to go on. But he continued to walk to the house, saying to Jairus. Be not afraid; only believe. Saw the minstrel, or piper. The appearance of these minstrels indicated that the preparations for the funeral ceremonies had commenced.

24. Give place. Withdraw. Your presence as mourners will not be required. For the maid is not dead, but asleep. She will not remain dead. Her death assumes the character of a temporary slumber. And they laughed him to scorn. They who knew the signs of death were so certain that the maid was dead, that they scorned the suggestion that she was only asleep.

25. He went in. To the inner room, or sick chamber, talking with him Peter, James, and John, and the parents of the maiden (Luke 8: 51). And took her by the hand, saying. Daughter, arise. Aramaic (the form of Hebrew used by the common people at that time) for Damsel, arose (Mark 5: 41). And the maid arose. On the instant, and walked, as an evidence of her complete restoration. Thus Jairus received the reward of his faith.

26. And the same. The report. IV. Two Blind Men Receive Sight. 27. And when Jesus departed thence. From the house of Jairus, or possibly from the city. Two blind men. Blindness is very common in the East. Followed him. The noise and conversation of the crowd would point out to them where Jesus was. Blind men naturally use their voices a great deal. Thou son of David. The well known popular title of the Messiah. There cry was a double confession of their faith (1) in his power to help, (2) in his Messiahship. Have mercy on us. The Messiah would be full of loving kindness and tender mercies.

28. And when he was come into the house. His home at Capernaum, or if he was elsewhere, the house where he was staying. WHY DID JESUS DELAY HIM? He reached the house. (1) To avoid doing the miracle before the multitude, as we learn from ver. 30. Jesus could not afford to spend all his time in healing bodily ailments, so that there were times when he must do these wonderful works in a more retired manner in order to avoid drawing crowds of the sick. (2) To prevent the already excited people from taking some public measure of recognition, and arousing the malice of the Pharisees before his hour was come. (3) He could deal best with them spiritually in private, and spiritual sight was more important to them than natural sight. (4) By his delay and seeming neglect he tested and strengthened their faith. Believers ye that I am able? In the light of the prophecies referred to above, this was a question as to their faith in him not as a mere prophet, but as the Messiah.

29. According to your faith be it unto you. Faith is the hand which takes what God offers, the spiritual organ of appropriation, the conducting link between man's emptiness and God's fulness. "It is the bucket let down into the fountain of God's grace, without which the man could never draw water of life from the wells of salvation." 30. And his eyes were opened. It is worthy of note that the cure was instantaneous and complete, so that the blind

men apparently straightway went out from his presence to proclaim their cure; whereas in all cases of natural cure, the eyes must go through a long process of protection from extreme light which, in their weakened state, they cannot bear. And Jesus straightly (strictly) charged them, saying, See that no man know it. The reason is given above, under ver. 28.

The Hanging Gardens of Babylon.

Very early in the history of the world people saw the use and beauty of gardens. As far back, indeed, as we have any trace of men, we find that they were in the habit of cultivating flowers and shrubs, and so decorating and arranging nature as to supply a pleasant spot whither they could retreat and enjoy bright colors, rich, shady foliage and sweet perfumes. In all the oldest nations of which we read—in Egypt, and Assyria, in China, in India, in Greece—the art of gardening was carried on to a high state of cultivation. To natural beauty were added the graces of the painter, the sculptor, and the architect. Temples were built in the centre of lovely gardens; fountains adorned the walls of stone summer-houses and of lofty towers; nestled amid the shrubbery, rising from flower-beds, placed at the crossing of paths, were to be seen statues of gods and heroes, of cupids, muses and graces.

Among the most famous of the ancient gardens, the ruins of which still remain to give an idea of their vastness and grandeur, were "the Hanging Gardens of Babylon." These have a special interest for those who are familiar with the Bible, in which Babylon, the mighty city, over which the warlike kings of Assyria ruled, is referred to. The Hanging Gardens of Babylon were one of the seven wonders of the world, and truly, if we can judge anything by the remains of them which still exist, they well deserved a place among the marvels of the olden time.

The story of their origin is an interesting one. It is said that there once lived a great Assyrian king, of vast wealth and power, who was devotedly attached to his wife. Everything that she asked of him he was wont to grant. The moment that she formed a wish, it was gratified.

Now this fair queen came from one of the most beautiful valleys of Persia, in which she was born and reared. She had been accustomed to live amid the most romantic scenery, to delight in avenues of trees and banks of flowers. But Babylon was a dull place, and around it were nothing but bare fields and dreary heaths. So the queen, though she had every luxury which money could bring, grew weary of the uninteresting views from her palace windows; and remembering the lovely scenes of her childhood she pined for them, and begged the king to make for her a garden which should remind her of her native valley. The king hastened to comply with her wish, and setting an army of laborers some of whom he called from Persia, to work, in the course of time the wilderness about Babylon was converted into the magnificent Hanging Gardens.

They were constructed on the sides of some sloping hills not far from the royal palace. Of course, as they were intended for the pleasure of the queen, they must be made on the most splendid scale. Vastness was the ancient idea of magnificence. Not long ago, the royal palace of Nineveh was explored, and found to cover a space larger than that covered by Boston Common and the Public Garden put together.

So the Hanging Gardens were made to cover a very large expanse. They were adorned with noble edifices and the most skillfully carved statues and pillars. In form, the Gardens were a vast square. From the bottom of the hills on which they rose, they were reached by broad flights of stone steps leading from terrace to terrace, the terraces rising one above another in a series. At the foot of the hills were noble archways, with paved roads and colonnades, figures of great size lining the walls on either side; and beneath these archways the Assyrians might pass with ease on the backs of their largest elephants. At the end of each terrace, just before the next stairway, was either an arch, or a pavilion supported by massive pillars, while at the tops of the staircases were to be seen immense vases filled with flowers, and vines which hung down their sides, and carved figures of lions and tigers. It was upon the broad terraces, which rested on gigantic columns, that the Gardens were laid out with tasteful and lavish hands.—Youth's Companion.

Faith's Knock at the Door.

Does Jesus open the door to every sort of request that we may bring there? No, indeed; he loves us too well for that. We ought to be just as thankful for the denial as we are for the gift. He does not come often coming begging at the gate of Prayer with no better claim than the worthless tramp who assails our doors with his smooth, artless impositions. Christ knoweth what is in man; knoweth often what harm it would be to let us have our own way; and does the supreme kindness to refuse our unwise requests. It is not humble faith; it is selfish presumption which marches up like a bank depositor with his check and demands what he wants. "Not my will, but thine be done" has got to be inscribed in every prayer we present, or the door will not be open.

Yet, is there no certainty in that word "It shall be opened"? Is all prayer a hapazard process, or a blind knocking at a dead wall? No; for there are certain knobs to which the heart of the loving Jesus is never closed. He always opens to the penitent's sincere prayer for pardon; for "whereas confessioneth and forsaketh his sins shall find mercy." To the hunted soul fleeing from the adversary the gate shall open as a refuge. When we need help, we may discharge duty and strength to the grace sufficient. And to every repentant sinner who flees to Jesus for salvation, that door of love shall be opened.—"Him that cometh unto me, I will in no wise cast out."

Sometimes it is for our spiritual benefit that there be a delay in opening the door. The Phoenician woman found that out; her faith grew stronger every moment that she was kept waiting. This is a part of our discipline. Our Lord does not chasten his rich mercies by making them unconditional. Faith must learn the lesson of submission; and this does not mean a tame, indolent submission to evil which we can put out of the way, but an entire acquiescence in God's withholdings as well as in his bestowals. Mercies grow sweeter, also, if there have been self

denials and some trials of faith in the pleading for them. A dear friend of ours found the conversion of a beloved child was not a long process of preparation, but brought closer to Christ in beseeching for that child the blessing. Those discouraged Christians who pull the door-bell and then run away have really no claim to enter. Nor will the door open to any of us who have not sought for lasting sins with us.—Dr. T. L. Oglet.

Faithful to His Word.

An interesting circumstance is related of George B. Lath, the benevolent merchant of New York, whose death has been reported. Like so many others, he came to the great city from Connecticut a poor lad, and obtained employment as an errand-boy in a store in Catherine-street, a narrow thoroughfare leading to the East River.

He was an errand-boy of the old-fashioned kind, one who received two dollars a week wages, slept on or under the counter of the store, and lived chiefly on crackers and cheese. But he was a good boy, attentive to business and most diligent. In a year or two he obtained a better place, in a better store, in a better street, where he advanced rapidly from one post to another, until at nineteen he was placed in charge of the silk department, the highest position in the store.

Salaries at this period were so small that this smart young man thought himself lucky in getting \$400 a year, and he engaged to remain four years in the service of the firm at that rate of wages.

At the head of the silk counters, he had frequently to visit a great importing house, to replenish the stock of his own firm, and there he attracted notice by his excellent taste in selecting silks and his sound judgment as to what patterns would be likely to please people.

One day he was asked to step into the counting-room of the importing house, where one of the partners invited him to enter their service at \$1,000 the year, \$2,000, the second, and \$3,000, afterward. The young man replied that he had just made a contract with his employers for four years at eight dollars per week.

"That contract was only verbal, I suppose," said the merchant.

"I don't break contract," replied the clerk, "whether verbal or not."

So he went back to his silks in the store and in eight years he had made \$10,000. He had out his four years faithfully. At the end of the period he made himself the indispensable man to his employers, who offered him \$10,000 a year or a partnership.

He accepted the salary, and after some years entered the firm, of which in due time by the retirement of his partners, he became the head.

He made a large fortune in the business from which he retired at an early age, and spent the remainder of his days in happy and honorable retirement, a good patriot, a good Christian, and a wisely benevolent man. The elegance and charm of his old age was music, of which he was a warm lover and munificent patron.—Youth's Companion.

Not Ashamed Work.

"Never be ashamed of your business," is a wholesome proverb. If one has an honest business he need not feel ashamed of it. Some young persons act as if they thought many kinds of honest toil menial and degrading. But they are wrong.

"Man hath his daily work of body and mind Appointed, which declares his dignity."

When the service is for the good of man or the glory of God, and is performed in the right spirit, it must ever be ennobling. It is the work we do in an unwilling, slavish spirit that degrades us. Toil is mainly, even if it be that of a bootblack.

"If I were a boot black," said a noble Christian man, "I would strive to be the best boot-black in the world." The lad who determines to do his best everywhere, in every place, however lowly, where honest work is needed, will soonest rise to honor.

"If little labor, little are our gains; If Man's fortunes are according to his pains."

Not long since a young man was asked to carry a small package of writing paper to his sick relative, but he turned up his nose with the answer: "No, you don't; send it by the expressman."

One evening, near the hour for closing a store, in Philadelphia, a bundle of prints was ordered in haste by a house and more than a block distant. The cart and porters had gone. The merchant requested one of his young men to deliver the bundle, but as he did so he perceived a look of disgust in the clerk's face, and without saying another word, he turned to his desk, put on his hat, picked up the bundle and walked off to deliver it himself, leaving his proud clerk dumb with mortification as well as with fear of losing a good position.

There are some city-bred boys who act as if they were taking carrying a market basket home. Even when another is bearing a heavy load for their sakes, they think it "degrading" to be seen doing such service. They soon get too big to wait on themselves. They grow up to be less use in the world than butterflies. The following story of one of the greatest men in America is worth expressing upon each generation of youth.

Chief-Justice Marshall was a great and good man. Good men are not proud men, for pride is an indication of a little mind. Chief-Justice Marshall was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases.

One might be seen returning at sunrise with poultry in one hand and vegetables in the other in the most homely fashion.

On one of these occasions a fashionable young man was strutting violently because he could find no one to carry home his game. Judge Marshall stepped up, geutly rebuked him, and asked him where he lived. When he heard the reply, he said: "That is in my way, and I will take your game home for you."

"Oh, nothing," said the judge; you are welcome. It was all in the way, and it was no trouble to me."

"Who is that polite old gentleman who brought home my game for me?" asked the young man of a bystander.

"Oh," said he, "that is Judge Marshall, Chief-Justice of the United States."

"Why did he bring home my game?"

"He did it," said the bystander, "I suppose, by way of teaching you not to be above, but home my game for me."

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Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 12, 1887.

THE BAPTIST UNION.

We give, to-day, a pretty full report of the proceedings of the F. C. Baptist Conference. As our readers are all interested in the question of union, we are sure they will be glad to have the account of the proceedings of that body. We have tried to make the report fairly represent the general sentiment and tone of the discussion. It will be seen that our F. C. Baptist brethren are not as ripe for the union as our people seem to be. At the same time, had the question of the adoption of the Basis been allowed to come to a vote, it would have undoubtedly been carried. It is evident that the leaders of the thought of the denomination are in advance of a large proportion of the rank and file of the body. Old prejudices are lingering, in some quarters, relics of the warfare of a past generation. At the same time, it was made very plain that a good proportion of the ministers and of the laymen recognize the fact that there is no real intercommunion between themselves and Pedobaptist bodies, and do not think it wise to lose all the grand advantages which would come through union for the sake of holding to a sentiment which is of no particular value. It was also recognized by some that there is more need to-day than in the past of insisting more strongly on baptism, because of the large class who seem prepared to ignore it. It was also seen by at least one, and very plainly expressed, that our Pedobaptist brethren are more concerned about our close communion, and little will be gained in securing their good will by open communion as long as we adhere firmly to close baptism. It seemed to be the general feeling that union of the two Baptist bodies is only a question of time.

One of the chief reasons why many brethren who desire the union did not think it advisable to press for it at present is the disunion existing among themselves over the doctrine of instantaneous and entire sanctification. Those who favor this view, as far as we can learn, are opposed to union. It is hoped if the trouble over this matter can be healed or removed, there would be but little opposition to union of the two Baptist bodies. While there is the present disunion among themselves, they think it would be unseemly to seek union with others. It is felt, also, that the minds of the people have been so exercised over the question of sanctification that they have not given much consideration to that of union.

While some may regret that the union could not be consummated at once, under the circumstances we believe our F. C. Baptist brethren have acted wisely. Our own course is plain: We can but wait until they come to some definite decision. May the Lord's hand guide them and us, and may the union come in the Lord's own time, if it be his will, as we are sure it is, and then it will be the great blessing we hope to be.

THE WEEK.

Gladstone has made a speech to a deputation at Hawarden. He declared it would give him unfeigned joy to assist the Tories, if they would but take measures to give Ireland justice. He thought the Unionists should have sympathy as weak kneed Liberals. The time was fast approaching when they would be proved egregiously wrong. He referred to the report that the police were calling upon those announced to speak at public meetings in London and demanding to know what they proposed to say, and denounced it as an attempt to interfere with freedom of speech.

Mayor Sullivan, of Dublin, who was summoned before the police court on a charge of publishing in his paper, the Nation, an account of a meeting held by a suppressed branch of the League, has been acquitted on the ground it was not proven that the branch was suppressed. Germany is said to have given up all hope and thought of an alliance with Russia. The Grand Duke Nicholas, first cousin of the Czar, who arrived from Danzig on board the French steamer "Urguay," from Teneriffe, made, before disembarking, a most inflammatory speech. He said: "France is now hard at work preparing for her revenge, and in doing so she is doing right. Russia, also, is far from inactive. She is working might and main to destroy the influence of Germany. Our family loves France. All the efforts of the Czar are directed toward lessening the German influence, which at one time was very powerful at the Russian Court. And the time will soon come when the

Russian government will be composed exclusively of men whose sympathies are with France; but until then it will be difficult to obtain our effective alliance. The day will soon come when I shall draw my sword standing shoulder to shoulder with soldiers of France."

The German government has seized the Samoan islands in the Pacific, on some convenient pretext. The American and British consuls protested, but without avail. Secretary Bayard says he will not interfere. It remains to be seen what the British government will do.

For the first time since the reformation London has a Roman Catholic Lord Mayor. The London Telegraph says that since the complete abolition of the test act, the court at Guildhall has been presided over by Presbyterians, Unitarians, Quakers, Jews, in short by holders of almost every form of dissent, but never before by a Roman Catholic.

THE FREE CHRISTIAN BAPTIST CONFERENCE.

It was our privilege to attend the annual Conference of our F. C. Baptist brethren at Middlelands, Kings Co., N. B. It is their custom to have an Elders' Conference prior to the General Conference of the body. This meeting of the ministers is to consider any matter pertaining particularly to the ministry and to the soundness of the body in doctrine. The Elders' Conference was held Friday and Saturday morning, and the General Conference began its work in the afternoon. The report of the Corresponding Secretary was first received. This corresponded to our report on the state of the denomination. The territory of the Conference is divided into seven districts, which hold their meetings before Conference and send in statements to the Corresponding Secretary, who has thus the most reliable data from which to make out his report.

In the seven districts there are 280 baptisms reported, and 56 received by letter; making a total gain of 336. There has been a total decrease of 394, making a net decrease of 58. This leaves the total membership, as reported at the district meetings, about 10,000.

Like ourselves, our F. C. Baptist brethren have not had a year of special prosperity. Some of the churches have been giving attention to the revision of their church rolls, and this has left them with a decrease of membership.

The churches have given for home purposes the following amounts: For preaching at home \$12,084.38 Church expenses 3,647.25 Improvements and building 3,961.96

Grand total, \$19,693.59

The report on Foreign Missions was received at the evening session, and stirring addresses given by a number of brethren. We could not but notice the practical nature of the remarks made. The Free Baptists of the Maritime Provinces are supporting three missionaries, one native helper and giving help to several schools. This year brother and sister Boyer have been sent out, and their report shows that at Balasore, where they are stationed, many people are losing their confidence in idols.

The Treasurer reported \$592.07 received from the churches, and \$850 from the Ladies' Aids. The missionary spirit is rising among the people and great good is hoped for from it in the spiritual life of the churches at home. The leaders are feeling the need of systematizing their work. The report recommended that monthly missionary prayer-meetings be held, and that pastors present the claims of this great object once a quarter and take up collections.

The F. C. Baptists have not yet organized for home mission work; and but little has been done, and this is a deplorable way.

On Tuesday morning the Conference took up the question of instantaneous and entire sanctification. There had been a difference of opinion as to the teaching of Butler, whose views on the question of sanctification had been adopted. Recently, Dr. Butler has given his own interpretation of his view, stating clearly that he considered sanctification a progressive work. The Elders' Conference, in their report to the General Conference, recommended the latter body to accept this final statement of Butler's view as a correct expression of the belief of the body. This recommendation was adopted and a series of resolutions passed declaring, in view of the disturbance and injury caused by the doctrine of instantaneous and entire sanctification, that the time has come, when the Conference should do more than set forth its views, and should defend and protect the same by making the teaching of instantaneous and entire sanctification, as it has been taught by some of its ministers of late years, and as the Conference believes to be scriptural, a matter of discipline.

In harmony with this all ministers who continue to teach this doctrine shall be subjects of discipline; and all charges against them considered by the General Conference. The churches are requested to be careful to find out the doctrinal views of ministers engaged as pastors, and be more strict to exercise discipline in harmony with the articles of faith.

Tuesday afternoon, the question of Baptist Union was taken up. The F. C. Baptist members of the Joint Committee reported the course of action leading up to the adoption of the Basis by them, and

referred the Basis to the consideration of the body. At the outset there was a general discussion of the whole question. Dr. McLeod stated the Joint Committee found the differences between the bodies much less than they supposed them before they met. He regarded the union of the different branches of the Baptist body as desirable, and he could not see any reason why it should not be feasible. It might be best, however, to make haste slowly.

Bro. Babcock said the article on the Lord's Supper was different from the practice of the body. He thought it had not conceded anything to Free Baptist usage.

Bro. Taylor said he did not know how it could be better stated. It would not do to put it every unprepared believer. He did not believe in knocking the doors all to pieces, and letting those who ignored baptism come to the Supper.

Bro. Phillips said he had been for years in favor of union. He had been helped to this desire by attendance at Wolfville. He thought by the union Free Baptists would be in a position to do some mission work among the Baptists.

Bro. W. Peters said the trouble was that brethren were wishing us to legislate for others. The Basis did not say that none but baptized believers should partake of the Supper.

Bro. French said he could not find that baptism had anything to do with communion, and he was not prepared to vote for the article on the Supper.

Bro. Hartley—If you are satisfied with the section on the Supper, there will be no difficulty with the rest. The members of the committee embodied in the Basis the points of agreement. If there is to be union there must be some compromise. If we say we will not yield anything, this never can be. He believed the New Testament did not give any invitation to the Table. He could not recognize sprinkling as baptism.

Bro. E. C. Fessenden would like to see a union, but not unless in the unity of the Spirit and the bonds of peace. He believed the Baptists had conceded something; but it would be necessary to have a distinct understanding between the two denominations as to the meaning of this article. He believed there was a radical difference between Baptists and Free Baptists. One believes there is a connection between the two ordinances; the other does not.

Bro. Perry was in favor of union, and did not see how a better article could be framed. He did not believe there was any sufficient reason why the two bodies should not be one. He believed it would come to pass in the future. It would be of great advantage to both denominations. The Baptists have taken two steps to our one, and it was time the Free Baptists should take a step.

Bro. Kinghorn asked how far baptized believers would have a right to the communion. Did not the article throw the door very wide open when it admitted all baptized believers?

Bro. Hartley—The article on the Supper must be taken in connection with the whole Basis, and those who accept this will no longer be Disciples, Mormons, etc.

Bro. Kinghorn—If we are to be shut up to the Basis, we shall be close communionists out and out.

A brother—Should we be allowed to invite Methodists, etc.?

Bro. Taylor—We do not do that now.

Bro. G. McLeod, layman—There are differences of opinion between us, and if we are to come together it must be by the exercise of Christian charity. Our practice has been open communion. Our invitation takes in all believers. If the union takes place, should they still have liberty to receive these? The section is ambiguous, and it should be made plain.

Bro. Erb did not see why we should be so particular to please Pedobaptists by open communion, for they were strict communionists. If baptism is commanded, why not insist upon it and let people come to the Supper after they have obeyed this command?

Bro. Gray said the invitation had been to all evangelical believers.

Bro. Erb—We must go to the New Testament for our church organization and this article meant close baptism, and he believed in that.

Bro. Reud said it was hard to disabuse one's mind of prejudices. He was an open communionist, but he wished no prejudice to come in and hinder this movement. It was chiefly a matter of sentiment. For 15 years he had been pastor of a church surrounded by Pedobaptists, and there had been scarcely an instance of a Pedobaptist communing with them, and he did not believe in allowing this sentiment to prevent the solid advantages of the union.

Bro. G. A. Hartley—Open communion does not amount, practically, to the snap of the finger; for Pedobaptists do not come in to the Supper with us. If it is a matter of principle, we must hold to it; but if it be a matter of education and prejudice, real advantage would not be sacrificed. Neither we nor Baptists are uniform in everything, and it cannot be expected we can be if union should be effected. If we are united in heart, the smaller differences will soon vanish. Still it may be better to make haste slowly, but the union must come in time.

Bro. Kaollin, from the Nova Scotia Conference, claimed the right, as an individual, to express his bitter regret at the action of his body in refusing to accept union. There were many who sympathized with him. Circumstances partly explain their action. Some of the strongest churches

are where there are no Baptists and do not feel the need of union, and some are drawn to the F. W. Baptists of the United States. He believed it would be much better to have the smaller churches united. He had invited Pedobaptists to the Supper, he had kept the door open; but they would not come in, and he was getting tired of it. They won't come unless we endorse their baptism, and we cannot do this.

Dr. McLeod had enjoyed the plain expression of opinion. He had thought and prayed much over this question of union. He was an open communionist and always expected to be. He did not, however, see anything to hinder union on the "Basis." He should feel it left him free to give the invitation he had always given. Should the union take place, however, he hoped the brethren on both sides would have enough Christian common sense, knowing each the belief of the members of the other body, to avoid everything which would be a grief to any of their brethren, a hindrance to the real spirit of union and the most harmonious and efficient work. He thought, however, it would be better not to press the matter any further just now, and he would move the following:

Resolved, that, while we regard a union which will involve no sacrifice of principle, and which would increase the strength and efficiency of the great Baptist brotherhood, as most desirable, we think it better to defer action, but to consider the subject to all our people as one that should receive their earnest thought and prayer.

Bro. McDonald was not prepared to agree to this resolution, because it implied the future union was to be on the terms of the Basis, and he could not accept that. He objected to the close communion; for was just that, and he was not satisfied with the article on final perseverance, for it involved election and Calvinism generally.

After some further remarks from Dr. McLeod, the resolution was adopted, and a committee appointed to keep the matter of union in hand.

The delegation from our Convention was very cordially received; but there was not the same strong feeling for the union there as with us.

Quebec Correspondence.

A leading French Canadian journal lately declared confederation to have been, in detail, largely the work of the late Sir Geo. E. Cartier, whose aim it was to secure the supremacy of the Latin race and the Catholic creed in Canada; in short, to lay in the Dominion the foundation of a great French nationality, which, under the white flag, should, in time, exert a commanding sway over the larger part of the American continent. It is no idle boast. In the twenty years that has since passed the supremacy of the Catholic hierarchy and the expanding influence of the French people are more pronounced and unquestioned than ever.

A striking instance has lately occurred. In 1822 a company of Protestant immigrants hewed out for themselves a home in the wilds of Quebec, far outside the limits of the old seigniories, and, as they fondly imagined, forever beyond the control of the church as established in Canada. Their settlement has grown into a thriving and contented community. Hard by lies a swamp, on which attempts were made to effect a settlement, with much toil and failure; but at present it is occupied by a body of habitants who outnumber their neighbors on the more-favored soil. They find, however, the struggle for existence a severe one, and the cost of draining their swamp heavy. The Roman Catholic bishop of the diocese comes to their relief. He orders a change in the bounds of the parish, St. Barbe, making it to include the community beside them, who, although in a minority, hold the greater part of the wealth of the new parish. These latter refuse to accept the situation, and take no part in the public work of the parish, yet meetings were held, drainage works ordered, assessments levied, executions issued, and property sold to satisfy the claims. The descendants of the old Protestants are compelled to bear the lion's share of the cost of works whose benefits inure to the French Catholic settlers alone. They appealed to the law, but a judge has lately decided that the act of the bishop is strictly legal, and entirely within his jurisdiction. Such is the law in Quebec. It is not difficult to tell which is supreme in this purely civil matter, the church or the State!

How many of your readers ever heard of fabric assessments? They are the assessments levied by law on the habitants for the erection and maintenance of the ecclesiastical buildings, which often exceed in value all the other buildings in the parish put together. The exactors are inexorable, and too often the habitant is compelled to mortgage his property to meet the demand.

This tithe rate consists of every twenty-sixth bushel of wheat. To these add the immense sums extracted from the credulous peasantry in the shape of fees for baptisms, burials, and masses for the dead, and we can easily understand that Quebec supplies the Roman Catholic priesthood

with the happiest hunting-grounds to be found in America. And the French language furnishes the simple but efficient ring-fence by which the faithful are protected from the intrusion of modern ideas.

From the incident of St. Barbe we learn one of the causes of the exodus of Protestant farmers from Quebec, and it is estimated that in ten years not a single Protestant will be left in the city of Quebec, nor in the eastern townships. The immense resources of the church are used to purchase their lands and replace them with docile Frenchmen, whose rents, tithes and fees soon yield a handsome return.

Some may look to Evangelical Missions in Quebec to counteract this state of things, but the facts are not reassuring. Notwithstanding all that has been done, the sway of the Roman Church is steadily growing in extent and power. Nor is the reason far to seek. The recrudescence of French Canadians is extraordinary, and in the Romish Church the theory of infant discipleship is carried to its logical conclusion. Excluding Anglican Catholics, all other pedobaptist communions retain that dogma for ecclesiastical purposes solely, i. e., as an easy and convenient method of proselytism; but with Roman Catholics all children are bona fide members of the church and they learn with their earliest intelligence to regard their priests as divinely authorized dispensers of supernatural power. Under these conditions the stream of French evangelization seems but a little fill beside the ever widening river of French Catholic power.

Now we must not be surprised at the condition of Quebec, nor at the rapacity and aggressiveness of the Romish hierarchy. These things are the legitimate and inevitable results of the concession made by Great Britain at the conquest of Canada. The good faith of Great Britain is concerned in the retention of ecclesiastical abuses that Mexico has swept away; and their maintenance is imbedded in our constitution.

Such is the problem that confronts the Dominion. Quebec, driven like a wedge between Ontario and the Maritime provinces, inhabited by a people who regard not Canada, but Quebec as their only fatherland; whose ambition is to make the French nationality, French customs and French laws paramount; who accept with unquestioning devotion the doctrine that the church is supreme in the domain of morals, a domain whose bounds are fixed by a potentate sitting at Rome; whose schools are absolutely under the control of their clergy; who speak an alien language; and whose priesthood enjoy a revenue of ten millions a year.

Those who imagine that this problem is capable of solution by the other provinces of the Dominion, are indulging in a vain and dangerous dream.

The Annuity Fund.

The late Convention at Charlottetown recommended a collection in all the churches for the Annuity Fund. The time was to be fixed by the Board. That body has selected the first Sunday in November. These collections will be used for paying annuities. As the capital, bearing interest, is now small, it will be necessary to have large collections to meet possible liabilities. The scheme will go into operation on the first day of the coming year. The rates of the ministers and these collections must for a time supply the greater part of the means to pay annuities. The Board hopes to be able to pay the maximum amounts from the first; but, in order to do so, the churches must come nobly to their help.

Here are the proposed amounts: Ministers, \$150; widows, \$75; each child of a widow, \$12.50, but no family of children to receive more than \$50; an orphan, \$40; but no family of orphans can receive more than \$100.

Will the pastors please bring this matter before the people one or two Sundays before the time for the collection, so that the people may be prepared. When there is no pastor, will the clerks and deacons take the matter in hand, so that every church and every section of every church may have an opportunity to give to this object. Let the collections be generous, and such as will do justice to the Baptists of these provinces. Soon, it is to be hoped, the funds will be united and the capital so large that appeals for collections will be unnecessary.

A copy of the Constitution will be sent to all the ministers. Questions asked by private letters are answered by the Constitution. Please remit collections to the Treasurer, Rev. E. M. Saunders, 28 Carleton Street, Halifax.

E. M. SAUNDERS
Oct. 8.
Central Association Mission Work.
HALIFAX DISTRICT.

In accordance with the plan adopted at the Association, the churches in this district were requested to appoint delegates and send them to a meeting, to be held in the First Baptist church, Halifax. At this meeting, which was held on the 23rd ult., it was agreed that, in order to accomplish the work outlined by the Association, a systematic visitation of the churches should be inaugurated, with the purpose of reaching every church in the district at least once during the year.

The pastors in the county were then appointed an executive, to arrange the order of meetings and appoint the deputations. The pastors met a few days later and

decided to hold a series of meetings first of all with the churches at Hammond Plains, Seckville, and Fall River. Accordingly, on Thursday, the 29th ult., the writer and Dr. DeWitt proceeded to Hammond Plains. Quite a large number assembled in the evening, and a plain, practical sermon was preached, after which Dr. DeWitt and Bro. Locke followed, emphasizing the duty of using all possible means to give unto others the blessings of grace. A few remarks were also made upon the advantages of systematic beneficence, and it was intimated that the brethren would more fully consider this subject at their conference meeting the following evening. The indications are that a thorough canvass will at once be made, to secure regular quarterly contributions to the Convention Fund from all the members of the congregation. No intimation had been given that a collection would be taken up at this meeting, yet, when the plates were passed, the sum of four dollars was contributed for denominational work.

Bro. Locke has done good, solid work on this field, and the brethren, even when they have no pastor, regularly sustain all their religious meetings, as well as their Sabbath school. The sisters, too, have a very efficient Aid Society.

I may add here, that just before the meeting of the Convention, having received an urgent invitation from the brethren at Fall River, I made them a couple of visits. Three services were held, several families visited, and when the claims of the Lord's work were set forth the brethren made up the sum of nine dollars for the Convention Fund.

Bro. Locke has been preaching once a month during the summer to this church also, and a very encouraging interest is now manifest.

I am quite assured that the amount given by this struggling church for mission work did not at all diminish their contributions for pastoral support, but rather tended to increase liberally in that direction, as the brethren this year quite excelled their former selves. Is not this always the case?

W. H. CLINE,
Chairman for Halifax District
Halifax, Oct. 1.

Correspondence.

Permit me through the medium of your excellent and widely-circulated paper to give a report of my summer's work for the Master in Victoria county. I entered upon the work about the middle of June, at the request of the Andover Baptist church, with Bro. Eryine as acting pastor. Putting our whole trust in the Lord, and earnestly seeking the guidance of the Holy Spirit, we began our labors. As a result of our efforts a good, general interest in spiritual things was soon aroused over the whole field.

The congregations gradually increased and became more attentive in listening to the messages of the Gospel. The interest on the part of the Christian portion of the various communities increased, until they were not satisfied with merely having the cause of Christ sustained among them, but were earnestly desirous of having the Redeemer's kingdom extended and the borders of Zion enlarged throughout the whole country.

Early in summer, at the request of the people of Limestone, Maine, I gave them a preaching service Sunday evenings. The preaching stations were so numerous and the work of pastoral visitation so extensive that we were barely able by strenuous efforts to perform the regular work. Hence we had little time or strength to hold special meetings.

When I began preaching at Limestone I expected Rev. J. W. S. Young there in a few weeks to hold a series of revival meetings, and I hoped that such a work of grace might be wrought, that ultimately Grand Falls and Limestone could be grouped together, and thus three pastors be sustained in Victoria county, one at Grand Falls and Limestone, one at Andover and vicinity, and one on the Tobique river. Bro. Young did not come and my plan has not been carried into execution yet; but I feel confident that it is the God-ordained duty of the Baptists to go in and take possession of Limestone for and in the name of Christ; for "they that are with us are greater than those that are against us."

Limestone is a growing, thriving village, just over the boundary line, with a thickly populated, rich farming country surrounding it.

In August I began holding special meetings at Three Brooks, or the Tobique river. The people came to hear the Gospel preached in such numbers, and the religious interest continued so unabated, that the meetings were continued some weeks. The divine breath was poured upon us, and the silent, yet effectual, workings of the Holy Spirit were manifest in all our meetings. Christians who had fallen into spiritual lethargy and indifference were aroused to renewed zeal and activity in the Master's service.

Some two've expressed a desire and determination to forsake the paths of sin and walk henceforth in the ways of righteousness.

Nearly all of these gave evidence of being hopefully converted. Those who have not yet found peace in believing we trust will follow on to know the Lord, and be led out in the light and liberty of the Gospel. When I was obliged to leave the work to resume my studies Christian love and unity prevailed among the people, and three prayer meetings were sustained per week, beside the regular preaching services. Wherever I went on this large field I was

cordially received, best of treatment and vicinity. My mind memories kindness as with whom. May the err, too good consecrated as underneath is the prayer promotion of his native p. Brown O.

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cordially received and furnished with the best of treatment. The people of Andover and vicinity paid me well for my services. My mind often turns back with fond memories and pleasant recollections to the kindness and hospitality of all the people with whom I mingled.

Religious Intelligence.

NEWS FROM THE CHURCHES.

BUTTERNUT RIDGE, KING COUNTY.—Our church here has been wondrously revived. The Lord has been with us of a truth. He has worked wonderfully, making our hearts rejoice and exceeding glad. First Bro. I. L. Tingley (deceased) visited us, and the Master was with him. His labors which were continuous, in season and out of season, were blessed, no fewer than 30 believers being led down into the baptismal waters by the Rev. W. T. Corey, (23 on August the 28th and 7 on Sept. 4th).

When to the regret of all Bro. Tingley had to leave, his place was taken by Bro. J. W. S. Young, who has labored with us continually since, except a few days about the 11th of Sept. Such a mighty string of the dry bones—such a reviving of cold hearts—such an bringing of new believers, has never been witnessed here; it is the doing of the Lord and wondrous in our eyes.

Daily almost new desires for prayer by the scores are being expressed; already nearly 100 have been added to the church—that is 30 as direct result of Bro. Tingley's visit and 67 as result of Bro. Young's labors.

Brother Young writes, (Oct. 10th): The good work still goes on here with increased interest. Yesterday was the greatest day ever experienced by me anywhere, and the greatest ever experienced on Butternut Ridge; 55 were baptized and 60 received the right hand of fellowship. More are to be baptized to-day.

St. MARTIN'S, Oct. 4.—Two persons were baptized on Lord's Day. Work on the Seminary building progresses favorably. It will certainly be an excellent structure for educational purposes when completed.

OXFORD.—Our sisters of the M. A. Societies no doubt will be glad to learn that since our association in September, a society has been formed in Little River. The officers are, Mrs. A. Parker, President; Mrs. A. Purdy, secretary; and Mrs. M. Johnson, treasurer.

NEW GLASGOW.—We reopened our place of worship on Sabbath, Sept. 25th. Bro. Wm. Cummings, of Truro, was present and rendered valuable assistance, addressing the Sabbath school in the afternoon, and presiding in the evening in a large and intelligent audience. We have added twenty feet to the length of the former building and made it entirely new inside. We have finished the inside in mahogany and carpeted the aisles and pulpit and choir platforms, and have now a neat and comfortable place of worship as any place in the town.

ALBERT COUNTY QUARTERLY MEETING. The Albert Co. Baptist Quarterly Meeting met with the 4th Hillsboro church on the 6th inst., according to appointment.

Opened at 2:30 p. m., with president Rev. S. W. Kierstead in the chair. Ministers present: Revs. S. W. Kierstead, L. M. Weeks, E. Hopper, S. C. More, J. E. Fillmore, M. Gross, B. B. McLatchy (lic.), and a good attendance of lay brethren and sisters. After spending about two hours in conference, when upwards of forty took part, the regular business of the quarter was taken up.

Met in the evening at half past seven, when the Quarterly sermon was preached by Rev. S. C. More, from 2 Cor. 5, 14: "For the love of Christ constraineth us." He clearly and forcibly set forth the boundless love of Christ in his condescension, and its influence on his followers.

Friday was spent in discussing essays, and reports upon the different denominational objects. One essay was read by Rev. S. W. Kierstead, subject, "The Relation of the Church to the World," and another by Rev. L. M. Weeks, subject, "The Lord's Portion," which elicited a very warm and profitable discussion which must result in great good.

A missionary meeting was held in the evening, when warm and stirring speeches were delivered by Revs. W. Camp, S. W. Kierstead and Prof. Rhodes. Brethren and sisters of Albert County, come and share in these rich feasts. Collections amounted to \$10.30.

The next quarterly meeting will be held with the 2nd Coverdale Baptist church, at Sony Creek, on the second Thursday in January, 1888. Quarterly sermon to be preached by Rev. W. Camp; alternate, Rev. L. M. Weeks. M. Gross, Sec. Truro.

question of our relation to the denomination, and the Rev. A. S. Sprague, pastor and brethren, and an organization effected whereby quarterly meetings are to be held during the year in our church, and collections taken at each meeting in aid of the Convention Fund. We expect to do a great deal more this year than ever before for the various denominational enterprises. We wish the financial agent every success in work this year. A. S. SPRAGUE, Church Clerk.

NEWCASTLE BRIDGE, QUEENS CO., N. B.—God is blessing his people here. We were baptized again last Sabbath. Have been holding special services every evening this week. A great many are inquiring what they must do to be saved.

WILLARD P. ANDERSON, pastor. Oct. 6. TABERNACLE, HALIFAX.—The Sunday morning attendance has risen to at least 200, and the evening to about 500. The regular meetings are held, and the Sabbath School has an attendance of 160. The pastor and church are greatly encouraged.

St. JOHN.—The Union Baptist Ministerial Conference met on Monday morning in Rev. J. A. Gordon's study. A number of ministers being absent from the city, the work assigned for the morning was laid over for the next meeting. An interesting informal discussion of the deacons' role: their duties, qualification, election and ordination were the special points considered. Since last meeting two were baptized into the fellowship of the Portland Baptist church and three into the fellowship of the Leinster Street church. Nine from the Portland Bridge and Marsh Bridge missions have been baptized. The Sabbath school in connection with the Portland mission number over 150 and in connection with Marsh Bridge now numbers 70. Meeting adjourned to meet again in same place next Monday, at 10 a. m.

HALIFAX, Fanny Church.—At our conference meeting last Friday evening, three sisters were received by letter, and one, a woman residing at Bedford, was received by baptism. W. M. C.

ELGIN, Albert Co.—Since last writing it has been my happy privilege to baptize eighteen happy heathens, making thirty in all that I baptized into the Kingdom and let Elgin churches since the opening of spring. And still the work goes on. For the last few weeks I have had the assistance of father Agnes Tingley, a lay brother from Hopwell church. He is eighty years of age; but he is greatly blessed of God. Prospects are brightening all over my extensive field. Will the readers of the MESSENGER AND VISITOR pray for me. I. W. CARLETON.

HAMMOND, Oct. 10.—Sunday, Oct. 9th was a day of triumph for our little church in Hammond. Four happy converts put on Christ by baptism. Six in all received the right hand of fellowship. Others await the ordinance. Pray for us. A. M.

PENFIELD, CHAS. CO., Oct. 3.—The sessions of the quarterly meeting which lately convened with us were seasons of great refreshing to us, as was also the visit of Bro. H. Wallace. We are looking for larger blessings in the future. Yesterday the pastor's heart was much gladdened as he enjoyed the privilege of baptizing one into the Kingdom. Will the readers of this paper pray for us. We are now one year of age, who celebrated his coming of age by giving himself to Christ; also his daughter, Lilly, fifteen years of age. There are still some inquirers for whom we are praying and laboring. Bro. Good, of St. George, preached over our church on Friday and purposes (D.V.) continuing to render us assistance this week. Dear friends, pray for us at Penfield and Beaver Harbor. A. E. I.

LOCKPORT.—Three months ago our S. S. determined to undertake the support of Jaggiab, a Telegu colporteur. The amount required was about \$25. There were those who were somewhat fearful that this sum would not be raised, as our school's collections had been very small. Last Sabbath, the Superintendent, Bro. C. Look, read his quarterly report as gathered from the reports of the various class members, which showed over \$25 already collected. Probably four-fifths of this was the children's own earnings. We think it better for them to give their own money, for then it can in no way interfere with the church's benevolent enterprises. Moreover, the children are made to realize their own work, and that they themselves are actually responsible for Jaggiab's support.

May others emulate the deeds of these schools which are engaged in mission work. All the services of our church are interesting. B. N. NOBLE.

CARLETON.—Rev. Mr. Martell, of Onslow, N. S., preached a most interesting evening in the Onslow Baptist church, Sunday, with much acceptance. NOTICES. As the Chester Baptist Church, at Chester, Lunenburg County, Nova Scotia, will be without a pastor after the 15th inst. I shall be pleased on behalf of the church to correspond with brethren who would be willing to become pastor. We shall also be pleased to have a visit from any with a view to that end. T. COTTRELL SMITH, Clerk. Chester, Oct. 4th, 1887.

The Albert Street Baptist church, Woodstock, being without a pastor, is anxious to secure the labors of an earnest and efficient worker. If any learn of our need, who are in a position to supply it, will they please write at once to the undersigned, stating any particulars that would be of interest in the matter. J. T. HOBBS, Clerk of Church.

MARRIAGES. STEWART-MISNER.—At Dartmouth, Sept. 21st, by Rev. E. J. Grant, Mr. Alfred E. Stewart to Miss Florence May Misner, both of Dartmouth, N. S.

McKEE-JONES.—At the residence of the bride's father, on the 25th Sept., by the Rev. A. T. Dykeman, John D. McKee to Melinda, eldest daughter of Charles Jones, Esq., all of New Glasgow. CURRIE-WHEEPLY.—At the Baptist parsonage, Portland, N. B., on the 5th inst., by the Rev. W. J. Stewart, George Currie, of Westfield, Kings Co., N. B., and Minnie E. Wheepley, of the same place.

ESTABROOK-FLEWELLING.—At the residence of the bride's father, Adelaide Road, Portland, on the 5th inst., by the Rev. W. J. Stewart, William T. Estabrook, of Portland, N. B., to Georgia Flewelling, of the same place. McLEOD-JONES.—At Peggwah, Oct. 6th, by the Rev. C. Burgess, Mr. Rufus McLeod, and Miss Bertha A. Jones, all of Wardside, Cum. Co., N. S.

ELLSWORTH-MCLEAN.—In the City of Portland, N. B., on the 5th inst., by the Rev. W. J. Stewart, Elijah B. Ellsworth to Sadie A. McLean, both of Cumberland Bay, Queens Co., N. B.

WINTERS PERLEY.—At Fredericton, Oct. 5th, by Rev. F. D. Crawley, Mr. Harry A. Winters, of Fredericton, to Miss Hattie L. Perley, of Maugville.

SPOUL HOWARD.—At Fredericton, Oct. 5th, by Rev. F. D. Crawley, Mr. James Sproul, of Fredericton, to Miss Annie Howard, of the same place.

WHEATLY-WHEATLY.—At Fredericton, Oct. 5th, by Rev. F. D. Crawley, Mr. Hedley Wheatly, of Douglas, to Miss Bertha Wheatly, of the same place.

ANDERSON-SLOWLEY.—At Fredericton, Oct. 7th, by Rev. F. D. Crawley, Mr. Thomas Anderson, of Fredericton, to Miss Elizabeth Slowley, of the same place.

LOCKS-BILL.—At Lockport, on Sept. 27th, by Rev. E. N. Noble, Mr. Herries B. Locke, of the firm of T. & E. Locke, and Miss Sadie, daughter of the late Joseph F. Bill, Esq., of Lockport.

GARRO-MCINTYRE.—At Onabog, Oct. 4th, by Rev. Henry Hanes, Mr. Melburn Garro, of Fredericton, York Co., to Miss Adelia A. McIntyre, of Onabog, Queens Co.

MCCOY-SWEENEY.—On the 2nd inst., by the Rev. B. M. Mitch, Mr. Emerson J. McCoy, of Upland, to Miss Edna M. Steers, of Hammond Vale, K. Co., N. B.

HUTTINGTON-MCKEEN.—At Mabou, C. B., on Tuesday, Oct. 4th, at the residence of the bride's father, by the Rev. F. A. Kidson, Arthur L. Huttington, of Salmon River, C. B., to Miss Henrietta M. McKee, of Mabou.

DEATHS. FOREYTH.—Sept. 17th, at the residence of her son, Leonard Foreyth, Esq., White Rock, N. S., Mrs. Jason Foreyth, aged 84 years.

GIBSON.—At St. George, N. B., Sept. 25th, Capt. Wellington Gibson, aged 77. In his lingering sickness he trusted in Jesus, and took great comfort in conversing about religious matters. He was buried with many honors.

DELAPE.—At Lower Granville, Annapolis Co., N. S., Sept. 29th, Julia L., the beloved daughter of Guilford and Charlotte Delape, aged 34 years. The life of the deceased was for several years one of weakness and suffering, but borne with Christian patience and fortitude. She was enabled to rejoice in Christ as her Saviour and to praise his name even in the furnace of affliction. The funeral service, which was largely attended, was conducted by Rev. F. Potter, assisted by Rev. James Look.

MASTERS.—James, the eldest son of Deacon Joseph and Mary Master, of Summerville, Hants Co., N. S., died on the 24th of Sept. in the 40th year of his age. Our dear brother suffered much and long, in the midst of which he saw the hand of divine love working for his own good. He expressed a determination if permitted to be more attentive to the means of grace; but it pleased God to bring him through the fire and then take him home where temptations never come. His case received every attention from a loving wife and an attentive physician. To a faithful friend and Saviour who does all things well we commend the widow and her two little girls, also the father and mother, whose feet are in the waters of affliction.

CHADSEY.—Suddenly, on the 9th of Sept., Deacon Joshua Chadsey, aged 63 years. For many years he has been a faithful member of the Lockport Baptist Church. In his dear life the church has lost a devoted member, and the community a kind, sympathetic and generous friend. A widow, five children, a sister and many friends are left to mourn.

MITCHELL.—At Jeddore, Halifax, N. S., Sept. 14th, Melissa, beloved wife of John Mitchell, Jr. She was not a member of the church, but still full of trust in Jesus, and we could sing "A sleep in Jesus, blessed sleep." The Rev. H. E. S. Maider, of Brantford was here on a visit, and conducted the funeral services, on the 16th; and on Sabbath morning preached her funeral sermon. She leaves a sorrowing husband, two children, and a large number of friends to mourn their loss; but they mourn not as those who have no hope. C. M.

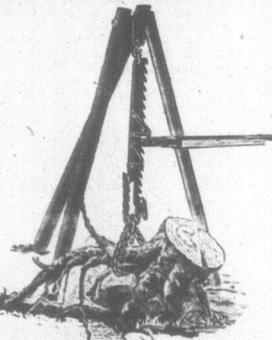
The Anglo-Saxon race has possessed two great ideas, which have exercised a great influence than any others, that of a pure spiritual Christianity and that of civil liberty. The Anglo-Saxon race has upon it the mission of charging it see characteristics on mankind. We have anticipated a demonstration of this. It has quintupled in a century, it owns one-third the surface of the earth and one-fourth of its people, though it has less than one-fifth of its numbers. It is increasing far more rapidly than all the continental races, and in another century will probably have three times as many as them all. The race has also three marked characteristics, its marvellous centrifugal tendency, a movement outward, its unconquerable energy and its weird creating power.

Once upon a time there was a discussion between a Baptist and a Peleopapist as to the advice they should give a young convert. At last the Baptist said, "Well, let us give him the Bible and let him read that." "Humph," said the other, "you might as well tell him to be a Baptist at once."

SILENT PRAYER.—Some cry aloud who never say a word. It is the bell of the heart that rings loudest in heaven. When our window is open towards heaven, the windows of heaven are open to us. Have but a pleading heart, and God will have a piteous hand.—C. H. Spurgeon.

Literary Notes. Scribner's Magazine will signalize the completion of its first year by the publication of a superb Christmas number. Its contents will be chiefly poetry and fiction, and literature appropriate to the season. The number of illustrations will be greatly increased, and will represent the best and most original work of American artists and engravers. The cover is to be enriched by a special border, printed in gold; but notwithstanding the fact that the preparation of this number has necessitated, of course, a greatly increased cost, the price will remain as usual, twenty-five cents.

THE "CHAMPION" STUMP PULLER.

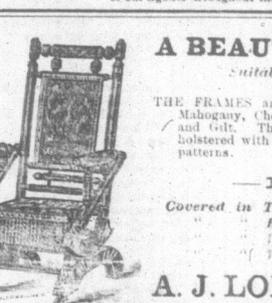


The only stump puller entirely made of steel and wrought iron. The only stump puller that has stood the test for ten years. Will lift larger stones or stump than any machine in the market. Other things being equal.

LIGHT. SIMPLE. STURD.

For sale only by

TIPPET, BURDITT & CO., or our Agents throughout the Provinces.



A BEAUTIFUL CHAIR, Suitable for any Room.

THE FRAMES are nicely finished in imitation of Mahogany, Cherry and Walnut, or in Ebony and Gilt. The Seat, Back and Arms are upholstered with Carpet, in either light or dark patterns.

PRICE. Covered in Tapestry Carpet, \$6.00. Brussell, \$7.00. Velvet, \$8.00. Velvet Plaid, \$9.00.

A. J. LORDLY & SONS, Jubilee Rocker. 93 GERMAIN STREET.

The North American Life Assurance Company.

HEAD OFFICE, TORONTO, ONT. HON. A. MACKENZIE, M. P., President. HON. A. MORRIS, J. L. BLAIKIE, Esq., Vice Presidents.

FULL GOVERNMENT DEPOSIT FOR SECURITY OF POLICY HOLDERS. During the year, 1,233 applications for \$2,724,450 were received, upon which were issued 1,230 policies for \$2,500,000, and seven policies for \$1,750, which had lapsed for non-payment of premium, were revived. This is a volume of new business amounting to nearly \$300,000 over that of any former year, and sixty per cent. in excess of that done by any other Canadian company in the same period of its history.

ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET. Income for the year 1887. \$194,340 30. Expenditure (including payments to policy holders of \$37,667 06. \$156,673 24. Assets (including unclaimed Guarantee Fund) 67,151 98. Liabilities to policy holders 313,285 00. Surplus for security of policy holders 338,666 28.

THE SEMI-ANNUAL RETURN PREMIUM PLAN. Provides that should death occur prior to the expiration of the term, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN. The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, shows that the demand for valuable life insurance, freed of much of the investment element which constitutes the objections of the ordinary plans, is not confined to men of small incomes, but exists amongst all classes of our people. GEO. E. LAVERGNE, Halifax, N. S., Provincial Manager. J. HERBERT WRIGHT, INSPECTOR, 93 QUEEN STREET, ST. JOHN, N. S.

93 to 97 CHARLOTTE STREET.

beg to call the attention of the General Public to the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,

which I have now on hand, comprising, as it does, goods at every conceivable price — ALSO IN STOCK — BRITISH PLATES, bevelled and plain, framed and unframed. COVERINGS of all descriptions. CHILDREN'S CARRIAGES. MATTRESSES, Woven Wire and other Spring Beds of all kinds.

CALL EXAMINE and COMPARE. No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE, (Late STEWART & WHITE), 15-44

PORTLAND BRIDGE DRY GOODS STORE,

The Whole Stock TO BE SOLD OFF AT A GREAT SACRIFICE,

To make room for Fall Importations.

FOR CASH ONLY.

PARK'S WARPS 95 cts.

THOS. S. WEEKS, Portland Bridge.

PROGRESS

OF THE

ONTARIO MUTUAL LIFE COMPANY.

ORGANIZED 1868.

Table with columns for 1888, 1889, Gain, and Gain p.c. Rows include Total Cash Income, From Premiums, Interest, No. of Policies Issued, Amt. of Policies in Force, T. Total Assets, Reserve held, Surplus, and Death Claims and Matured Endowments.

J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPPELL, ST. JOHN, General Agent for N. B. and P. E. I.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition.

Soreness, which produced a painful inflammation in my eyes, caused me much suffering for a number of years.

From childhood, and until within a few months, I have been afflicted with Sore Eyes.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain.

Three bottles of this medicine have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or near in my eye.

My daughter, ten years old, was afflicted with Sore Eyes. She was cured by the use of this medicine.

Aver's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Advertisement for Food for Infants and Invalids, featuring a baby and a bottle of food.

Nursing mothers, reduced by overtaxing of the nervous system, find the Food for Infants and Invalids...



Waltham Watches

The subscriber being the only authorized agent of the WALTHAM WATCH CO. in this city...

CLOCKS, WATCHES, JEWELRY, WATERS, ETC.



Women

For "worn-out," "run-down," debilitated women, Dr. Pierce's Pink Pills for Pale People...

1887. - APRIL. - 1887. OUR NEW SPRING GOODS

WHOLESALE TRADE. MESSRS. DANIEL & BOYD desire to briefly call the attention of Dry Goods...

Our duty is to the great stock of Dry Goods we have on hand...

DANIEL & BOYD.

The Four Travelers.

They were telling their experience—just a small band of that race, Whose religion oft illumines e'en the darkness of the face.

Whose true fancy passes limits that dark reason cannot reach; Whose expressions are more accurate for the rudeness of their speech.

And they drew their illustrations—not from ancient lore profound, But from nineteenth century wonders, that are scattered all around.

And one said: "I'm goin' to hebbin in de row-boss of God's grace, An' I'm pullin' mighty lively, for to win de hebbin's race."

But the leader said: "Be careful; for de arm of flesh may fail, An' de care may break, or danger may come ridin' on de gale."

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Now, I propose, with or without your consent, to do a neat little job to-night.

You help me, we'll divide. I did hope you would object, you were so kind and so gentle; but as you didn't, why—

"You shouldn't," exclaimed Rolf, with blushing eyes.

"Then you don't see your way clear," entered Larry.

"Well, I'm in the store? Or to help you do it? No, sir," said Rolf, his voice rising indignantly.

"I've nothing to defend myself with but my hands," and in a moment he was upon him.

Larry gave a long whistle, and two men, confederates, fell upon Rolf, seized him, and his feet, to a remote part of the store, bound him between two pillars to the wall, and then went on with their infamous work.

For a brief time the boy was stunned. When consciousness returned he realized the situation. The store was being robbed, and by a man he had known since school.

"Might he not in some way implicate him? A great cloud of darkness seemed to enshroud him. Then the cloud lifted again; he thought rapidly and concisely, running over in his mind all the incidents connected with his knowledge of Larry Wood.

Presently Larry returned. His face was grimy, his hair wet, and his whole appearance that of a man who has worked against time and was nervously conscious that detection was possible.

He took the gag out of Rolf's mouth. In his right hand he held an ugly-looking revolver.

"See here, Rolf," he said, with sharp emphasis, though speaking hardly above a whisper, "I remember you as one of the little show-boys of the school—good little monkey, weren't you? Haven't had to work at starvation prices, you haven't; could afford to play with all the boys."

"Knowin' me as you did, in course my life is in your hands. Me and my men are goin' now, and I want you to swear by everything you hold good and sacred that you'll never give me away, no matter when or where you see me—in the witness-box of the streets or in any court."

"Will you swear?" "Larry, you know I won't do it," said Rolf, agitated. "What! become a party to your crime? Not if you kill me for it!"

"You won't, eh? I hate to shed a fellow creature's blood, but I've done it only in self-defense—but it'll have to be done. Now I'll give you two minutes. If in that time you don't swear, you're a dead man, that's all!"

Two minutes! An eternity it seemed to the boy. A great blur came before his eyes. His heart beat with heavy thuds; the blood seemed to course like fire through his veins.

Death, to one so full of life and hope, was like the sudden view of a yawning chasm into which one looks, but not in time to avoid the plunge. It was never to see another hour or two of life. On the other hand, it was free to those who trusted him to take such an oath. How could he look into that man's evil face and deny that he knew him? How could he meet his mother, knowing that he had sworn to a lie?

He was in love with life, too. Such a death was frightful to contemplate. The murderer wrung a trust in his face; he almost felt the cold steel against his flesh, and as shiver went through him at the consciousness of his nearness to eternity. He remembered a time when this same Larry held the head of a healthy, crying, under-age child, and he was nearly extinct, in consequence of a fancied insult. He recalled the cruel tricks he had seen practiced by him upon boys not half his own size, and how once it was whispered that in a fit of anger he had nearly strangled his own brother, while his mother, in a fit of frenzy, had held a dumb animal by the common talk of the town.

The tension of his nerves was too terrible. It seemed to him Larry was a great way off, and he could hear him mutter, "Time's up!" Then came what seemed to him a crash and thunder, a flash of lightning, and then followed utter unconsciousness. What was the noise that awakened him? Slowly he opened his languid eyes. Was it morning? Had they come and found him asleep? With a terrible effort he struggled to rise, but he could not. He felt a hand on his forehead, and he heard a voice that he knew. "Larry Wood!" exclaimed Rolf, looking up in astonishment. "Is that you?"

"That's me, young man, at your service. I thought you'd know me. I remembered you, youngster. But you didn't expect I'd give you a call, did you?"

refusal to answer a question that detained him so long.

"He asked you to swear never to recognize him. And there was something else back of where they bound you there was a long-winded electric bell, that communicated with the adjoining house."

"Oh, yes, I remember now. I worked hard at that," said Rolf, speaking slowly over his face; "but I didn't know it meant anything."

"It meant everything that night. Mr. Seabright used it when his family lived next to the store, some years ago. Fortunately the alarm awakened the family now occupying the premises, and who were thoroughly frightened, as they had never heard it before. Thinking it must mean something out of the common way, they called the police, and the partner were also notified. They came here at once. Your position explained everything. The thieves were caught in a trap. Thank God you were not as badly hurt as they feared at first, when they thought you were past all help!"

"I gave myself up, too," said Rolf, with a long sigh of relief, for he seemed to have been waiting for the terrible struggle over again. "Mother, it was awful! I feel death so near!" he said, after a pause; "but I didn't show the white feather. I'm glad of that."

"Papa said you were a brave boy, and Miss Lily came forward." "I was all so frightened," Larry explained yesterday, that so many robberies were committed and nobody could find out. Wasn't it singular that this should happen last night, and that you should be the means of catching them? I think you're a hero!"

It was very pleasant to feel the clasp of Lily's cool little hand, and to know she thought him a hero.

No, he had not shown the white feather, as the thanks of his employers testified; and the check they drew to his order, when he was able to come back to the store and take his place among his fellow-clerks, was as modestly accepted as gratefully and contentedly tendered, and to-day Rolf is still in the store of Seabright & Walker, where his promotions have been rapid; and eventually there is no doubt but he will be out of the firm, for they can never forget from what loss and disaster his courage saved them on that eventful night.

"I Could Do Anything But That."

BY WAYLAND BOTT, D. D.

At the close of a religious service, not long since, a Christian was going about asking this one and the other if he would accept the Lord Jesus as a personal Saviour. The questioning had been fruitful of result.

Several, touched by the personal appeal, had seen and there were who would accept the Lord Jesus as a personal Saviour. The questioning had been fruitful of result.

Now, the precise trouble with the Lord's church is that there are such multitudes of her members who are so constantly saying they can do anything but approach men in the way of personal appeal, and who seem so strenuously and constantly to need, the personal approach of the Christian to the unbeliever.

Right here is the main reason for the too slightly vanquishing power of the church. Sermons, prayers, prayers—the church perhaps is ready enough for these. The general appeal from the pulpit, will often be made. But last to hand with Christians to one man to another. Will you accept Jesus Christ? wait too often baffled upon christian lips. And because a Christian man lends his presence to religious services, prayer, gives, makes sermons, notes, and then, in some public meeting, a kind of speech or exhortation, he imagines his duty done, or if not that, that he is excused from further duty, and the stranger to his side goes out with never a personal word said; never a question concerning the true life asked, never a welcome offered. And these churches wonder why there are not more conversions, and think the fault is in the preaching, singing, order of service, anywhere rather than precisely where the fault is, in the disposition to do anything but this thing, so strenuously and constantly to need, the personal approach of the Christian to the unbeliever.

How prone Christians are to substitute something for this duty of personal approach. One of the troubles with the weak of prayer is, that it is a mere thrust into such a place of substitution. There has been little or none of this personal duty done in a church for a long year. Sermons have been preached, Sabbath-school lessons taught, prayer-meetings held, the formal order of services pushed resolutely on. Nothing more appears to be done than it all. Congregations have come, congregations have gone. Then the week of prayer arrives. The nightly services are held. Men pray, and then wait for something with a listless expectancy. Nothing seems to come. And the church contentedly settles down into the conviction that the Lord has no special blessings for her that year. And the old routine goes on and on.

Meanwhile, scarcely a member of that church has approached a soul unchristian with the question, betokening personal interest, will you not now take for your own the Lord and Saviour? Ah, me! I am sure the showers of grace are ready to fall, but there has been so little personal seed-sowing which so showers could stir and fructify, why should they fall? This I can do nothing but that, feeling, is the main thing and barrier.

When Christian men and women begin to recognize the duty of personal service, all weeks will be weeks of special blessing, and every service will be a triumph for the Lord. "For you must know, Mr. Lewis, it is a rule in our church that when a brother has been converted, he must go and fetch another brother; and when a sister has been converted, she must go and fetch another sister. That is the way one hundred and twenty of us have been brought from atheism and popery, to the faith in our church Jesus Christ. So said a member of one of the struggling Protestant churches in Paris. And struggling though it is, that church is triumphant, because personal service is thus received.

Nothing can take the place of this personal duty. Many a church which men call prosperous, and which is prosperous in external ways—in congregations, easy finances, large gifts—is terribly weak and languishing spiritually, because to a great degree its members are willing to do anything but make personal approach to others for Jesus' sake. What a record of spiritual poverty it is, and a record so often made that the making of it seems to be a matter of course—a church with say, five hundred members, and with additions by conversions of from a half dozen to a dozen in a whole year. The reason is plain. My hindrance does not lie in God, it does lie in that church. As a general basis the membership is willing to anything but search out men, one by one, and personally and lovingly press Christ on them.

Krummacker tells a legend about a man named Elias. He was rich. He was cunning in all the wisdom of the East. But he knew no peace. His heart was black with sorrow, and he often wished to die. Then a man of God brought him an herb full of wonderful healing power. But Elias answered: "What is that to me? My body lacks not health. It's my soul that is diseased. It were better for me to die."

"But take the herb," said the man of God, "and heal with it seven sick men; then thou mayest die, if thou wilt." So Elias was persuaded. What he sought out miser. With his wealth he succored the poor. With the healing herb he brought health to seven sick.

Then the man of God came to him again and said: "Here now is an herb or death; take it; for now thou mayest die." But it was very pleasant to feel the clasp of Lily's cool little hand, and to know she thought him a hero.

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Now, the precise trouble with the Lord's church is that there are such multitudes of her members who are so constantly saying they can do anything but approach men in the way of personal appeal, and who seem so strenuously and constantly to need, the personal approach of the Christian to the unbeliever.

Right here is the main reason for the too slightly vanquishing power of the church. Sermons, prayers, prayers—the church perhaps is ready enough for these. The general appeal from the pulpit, will often be made. But last to hand with Christians to one man to another. Will you accept Jesus Christ? wait too often baffled upon christian lips. And because a Christian man lends his presence to religious services, prayer, gives, makes sermons, notes, and then, in some public meeting, a kind of speech or exhortation, he imagines his duty done, or if not that, that he is excused from further duty, and the stranger to his side goes out with never a personal word said; never a question concerning the true life asked, never a welcome offered. And these churches wonder why there are not more conversions, and think the fault is in the preaching, singing, order of service, anywhere rather than precisely where the fault is, in the disposition to do anything but this thing, so strenuously and constantly to need, the personal approach of the Christian to the unbeliever.

How prone Christians are to substitute something for this duty of personal approach. One of the troubles with the weak of prayer is, that it is a mere thrust into such a place of substitution. There has been little or none of this personal duty done in a church for a long year. Sermons have been preached, Sabbath-school lessons taught, prayer-meetings held, the formal order of services pushed resolutely on. Nothing more appears to be done than it all. Congregations have come, congregations have gone. Then the week of prayer arrives. The nightly services are held. Men pray, and then wait for something with a listless expectancy. Nothing seems to come. And the church contentedly settles down into the conviction that the Lord has no special blessings for her that year. And the old routine goes on and on.

Meanwhile, scarcely a member of that church has approached a soul unchristian with the question, betokening personal interest, will you not now take for your own the Lord and Saviour? Ah, me! I am sure the showers of grace are ready to fall, but there has been so little personal seed-sowing which so showers could stir and fructify, why should they fall? This I can do nothing but that, feeling, is the main thing and barrier.

When Christian men and women begin to recognize the duty of personal service, all weeks will be weeks of special blessing, and every service will be a triumph for the Lord. "For you must know, Mr. Lewis, it is a rule in our church that when a brother has been converted, he must go and fetch another brother; and when a sister has been converted, she must go and fetch another sister. That is the way one hundred and twenty of us have been brought from atheism and popery, to the faith in our church Jesus Christ. So said a member of one of the struggling Protestant churches in Paris. And struggling though it is, that church is triumphant, because personal service is thus received.

Nothing can take the place of this personal duty. Many a church which men call prosperous, and which is prosperous in external ways—in congregations, easy finances, large gifts—is terribly weak and languishing spiritually, because to a great degree its members are willing to do anything but make personal approach to others for Jesus' sake.

What a record of spiritual poverty it is, and a record so often made that the making of it seems to be a matter of course—a church with say, five hundred members, and with additions by conversions of from a half dozen to a dozen in a whole year. The reason is plain. My hindrance does not lie in God, it does lie in that church. As a general basis the membership is willing to anything but search out men, one by one, and personally and lovingly press Christ on them.

Krummacker tells a legend about a man named Elias. He was rich. He was cunning in all the wisdom of the East. But he knew no peace. His heart was black with sorrow, and he often wished to die. Then a man of God brought him an herb full of wonderful healing power. But Elias answered: "What is that to me? My body lacks not health. It's my soul that is diseased. It were better for me to die."

MINARD'S "KING OF PAIN" LINIMENT

CURES PAINS—External and Internal. RELIEVES Swellings, Contractions of the Joints, Sprains, Strains, Stiffness of the Joints, Sprains, Strains, Bruises, Scalds, Burns, Cuts, Ulcers, and Scalds.

BEST STABLE REMEDY IN THE WORLD. CURES Rheumatism, Neuralgia, Headaches, Hoarseness, Sore Throat, Croup, Diphtheria, and all kinds of sore throats.

LARGE BOTTLE! POWERFUL REMEDY! MOST ECONOMICAL! AS IT COSTS BUT 25 CENTS.

Druggists and Dealers pronounce it the best salve medicine they have. BEWARE OF IMITATIONS, of which there are several on the market. The genuine only is prepared by and bears the name of

C. O. RICHARDS & CO., YARMOUTH, N. S. VERMONTIAN.

C. O. RICHARDS & CO.—I had the muscles of my hand a contracted that could not use for two years. I used Richards' Liniment, and now my hand is as well as ever.

CITY OF LONDON FIRE INSURANCE CO OF LONDON, ENG.

Capital. \$10,000,000. Losses adjusted and paid without reference to England.

SEAL SKIN SACQUES.

HAVING received our collection of London dyed, Double Extra Quality Alaska Seal Skins, we are now prepared to receive orders for

SEAL SKIN SACQUES,

to be made from the choicest Quality Seal Skins; and can guarantee the Quality, Perfect Fit, and Entire Satisfaction.

C. & E. EVERITT, FURRIERS, 11 KING STREET.

READERS OF THIS PAPER—REQUIRING—

BOOTS OR SHOES,

are invited to examine our stock which contains the most stylish lines of English and American Manufactures.

WATERBURY & RISING, 34 KING AND 212 UNION STS.

NEW GOODS!

In Gentlemen's Department 27 King Street.

MANCHESTER, ROBERTSON, & ALLISON

Gates' Medicine.

SPRINGFIELD, Mass., August 3rd, 1881. MEMBERS G. GATES, Sr. & Co., I have a cure for Asthma and Consumption may be considered reliable in my experience. My neighbors can also say the same of me. They had no hope whatever, and advised my wife to spend no more money on me, thinking it was no use, as I had been given up by the doctors; but I thought I would try your medicine, and consider that it is by their use only that I am living and maintaining my family by my own work. The doctors advised me not to take it, because, they said, when the cough stopped I would not live 24 hours; but I have now, thanks to Gates' Medicine, and am doing better than I have been for a great many years.

The above statement was sworn to as correct in every particular, by the above named G. G. Gates, before me, at Springfield, Mass., this 4th day of August, 1881. J. M. DRUMMOND, J. P.

McShane Bell Foundry.

Best Grade of Bells, Cast Iron and Steel for Machinery, Steam Engines, and all kinds of Foundry Work. Satisfaction guaranteed. Price and terms on application. McSHANE BELL FOUNDRY, 100 N. 3rd St., BALTIMORE, Md.

Baltimore Church Bells

These Bells are made of the finest material, and are made only of Purest Bell Metal, Copper and Tin. They are made in the most perfect manner, and are guaranteed to give a clear, full, and ringing tone. For prices, catalogue, and address, apply to the Baltimore Church Bells Co., 100 N. 3rd St., Baltimore, Md.

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of the City of Baltimore, Md. The Church of the Holy Trinity, Baltimore, Md. The Church of the Holy Trinity, Baltimore, Md. The Church of the Holy Trinity, Baltimore, Md.

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Newton Theological Institution.

Next term will begin on Tuesday, the 6th of September, instead of Tuesday the 13th, the first Tuesday of September instead of the second. Notice the change of date.

Acadia College.

The first term of the next College year will open on **THURSDAY, SEPT. 29.** Examination Examination at 9 o'clock, A. M. Wednesday Sept. 28. Necessary information furnished on application to the President **A. W. SAWYER.** Wolfville, N. S. Sept. 1, 1887.

Horton Collegiate Academy

ACADIA SEMINARY. Wolfville, N. S. The next term will begin **AUGUST 31st.**

MARRIAGE CERTIFICATES.

Now on hand at this office.

PRICE, 25 cents per dozen.

E. A. POWERS.

MESSENGER AND VISITOR OFFICE.

SAINT JOHN, N. B.

Intercolonial Railway.

87. SUMMER ARRANGEMENT '87.

ON AND AFTER MONDAY, JUNE 13, 1887, the Trains of this railway will run daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN.

Day Express	7.00
Accommodation	11.00
Express for Moncton	16.25
Express for Halifax and Quebec	22.15

A Sleeping Car runs daily on the 22.15 train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec	5.30
Express from Moncton	8.20
Accommodation	12.00
Day Express	15.00

TRAINS WILL LEAVE HALIFAX.

Day Express	6.30
Piston Accommodation	12.20
Trunk Accommodation	16.50
Express for St. John and Quebec	18.00

A Sleeping Car runs daily on the 18.00 train to St. John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Moncton.

TRAINS WILL ARRIVE AT HALIFAX.

Trunk Accommodation	8.15
Express from St. John and Quebec	9.10
Piston Accommodation	12.20
Day Express	15.20

All trains are run by Eastern Standard Time.

D. POTTSINGER,
Chief Superintendent.
Railway Office, Moncton, N. B.
June 13, 1887.

News Summary.

DOMINION.

Fredericton students, attending Harvard University, write that, upon their arrival at the university, they found themselves among 1200 students, the largest number that ever attended the university.

About another week's work remains to be done to finish the rafting at the Fredericton boom.

A young man, son of the late James Robertson of Fox Harbor, N. S., who had been in Boston during the last year, returned to Gulf Shore last week a raving maniac, cause unknown.

From 16 graves in trees, set out 17 years ago, Guilford D. Morse of Nictaux, N. S., picked 93 barrels of shipping apples this season. These apples yielded Mr. Morse about \$275.

M. Valentine Landry, formerly a school inspector in this province, will start in a few weeks a new French paper in Digby, N. S., to be devoted to the interests of the French people in the maritime provinces. It will bear the poetic name *L'Evangeline*.

Last week Judge Tuck granted a writ nisi for certiorari in the case of Martin Hopper who was convicted at Hampton, for selling liquor under the Scott Act.

Miss Rogers, of Westbrook, N. S., went to the pasture for the cows a few days since, and found two young bears instead. She tried them by throwing stones at them; when an old bear sprang from the shrubbery at the root of the tree. Miss R. treated the adult specimen to a few stones, then realized her position and ran—so did the bear—in a different direction.

A number of moneyed men held a meeting last week in Halifax, and a scheme was proposed for the forming of a company with a capital of \$50,000, to build a yacht to compete for the America cup in 1888. It is proposed that the new yacht, if built, will be designed, constructed and owned in N. S.

Civil Service examinations will be held on the 15th of November at Halifax, St. John, Charlottetown, Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Winnipeg and Victoria.

Captain Carmugle, of the French barque *Libertie*, which was detained off Chatham on the 10th of Sept. on her way to sea from Newcastle, on complaint made against her for smuggling, has acknowledged the offense, and the collector at Chatham has imposed a heavy fine upon him, which, including costs, will amount to about \$560.

At the stipendiary magistrate's court at Charlottetown, last week, out of five Scott Act cases one was dismissed, three were disposed of for \$50 each, and the defendant in the remaining one was ordered to be imprisoned for two months.

A number of ladies and gentlemen in this city, have formed an anti-tobacco association.

Hon. Elizer Wright, late Insurance Commissioner of Mass., and the father of life insurance science in America, says: "There is no reason why a life insurance association which insures without banks, should not be as permanent as any other, and better accommodate all the business men who wish to have all the capital they can use in their own business." Such is the Dominion Safety Fund Life Association, St. John, N. B.

Thomas Y. Woodrich of Halifax got lost in the woods near Mount Ulick, and was eleven days without food before he found his way to the railroad and was picked up by a train. He is 53 years of age, but despite his terrible experience is rapidly recovering from its effects.

During the last fiscal year the Cumberland Coal and Railway Co. have carried nearly fourteen million feet of lumber over their line.

The writ has been issued for Digby County local election, to fill the vacancy caused by the resignation of Mr. Robichau to run for the House of Commons. Tuesday October 18th will be nomination day, and Tuesday October 25th, election day.

Potatoes are 30 cents per bushel, white and red, black oats 27 cents, at Summerside, P. E. I.

Hay is \$8 to \$10 a ton at Sackville.

For RICKETS, MALARIA, AND ALL WASTING DISORDERS OF CHILDREN, *Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites*, is unequalled. The rapidly with which children gain flesh and strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Malaria of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c and \$1 size.

A British American association is to be formed in Chicago to promote naturalization of residents of British origin.

Timber cutters near Akron, Ohio, have found several thousand dollars hidden in a hollow tree by a miserly farmer who died several years ago.

John B. Finch, of Nebraska, the well known temperance advocate, died suddenly in Boston last week. Mr. Finch addressed a temperance meeting in Lynn, in the evening, and took the train, leaving shortly after ten o'clock for Boston. On the way he was taken with a fit, and although everything possible was done for him, he died soon after reaching Boston.

applied. (3) The teacher must have an experimental knowledge of that which he teaches. Unless he can testify personally to the saving power of God his work will be unfruitful. (4) He must have a knowledge of the material with which he deals. We differ in disposition and in surroundings, and a study of the cases of each individual is essential. What may be effective in one case will not prove equally effective in another. (5) The teacher must have perseverance. There is really no need for discouragement. This is God's work, and it is bound to triumph. We may not live to see the full fruits, but we know if our work is faithfully performed, if we prove true to our trust, the fruits will come, and in time too will come our own reward.

—The Ontario Life Assurance Company has begun the erection of another wing 55 x 19, to its handsome building on Albert St. This is rendered necessary by the daily increasing volume of business which make their present premises too small for convenience or comfort. It is proposed to arrange the building into separate offices for the heads of the different departments. The work is to be proceeded with at once. —*Waterloo Chronicle.*

BRITISH AND FOREIGN

—There is nothing new in the Irish land league prosecutions.

—Germany has handed over to France \$125,000 indemnity to the family of the game keeper recently shot dead on the Franco-German frontier.

—The *Moscow Gazette* says that whatever decisions were reached at Friedrichshagen, they will have no influence on the Bulgarian question which is entirely in the hands of Russia.

—The Spanish government is about to build six cruisers, of 4,500 tons each.

—The Sultan of Morocco is dead.

—The *Iberia*, Madrid, announces that Spain will send troops to the Spanish possessions in Morocco to enforce the status quo in the event of any of the Powers intervening.

—It is stated that the Emperor of Brazil has announced his intention of abdicating the throne because of impaired health.

—At Leipzig, John Neese, an anarchist, was sentenced to fifteen years penal servitude for preparing to commit and inciting others to commit high treason, contravening the explosives law, circulating forbidden prints and committing perjury.

—The alliance of Italy, Germany and Austria has been renewed for five years. Italy reserves the right to maintain neutrality in the event of a Franco-German war.

—An immense meeting under the auspices of the National League was held Sunday in Ireland. The resolutions, denouncing the course of the government in Ireland, were adopted. The police were completely outwitted, having no knowledge whatever of the meeting.

—Gladstone, Earl Spencer, Morley and Lord Roseberry are at Hawarden holding a conference with other liberal leaders. It is believed they will consider an important pronouncement, which it is said will be made at the Nottingham meeting next week, as well as a speech to be delivered by Gladstone.

—At the continuation of the inquest in the Mitchellstown affair in Dublin, on Monday, there was a violent scene between the coroner and the jury. The coroner, Mr. Condon, M. P. becoming excited jumped into the body of the jury, threatening to chastise Morphy. He spat at him, the mob of spectators yelling approval. Finally the coroner interfered and the inquest was adjourned. Afterward Condon was examined, declared that the police at the meeting in the square persisted in irritating the people to provoke a row. He saw them using batons before the riot began.

UNITED STATES.

—The Western Union Telegraph Co. has purchased the Baltimore & Ohio lines.

—At the woman suffrage party's headquarters New York, on Friday, legal opinions were made public from ex-Chief Justice Greene of Washington territory, ex-Chief Justice McCurdy of Connecticut, ex-Chief Justice Cole of Iowa, ex-Judge Waite of Chicago, ex-Judge Cullen of Brooklyn, and other equally distinguished lawyers, fully endorsing Hamilton Wilcox's claim that women are legally entitled to vote.

—For RICKETS, MALARIA, AND ALL WASTING DISORDERS OF CHILDREN, *Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites*, is unequalled. The rapidly with which children gain flesh and strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Malaria of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c and \$1 size.

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Peace, Perfect Peace!
Peace! perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.
Peace! perfect peace! by thronging duties pressed?
To do the will of Jesus—this is rest.
Peace! perfect peace! with sorrow surging round!
On Jesus' bosom naught but calm is found.
Peace! perfect peace! with loved ones far away!
In Jesus' keeping we are safe and they.
Peace! perfect peace! are future all unknown?
Jesus, we know, and he is on the throne.
Peace! perfect peace! death shadowing us and care?
Jesus, has vanquished death and all its powers.
It is enough; earth's struggles soon shall cease,
And Jesus call to heaven's perfect peace.
—Rev. E. H. Bickersteth.

DON'T
Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Fyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear. Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearline.

JAMES PYLE, New York.
Sold Everywhere.

WINTER SASHES.
Everyone should have them; you save fuel and have your house warm by getting them.

DOORS, MOULDINGS, STAIR RAIL, BALUSTERS, and NEWEL POSTS, always in stock.

Planing, Matching, Dressing Clapboards, Jig Sawing, Turning, Variety Moulding and Sawing, done in first-class manner. Prices to suit everybody.

JAMES PYLE, New York.
Sold Everywhere.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Wharf, Cape Tormentine," will be received at this office until Friday, 20th day of October next, for the construction of a wharf at Cape Tormentine, Westmorland County, N. B., in accordance with plans and specifications to be seen at the Department of Public Works, Ottawa, and on application to Mr. E. T. P. Shewen, Resident Engineer, Cape Tormentine.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenders.

An accepted bank cheque payable to order of Minister of Public Works for the sum of Seven Thousand Five Hundred Dollars (\$7,500) must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work on or before the date specified.

The Department does not bind itself to accept the lowest or any tender.

By order,
A. GORELL, Secretary.
Department of Public Works,
Ottawa, 25th September, 1887.

MILL SUPPLIES.
RUBBER AND LEATHER BELTING, Warranted Superior Quality.

Disston's Gang and Circular Saws, EMERY WHEELS, OILS of all kinds, RUBBER HOSES, STEEL PACKING, LATH TIES, &c.

Our Stock includes everything wanted by Mill owners.

ESTEE ALLWOOD & Co.
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71 CHARLOTTE ST. | FOOT OF MAIN ST.
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An Article Required in Every Home

NIGHT COMMODE, an indispensable article for the bed-room. Securely packed for shipment. Circulars sent on application to **J. & J. D. HOWE,** Furniture Manufacturers, Market Building, German St. ST. JOHN, N. B. 25-15

SEAL SKIN SACQUES.
HAVING received our collection of London Dyed, Double Extra Quality Alaska Seal Skins, we are now prepared to receive orders for

SEAL SKIN SACQUES, to be made from these choicest Quality Seal; and can guarantee the

Quality, Perfect Fit, and Entire Satisfaction to our customers in every case. Seal Sacques and other Fur Dyed, Skinned or repaired.

C. & E. EVERITT, FURRIERS,
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Why this is the best place in the Maritime Provinces to buy **CARPETS and HOUSE FURNISHING GOODS.**

1. The Stock is all New, imported this Spring.
2. Bought from the best known makers.
3. Replete with all the novelties, affording opportunities for selection not to be obtained elsewhere.
4. Comprises Goods in all qualities, from the Cheapest to the Best.
5. Everything marked at lowest living profits, no discounts.
6. The most wonderful values ever shown.

Don't forget the address,
HAROLD GILBERT, - 54 KING STREET,

If you reside out of town, send for samples. Make your selections early and have your Carpets made and ready to lay at short notice.

STOCK:
BRUSSELS AND TAPESTRY CARPETS WITH BORDERS
VELVET, THREE-PLY, WOOL, UNION, and DUTCH CARPETS, OILCLOTHS, LINOLEUMS, MATS, RUGS, MATTINGS, KENSINGTON SQUARES, FELT SQUARES, CURTAINS, CORNICE POLES, ETC., ETC., ETC.

HAROLD GILBERT.
54 King Street, - Saint John, N. B.

Ten Cents.

The Sunday School Times will be sent to any person (who has not taken it within two years) from the time the order is received until December 31 for ten cents. It is a sixteen-page weekly paper. The price is \$2.00 a year, with special club rates when the teachers of a school unite in subscribing. Ten cents will barely meet the simple expense of mailing the paper, including the cost of putting a name in type on our mail list. It is not a price, but an ally guarantee of the good faith of those who respond to this advertisement. The offer is exceptional, and is made for the purpose of having teachers become acquainted with the papers of paper are used every week for its printing. President Dwight, of Yale College; Dr. Alexander McLaren, the noted Baptist preacher of Manchester, England; Bishop Warren, of the Methodist Episcopal Church; Dr. A. F. Schaffner, of New York; Dr. H. Clay Trumbull, the editor; Faith Lattimer; Professor Isaac H. Hall, and others, give their help upon the lesson in each week's paper. The choicest writers of Europe and America are among its regular contributors. Address John D. Wattles, Publisher, 1031 Walnut St., Philadelphia, Pa.

To Every Sunday-school Teacher

Give up your religious ought to take some one who knows will him, direct this article, religion and paper! A and voluntes nation as church! A daily, as his and yet not what progress But I must takes a second does. He is the world, a It is pretty deeper interest in the church is not diffion How can a discrimination defend him involves?

The time decide upon for the coming readers who paper? Can newspapers their children Lord's work and varied per three cents each paper which are glad the Messengers in the past year, and increase the

—As Far Judson is que us we need and when the do vast good ence. To ge hold of the

This is a ve of the rich m Those who in to spend it, to do make moner Those, therefor rich men mu Bu: this is no of him; and the for democra t upon spiritual ones. These

Saint John Business College.
EVENING CLASSES will re-open on **Monday Evening, October 10th.** HOURS, 7.30 to 9.30.

TEN PER CENT Discount will be allowed all who enter at once for FULL evening terms.

SPECIALTIES: Book-keeping, Arithmetic, Penmanship, Commercial Law, Correspondence, &c.

Many good Book-keepers have qualified themselves by attending evening classes.

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Money loaned on Freehold and Leasehold Securities, at reasonable rates. Mortgages, City and Water Debentures purchased.

Money received on deposit at five per cent per annum, interest paid or compounded half-yearly.

Debentures issued with Coupons, from one to five years, interest five per centum per annum, payable half-yearly.

Debentures issued with Coupons, from five to ten years, interest six per centum per annum, payable half-yearly.

FOR SALES Capital Stock, and four years Stock, dividends on each payable half-yearly. Dividends paid on Capital Stock for half-year ending Dec. 31, 1887, was four per cent, on four-year Stock three per cent.

THOMAS REED, Secretary-Treasurer.

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