

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XLIII.

VOL. VI., No. 31.

SAINT JOHN, N. B., WEDNESDAY, JULY 30, 1890.

Printed by G. W. DAY, North Side King St.

The financial value of a good character is not easily computed. The respect and confidence of others is a valuable factor in all successful enterprises. To disregard the opinion of others or to make oneself unworthy of their patronage is to court failure. — Pride boasts of itself to other people; Merit measures itself by an absolute standard; Pride measures itself by others, and seems big to itself; Merit measures itself by a true ideal, and perfect law, and is conscious of its own imperfections. Therefore *Pride is haughty; Merit is humble.* — Matthew Henry says: "If we would have God hear what we say to Him in our prayers, we must hear what He says to us in His word." God never fails to justify those who live by faith in His word. — Pure speech is an essential of a pure life. — Many people rejoice to think they are God's children, who seem never to think that they are God's servants. They highly value a place in the family register of the saints, but take no special delight in the servant's place in the work assigned to the saved of the Lord. Servant and Saint are synonymous in the church of Christ.

— AN OMISSION. — In our brief notes on P. E. Island, last week, we inadvertently omitted to mention that the North River Baptist church has provided for their pastor and his family's comfort a very neat and commodious parsonage, such as few of our ministers enjoy.

— WHO ELSE WILL DO IT? — One of our worthy brethren in the State of New Hampshire, when remitting his advance for the MESSENGER AND VISITOR, sends \$1.50 for the benefit of some family not able to pay for the paper. We find many such, to whom the MESSENGER AND VISITOR is a great blessing. Who will help us in this good work still further?

— DEATH OF REV. J. OTIS REDDEN. — This sad intelligence has reached us. Further particulars may be looked up at an early day. The following note is all we have heard:

WINDSOR, July 24. — Rev. J. Otis Redden died yesterday at Chicago on his way home to Windsor from Denver, Col. His remains, accompanied by his wife and child, will be brought to Windsor for burial.

C. HENRY DROCK.

By the death of this dear young brother our denomination has another great bereavement. The sorrowing wife and family have our heartfelt sympathy in their great affliction.

— THE FORTY-SIXTH ANNUAL SESSION of the National Division, S. of T., was held at Ocean Grove, N. J., July 9, 1890. From the several official reports presented, it is seen that the grand old order is in a very healthy condition. Its present membership is 76,673. During the quarter ending March 31, 1890, there was a net increase in the membership of the order of 3,225, in the 26 jurisdictions reporting. The Grand Division that has made the largest net increase during the year is Nova Scotia, which has gained 790 members, and has the honor of being the first, numerically, on the roll. Its present membership is 16,978. The New Brunswick Grand Division has in its jurisdiction a membership of 6,342. Prince Edward Island has 2,000 members, with a net increase during the year of 200.

— "IF THERE BE FIRST A WILLING MIND, it is accepted according to that a man hath, and not according to that he hath not." The most valuable service in the cause of Christ is within the ability of any true child of God to give. A valuable exchange has this to any of Christian example:

The Christian is always in danger of losing sight of the importance of his example. A large class of believers are ever mourning their inability to do anything for Christ. They imagine that their peculiar circumstances render it impossible for them to perform any work of importance or value in His service. Let such remember that there is one thing of incalculable value that they may do. A godly life, a consistent Christian example, is likely to be far more influential with the careless than fluent and eloquent words without it. If they can do no more, they can show the world the power of divine grace to purify the heart, and to control the life. They can confer upon those by whom they are surrounded, the inestimable boon of an example of holy living.

— IS THERE SOMETHING IN THIS? — If so it is worth attending to, as it is not a costly experiment. We refer to the following, which we find in the *Central Baptist*:

We believe in the moral power of the old-fashioned handshaking. A young preacher of our acquaintance went to a church which had been practically dead for many months. The first Sunday morning, after the sermon, almost every one walked out without saying one word to the new preacher. At night before the sermon, he told the people he wanted to make an apology. Said he, "Usually when a stranger comes into our midst,

particularly if he be a young preacher, he is apt to feel lonely, and Christian people like to give him the hand of fellowship. My apology is that this morning I probably did not give you a chance to show your feeling and your fellowship. I beg pardon." The people saw the point. After church there was handshaking. The handshaking has continued to increase ever since and the hearts of that people have been unlocked, Christians have been revived and sinners have been converted.

— THE CHURCH AGGRESSIVE. — Power is known by its manifestations. Religious power is recognized in its triumphs over vice. By these triumphs its progress is secured, and its vitality proven. Increase is therefore necessary to the recognized existence of the church of Christ. The manifestation of Christ in the flesh was by the displays of His power. He challenged the faith of men when He did greater works than others could do (John 15: 24). He condemned the unbelieving in the same way.

## News from Chicaco and Elsewhere.

Mr. Archibald writes May 28th: "During my last visit to Akulampara the young widow, of whom I previously wrote, was baptized and is now at the station."

"When the court opens in July, I shall cause the man who owes B. Gurnah 700 rupees, and who is endeavoring to defraud him of it, to be summoned, and we hope that, without much delay, the above amount will be paid."

"We made another effort to make peace between Gurnah and his wife; and with both parties present, we had a long talk at Bagaven's. She spoke very sensibly, and if he is uniformly kind, hope all may come right soon. I gave her a rupee and told her to get dinner for her husband, Bagaven and myself, and we would go to her house and eat it. She prepared it nicely, but served it in her husband's house, instead of her own."

"You know how long I have wished to visit this part of the country, and find, if possible, those two men who were asking baptism. So a number of us left Palcondah on the evening of the 22nd. We found that Battal is distant from Chicaco 53 miles, Kapaguda 59 miles, and Gudari about 80 miles."

"It was a good time at Kapaguda; it is the chief village of the Talags; is large and prosperous, and regarded as healthy. It has a hospital, submagistrate's catchery, a revenue catchery, and made roads. We had a very interesting service of three hours, Sunday, p. m., attended by two or three hundred people, at the bungalow. Then we separated into groups and talked much longer, all hearing well."

"I had a long conversation with the submagistrate of the Gunapuram Talags, and he gave me the following information: Population of Talags, 90,000; two-thirds cannot understand Telugu. The hills are peopled by Savaras. It contains 12,000 square miles, and large quantities of rice are raised annually."

"We left Kapaguda Monday evening, and spent Tuesday under a noble tree, twelve miles on the way. Here Luxmi saw some of his relatives, and large numbers heard the gospel for the first time."

"This village, Gudari, is quite large; has a bungalow, police station, and public school buildings. It is at the extreme limit of civilization in this direction."

"It is probable that our next quarterly meeting will be held about the end of June at Akulampara."

"We had a very interesting missionary meeting at Palcondah recently, and we may have one at the next quarterly meeting, and one at the Association at Vizianagram in January."

Now a word from the home side of the work.

My recent visit to Fredericton was to me most enjoyable. From kindly words and kinder actions I felt that the people there have a deep interest in their foreign mission. They took hold of the matter of purchasing a piece of land in Kimidi, for a chapel site, with right good will, and I doubt not but the desired amount will soon be on its way to India.

I had the pleasure of visiting Gibson, where an energetic band of Baptists have recently erected a pleasant and commodious church, in which regular preaching services are held, and where a fine Sunday-school meets every Lord's day. Notwithstanding the rain on Sunday evening, a good audience gathered for the missionary meeting, and by a collection of \$14.60 showed whether or not they were a generous and responsive people. At the close of the meeting, and before we left the church, a gentleman put a dollar into my hands, saying he wanted a share in that land. A lady also gave me another dollar. Later in the evening two ladies called to see me, and though one was not a

Baptist, they put into the same fund one dollar and twenty-five cents, and that without any solicitation. Before I left the next morning, another lady gave me another dollar; so I began to feel as if that purchase money was about on hand. If the Gibson people treat all their visitors as they did their Indian one, I fear all will want to go back again. Although it is a busy season for farmers, we had a good congregation here last evening, and though a collection had not been previously announced, one of \$6.24 was taken.

By visiting among our Baptist people, my old faith in them is being confirmed. I believe they are a Foreign Missionary people; that this matter lies so near their hearts, that comparatively little effort would fan it into a hearty and generous enthusiasm.

Give them the needs, with plenty of light upon them, and ours are the people to meet them. C. H. ARCHIBALD, Florenceville, July 23.

## Perfect Through Suffering.

Spotless and pure were Adam and Eve in their Eden innocence, with every want anticipated, every wish gratified. But when the tempter came, their untried characters yielded to the first seductive influence, and the glories of Paradise faded away like a dream, leaving them upon the threshold of a new existence, pressing a pathway strewn with flowers.

And why such a transition? Could not Infinite Love have devised some middle course, with less of suffering and toil and wear, and the same object have been attained? Evidently such a plan was not the best for fallen humanity.

During a period of nearly six thousand years, experience has proved by innumerable illustrations the potency of sorrow and suffering, of disaster and disappointment, in maturing the highest types of character. With all the advantages of the Egyptian court to develop the qualities of statesman and leader, Moses still needed the forty years of patient endurance which his shepherd life in Midian's desert brought to him in order that he might successfully control that undisciplined host of rebellious Israelites. The humiliation of slavery and a prison cell were instrumental in fitting Joseph for a kingly throne, and his own utter friendliness in his cruel exile made him the tender protector of his erring brethren when they needed his assistance. David was hunted relentlessly from place to place, that in God's providence he might be prepared to overrule the greatest nation of his day. The patriarch Job, whom God pronounced upright, was literally overwhelmed with suffering, loss, and sorrow, in order that he might catch a glimpse of his own insignificance, and of God's greatness and infinite wisdom. The king of Babylon was degraded to the level of a brute that he might learn the secret of God's sovereignty, and the experience made him a man. In the desert John was fitted for his grand mission of heralding in the world's Messiah, and sacrifice and suffering made the early apostles and martyrs men of mighty influence and power.

The sublimest scenes ever revealed to mortal vision found revelation through the agency of unusual trial. Exiled in Patmos, the beloved disciple beheld that marvellous vision of the eternal city. Milton shut out from earth's attractions found a realm where spirit eyes could feast on glories compared with which earth's fairest fade away; and Bunyan, surrounded by the gloom of Bedford jail, made that grand pilgrimage which has made his name immortal, and left a written volume second to none save the great Book of books. Even Christ, who knew no sin, was made perfect through suffering; and can we, the favored disciples of this Christian era, hope to gain the highest standard of Christian faith and hope, and pay for it no price? It cannot be.

The entire history of men and nations proves the truth of the poet's thought that "priceless good is gained at priceless cost."

Even in the material world, the coarsest gems are those polished with hardest toil, and the better the diamond the greater the task that brings its brilliancy to light. Naturalists tell us of a beautiful moth which emerges from its chrysalis grave with almost incredible exertion, so firmly it is held by its fibrous shroud. And yet to cut those prison bands and release the moth without this labor is to rob it of all its beauty. It was God's design to make the uncut insect glorious in its imitable charms. And what is true in the lower order of creation is doubly true in man. In the crucible of suffering, the furnace of affliction, and the desolation of blighted possibilities, God

is moulding character pure, grand, and Christlike.

Suffering, then, has its mission, as beneficent in its results as it is grievous in its experience. Let it not be regarded as the penalty of sin committed. This is the heathen's comfortless assurance, which, like a prison sentence, works no reform. The Christian, bowing beneath the chastening rod, finds joy in sorrow, pleasure in pain, hope budding on the very confines of despair, and a resurrection morning where a moment since there lingered the shadows of the grave. For him the penalty of sin was all paid long ago; and now the rod is but the token of a Father's love, to check a wayward thought or to remind him of ungathered harvests, of forgotten vows, and time fast gliding to eternity.

To the unregenerate heart sorrow brings no message of love and comfort. To the Christian alone, all things must work for good; and however keen the suffering, he knows that joy cometh in the morning; however dark the shadows, the source of light is near. The only danger is that we shall fail to see God's hand in all our trials and lose the blessing that we might otherwise enjoy. The sojourn in the wilderness brought no good to the rebellious Israelites whose bones bleached on the desert sands; it was a grain of comfort to Israel's ungodly king; nor was there one ray of hope to brighten Saul's pathway to the tomb.

How different with David, taught by his sufferings; with Jacob, wrestling with God, and building ladders to heaven even in his dreams; with Abraham, withholding his own son, and going to a strange land at God's command.

Nor is the day of sacrifice and suffering yet past. As long as redemption's work is incomplete, all of these various agencies for moulding and perfecting character will continue their beneficent work, as long as gross remains in human lives, the furnace fires will burn with undiminished ardor; as long as souls in their infinite yearnings continue to reach out after a higher life, there will not be wanting crosses to lift them nearer heaven. We must suffer with Christ if we would reign with Him; for these light afflictions which endure but for a moment shall work out for us a far more exceeding and eternal weight of glory. That is what we want, a glorious hereafter, with hearts freighted with rich experiences of God's matchless grace and love, with hands laden with golden sheaves of faithful gleanings, and surrounded by those purified and ennobled by the suffering through which they have passed.

Welcome, then, the ministry of trial and sorrow, if only, like our Master, we too may be made perfect through suffering. — R. M. Lawrence, in *Morning Star*.

## The Jew Among Gentiles.

Is the star of the Jews in the ascendant? Are Israelites likely to take the foremost place among the nations, and to become leaders in the civilized world? Is the prophecy about to be fulfilled, "that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you?" Dr. Stocker, the court chaplain at Berlin, is apparently fearful of the supremacy of the Jews. He declares that in Germany they buy the press, the theatres, places of amusement, and get the trade. Unhappily there is no reason, according to this political theologian, why devout Gentiles should desire to go with Jews. He tells a representative of the *Pall Mall Gazette* that the Jews are leading Germany to ruin commercially, politically, morally; that they hold up religion to ridicule, scoff at sacred things, and pour contempt on "all that is holiest and dearest to us in our religion." And yet in Germany there are not many more than 500,000 Jews. The number of Jews the world over is estimated at 7,000,000. What are these among the 1,400,000,000 who people the earth. It is a fact that Jews, when granted equality with Gentiles in privileges and opportunities, rapidly acquire wealth and learning and influence out of all proportion to their numbers. In this respect they are like Quakers. It is said that a great war could not be waged if Jewish bankers refused to lend money to carry it on. We wish we could add that Dr. Stocker has no ground for his fears, that he fights with shadows. It is, alas! true that the Jews are often unscrupulous, frequently atheistical. German Jews are said to have abandoned the hope of a Messiah. Jews in Paris have ceased to keep the Sabbath. Out of 2,000 shops in that city kept by Jews, only some hundred are closed from sunset on Friday to sunset on Saturday. It is as bad in America. There are 70,000 Jews in New York, but no more than 2,500 of these belong to any synagogue. There is a bright side to the picture. In 1876

— so we learn from the *Missionary Review*—20,000 baptized Jews were in fellowship with Christian churches. It is said that many Jews are disciples of Jesus secretly. They fear their brother Israelites. The fifty Jewish converts in this country of forty years ago have increased to 3,000 and more. But the Jews as a people still turn from Jesus. Many discard the rabbin, numbers more distrust the lead of tradition, but more of these go from the twilight into the darkness than come out into the clearer light of the gospel. And yet "all Israel shall be saved." The fulness of the Gentiles has not come in. The 856,000,000 heathen are still ignorant of God and of His Son. Let the gospel be preached everywhere, and let disciples be made of all the nations, and then ungodliness will be turned away from Jacob, and mercy will be shown to the seed of Abraham. "What shall the receiving of them be but life from the dead?" Were the gifts and wealth and influence of the Jews placed at the feet of Jesus and employed in His service, the world would soon be won. Gentle Christians should pray and labor for the conversion of the Jews. — Freeman.

## A Strange Auction in the Black Forest.

There was a strange auction in one of the deep dells of the Black Forest some years ago. It was in the dead of night. The place was lighted by torches, which cast a ghastly glare through the darkness of the abyss. Men, armed to the teeth, were sitting in a circle, while one stood in the midst, holding up articles for sale. In was a gang of brigands who that evening had robbed a stage-coach. According to their custom they were engaged in selling the stolen articles among themselves. After a good many pieces of dress and traveling bags had been disposed of, and while the glass and bottle were going from hand to hand, and each member of the company vied with his neighbor in making unseemly jokes, and setting the assembly in a roar, a New Testament was held up last of all.

The man who acted as auctioneer introduced this "article" with some blasphemous remarks, which made the cavern resound with laughter. One of the company suggested jokingly that he should read a chapter for their edification. This was highly applauded, and the auctioneer, turning up a page at random, began reading in a tone of mock devotion. The company were much amused, and it was not observed that one of them, a middle-aged man, one of the oldest members of the gang and foremost in all their crimes, became silent, and clasping his hands on his knees was absorbed in deep thought. The passage which the auctioneer read was the same which that man's father had read thirty years before at family worship on the morning of the day when he, to escape the hands of the police, fled from the parental dwelling, never to return again.

At the sound of the words he remembered so well, the happy family circle of which he had been a member rose to his mind. In his imagination, he saw them seated round the breakfast table. He saw his venerable old father sitting with the open Bible, reading the chapter which was to prepare them for prayer. He saw his kind mother sitting by his father's side attentively listening to the Word of God. He saw himself with his brothers and sisters joining in the devotional exercises, which entreated the guidance and blessing of God during the day. He saw it all as clearly as if it had happened that morning. Since leaving home, he had never opened a Bible, never offered a prayer, never heard a single word that reminded him of God and eternity.

But now, it was as if the soul had awoke out of a long sleep of thirty years — as if the snow of a long winter melted away on a sudden at the sound of that well-known Bible word. All the words which his good father and mother had spoken to him from his childhood came back to his memory. Absorbed, he forgot all that was round him, heard nothing of all the scoffing that was passing in his presence, until he was roused out of his reverie by a rude tap on the shoulder, accompanied by the question:

"Now, old dreamer, what will you give for that book? You need it more than any one of us, for you are undoubtedly the biggest sinner under the firmament."

"So I am," he answered, struck to the very bottom of his heart by the truth which he recognized in that rough joke. "Give me that book. I will pay its full price."

The next day, the brigands dispersed through the neighborhood to their bargains into money. But the man who bought the New Testament repaired to a lonely place where he spent the whole day and night in the agonies of remorse,

and but for the consoling words of his Testament, he would certainly have made away with himself. But God had mercy upon that repenting sinner, and sent a message of peace to his heart. Next morning, on entering a village to speak to a minister, he heard that the gang was overtaken the night before by a band of soldiers and was taken to prison.

He told the minister the whole of his life's story, and asked him to direct him to the police office, where he gave himself up. This proof of the sincerity of his repentance saved his life. His comrades were put to death; but he was prevailed by the Grand Duke, to whom his story was reported. After an imprisonment of seven years, he was set free on account of his exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household until his death. He died in peace, praising Jesus Christ, who came into the world to save sinners of whom he confessed himself to be the chief. — Selected.

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, as ye know your labor is not in vain in the Lord."

## PRAYER TOPIC FOR AUGUST.

"That a rich blessing may attend the annual meetings of the Union and of the Convention; that we may have faith to undertake the great things which the God of missions is manifestly in this day of advance beckoning us towards; and that the Spirit of love and of power may prevail."

The readers of the MESSENGER AND VISITOR remember, some time ago, Rev. Alex. Grant asked the W. B. M. U. if they could not assume the responsibility of supporting a pastor at Regina, N.Y. The following letter, addressed to the corresponding secretary, shows that Regina is not at present available. Another field is presented—Medicine Hat. At the annual meeting of the W. B. M. U. we hope to see in a position to render the desired aid.

WINNIPEG, MAN., June 10.

"My Dear Sister,—My patience did not get called on, because my fears were that, somehow, through my ignorance, the letter had miscarried. I am somewhat posted so as to be able to carry on correspondence with Ontario and Quebec; but being an entire stranger to you down by the sea, I didn't know but I had put the wrong name or address on the envelope, and that even the dead letter office could not make anything of it. I was consequently, delighted to hear from you. I mark with great pleasure, the willing spirit which your letter has stamped into it. Since I wrote you we have got well under way in a big year's mission work. We are laboring to get pastors, and hold the ground we have broken. The trouble has been hitherto that it was break, break, break, and every breakage was then largely left to grow weeds—now we do not propose to break without fencing and husbanding thoroughly by means of settled pastors.

We have manned our old fields pretty well, and have undertaken new work in the most pressing or promising places. Regina did not show up this year. As you know, circumstances and conditions are at times unfavorable; but we have begun in Medicine Hat by the same man who so successfully opened Calgary last year for us. Medicine Hat is in the territories, i. e., outside of Manitoba; it is a divisional (R. R.) town and the centre of a ranching country. The prospects are encouraging. A pastor must be got for this place this fall. Now, ever since we decided to get under way here I have thought of your society, and hoped that you could and would take a hold of it. It will not require so very much this summer, perhaps from \$50 to \$75, but when a pastor is settled and a chapel has to be built, then more liberal terms will have to be done. The Ontario ladies are providing for Calgary. If Medicine Hat does not strike you, then think of Lethbridge—a place which has to be considered immediately. Already it has 3,000 or 4,000, and is growing. Railways are already pushing for it. It has one road now and will become the great coal supply centre. It is a wicked western city at the base of the Rockies, and on the international boundary.

"Let me hear from you about this some time before the first of July. You will not forget when you meet in Board to mention our case to the Father. Please do!" ALEXANDER GRANT.

Blank forms have been sent to every Aid Society or Band which may not have received these forms please communicate with me at once? A. E. JOHNSTON, July 18, 1890. Prov. Sec'y for N. S.





MESSANGER and VISITOR. \$2.00 per annum.

When paid within thirty days \$1.50. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GOODSPPEED, ST. JOHN, N. B.

Messenger and Visitor

WEDNESDAY, JULY 30, 1890.

JOINING THE CHURCH.

Taking membership in a church is one of the common acts of our day. And because it is a common act it may fail to command the consideration its importance demands. A step that has in it so much of the future well-being of all concerned it ought not to be taken with hasty thoughtlessness. Nor should it be deferred through indifferent negligence.

Why join a church? The answer to this question may be found in part in a correct definition of the purpose and work of the church of Christ. Perhaps in the theme of a sermon preached by the late Dr. Wayland, we shall find a definition that will lead us to right conclusions, viz., "The church a society for the conversion of the world." In this arrangement for useful labor, all the advantages of combined skill and power are recognized. Here divine wisdom has given us a model which no human device or skill can improve upon. The work to be done, and the personal and related qualifications of the workers are plainly set forth. Christ, the Head—the director and source of power in the church—is in His place. The members are marshalled under Him, each ready in their place to do their appointed work; the Master Himself giving to every one his work. This model society has only one Captain, all other members are brethren in equality, differing only in the diversity of gifts and adaptability to the various work demanded in the service of the Lord. If rightly understood, this society is never entered by any who do not most heartily and voluntarily pledge to the church, with out the least reserve, all they are and have, with all they may come to be and profess, in unreserved consecration to the will and work of the Lord Jesus Christ. Any reserve of property or talent invalidates the contract. It forbids a membership in the church of Christ that is not real and advantageous both to the individuals themselves and the cause they espouse. Nor are the members of this society more firmly bound to consecration in this work, and implicit obedience to Christ the Head, than are they bound to their fellow members. This binds them to unvarying cooperation with the church in all their religious endeavors. In nothing is the Word of God more plain and emphatic than in its teachings of the unity of the body. There can be no setting out on independent class, or individual church work without a breach of the original compact.

The official correspondence between the United States and Great Britain touching the seal fishing on the Behring Sea, has been submitted to the house of representatives at Washington, by President Harrison. This case of the United States is set forth in a very long letter from Secretary Blaine, to the new British Minister, Sir Julian Pauleoff, dated Jan. 22, 1890. In this the secretary says: "In the opinion of the president the Canadian vessels arrested and detained in the Behring Sea were engaged in a pursuit that was wasteful and unproductive, a pursuit which of necessity involves serious and permanent injury to the rights of the government and people of the United States. The case of Great Britain and Canada is presented by the British minister at Washington and Lord Salisbury. Sir Julian proposed a commission of experts because of the divergent views held, that no solution would satisfy public opinion in Canada or Great Britain, but a full inquiry by a mixed commission. He also wrote Mr. Blaine that: "He was prepared to recommend to his government provisional measures to remove apprehension of the depletion of the fur seal species pending the commission's report. He cites authorities to show that the number of seals is increasing, and that the destruction, by pelagic sealing is insignificant compared with that caused by the seals' natural enemies. He gives affidavits of seal hunters and other papers to show that the destructive nature of the modes of killing seals by spears and firearms has been exaggerated. Lord Salisbury on May 22, in a letter to the British minister, says the negotiations affected a strong reason to hope for a satisfactory adjustment. He says it is obvious two questions are involved, (1) whether the pursuit and killing of fur seals in certain parts of the open sea is from a certain point of view an international morality an offence contra bonos mores; and (2) whether, if such be the case, this fact justifies the seizures on the high seas and subsequent confiscation in time of peace of the private vessels of a friendly nation. That such a seizure is only admissible in the case of piracy or in pursuance of special international agreement is a principle universally admitted by jurists and distinctly laid down by President Tyler in his special message to congress of February 27, 1848. Lord Salisbury argues that pursuit of seals in the open sea has never been considered as piracy, and even if the United States should declare it piracy the United States government could not punish foreign citizens violating such a law outside the territorial jurisdiction of the United States. A special commission from the Madrid government has visited Washington in the interest of the annexation of the island of Cuba to the United States. The disagreement of the political leaders of the United States on the proposed tariff bill, and the searching discussion this has called up, will doubtless be productive of good, as by these the question of proper trade relations between the governments of this continent will be better understood by the people.

BRIEF SKETCHES OF THE ACADIAN-FRENCH MISSION OF NOVA SCOTIA.

The church of Christ is missionary in its purpose, organization and spirit. It cannot have a healthful life in the absence of missionary effort. Its highest aspiration is to win the world to Christ. The love of Christ to a lost world constrains His disciples to aggressive work. Missions—Christian missions—are therefore a necessity of the church, out of this fact originated the Acadian French Missions by the Baptists of Nova Scotia. When Nova Scotia was taken from France by England, a number of the Acadian French chose, rather than to leave their homes, to take the "oath of allegiance" and remain in their native country. As the province filled up with English immigrants, these people lived in peaceful relationship with their neighbors. But while there were occasional intermarriages between the French and English, yet as a rule they were ever—as they are still—a distinct people. One great cause of this, it may be, was the religious differences of the two races. The French were all members of the Roman Catholic church, and most devoutly so, while the incoming English were chiefly Protestants. To a large extent these lived in separate communities. There was some intermarriage in the border settlements. These people are characteristically kind, hospitable, and childishly simple in their associations and habits of life. As a class, they were very inferior to their English neighbors in literary culture and wealth. Before the present public school system of the province, their educational opportunities were very limited. It is much to the disgrace of their church that it was so. Generally they were industrious and frugal. In population their increase was far in excess of their neighbors, and this ratio is still maintained. By the census of Nova Scotia in 1861, there were in the province 20,859 Acadian French; 4,848 of these were in the county of Digby, and 3,522 in the county of Yarmouth. This was nearly one-third the population of these counties. It scarcely could be otherwise than

that the Baptists, being the largest body of Protestants living in the immediate neighborhood of these people, and the farthest removed from them in religious principles and practice, should be greatly interested in their religious welfare. Indeed, their religious profession, and their possession of the light and liberty of the gospel, would be put at a damaging discount if they were not deeply moved by the dark and degrading religious servitude of their Acadian French neighbors. Our fathers in the ministry frequently passed through these French settlements, as they itinerated in the services of our churches; and as the delegates from our churches journeyed to attend our Associational gatherings, they did the same. This continued to awaken an interest, and stir the thoughts of our churches to evangelize these people.

The first record we have of organized work in this mission is, that the subject was brought before the N. S. Baptist Association convened in Yarmouth in June, 1851; there then being but one Association in this province. This led to the appointment of a missionary to labor amongst them in 1852, under the direction of the Domestic Missionary Board of Nova Scotia.

The Rev. Obed Chute, A. M., was the first missionary employed. By the advice of this Missionary Board, the Association, at its meeting on June 14, 1853, at Westport, appointed a Board to be known as the "Acadian French Mission Board," to take charge of this work. The following were appointed as members of this Board for the time being: The Revs. J. Davis (then pastor at Yarmouth), J. C. Morse, of Digby Neck, C. Randall, of Weymouth, A. Cogwell, of Clements, R. W. Cunningham, of Digby, W. G. Goucher, of Hebron, Yarmouth, together with brethren A. M. Gidney, Samuel Brown, A. Lent, N. Corning, Wm. Rayhoed, Joseph Shaw, and Wm. Churchill, all of Yarmouth Co. It was ordered that the Board be located in Yarmouth, and that five members constitute a quorum for the transaction of business.

At the first meeting of this Board the Rev. J. Davis was appointed President, and Bro. S. Brown, Secretary.

THE WEEK.

The official correspondence between the United States and Great Britain touching the seal fishing on the Behring Sea, has been submitted to the house of representatives at Washington, by President Harrison. This case of the United States is set forth in a very long letter from Secretary Blaine, to the new British Minister, Sir Julian Pauleoff, dated Jan. 22, 1890. In this the secretary says: "In the opinion of the president the Canadian vessels arrested and detained in the Behring Sea were engaged in a pursuit that was wasteful and unproductive, a pursuit which of necessity involves serious and permanent injury to the rights of the government and people of the United States. The case of Great Britain and Canada is presented by the British minister at Washington and Lord Salisbury. Sir Julian proposed a commission of experts because of the divergent views held, that no solution would satisfy public opinion in Canada or Great Britain, but a full inquiry by a mixed commission. He also wrote Mr. Blaine that: "He was prepared to recommend to his government provisional measures to remove apprehension of the depletion of the fur seal species pending the commission's report. He cites authorities to show that the number of seals is increasing, and that the destruction, by pelagic sealing is insignificant compared with that caused by the seals' natural enemies. He gives affidavits of seal hunters and other papers to show that the destructive nature of the modes of killing seals by spears and firearms has been exaggerated. Lord Salisbury on May 22, in a letter to the British minister, says the negotiations affected a strong reason to hope for a satisfactory adjustment. He says it is obvious two questions are involved, (1) whether the pursuit and killing of fur seals in certain parts of the open sea is from a certain point of view an international morality an offence contra bonos mores; and (2) whether, if such be the case, this fact justifies the seizures on the high seas and subsequent confiscation in time of peace of the private vessels of a friendly nation. That such a seizure is only admissible in the case of piracy or in pursuance of special international agreement is a principle universally admitted by jurists and distinctly laid down by President Tyler in his special message to congress of February 27, 1848. Lord Salisbury argues that pursuit of seals in the open sea has never been considered as piracy, and even if the United States should declare it piracy the United States government could not punish foreign citizens violating such a law outside the territorial jurisdiction of the United States. A special commission from the Madrid government has visited Washington in the interest of the annexation of the island of Cuba to the United States. The disagreement of the political leaders of the United States on the proposed tariff bill, and the searching discussion this has called up, will doubtless be productive of good, as by these the question of proper trade relations between the governments of this continent will be better understood by the people.

ONTARIO LETTER.

It is needless to remind seaside Canadians that the first day of this month is our national day, i. e., if a people who are as yet but a dependency of another government can be said to have a national day. If we should ever become independent, both the 24th of May and the 1st of July would pass into disrepute and another day be observed. Our jubilation this year, centred about Toronto, the capital of the province, where a carnival on a grand scale was held from June 30 to July 1. Indeed the celebration really began on Sunday, June 29, with the holding of a public service in St. James' Cathedral, Dr. Dumoulin, the rector, being the preacher. During the following days there were processions—military, civic, commercial, historic, social, by day, with fireworks and parades and concerts by night. The crowd and the heat were alike great. It seemed as though the province and the sun smiled themselves into Toronto. "THE FOREIGN MISSION BOARD." We too busy about the "King's business" to take any part in the above mentioned doings. They met in the Mission rooms at 3 p. m. on Sunday day, and arranged for the missionary portion of the October Convention. On Wednesday afternoon an ordination service was held in the Parliament street church, at which Mr. George Barrow, a Y. M. C. A. secretary, was set apart to the ministry. In the evening the Board, with many others, gathered at the Jarvis street church and designated Mr. Barrow, together with Rev. Mr. McLeod, of Tecumseh street church, to the foreign field; These brethren will sail as soon as provision is made for their going.

EDUCATIONAL.

Matters are stirring. The Board of Governors of McMaster University have made the following appointments: Mr. A. C. McKay, B. A., of the Parkdale Collegiate Institute, to be Professor of Mathematics and Physics in the Arts Department; Miss Blanche Bishop, B. A., of Greenwich, N. S., teacher of Modern Languages in Moulton College; Prof. Robertson of Woodstock College, to take the Science Department there in place of Dr. T. P. Hall, who goes to a fellowship in Clarke University, Worcester, Mass.; Dr. Goodspeed to the Chair of Systematic Theology and Apologetics in Toronto Baptist College. (Our correspondent will excuse us for omitting some further references to the last appointment.—Ed.)

MOULTON COLLEGE.

closed on June 26. Five young ladies received diplomas. Miss Cooley, the Principal, has resigned, and will go to Europe to study.

WOODSTOCK COLLEGE.

closed June 28. Owing to a special crowding of work in the last term of the year, no closing exercises were held. When the college opens after vacation, some special observance will be arranged

TO THE PATRONS AND FRIENDS OF THE "MESSENGER AND VISITOR."

It having become known that Rev. Dr. Goodspeed had accepted the invitation to a chair in the Toronto Baptist College, a meeting of the directors of the Maritime Baptist Publishing Company, Ltd., was called for the 23rd inst., and was attended by all the directors.

The resignation of Dr. Goodspeed was read, and knowing that it was final, was accepted with regrets. A committee was appointed to prepare a suitable resolution in reply, the same to be placed on our minutes and a copy to be sent Dr. Goodspeed. The following is the resolution: "Whereas, The Rev. Calvin Goodspeed, D. D., editor of the MESSENGER AND VISITOR, has tendered his resignation of the position so ably filled by him for the past five years; and whereas, It is known that he has taken this step in consequence of his having accepted the appointment to an important professorship in the Toronto Baptist College, McMaster Hall; therefore resolved, That we, the colleagues of Dr. Goodspeed on the Board of the Directors of Maritime Baptist Publishing Company, while compelled reluctantly to accept his resignation, place on record our high appreciation of his character and attainments, as well as his eminent success in the difficult and responsible position he has held; and our deep sense of the debt we and the denomination owe to him, and our earnest desire that in his new sphere of work the divine favor may continue to rest upon him."

After a long and careful consideration, and from many names of brethren, any of whom might be expected to well fill an editor's chair, Rev. Samuel McCully Black, A. M., was unanimously chosen Dr. Goodspeed's successor. Rev. J. H. Saunders, now of the MESSENGER AND VISITOR staff, was appointed the business manager. The matter of additional help was left to the executive of the Board. The directors now ask our many friends to continue their support to the paper as in the past, and, if possible, help those in charge to increase the names of subscribers until in the near future we have a good ten thousand subscription list.

G. O. GATES, Secy of M. B. P. Co., Ltd. Ontario Letter.

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for, and the graduating class will then receive their diplomas.

The Jarvis street church, the largest and wealthiest Baptist church in Canada, has set the example of tax-paying. As the church owns large and valuable property in the heart of Toronto, they will probably pay roundly for the privilege of being assessed. Immanuel church, Toronto, has awaked since Mr. Cline's coming, revised its roll, cut its reported membership down to 202, and paid an instalment of \$1,700 on the debt. The Denfield church laid a cornerstone on Wednesday, June 25. On June 26, the Ingersoll church laid six stones. These were presented by six persons: Miss Elois Harris and Rev. Thos. Harris, Brantford; Sir Richard Cartwright, M. P.; Dr. McKay, M. P.; D. W. Karn, Mayor of Woodstock; and Thos. Selden, ex-Mayor of Ingersoll.

Rev. W. H. Porter, M. A., has resigned the pastorate of the Talbot street church, London. Rev. F. T. Tapscott, of the Foussea street church, Winnipeg, is suffering from an accident, and has gone to the seaside. Rev. A. T. Sowerby has resigned at Aylmer. He will leave the church in Sept., to enter the Morgan Park Seminary at Chicago. Rev. Donald Grant, B. A., a Canadian, a graduate of Toronto University and of Rochester Theological Seminary; for six years pastor of the Geneva, N. Y., church, has returned to his native land and has taken the pastorate of the First church, Montreal. Rev. D. M. Mihel leaves Belleville and comes to Parkdale, a suburb of Toronto. P. K. D.

Baptist Convention of Manitoba and the North-West.

The ninth annual meeting of the Baptist Convention of Manitoba and North-west opened Tuesday morning, July 15, in the Brandon Baptist church. This proved to be the most successful Convention of Western Baptists in Canada. There was a very large and representative gathering. About 120 delegates and about 50 visitors were present. Among the visitors were a number of Ontario brethren. Tuesday forenoon, Rev. A. Grant, corresponding secretary, read the reports from the pastors in charge of Home Missions. These reports, from all sections of the country, were very encouraging. He then introduced the following new pastors who had been settled during the year: Rev. Mr. Anvach, Pilot Mound; Rev. George Cross, Calgary; Rev. W. H. Jenkins, Brandon; Rev. J. Braeken, Morden; Rev. S. S. Cripps, Oak Lake. Each of these brethren addressed the Convention briefly.

PRESIDENT'S ANNUAL ADDRESS.

Tuesday afternoon, after a devotional service, President U. W. Whitman opened the Convention proper with his annual address. This was one of the most inspiring exercises of the Convention. After dwelling upon the mission of Baptists in this country, he gave a brief statement of the year's work. The following is an extract from his address: "We are commended to proclaim the gospel of Jesus Christ throughout the length and breadth of the vast territory represented by our convention. As we look over the vast extent of territory, the work to be done and the difficulties to be overcome, our hearts would fail if we did not know that He who sent us has promised to be with us. The past history of God's people has ever been one of progress and development. Each succeeding year is more prosperous than the past. The review of the year just past shows that the efforts of this convention have not been in vain. The full results cannot be estimated; but so far as the reports show, 132 have received the ordinance of baptism; 102 members have been received by letter; 30 have joined by Christian experience; 3 new important places have been opened; 3 churches have been organized, and 4 churches have been built. Difficulties at home and abroad have been removed. The receipts of the treasury have been largely increased. There has been a large accession to the number of pastors, a most important part of our work. We extend a hearty welcome to the brethren and their families and pray God's blessing may rest upon them. We have now 14 promising young men whose intention appears to be to spend their lives in preaching the gospel in this their adopted country. Still, only the border of the work was touched with 25 men and 15 churches for a country of 1,000 miles long by 300 wide. The incoming tide of immigration was settling on our shores; people were coming from all parts of the world and bringing the vices and habits of all lands. The church was placed here to care for them and welcome their coming. We are permitted to come as God's representatives and to preempt this land for Him. He is placing us just where there is work to do; we have the grandest opportunity to do the greatest work ever committed to mortal hands. We are building for time and eternity. We have individually a part in this great work; every man should build opposite his own door. Let us learn wisdom from past experience. Every man cannot preach the gospel, but we can all pray to God, and He has promised to hear and answer prayers."

GERMAN WORK.

Rev. Mr. Poshimas then spoke in regard to the work among the 12,000 Mennonites of Manitoba. He said his field was 36 miles from east to west, and 18 miles from north to south, settled by Germans, very few of whom understood English.

As a people they were very religious, but like the Jews in the days of Jesus, and particularly the Pharisees, they held to the traditions of the elders; they held very closely to the forms, but the life, the spirit had gone out of them. In the last few years the Lord had been moving them by His Spirit, and through the reading of the Word of God some had found the Lord Jesus Christ to be their Saviour. Rev. Mr. Fenske also spoke upon German work, after which a committee was appointed to consult with the German pastors about the admission of their churches into the Convention.

THE HOME MISSION REPORT.

was then read by Rev. A. Grant. The following extracts will give a general idea of the policy of our Board: "The feature of our work presenting most encouragement and promise, and which your board has labored to make most prominent, is the settlement of pastors. We have been deeply impressed with the fact, which our experience fully justifies, that the hope of our cause under God is in having wise, experienced, and godly men hold possession of our fields the year round. This spring marked a departure well worth noting. Hitherto we have been under the necessity of importing our student missionaries. This spring, with the exception of one, we have been able as fully, if not more fully, to occupy our summer stations, and yet the supply has come from sources within our Convention. This is a matter of considerable financial importance to us, inasmuch as it has cost at the very least \$50 over and above remuneration for labor, to bring each student from the East and return him."

The Board rather discouraged the idea of securing a Superintendent of Missions, and encouraged the idea of securing a permanent evangelist to aid our pastors and students. Our Board is still looking for a good evangelist. Can some reader recommend some good brother? THE ANNUAL SERMON of the Convention was preached in the evening by Rev. J. C. McDonald, of Portage la Prairie. There was a very large congregation present. During the evening four new churches received the right hand of fellowship into the Convention. Wednesday morning, Bro. Grant gave a very interesting and instructive Bible reading. The statistical secretary then read his report. It was not quite completed. It must be borne in mind that this report does not include the report of the women's work. Paid for pastors' salaries, \$11,086.26; raised by the church, \$8,863.47; grants by the Board for this purpose, \$2,677.50; incidental, \$4,948.94; building fund, \$1,928.35; Home Missions, \$26.21; Foreign Missions, \$171.39; other purposes, \$993.44; total for all purposes, \$16,578.11, exclusive of about \$1,300 to the Superintendent of Missions, making \$17,878. Before closing the morning session, all the student missionaries gave verbal reports from their fields. This proved to be a very interesting service.

During the afternoon, the election of officers and directors took place. The managers of the Northwest Baptist reported. They recommended the formation of a joint-stock company to undertake the responsibility of the publication, the Convention reserving the right to buy the paper back on certain terms.

HOME MISSION MEETING.

A platform meeting was held in the evening in the interests of Home Missions. J. M. Robinson (editor), the newly elected president, presided, and gave his opening address. The first speaker was Rev. W. H. Jenkins, pastor of Brandon, lately from Nova Scotia. He made a pointed, vigorous, and very impressive address. Bro. Jenkins has already made a good impression upon the people of Brandon, as well as upon the Convention. He held up Acadia in a very loyal manner. It might not be amiss to say that one of the side events of the Convention was the singing of a song on the banks of the Assiniboine in honor of old Acadia, by four of her unattired sons, who then, with one awful plunge, gave way to the ethylogical instincts as in days of old on Minas Basin. The Armstrong struck out, followed by David soon.

Rev. Geo. Cross, the next speaker of the evening, dwelt upon the needs of the North-West missions. He spoke upon the trials and triumphs of his work in Calgary. Bro. Cross is a good man in an important field.

Rev. Mr. Auvache, formerly a foreign missionary, spoke on behalf of Foreign Missions. He said his heart was in India, while his body was here. Notwithstanding such is true, he is still a living man.

Rev. Mr. Daok, a visitor from Ontario, told the old, old, old story, every thing out west was so much better than he expected. How strange that sensible

men are so skeptical about the beauty and the vastness of this country and its resources until they get here, then they are true believers; and, with surprise, ask why didn't you tell us so before?

Rev. A. Grant made the closing speech of the evening. He said he had felt more in his element since coming to the meeting than ever before since he had come to Manitoba. A home mission atmosphere seemed to agree first-rate with his constitution. He forced upon the audience by argument, figure, illustration and wit, in the most vigorous way, the duty of the Baptists. He argued that Baptists first of all believed in the new birth as the prime essential to membership. Second, they believed in the independence of the individual congregation. No other people had been so true, all through the centuries, to the absolute separation of church and state. This platform meeting was the event of the convention, and Bro. Grant's speech the speech of the evening.

Thursday forenoon was given to the discussion of the

EDUCATIONAL REPORT given by the new Board. The following report was adopted:

"That in the matter of the policy of this Convention to build a college in the city of Brandon, your Board are of the opinion that the way is not open at the present moment to go ahead, but we would recommend that the matter be left in the hands of this Board to be pushed forward when circumstances warrant."

Attached to the report was a communication from the students setting forth their needs. In reference to this a resolution was passed recommending the Convention to interest the Board with the matter of taking into consideration the communication of the students, and to make provision for their immediate needs. One of the things for which we truly thank God is, that we have in our Convention about 25 young men desirous of studying for the ministry; part of these have been one, two or three years in Manitoba College, and are this summer laboring with great acceptance on the mission fields.

PASTORS! PASTORS! PASTORS!

Convention decided to settle if possible not less than nine pastors at the close of the summer. Pastors! we want pastors firstly, secondly, and until finally, we want pastors; pastors, we want you. Pastors come. Room for pastors. Pay for pastors. Welcome for pastors. Pray for pastors.

By order of Convention, H. H. HALL, Secy pro tem. Emerson, Man., July 31.

Ordination Council.

The council asked for by the New German church to consult with them respecting the advisability of setting apart to the work of the gospel ministry G. P. Raymond, convened according to appointment, July 22, at 10 a. m. The meeting was called to order by Pastor John Williams.

The New German church had appointed Des. David Lance, Brethren J. L. Delong, F. W. Verge, W. H. Barnes, and Enoch Durland to represent them. There were delegates present:

Bridgewater—Pastor G. W. Corey, Capt. R. Trefrey; Mahone Bay—Pastor John Williams; New Ross—Pastor S. Langille, Dea. Joseph Lantz, Bro. David Brown; Milton—Pastor D. W. Crandall; Springfield—Bro. Davis (lic.), Chas. Roop, Henry Roop; Chester—N. A. McNeill, (lic.); J. D. Spittal (lic.), Chas. A. Smith, Brookfield—Pastor J. H. Jenner, Bro. J. G. Murray; Pine Grove—Pastor E. E. Lock, Dea. Sam. Roop, Bro. Edmund Dodge; LaHave—Pastor Stephen March; Onslow—Pastor Maynard Brown; Lawrencetown—Pastor L. T. Eaton, W. E. Palfrey; Aylesford—Pastor H. N. Parry.

The council was organized; Pastor John Williams was chosen moderator; Pastor J. H. Jenner, secretary.

The Clerk read the minutes of the church meeting, showing the action taken by the church, the call to Bro. Raymond and provisions made for his support. Bro. Raymond gave an account of his Christian experience, call to the work of the ministry, etc. To facilitate the work, Pastor Stephen March was chosen to question the candidate. The examination was critical and thorough, and without doubt instructive to those present.

The following resolution was unanimously adopted: That this council, having listened with deep interest to the Christian experience, call to the ministry, and views of Christian doctrine, and having carefully examined our brother, G. P. Raymond, upon the various doctrines and practices generally received by us as a denomination, do unanimously advise the church by its council to proceed with the ordination.

Arrangements were made for the afternoon service, and the meeting adjourned.

At 2 p. m. the meeting was called to order by the Moderator, and the following order of service was carried out: Preliminary exercises, by pastors J. T. Eaton, D. W. Crandall, and N. A. McNeill, lic.; ordination sermon, by pastor J. H. Jenner; text found in Gen. 24: 49; ordination prayer, by pastor Stephen March; right hand of fellowship, by pastor Maynard Brown; charge to the candidate, by pastor G. W. Corey; charge to the church, by pastor E. E. Locks; benediction, by pastor G. P. Raymond.

This closed an interesting meeting, in which we had the evidence that the Master was present. SECRETARY.

Home Missions.

After attending the P. E. Island Association were spent in visiting a number of the mission churches of the Island. Three days, including the Monday, were spent in all six stations. At each and their condition. They have comfortable at all the stations—the rest meeting-house, a few years. Being about they were compelled for themselves. Some yet completed, but taken to that end. On illness of their esteemee, J. Skinner, they have been for oversight and last months, but these faithful nevertheless keeping meetings and Sunday-schools.

St. Peter's Road visited. This church, Pastor Spurr, who reside some 30 miles distant, standing distance, color he is always on hand to attend. We are hoping range for a more convenient. Though the church is in a state of growth not the very anxious to have word and are willing to earnest plea was, "don't pastoral care."

The next evening was Fairview church; visited. This church is also a part of Bro. Spurr, and is a veritable. Though it is old it has already done a great deal of good. It has a bright future before it, the materials on hand, meeting house, and work next day.

Troy, next visited, by Pastor Allaby. This is by being associated with porting a pastor, and now feels itself two or three burden of pastors) support of church it is lacking hopefulness and enthusiasm to prosperity. A disability will come later on endeavoring to organize departments.

A drive of some 15 miles on Thursday afternoon where we met most of the main of the Envyale chapel privileges was contemplated, and the old story love repeated to the full. The 27 members of this church at the beginning of the year were so much scattered over the neighborhood. The congregation small and affords little profit. For a few months past, Bro. Spurr has given some attention. Another arrangement proposed, and it is proposed that it be worth while to attempt organization in that place.

As it was necessary for Eastern N. B. Association remainder of the mission island had to be left for GENERAL.

For a few years past churches have been well pastoral labor, but the Bro. Skinner's health and Pastor Baker from the leaves several churches sight.

Part of the Association spent at Charlottetown, pleasure of preaching to in the vestry. Work pushed on the audience expected that it will be in the autumn. Bro. G. how much even the churching heavy burdens of the Convention Funds, when the pastor and led to thods for collecting. In or \$50 of former years, they give about \$300.

On my way from the opportunity was improved little church at Shediac. population of this town, and our little church sufficient.

This little church is in position, both as to the way funds and the liberality. Though numbering only members and a very small the open plate collection \$5 per Sabbath.

Bro. H. P. Waring, of Acadia College, is now so completely. He is providing full work.

Hebron, N. B., July 20. — Mrs. Moses Abbott, N. Y., was in company years, because so weak she sat up and supposed her life was cured by using Wild Cherry.

Home Missions.

P. E. ISLAND NOTES.

After attending the meetings of the P. E. Island Association, several days were spent in visiting some of the mission churches of the island.

Three days, including Sabbath, were given to the Montague and Murray River group. These two churches have in all six stations. All these were visited and their condition inquired into. They have comfortable preaching places at all the stations—two being halls and the rest meeting-houses, built within a few years. Being out of other places they were compelled to provide places for themselves. Some of them are not yet completed, but steps are being taken to that end.

St. Peter's Road church was next visited. This church is cared for by Pastor Spurr, who resides in Cavendish, some 30 miles distant. But notwithstanding distance, cold, and bad roads, he is always on hand to fill his appointments. We are hoping to be able to arrange for a more convenient grouping.

Through the church is small and prospect of growth not the brightest, they are very anxious to have the preached word and are willing to pay for it. Their earnest plea was, "don't leave us without pastoral care."

The next evening was spent with the Fairview church, on the Rustico road. This church is also a part of the charge of Bro. Spurr, and is 13 miles from Cavendish. Though it is only ten years old it has already done a good work, and has a bright future before it. They had the materials on hand to repair their meeting-house, and were to begin work next day.

Tryon, next visited, is watched over by Pastor Allaby. This church has equal been associated with Bedeque in supporting a pastor, and in consequence now feels itself two weak to carry the burden of pastoral support. Being an old church it is lacking somewhat in the hopefulness and enthusiasm necessary to prosperity. A discovery of its full ability will come later on. The pastor is endeavoring to organize for work in all departments.

A drive of some 15 miles brought us on Thursday afternoon to Ennyvale, where we met most of the few that remain of the Ennyvale church. The "ways and means" of providing them with gospel privileges was considered at some length, and the old story of redeeming love repeated to the few that came together. The 27 members that composed this church at the beginning, have become much scattered with the passing years so that but few now remain in the neighborhood. The community is very small and affords little prospect of growth. For a few months past, the missionary at Tryon has given some labor at this station. Another arrangement is now proposed, and it is probable, that the brethren will unite with the church nearest to them, as it scarcely seems worth while to attempt to keep up an organization in that place.

As it was necessary for me to be at the Eastern N. B. Association at Harvey, the remainder of the mission fields of the island had to be left for another visit.

GENERAL.

For a few years past the island churches have been well supplied with pastoral labor, but the break down of Bro. Skinner's health and the removal of Pastor Baker from the Alexandria field, leaves several churches without oversight.

Part of the Association Sabbath was spent at Charlottetown, where I had the pleasure of preaching to a good audience in the new vestry. Work is now being pushed on the audience room, and it is expected that it will be completed early in the autumn. Bro. Gordon is proving how much even the church that is bearing heavy burdens of its own can do for Convention Funds, when encouraged by the pastor and led to adopt right methods for collecting. Instead of the \$40 or \$50 of former years, they will this year give about \$300.

SHEDIAC, N. B.

On my way from the island, the opportunity was improved of visiting the little church at Shediac. The Protestant population of this town is growing less, and our little church suffers much by removals.

This little church is worthy of imitation, both as to the way it collects its funds and the liberality it manifests. Though numbering only 18 resident members and a very small congregation, the open plate collections averages about \$5 per Sabbath.

Bro. H. P. Waring, of the last class of Acadia College, is now serving them acceptably. He is proving himself a faithful worker. A. CONNOR, Hebron, N. B., July 20. Cor. Sec.

Mrs. Moses Abbot, Hammondport, N. Y., was in consumption for twenty years, because so weak as to be unable to sit up and supported her case incurable. She was cured by using Wistar's Balsam of Wild Cherry.

Germain St. Baptist Church.

A special meeting of the church and congregation of Germain St. Baptist church was held Friday evening, the 25th inst. The following resolution was passed unanimously by a standing vote:

Whereas, The members of this church and congregation have heard that the Foreign Mission Board of the Baptist Convention of the Maritime Provinces have appointed our pastor, Rev. G. O. Gates, permanent secretary of that Board; and

Whereas, His acceptance of such appointment will necessitate his resignation as pastor of this church; therefore

Resolved, That while we appreciate the honor thus conferred on our beloved pastor, and realize the importance of the work to which he is thereby called, and his peculiar fitness for such work, yet when we remember that the acceptance of this position means the severing of ties which are very dear, and the abandoning of pastoral duties for which he is so eminently fitted, and in which, by the blessing of God, he has labored with such marked success, we respectfully ask that he decline to accept the appointment; and

Further resolved, That we hereby express to our beloved pastor our appreciation of his self-sacrificing services in our behalf and of his able and faithful exposition of the Word of God, and trust that the relationship now existing between us may continue for many years to come; and

Also resolved, That in the event of our pastor's favorable consideration of this request, we pledge ourselves to renewed effort with him in advancing the cause of the Master here and elsewhere.

The question of the pastor's resignation is yet under consideration.

Only a Woman.

I have often thought it a matter for regret that comparison should be instituted between men and women, in the matter of goodness or talent. In the beginning God created them male and female. To the end of time the distinction of sex must remain, and it would be a blessed thing if the only discussion between us would be which should love God most, and which should serve Him best.

One thing, however, is certain, woman has special gifts for persevering in a hopeless cause, and if their perseverance is sometimes troublesome to others, it is surely better to be a little importunate in a good cause than to be indifferent. Sometimes, too, when women take up good work, the world is apt to judge it from the outside. As for example, in the work of W. C. T. U., where praying down saloons, or even the rough and ready plan of breaking the whiskey barrel, attracts newspaper comment and perhaps the remark that these women want a little cheap notoriety. But who reports all their prayers, all their sacrifices, all their quiet, patient, continuous work? I think it would be good for us all if we judged of work as a whole, and avoided criticising it from a personal point of view. A woman's method of work is not a man's method, but it may not be any the less effective on that account. The dear Lord has given us all our special place, and call, and ability—if we use it for Him, whether according to the way of man or the way of woman, happy are we.

I was very much struck by a remark made to me by Mrs. Downs (President and State organizer of the W. C. T. U., New Jersey) a few days ago. We were talking in a general way on the temperance question, and she said: "At first we only thought of taking the drunkard up out of the gutter where he had fallen, but we soon found we only lifted him up to see him fall back again, and to be done there was a good deal more to be done to save him." Here, I said to myself, are women who think, women who reason, women who, when one plan fails, or, at least, does not succeed, try another. Such women are a benediction to their country.

What a difference between the politician, who is only a politician, and these women. The one sacrifices his country for his own personal aggrandizement, these women sacrifice themselves for

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

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

the aggrandizement of their country. Yes, be it known to all men, and to all women, too, that these W. C. T. U. workers want to make America richer, and more prosperous. Drink never made any country prosperous.

"Now," continued Mrs. Downs, "we have taken up a number of subjects all tending to establish temperance." Yes, that is just what we want to "establish," temperance. Drunkenness has been established quite long enough, with the result of filling jails, and reformatories, and lunatic asylums. It is a nationally expensive habit, to put the matter on the lowest ground; let us try the other plan for a little. One thing is certain, temperance will not injure any one. A speaker at one of our recent meetings here said he had met a friend lately, a great politician, who declared that Miss Willard was one of the most dangerous persons he knew. I should think she was dangerous to the devil anyhow.

A list of the subjects taken up by the W. C. T. U. of New Jersey, which I take from their own report, will show the largeness of their field, and the value to the community at large of their labors.

The subject of health is made an object of interest and attention to all, especially to the young, by lectures and explanations. Do we not want a healthy as well as a temperate rising generation. Under this head a number of subjects are included, all tending to the general welfare of the State. Then there is a branch or department in literature for the suppression of vicious literature and the extension of good reading. The importance of this is obvious. But to my mind the great gain for the public is the one grand fact that so many mothers are engaged heart and soul in all this. Surely the outlook for the coming generation is good. These women are doing their whole-souled best to secure to the coming generation, good health, prosperity, and happiness. Is there a man in America who can refuse them a God-speed? Is there a man in America who would refuse them all the co-operation he can give?

There is a general opinion that women suffer more than men from the effects of drunkenness. No doubt this is true, but it is chiefly because when the husband is a drunkard, the woman has to bear a double burden. I have known in a long life of experience of the poor, many men who have suffered, and suffered bitterly from the drunken habits of their wives. It is a curse whatever way you look at it, and in God's name let us all, men and women do our best to free this land.

I remember one case in my own experience where the man was the victim of his wife's intemperate habits. Late one evening, while I was a "sister," a message was brought to me that a respectable working man was in the parlor and wanted to see me urgently. I was feeling very ill, and in trouble of mind, but I could never refuse a person of his class. When I went to him he handed me a letter from the foreman of the works where he was employed, certifying that he was of good character and in good employment. The man hesitated for a moment and then said, "Sister, I am a Protestant, but we all know how generously you helped the poor Irish Protestants, as well as the Catholics, when they were in distress. This was true, but he did not know all the ill will I got for this from Roman Catholics. My wife, he said, is a Roman Catholic, but

she is a fearful drunkard. I am obliged to be on the works every week for twenty-four hours without returning home. She has sold my furniture, and my clothes, several times, for drink, and now I want to take the children from her and give her a good fright. Will you take them? I will pay for their support. I agreed to do as he wished, and he brought the children to my institution. They were dirty and neglected, as I expected they would be. I told him to bring his wife in a few days. He did so, and I talked to her and tried to get her to take the pledge, but it was of avail. She went to confession to the priest, and went home only to continue the same miserable course.

I do not wish to enter on any controversial subject in the present views of papers, but it is not controversy to state a fact. No one can deny that the very large percentage of those who fill our jails and criminal penitentiaries are Roman Catholics. No one can deny that the Roman Catholic church could as easily prevent her people from going to the liquor saloons as she can prevent them from going to the public schools.

We have had a most impressive and spiritual meeting here of the National Division of the Sons of Temperance. Dr. P. Stryker gave a very fine address, and I was especially impressed by the addresses of C. A. Everett, delegate from St. John, New Brunswick, and by that of Guilford Marr, of Ohio. Mr. Everett told how his father and mother agreed to take the pledge together on their wedding day, and never during a long life regretted it—how they had lived happy and peaceful lives. What a contrast to the miserable family life which I have so often seen, where the marriage tie is hardly formed before scenes of intemperance have commenced.

Mr. Guilford Marr spoke admirably of the influence of the father on his boys, and how they always wanted to do things just as their father. Happy the father who is conscious that his boys may imitate his example in every thing. Happy the mother who can say, "Children, grow up to be like father and you will please God, and please mother."

M. F. CUSACK, (The Son of Kenmare.)

A Hint to Our Pastors and Churches.

As a Nova Scotian, I feel interested in the provinces, the people of the provinces, and especially the Baptist interests of the Provinces.

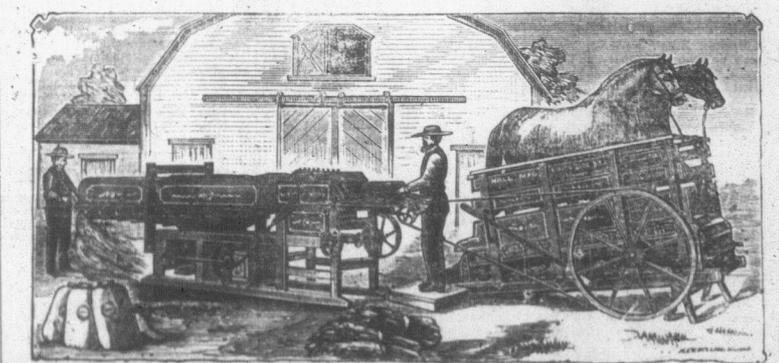
I am encouraged, from time to time, by the reports given from the different fields of labor. While it is sad to note so many of our pastors being laid aside, it is pleasing to see so many entering the field.

I have been in this country for some time, and I find many of our people here who do not connect themselves with any society or attend any particular place of worship. As there are a number of our young people coming to this country every season, would it not be well for the pastors of the various churches to correspond with the churches here concerning such persons as are connected with their society, as soon as they learn of their address. This will show the parties you do not forget them and will help the churches here to reach them better. Hoping you will pardon these remarks.

AN OBSERVER.

West Hingham, Mass., July 20.

P. S. McNUTT & CO.



"LITTLE GIANT" THRESHING MILL.

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HAY TEDDERS.



Wisher Tedder.

THE WISHER TEDDER will thoroughly spread long, heavy grass taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, feecy condition at the rate of four acres an hour, thus accomplishing the work of from ten to twelve men in a far better manner than would be possible by the use of hand-forks. You have frequently lost the price of a Tedder in the spoiling of one field of hay, or even in its being damaged, which could have been avoided by the use of a Tedder. Not only this, but hay cured with the Tedder is worth from two to four dollars a ton more than that cured in the ordinary way. In short, it will pay for itself in a single season, on a farm producing forty tons of hay.

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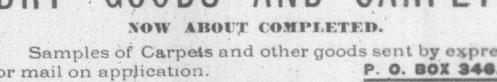
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THE KARN ORGAN

STILL THE UNIVERSAL FAVORITE.

Excels all others in Tone, Durability, and General Excellence.

WARRANTED FOR SEVEN YEARS.

THE KARN PIANO

will be placed upon the market early in the

New Year. In point of merit it will excel

all its competitors in the Dominion, and

will stand unchallenged in the musical world as a High-class Piano.

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ORGAN AND PIANO MANUFACTURERS

WOODSTOCK, ONTARIO.

THE HOT WEATHER IS WEAKENING.

JOHNSTON'S FLUID BEEF

STRENGTHENING!

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An interest in the business, which is well established, will be given to a good man with some capital.

APPLY TO-

HALEY BROS. & CO.,

SAINT JOHN, N. B.

NOBODY ELSE.

Two little hands so careful and brisk, Putting the tea things away; While mother is resting awhile in her chair.

For she has been busy all day; And the great little fingers are working for love.

Although they are tender and wee, "I'll do it nicely," she said to herself—"There's nobody else, you see."

Two little feet just scampered upstairs, For papa will quickly be here; And his shoes must be ready and warm by the fire.

That is burning so bright and so clear, Then she must climb on a chair to keep watch; "He can't come in without me, When mother is tired I open the door—There's nobody else, you see."

Two little arms around papa's dear neck, And a soft downy cheek 'gainst his breast; She will not pass to her haven of rest While the tears dim her little one's eyes.

Little true heart, if mother can look Out from her home in the skies, She will not pass to her haven of rest While the tears dim her little one's eyes.

Betty's Verse.

Mr. Rogers was thinking, His thoughts went back twenty years, And he saw a young man doing a prosperous business, and although not in partnership, still intimately associated with one who had been his playmate, neighbor, and close friend for thirty years.

And then Mr. Rogers saw the financial trouble that had come upon him, and he thought, bitterly, that if the friend had played the part of friend, it might have been averted.

He saw the twenty years of estrangement, he felt again the bitterness of that hour of failure.

Mr. Rogers rose from his chair, and going to his safe, drew from it three notes for five thousand dollars each, due on the following Monday.

"Twenty years is a long time to wait for justice," said he to himself; "but now and without my lifting a finger, these notes have come into my possession, and I know, Robert French, that it will be hard work for you to pay them. It will be justice to be done at last."

And Mr. Rogers replaced the notes in his safe, and closing his office, went home to tea.

Many a man will cry out for justice when it is revenge he desires. On Monday morning the fragrant lilies went to the station to take the eight o'clock train for Boston.

He had just taken his seat in the car when he heard his name spoken, and saw Mr. Palmer, his neighbor, standing by his seat.

"Are you going in town?" asked Mr. Palmer. "Yes," was the reply. "Anything I can do for you?"

"I wish you would take charge of my little girl as far as I—Her grandmother will meet her there. I have promised her this visit for a week, and I intend to take her down myself, but just at the last minute I have received a despatch that I must be here to meet some men who are coming out on the boat train."

"Why, of course I will," said Mr. Rogers, heartily. "Where is she?"

"When anybody does naughty things and breaks your playthings he's an 'innymunt.' Wobbie French was my 'innymunt'; he bawled my dolly's nose and he sticked burrs in my ba-lammie's fur, and he said it wasn't a ba-lammie, noffin' but just a lammie," and the big eyes grew bigger as they recalled this last indignity.

Mr. Rogers looked deeply interested, and in fact, who could have helped it, looking at the earnest little face? Betty continued to "splain."

"It doesn't mean," she said, "that you must let him break all your dolls' noses nor call your ba-lammie names, 'cause that's wicked; but last week Wobbie bawled his 'loopee, and the next day all the boys were going to have a wace, and when I said 'Wobbie had bawled his 'loopee, I was glad, 'cause I was sure of it to go to sleep I felt bad here, and Betty placed a tiny hand on her chest and drew a long breath.

"But by and by, after much as a hour, I guess I thought 'Wobbie had bawled his 'loopee, and the next day I was sure of it to go to sleep I felt bad here, and Betty placed a tiny hand on her chest and drew a long breath.

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How He Was Taught.

"It's very easy to doubt," said a young man. "I actually do believe the truths of Christianity, but my faith isn't warm; it isn't living. At the very moment when I am thinking, 'Christ, did I live, I find myself saying, 'Yes, but am I sure of it? We need miracles as much as ever, in order to be thoroughly convinced.'"

"The hard experiences of life serve that purpose," said the older man. "Let me tell you how I gained the foothold which I have never lost."

"When I was a young man, I went to South America, hoping to travel and perfect myself in various dialects, and in order to obtain a certain position in commercial life. I had two trades—the carpenter's and the machinist's—at my finger's ends, and by means of them I supported myself for some time in various coast towns."

"Finally, I fell in with two scientists, and took a trip to several hundred miles into the interior. There we camped, making collections of plants and insects, and one of our party was sent back for letters. In due time he returned, and brought me a home letter, full of sad news."

"By it I learned that my father and mother had been thrown from a carriage, and were lying dangerously ill. My sister thought I ought thus to be prepared for the worst news she might have to send me later. I do not believe she thought of my suspense in waiting for another word."

"I can not tell you what I suffered that night, after reading the letter. Thousands of miles from home, I could not rush across the sea for one parting word with my father and mother before losing them forever."

"I could not even hear again, for weeks. Perhaps they had died; perhaps they were dying at the moment when I was sending forth my very soul on the wings of love and agony to guess at news of them."

"At that time I had no 'living faith' in God or immortality. I believed there was some sort of impersonal power about us, but whether or not we should live again, I did not attempt to decide."

"But that night when I lay in the woods, and thought of the tropic forest, with my comrades sleeping about me, I never saw my father and mother again; it is impossible. Somewhere they are alive; somewhere they love me as I do them."

"But I thought, even if that is true, what comfort is there for me in my inability to see them? One, in whom we trust, implies a corresponding faith; I needed Christ so bitterly that I reached out the arms of my soul and found that He was there. I proved it just as truly as the doubting disciple did, when he was allowed to touch His flesh."

"A hotel was thus selected, and I needed Him so. Their hearts were breaking under continual questioning of the future. The bravest of the old philosophers sternly resigned themselves to the dismal shades below; lesser men went trembling into the uncertain darkness, and never had known him to buy anything but the Journal."

"What will you take for the bunch?" "Fifty cents," replied the boy, promptly. Mr. Rogers handed him the half-dollar, and took the fragrant lilies. "How do you get into the Cove now?" he asked, as the boy pocketed the money and was moving on.

"Get out 'n' shove her over the bar," replied the boy as he went on. Mr. Rogers looked at the flowers with the street and park on the outer bank, and at the smooth, pinkish-brown stems, and thought of the time forty years before when he and Rob, two bare-footed urchins, had rowed across White Pond in a leaky boat, and by great exertion dragged and pushed it over the bar, and never had known him to buy anything but the Journal."

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Policy and Principle.

Several years ago I crossed the ocean in one of the large ocean steamers. On the voyage back to this country the wind was almost constantly dead ahead. I remember one day we came up with a sailing vessel. It was blowing half a gale, and with a few sails set, she was beating up against the wind. Tossed about by the waves, which sometimes seemed to throw her half out of water, she was having a hard time of it. But our steamer, with every sail furled, was going into the very teeth of the storm, plunging into the waves, throwing them off, and rising over them in glorious style, while the heavy and rapid thrashing of the propeller drove us on, and we soon left the ship far astern."

The man who sets from policy is like the sailing vessel, completely at the mercy of circumstances outside of his self, driven, hurried, and shaken by the currents of public opinion. Sometimes in the way he would like to go, but often or not, and sometimes he is in difference or doubt. But the man who acts from principle is like the steamer, independent of circumstances. If they favor him, he spreads his sails to the breeze and goes all the faster. If they oppose him it makes little difference; he keeps on the way which he has marked out for himself just the same. As the steamer in the storm, he pushes forward in the face of opposition, and rises unshakenly over everything which is in his way."

In this age of fickleness and policy we want more men and women of principle. Men and women of earnest purpose and high aims, who do not ask "What will come of this?" but only "Is it right?" Who, when they know they are right, will keep on though all the world oppose. These can be trusted. Confidence in policy people will always be disappointed, but principle never deceives. —Zion's Advocate.

The following specimens of curious punctuation are given by the *Register*. "A man was killed by a railroad car running into Boston, supposed to be dead." A man writes: "We have decided to erect a school house large enough to accommodate 5-0 scholars five stories high." On a certain railway the following direction was printed: "Hereafter, when trains in an opposite direction are approaching each other on separate lines, conductors and engineers will be required to bring their respective trains to a dead halt before the point of meeting, and be careful not to proceed till each train has passed the other." A steamboat captain, advertising an excursion, says: "Tickets 25 cents at office; hall price to be had at the office." A hotel was thus advertised: "This hotel will be kept by the widow of the former landlord, Mr. Brown, who died last summer on a new and improved plan." "Wanted a saddle-horse for a lady weighing about 950 pounds."

An Iowa editor says: "We have received a basket of fine grapes from our friend W., for which he will please accept our compliments, some of which are nearly two inches in diameter." "Board may be had at No. 4 Pearl street for two gentlemen with gas."

One great advantage of Burdock Blood Bitters over other medicines is that it acts at the same time on the Liver, the Bowels, the Secretions and the Kidneys while it imparts strength.

A teacher in one of our grammar schools was giving a lesson on the art of putting words into sentences. The words selected, with their definitions, were "aqueeduct, a conductor," and "effluence to work." One of the sentences handed in was, "My father is an aqueeduct, and has to effluence very hard." —Harper's Year.

Baird's Balsam of Horchound promptly relieves and cures obstinate coughs, croup, hoarseness, and all affections of the throat and lungs. It gives immediate relief.

A remarkable testimony in favor of the longevity of teetotalers was given at the annual meeting of the United Kingdom Temperance and Provident Institution. The expected claims for deaths in the temperance section for the year were 307 for £73,916, whereas the actual claims had been 184 for £43,874. The anticipated claims in the non-teetotal department were 378 for £80,488, whereas the actual had been 326 for £70,000. Ten deaths were the result of accident, the only one being in the temperance section.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

Among various expressions of intelligence which often place the dog in no mean place of comparison to his master, a little habit developed by a dog in the suburbs is worth mentioning, says the *Boston Journal*: Whenever this dog becomes angry, instead of making an exhibition of his temper he turns away from the offending person as quickly as possible and makes a bee line to a flash to the nearest brook. In a few minutes he returns, dripping, but serene, without a trace of his former excitement in his manner. His plunge has apparently cooled off all angry feelings and even caused forgetfulness of causes of disturbance.

Hard and soft corns cannot withstand Holloway's Corn Cure; it is effective every time. Get a bottle and use it and be happy.

The desire to say some great thing has prevented the utterance of many a wholesome word, and anxiety to accomplish some wonderful work has crushed in the bud many a humble deed of exceeding grace and sweetness. —Frederic R. Martin.

EVERY SKIN AND SCALP DISEASE, Curable by CUTICURA. I took Gold. I took Sick. I took My Meals. I take My Rest.

INTERNATIONAL S.S. CO. ST. JOHN, N. B. ANNAPOLIS, N. S. SUMMER ARRANGEMENT. ST. JOHN LINE. Commencing MONDAY, MAY 5, a Steamer leaves ANNAPOLIS (calling at Digby).

Wool 200,000 Lbs. Wanted. Oxford Woollen Mills. In exchange for the World-Renowned OXFORD CLOTH.

Wanted, STAMPS of New Brunswick, Nova Scotia, Prince Edward Island, and other provinces before 1869. I will pay from 10c to \$10.00 for each lot, besides 10 per cent. extra for those sent on the original stamps. Send stamps, send for half the face value, \$1.00 each. These must be left on the entire envelope. Send what others you may find for price. List free. H. L. HART, care MESSINGER & VISITOR, ST. JOHN, N. B.

GATES' NERVE OINTMENT. A very beautiful and efficacious compound for strengthening the Nerves and Muscles. FILES, BURNS, SCALDS, BRUISES, WOUNDS, BRONCHITIS, and all INFLAMMATIONS internal and external. Sold every where at 25c. a box. G. GATES, SON & CO., Middlebury, N. B.

Baltimore Church Bells. Successors in NEW BRUNSWICK to the BLYMYER MANUFACTURING CO. No duty on church bells.

BUCKEYE BELL FOUNDRY. Sole of Pure Copper and Tin for Church Bells. Address: BALTIMORE, MD.

INTERCOLONIAL RAILWAY.

'90. Summer Arrangement. '90. ON AND AFTER MONDAY, 30th JUNE, 1890, the Trains of this Railway will run Daily (Sunday excepted) as follows: Trains will leave Saint John. Day Express for Halifax & Campbellton, 7.00. Express from Halifax (Monday excepted) 8.10. Express from Montreal & Quebec, 11.00. Express for Quebec and Montreal, 12.30. Express for Halifax, 12.30. A parlor car runs each way on express trains leaving Halifax at 8.30 o'clock and St. John at 7.45 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 10.30, and take sleeping car at Montreal. Sleeping cars are attached to through night express trains between St. John and Halifax. Trains will arrive at Saint John. Express from Halifax (Monday excepted) 8.10. Express from Montreal & Quebec, 11.00. Express from Halifax, 12.30. Express from Halifax & Campbellton 12.05. Express from Halifax, Pictou and Miramichi, 12.30. The 6.30 train from Halifax will arrive at St. John at 8.30 Sunday, along with the express from Montreal and Quebec, but neither of these trains run on Monday. A train will arrive from Montreal on Monday at 7.00, arriving in St. John at 8.30. The trains of the Intercolonial Railway to and from Montreal are hauled by electricity, and hauled by steam from the locomotive. All Trains are run by Eastern Standard Time. D. POTTINGER, Railway Office, Montreal, N. E., 6th June, 1890.

READ THIS LIST of Distinguished Baptists who commend DR. ARMITAGE'S GREAT WORK, History of the Baptists.

Rev. C. H. SPURGEON, London, says: "You have done for the Baptist cause what no other man has done." Rev. HERMAN LINCOLN, New York, says: "This is the first attempt on a large scale to give a continuous history of the growth of Baptist principles, from the apostolic age to the present time." Rev. J. H. CASTLE, President Toronto University, says: "It is sure to become a household name in every Baptist family." Rev. E. DODGE, President Madison University, says: "The work is a unique and very valuable addition to the literature of the church." Rev. F. M. ELLIS, D. D., Baltimore, says: "I have read it with a fascinating interest." JOHN A. BRADSHAW, Theological Seminary, says: "It is a most valuable work, and a very valuable addition to the literature of the church." Rev. EMORY HAYNES, Boston, says: "One of the most remarkable books of the century." Rev. ALVAH HOVEY, President Theological Seminary, New York, says: "I take pleasure in commending it to all lovers of truth." &c., &c., &c.

Book & Tract Society, 120 Granville Street, Halifax, N. S. are general agents for Maritime Provinces for the above work. One or two experienced agents can find work for the winter by applying at once, giving experience. G. A. McDONALD, Secy/Treas.

Bounding Billows ON THE SEA, or the pure mountain Breezes will soon invite your presence. Make your visit twice the pleasure by taking along our entertaining Music. (If you have no Guitar, Mandolin, Banjo, Piano or Violin, we will loan you the instruments at our branch store, J. C. HAYNES & CO., 33 Court St., Boston.) ELEGANT SONGS, New, enlarged edition. 25c. per copy. Price \$1.00. OLD FAMILIAR DANCES, for the Piano. 10c. per copy. as merry as the music. FOR MUSICAL FESTIVALS. THE ATLAS, By Carl Zerrahn, 25-pleated Choruses, Sacred and Secular. Most of them quite new. Any book mailed for retail price.

OLIVER DITSON COMPANY, Boston.

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JULY 30

"The Cornhill" contains on Sister Rose Gertrude, Minister to the lepers at St. Aster Rose, when you saw Did you give as Him on the hill When the leper cried, "I will! Be clean!" Or when meet And strew the lilies about And press your hands to the Sword of the spirit and lil Flower of the heart and Tender and keen with th To dare this deed an With the flush of yo Southern Sea, To be unto Death for w When you were a child, or come, That day that you gave ball To the crippled boy? the call When the bird's were all Trains are run by Eastern Standard Time. D. POTTINGER, Railway Office, Montreal, N. E., 6th June, 1890.

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K. D. C. IS GUARANTEED

TO CURE DYSPESIA AND INDIGESTION OR

MONEY REFUNDED.

SISTER ROSE GERTRUDE.

The "Corahill" contains a striking poem on Sister Rose Gertrude, who has gone to minister to the lepers at Molokai.

THE HOME.

Business Openings for Girls and Young Women.

The stay-at-home girl is thinking by this time, no doubt, that she should have a little attention paid to her and her special needs.

THE FARM.

Keep the raspberry bushes pinched back. Feed just what the fowls will eat up clean. Waste makes poverty.

AYER'S PILLS

Are the Best. Ayer's Pills have been used in my family for over thirty years. I find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles.

she found her vocation quite by accident. Her mother had been a noble English housewife, whose cooking...

Her neighborhood success set her to thinking seriously, and during the winter she laid her plans. She saw friends in Providence and took orders for jellies, preserves, pickles and things of like nature.

All summer she worked; as the fruit ripened she "put it up." The strawberries, most delicate of all fruits, she picked herself, hulled as she picked, so that they need be handled but the once.

Prune a little at a time, and avoid the necessity for heavy pruning in the future. Set out tried varieties that thrive in your section, but do not try too many varieties of fruit.

Drain your land if you desire good fruit and good vegetables. Orchards had better set out at all than to set them in wet land.

Chemistry is a useful study for the tiller of the soil. It enables him to tell of the composition of soils.

Every farmer should have a supply of grapes. One well started grape vine is long-lived and very productive.

Rolling the meadows before the soil becomes dry will help the grass. Rolling a plow and will save one harrowing and pulverize the soil as the harrow can not do.

When little Clinton was five years old, his mamma showed him a pledge roll, to which she had persuaded several boys and girls to sign their names.

AYER'S PILLS

Are the Best. Ayer's Pills have been used in my family for over thirty years. I find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles.

Family Medicine

for 35 years, they have always given the utmost satisfaction. James A. Thomson, Bloomington, Ind.

TEMPERANCE

Temperance Training.

The conduct of many of our young men of the present day calls loudly to parents to train up their children in sound temperance principles.

Parents must take an interest in the welfare of their old craft, and early educate their boy and girl how to manage her and she will still bravely on.

Every farmer should have a supply of grapes. One well started grape vine is long-lived and very productive.

Rolling the meadows before the soil becomes dry will help the grass. Rolling a plow and will save one harrowing and pulverize the soil as the harrow can not do.

When little Clinton was five years old, his mamma showed him a pledge roll, to which she had persuaded several boys and girls to sign their names.

During the late presidential campaign some one asked Clinton which party he was going to vote with when he grew to be a man, and he answered, "Whichever goes against the beer saloons."

From Top to Bottom

The house is best cleaned that is cleaned with Pearline. It is done with little labor and with great results—with ease to yourself, and with no possible injury to anything that is cleaned.

Beware

Many people become debilitated, accompanied with feelings of LASSITUDE, LOSS OF APPETITE and INDIGESTION. The best to be derived from the use of BARK, QUININE AND IRON TONIC is almost magical.

DURING THE SUMMER SEASON

CONSUMPTION SURELY CURED

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By using only one bottle of my remedy...

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.

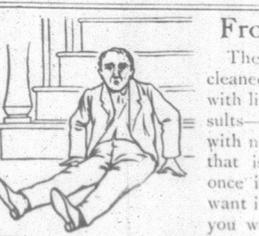
I CURE FITS! GIVEN AWAY FREELY. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study.

LONDON HOUSE WHOLESALE. ST. JOHN, N. B. READY MADE CLOTHING AND SHIRT DEPARTMENT.

DANIEL & BOYD. VENETIAN BLINDS. HARDWOOD FLOORING. DOORS, SASHES, WINDOW-FRAMES, BALUSTERS, &c.

A. CHRISTIE W. W. CO. SLEIGH ROBES. FUR COATS. PATENT EAR MUFFS.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street. ENGLISH AND SWISS COLLARS in the latest styles.



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WOODLIF'S & GERMAN BAKING POWDER.

A. F. RANDOLPH & SON, PROVISION MERCHANTS, Direct Importers of TEA from China.

ROYAL BAKING POWDER Absolutely Pure. A cream of tartar baking powder. Highest of all in leavening strength.

W. H. FAULKNER, No. 213 MAIN STREET, MONCTON, N. B. Ready-made Clothing and GENT'S FURNISHING GOODS.

CRANDALL'S CLOTHING EMPORIUM, Dore's Block, Gerrish Street. Custom Tailoring neatly and promptly done.

STANTON BROS., STEAM MARBLE, FREESTONE AND GRANITE WORKS, SOUTH SIDE KING SQUARE, ST. JOHN, N. B.

Burdock's BLOOD PURIFIER. For the cure of all humors, skin diseases, and general debility.

USE DEARBORN & CO'S Absolutely Pure SPICES & TARTAR. See our guarantee on every package.

WINTER'S BALM OF WILD CHERRY. For the cure of all colds, coughs, and throat ailments.

UNION CITY HOTEL, No. 10 King St., St. John, N. B. Permanent and Temporary Boarders taken at low rates.

News Summary. DOMINION. —The Loanda will sail from this port for the West Indies on her next trip about the middle of August.

Religious Intelligence. NEWS FROM THE CHURCHES. GREYWOOD, Annapolis Co., N. S.—Two have been baptized by the pastor, Rev. J. E. Blakeney.

Custom Tailoring. 10 CASES SUITINGS & WORSTEDS. SCOTCH TWEED SUITS, made to order—\$17.00, \$18.00, \$19.00, \$20.00, \$21.00, \$22.00, \$24.00.

OAK HALL CLOTHING HOUSE. SCOVIL, FRASER & CO., Corner King & Germain Streets, ST. JOHN, N. B. presentation of certificate of attendance.

Marriages. STEWART-STEWART.—At the parsonage, July 16, by Rev. H. H. Bishop, Theodore Stewart, of East Point, P. E. I.

Deaths. POTTER.—At Clementsvale, Annapolis Co., June 29, Charles H. Potter, son of James Potter, in the 30th year of his age.

THE CHRISTIAN MESSENGER AND VISITOR. VOL. VI, N. A WORD TO OUR AGENTS AND SUBSCRIBERS.