

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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{THE CHRISTIAN VISITOR;
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VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 24, 1888.

NO. 48.

EMATA.—In Dr. Sanders' sermon as published in the MESSENGER AND VISITOR, there are a few typographical errors. In one place is "prisoners" for "pioneers," and in another "feters" for "battles."

ACADIA.—The Principal of Horton Academy, in a private note, speaks highly of the boys gathered there. There are already 52 enrolled. In the college there are about 100 already at work, with the prospect of quite an accession after Christmas. It is expected that the attendance at the Seminary will be largely increased the next term.

SHALLOW.—How often it happens when one who has had no personal experience of theatres, dance halls, etc., gives an opinion of their moral or immoral tendencies, that somebody institutes that such an one is not in a position to give any judgment on the question. On the same principle, no one except he has eaten arsenic can give an opinion of its quality, and none but an inebriate can express an opinion as to the evils of the drink habit. Surely observation in each case will count for something.

UNIFICATION.—The colored Baptists of the South have had four missionary organizations. They have lately held a joint meeting at Nashville, Tenn. At this meeting measures were taken to amalgamate these four into a single missionary organization, called the American Baptist Foreign Mission Convention. It is thought the work of unification will be completed next year. The bonds between the colored Missionary Societies and the Missionary Union are growing stronger.

UNBAPTIST PAPERS.—The Baptist papers are not content with having, with freest courtesy, shown Dr. Dowling the denominational door, and stiffly bowed him out of the Baptist home; they are presuming to offer him advice as to what he had better do with himself. The *Journal and Messenger*, some weeks ago, intimated that Dr. Dowling had better join the Free Baptist body. And now, the *Watchman* follows suit, in courteous phrase indeed, but with a meaning none the less obvious because existing between the lines. We are bound to say that should Dr. Dowling's co-operations lead him to ally himself with either of these bodies, he would find a generous welcome and an opportunity worthy of his or any other man's powers and consecration. But this attempt by the Baptist papers to dispose of the man they have thrust out of their midst, strongly suggests the addition of "insult to injury." Does this sound sweet? We certainly do not mean to imply more than do the facts themselves.

The above intimation is from the open communion *Morning Star*, the organ of the New England Free Baptist. The spirit of it is as bitter as the declaration it contains are erroneous. In response to a question from Dr. Dowling, the Baptist papers in such a gentle and kindly way that Dr. D. has publicly acknowledged the loving courtesy with which he has been treated, declare that the Regular Baptist denomination of the United States was strict communion in practice, and that as an open communionist his place was not with them. Should a Free Baptist minister become a strict communionist, and, as pastor of one of the churches of that denomination, attempt to introduce his strict practice, in opposition to the tenets of the denomination, would the *Morning Star* think itself guilty of thrusting the brother out, if it should tell him that as a strict communionist his place was not in an open communion body? If it should suggest that his place was among the strict Baptists, whose views he had adopted, would he be adding insult to injury?

SIBERIA.—The immense extent of Siberia can be imagined from the following from a contemporary:

If we could take the whole United States of America, from Maine to California, and from Lake Superior to the Gulf of Mexico, and set it down in the middle of Siberia, it would not touch the boundaries of the latter at a single point; then we could take Alaska and all the States of Europe, with the single exception of Russia, and fit them into the remaining margin like the pieces of a dissected map; and, after having thus accommodated all the United States including Alaska, and all of Europe except Russia, we would still have more than 300,000 square miles of Siberian territory to spare.

DARWIN'S FAITHLESSNESS.—Darwin, although not a believer in revelation as generally accepted, was ever ready to acknowledge the blessings which have come to man through the Christian religion. He once made the following answer to some critics of foreign missionaries:

"They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood, a system of profanity unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, in commerce and in the courts, have been greatly reduced by the introduction of Christianity. Is a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the

lesson of the missionary may have extended thus far."

OUR FINANCERS.—Is it necessary to urge upon all our pastors the need of arranging at once to push the work of collecting for our denominational funds, whether the local committees are organized or not? The chief responsibility must rest upon each church, led by its own pastor. If any of our churches or pastors get the idea that these committees are to do the work of collecting and cast off their own responsibility in any measure upon them, the new plan will be anything but a blessing to them. This plan is devised to reach churches that have no pastors, and to devise the best methods by general conference among all the pastors and leading laymen of a certain district; but whatever plan is adopted, each pastor must lead in working it successfully in his own church. The pastors can help each other by exchanging and each presenting the claims of our great denominational objects to another people as well as to his own; but still, while each pastor may help his neighbor by advice, etc., each one must bear the chief responsibility in his own church. Will not all begin at once, if there has been delay in organizing the groups? In many cases the local committees will be able to do but little; but each pastor can do much. Our attention has been called to an error in our references to the salary of the treasurer of the Convention. It is \$200, not \$250 as stated by us.

ON VACATION.—The editor of the MESSENGER AND VISITOR is away for a vacation. Contributors and correspondents must not be surprised if their letters do not receive as prompt attention as usual. Arrangements have been made to forward correspondence to the editor during the time he is absent, and it will be attended to as promptly as the nature of the case will admit.

TOO MUCH OF IT.—Among the Congregationalists the rage for societies has gone to great lengths. The great New England paper, the *Congregationalist*, is alarmed. It says:

Five women's societies in a given church, besides another for children offered by women! Where is the society whose function it shall be to prevent the organization of any more societies?

Would it not be well for the brethren to follow suit, and organize themselves into societies to promote all the great objects of Christian endeavor? Why not? If the church is not sufficient, as instituted by Christ and organized by him and his apostles.

LIKE CHILDREN.—How unchristianlike we are apt to be of the ordinary blessing which comes to us in uninterrupted flow. It begins with us as children in relation to our parents and continues through life as a habit of thought and heart. A child will be more thankful for a little present which is infrequent than for all the watchful and loving care and provision which supplies the days and weeks with all that is needful for health and happiness. All this stream of uninterrupted bounty—home, food, raiment, tenderness, care, love,—goes for little, is accepted as a matter of course, and arouses little gratitude or pleasure compared with a little trinket costing just a few cents. And is it not the same in our feelings toward the heavenly Father. The constant, unending supply from his hand is accepted almost as a matter of course, and has little effect to stir our hearts. It is some special providence which has the chief power to awaken a strong response. This is not as it should be. The common mercies are the great ones. The fact that they are common shows that God keeps open a fountain for us, rather than gives us a draught now and then. Let us cultivate an appreciation of these common mercies, and it will help to keep our souls on fire.

CREDAL BASIS.—The London Baptist Association has had a special session to consider the question of a credal basis. The Association was originally formed of Baptist ministers and churches "holding evangelical sentiments." It was found that men in these times are making this expression the cover for many forms of belief not originally contemplated, as with the compass of that designation. Spurgeon and others desired a definition of evangelicalism. The great preacher, seeing little hope of attaining this, withdrew from the Association as he did from the Union. The question came up for discussion, however, on Tuesday, Sept. 25. A resolution was moved by Rev. F. B. Meyer, to the effect that no creed statement should be adopted, and giving an elaborate statement of reasons. To this an amendment was moved by Rev. G. D. Hooper that a committee be appointed to prepare and submit to the next meeting a statement of the leading truths intended or included by the term "evangelical sentiments," in accordance with the Constitution. This amendment was voted down, 119 to 85. Dr. Underhill then moved an amendment that the following be added to the original resolution:

"That a committee be appointed to prepare a declaration with regard to the meaning of the words 'evangelical sentiments' and report at the next meeting of the association," which was adopted with 23 dissentients. This means that an amendment which was negatived when moved as a substitute for a declaration that no creed statement should be adopted, was carried as a supplement to that statement. The whole procedure seems mixed. If the amendment did not commit the body to a creed statement why vote it down in the first instance; if it did, what propriety to make it the supplement of a declaration that no such statement should be given?

IS SINGING WORSHIP? IF IT BE, WHY DON'T YOU SING IN CHURCH?

BY H. F. ADAMS, YARMOUTH, N. S.

Singing has been connected with the worship of the true God from time immemorial. Joyous sounds hailed the dawn of the first day, for when God laid the foundations of the earth the morning stars sang together and all the angels of God shouted for joy. And who will dare say how many millions of years the Seraphim were singing doxologies to the glory of God before this world was created? Isaiah says, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphim, each one had six wings: with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is filled with his glory."

Not only in heaven but on earth, the great Creator's praise is heard in the upper tones of the rippling brook, in the middle tones of the flowing river, and in the deep bass of the howling sea. And who cannot hear chants in the rustle of the leaves of the forest, and a thousand organs seem to roll out their voices in the immeasurable grandeur of a thunder storm.

As I have stood under an old oak tree in my native land, on the evening of a bright summer day, and listened to a hundred little songsters giving all their strength to produce a symphony of the sweetest variations, I have thought how worshipful, if it seemed as if they could not retire to rest for the night till they had chanted their kind Creator's and Preserver's praise.

Who shall say that mountains and valleys, trees and flowers are dumb in this universe of rhythm and harmony and song and sound? In the Crystal Palace, London, I have heard five thousand Band of Hope children sing with wonderfully correct time, to the great swelling tones of the vast organ, in the centre of the mighty cothens; but my spirit has been stirred many times deeper, as I have watched the gorgeous swains among the mountains of ancient Quebec. Mountains garmented with richest foliage in summer, variegated with autumnal tints in fall, and dressed in snowy white in winter, always seemed to me like a row of singers before my study window.

With so much music in God's world, what is there that does not love sweet sounds? Even if one be so unfortunate as to be unable to raise a tune, or distinguish A from B, he or she must be very dry and unhuman who cannot enjoy vocal or instrumental music. Such people appear to be the only discordant things God has made, and cannot feel very much at home anywhere in this realm of song.

What grand singing they had in the old Jewish church. What magnificent arrangements David made for the service of song in the House of the Lord. He did not believe in poor singing in the Tabernacle, as will be seen by the fact that the sons of Asaph, Heman and Jeduthun, he appointed 288 as a grand choir to lead the singing in the worship of God. (See I Chron. 25th chapter.)

He also gave great prominence to his love for instrumental music, for he had the large number of four thousand men trained as musicians to accompany the choir. They played on harps, sackbuts and psalteries, which were stringed instruments, beside wind instruments, tabours, triangles and gymbals. These musicians were divided into classes of one hundred and fifty-four, each class having three leaders. These played in the daily services, in the order of their appointment. But at the grand festivals of Passover, Pentecost and Tabernacles, the whole of the four thousand had to be present, and with the choir of 288 singers led the great congregation in singing the glorious psalms which King David composed for the occasion.

Hemen, with one of his leaders directed the central choir; Asaph conducted the right choir and Jeduthun the left wing. I have no doubt that to insure harmony, some kind of musical notes were used. For we cannot imagine the refined musical taste of David permitting anything to be played in his hearing, in which the most perfect harmony was wanting. His was a musicaly built soul, and from boyhood up to

old age he had a passionate love for sweet sounds and harmonious tones.

Let us not suppose that David confined the singing to a trained choir, for he commanded the entire congregation to unite in the service of song. "Let the people praise Thee O God, let all the people praise Thee," was his exhortation.

An Episcopalian writing in the New York *Churchman* describes the song part of the service at Mr. Spurgeon's Tabernacle as a choir of six thousand voices. In that great building there is no organ, nor a choir to lead the vast assembly in singing, but a single leader stands beside the preacher and strikes the key-note and they all follow on. I have heard fastidious musical artists find fault with the vast volume of sound the saints shout up to God in that place. I am not prepared to defend it as being ecclesiastically correct musically, but I do assert most emphatically that the one grand aim and end of their song is what is infinitely better, i. e. worship.

It seems to me this one element is being lost sight of in the church services of to-day. Last July I attended a church where four paid singers, two of each sex, constituted the "choir." They did all the song-part of the service but one hymn, which was sung by the congregation. I was never more unhappy in any service before. I never felt so undevoted during the singing in any previous meeting. People may call such proxy singing what they like, but it certainly is not worship. And I contend that song in the House of the Lord is as much a part of the worship as any other.

In another church, less aristocratic, I found the "choir" leading but only about ten per cent. of the people following, and that small proportion singing restrainedly, fearful lest they should be heard by the non-singers and criticised. In the last church I preached in (not my own) about two per cent. followed a small "choir." Now can anybody say that is worship, when a few good singers put their strength forth to get through with a hymn, and nearly all the congregation stand with book in hand, closed mouths, looking at the choir? I think it must be very discouraging to choirs to feel that instead of being leaders of this part of the worship of Almighty God, they are perfunctorily filling up time.

I have long felt that it is a mistake to take all the best singing talent out of the congregations and banishing it together, and that generally apart from the audience. Those left in the pews are thus placed at a great disadvantage in the song-part of the worship. And if there be a good old soul with a cracked voice who desires to enjoy the singing, her vocal strains will annoy others of the silent type. Her only alternative in most churches is to imitate the others and sing with herself, while looking at the choir.

It has come to pass that if one speak of the absence of a choir in a church people say, "Oh, so you have congregational singing," as if the existence of a choir implied that the singing is not congregational, and consequently that the congregation is not to take part in that portion of the worship. It is now about eight months since the choir in my church, of their own free will and choice, scattered their voices over the congregation; and the change has resulted in an improvement in the congregational singing of at least two hundred per cent. The song-part of the service is certainly more devotional, and the few crack-voices here and there are not annoying, as they are drowned, or toned down to a squeak, by the larger number of singers around them.

When I have stood before an audience of four or five hundred persons and only fifty or sixty have joined in the singing of a hymn, I have felt as if a wet blanket had been thrown over my spirit, and it has required ten or fifteen minutes of warm preaching to get rid of the spiritual chill that the non-singers have sent through my soul. Whereas a hymn heartily sung has infused joyousness into my spirit that has lent animation to my whole delivery.

Every hymn has a soul in it, and it may be sung like a "dead march" or a "wedding march." And the spirit of the song-part of the service will add life or death to every other part of the service. More than people think, a badly-sung hymn affected the sermon. I generally am careful to choose a hymn to be sung before I preach that everybody can sing, because a hymn sung in a half-hearted way, by less than half the people, affects me so disastrously.

People praise the singing in Roman Catholic and Episcopal churches, and speak of it as an attraction. That word "attraction" in connection with the worship of Almighty God is a nineteenth century abomination which the Lord must hate. I know the singing in those churches is grand, is operatic, is artistic, is "attractive." But one thing it is not: it is not worshipful. It excites our wonder, its richness surfeits us, it overwhelms us by

its perfect rendering, but it does not help us to devotion, it does not bring Jesus nearer, for it is all too extraordinary. We can hear a marvellous combination of sounds, but we can catch about as much of the words or their meanings as if they were chanting Latin. And when we get home all we can say of the reports of that splendid choir is "Was not the singing wonderful!"

Some people go to church "to hear the singing." Instead of using song as a medium of access to God, they make song their god. How strangely such pervert creature into Creator, and then they are simply disciples of those who made this perversion easy. By the blessing of God, the song-part of a service has been of incalculable benefit to some when sung as a part of worship. When Augustus Toplady entered the Irish barn, where an earnest preacher was holding forth the Word of life, he heard the congregation sing in hearty tones William Cowper's immortal hymn.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

The result of that visit was his conversion to God. And who can tell how much of the inspiration of that service gave birth to the grandest and greatest hymns in the English language, which in after years was written by Toplady?

"Rock of ages cleft for me,
Let me hide myself in Thee."
At a service held in Exeter Hall, London, where Mr. Spurgeon was preaching while the Tabernacle was going up, a man was convicted of sin while the congregation was singing, "Rock of ages cleft for me," and on joining the church stated that his first serious impressions were experienced while that grand hymn was being sung.

Bad singing, by that I mean a hymn sung by a few dozen out of an audience of two or three hundred, is very injurious to the cause of Christ. It gives those who are only occasionally at church a false idea of the religion of Christ. They regard the members as taking no interest in that part of the worship of God; or that the religion of the New Testament is such a dreadful thing, that its possessors have no desire to enter into the joys of praise.

Now the great question is, "Who is responsible for the present state of worshipless song, and songless congregations?" Of course no one will attempt to trace the effects to their cause. But if the present practice of maintaining a "choir" frustrates the object for which sacred song was instituted, then let us gently and kindly and wisely get our choirs scattered among the congregations. Let us return to the old fashioned plan of hearty and worshipful congregational singing, when the dear old apostles and men and women, with the "Union" tunebook in one hand, and "Dr. Watts" in the other, shouted the praise of God with all their hearts, till the old rafters in the meeting-house echoed the lingering strains of "Coronation" and "Warwick" and "Duke Street."

On Historic Ground.
BY REV. J. CLARK.
NO. V.

The horriddest object I ever saw was a gibbet. A solid wooden frame, in shape like an inverted capital letter L, dark, grim, and high, it stood in about as lonely a spot as could well be found, some eight miles out of the town, on the old Roman road leading to London. Passing it in the evening did not make the sight less hideous. I could not wish to linger. One, if not two, human beings had there been suspended in chains until their bodies had literally dropped to pieces; and this no farther back than the early part of the present century. The object in this barbarous form of punishment was to deter from crime. Murder was not the only capital offence. Horse stealing, and even sheep stealing, in those days meant the gibbet.

With the advance of time milder laws have prevailed, and the crimes referred to are now almost unknown. Only a stump of the old Caxton gibbet remains, a relic of bygone days and darker times, never to return. Whether others are yet to be seen I cannot say, but they were numerous enough throughout the country,—justice, civilization, and Christianity would say, far too numerous, in the past. They were objects of terror, superstition, and dread, especially among the uneducated classes. No historian or legislator can point to them as a success in the matter of moral and social reform.

In keeping with this, let the reader turn to that comparatively recent, overwhelmingly weird, and wonderfully vivid teaching poem, "R. Z. ah," by Lord Tennyson, and when he gets through it, he will lay the book down with a feeling of relief, and confess that, after all, there is something better something brighter, than the harshness and severity of law—the principle of love.

Human laws as well as human hearts are to be moulded by the love of God.

A legend lingers in this region concerning a man who escaped the gallows. He was brought before the judge for stealing a sheep. The case looked black. He had been in the field; there were his footprints, indubitably his. There was his knife, corresponding in size with the gash in the animal's neck. There was the man who brought it to the prisoner. All seemed clear. No escape seemed possible. Presently, the man's counsel rises. "My Lord," said he, "this man is charged with stealing a sheep." "Yes." "The animal was dead when it was taken from the field; for the blood marks were there." "Yea." "Then," added the counsel, "I claim the prisoner's discharge; the animal being dead he only ate the mutton. The case falls to the ground." And fall to the ground it did, the man getting clear by the ready wit of his counsel, and a technical flaw in the indictment.

When justice brings the guilty soul of man before the bar of God here will be no flaw in the indictment. Well it is for him, who, taking his stand on Calvary, spends his life as though he daily had a view of the "great white throne."

Another ancient custom, but more of a local character, has ceased within comparatively recent years. The river Stour runs through the old cathedral town of Canterbury. In that city (was it needed no other?) the "Ducking Stool" was brought into occasional requisition. It was intended for the benefit of scolding wives. Though called a stool, it would more properly be described as a chair. Sentence being pronounced, the "scold" was taken to the river side in the presence of a laughing, jeering, shouting populace, and placed in the chair. This was attached to a long beam of wood, having a strong upright support in the centre; the chair and being suspended over the river. At the given word, the shore end of the beam went up into the air; the chair and its occupant at the same time going down into the water. Up and down, up and down, went the beam until the punishment was deemed to be sufficient. Then the culprit was allowed to go free; whether wiser and better for her experience this writer does not say, and history does not show.

For some time now the "Ducking Stool" has gone out of use. Within the last few months it has been handed over to a local museum where it will long be preserved as a singular curiosity. I am inclined to think it was not a decided success, or it would have been used more generally. Probably it was never popular with the ladies. I cannot say that the use it was put to reflected very favorably on the finer feelings of the men.

The best cure for scolds is not the "Ducking Stool," evidently. No; the remedy does not come in that direction. It comes from a loving atmosphere around, and a Christ-like spirit within. Why should not all try it? If there must be restraint, let it be the restraint of grace; if there must be law, let it be the law of kindness. Bitter words are best unsaid. They hurt the feelings of the hearer,—they injure the character of the speaker,—the hearer feels the pain, the speaker bears the sin, and, often, the shame as well. He was a wise man, one of the wisest that ever lived, who prayed, "Lord, keep thou the door of my lips." The lips, like the heart, need to be well guarded. No uttered word can be called back. An ancient proverb says, "When once a word has passed the lips the King's army cannot bring it back again."

This, That, and The Other.

"What I want is, not to possess religion, but to have a religion that shall possess me."—Charles Kingsley.

A wealthy Baptist in Australia has lately given \$125,000 on condition that a like sum be raised for church extension.

A lady stood on the step of an omnibus when a workman in the far corner arose and politely offered her a seat. "I thank you," she said in a sweet tone, but I dislike to deprive the only gentleman of a seat."

Sir Charles Aitchison said, at a summer meeting of the Church Missionary Society in Simla, where he could be easily contradicted on the spot, that Christianity is increasing proportionately in India four or five times faster than the ordinary population, and the number of native Christians is nearly one million.—*Woman's Work for Women.*

"How is it that your church has prospered so greatly and wielded so wide an influence through all these years of your pastorate?" was the question put to an eminently useful minister. "Well, it is this way. I preach for the people on Sunday, and 500 Christian lives preach for me all through the week. The church is a living gospel sermon.—This is the secret of it." The secret indeed! How is it with your church?—*Standard.*

REASONS

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Ayer's Sarsaparilla has had a successful career of nearly half a century, and was never so popular as at present.

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A life-long cure. I WANT MY remedy to cure the worst cases. Because others have failed to do so, I have been obliged to try a new plan.

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Autumn Days.

Oh! I beg pardon, replied Ned, humbly. "Isn't there another somewhere?" "No, that is all."

Selected Serial.

THE CHESTER GIRLS.

BY ROSE HARTWELL THORPE. CHAPTER X - Continued.

At seven o'clock, Colonel Chester had his family good-bye, and with Dyke, drove to the station.

It was not a very bright holiday week; there were no snows to be seen.

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"Oh! I beg pardon," replied Ned, humbly. "Isn't there another somewhere?" "No, that is all."

"You are a dear, good girl, as it is, Flore," replied Ned. "And you grow better and dearer every day."

"Three happy, joyous days were spent at Live Oaks, during which they almost forgot the shadows resting on their home."

"I wrote a letter this morning, and forgot the new date. I wonder how many letters written to-day will have a six made over a five."

"To be sure I did - after I had first dated it 1885," he replied.

"Isn't it strange, grandpapa, how the whole world - unbelievers, as well as Christians - acknowledge the birth of our Saviour?"

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"You, too, Flore, you are a good girl, and you are a good girl."

"The next morning, while she was still suffering greatly from the sprain, just after the doctor had suggested the possibility of erysipelas setting in."

"Of course they could not deny the old woman's request, especially as her daughter was suffering with such an unusual disease."

"The berry worried 'bout de house, an' Mist'ry, an' my gals, they used to be in these old times, 't'wixt nearly constrained in de duties a pullin' on all sides ob me to out," she said, with tears of anxiety in her eyes.

"Don't fret about us, aunty," said Flore, cheerfully. "We shall get along nicely, I assure you."

"I will look after the kitchen and household affairs, and Flore can nurse Aunt Mary."

"And so, with many dubious shakes of her tarbared head, Aunt Dinah departed, leaving the two girls in charge of the great house, and Aunt Mary's swollen ankle."

"They were both very tired and very busy, and they had a great deal to do."

"The gentlemen who wished me to deliver the message," continued the stranger, "said they had a great deal to do."

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Though the number is not large that seem to think so, still it is true that the value of no other accomplishment can be compared with that of a thorough knowledge of our mother tongue.

The most of us do more or less talking in the course of every one of our waking hours, and we impress those that hear us, favorably or unfavorably - so far as our culture is concerned - according to the manner in which we express ourselves.

The tones of the voice, the construction of our sentences, the choice of our words, and the manner in which we pronounce and articulate them - all have their influence in impressing, favorably or unfavorably, even the most unlettered.

Abdomen. Nucleus times in twenty we have the accent on the first syllable, yet for this accentuation there is no authority. The accented syllable is the second, do.

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MANLY PURITY AND BEAUTY CUTICURA REMEDIES CURE SCALD HEAD AND Dandruff.

NO MAN CAN DO JUSTICE TO THE EXTENT IN WHICH THE CUTICURA REMEDIES ARE HELD BY THE THOUSANDS WHO HAVE BEEN MADE HAPPY BY THE USE OF THIS REMEDY.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite skin beautifier, prepared from the purest and most effective ingredients.

Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and cracked skin, itching, scald, and other diseases of the skin, scalp, and blood, with loss of hair.

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ROYAL BAKING POWDER
Absolutely Pure.

FOR DYSPEPTICS

WOODRUFF'S & EBERMAN BAKING POWDER

IS UNEQUALLED.

PURE GOLD BAKING POWDER

UNION Baptist Seminary, ST. MARTIN'S, N. B.

will be opened on SEPTEMBER 27. Arrangements will be made for an excursion to St. Martin's on that occasion.

BAPTIST Book and Tract Society, 14 GRANVILLE ST., HALIFAX, N. S.

ORDER AT ONCE FROM BAPTIST BOOK AND TRACT SOCIETY

YOUR Lesson Helps FOR 4th QUARTER.

HATS, CAPS, and FURS FOR AUTUMN and WINTER USE ARE BEING OFFERED. Lowest Prices. Wholesale and Retail.

DR. DANIELS' Veterinary Colic Cure. Has Never Before Known to FAIL.

DR. DANIELS' Veterinary Colic Cure. Has Never Before Known to FAIL. Put up two bottles in case, with a glass medicine syringe which just takes up into it.

NEWS SUMMARY.

DOMINION. The R.R. railway has been formally opened. A number of miners have removed from Cape Breton to British Columbia. Rapid progress is being made with construction on the Short Line. Ralls are now laid a distance of two miles from Pictou and before four weeks elapses the locomotive will be a R. Ver John.

The Menlo Park government has made arrangements with the Northern Pacific for the building of a branch railway into the Souris district.

The evidence taken by the Labor Commission in Ontario, N. B. Scotia and New Brunswick will be issued in English in a few days to the commissioners so that they may get to work on the preparation of their report without delay.

The government steamer Stanley, built at Glasgow, for winter service between P. E. I. and the mainland, has been successfully launched.

A young girl named Hannah Bond has been arrested in connection with the recent poisoned candy case at Oak, Ont.

It is estimated that it will cost about \$1,200 to repair the damage done by the recent freshet to the great road between Woodstock & Florenceville.

The people of Pictou, N. S., are agitating for the establishment of a joint stock boot and shoe factory.

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buoys are placed to indicate the best channel into the harbor and can be used in entering in case of the range of lights whenever they can be seen.

E. D. Darison & Sons have shut down their lumber mills on La Have river, N. S., throwing 300 or 400 men out of work.

There was heavy thunder all over Nova Scotia on Thursday. A young lad named McDonald was struck by lightning and killed at Hopewell, Pictou.

Halifax is contemplating a move to establish a training school for nurses.

At a recent meeting of the directors of the Bank of Montreal, a half-yearly dividend of five per cent. was declared.

Guyboro has been detached from the island of Pictou, N. S., and attached to Pictou.

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Linns, of the west bound train, which had on board about 300 passengers for Hagerstown fair.

The building owned by the Lewis Wharf Company, Boston, on the wharf leased to Lombard & Co., has been burnt.

A jury of San Francisco has awarded George J. Smith, a business man, \$30,000 damages against Whittier, Fuller & Co., wholesale paint merchants, for injuries sustained a year ago in their elevator.

Among the exhibits in the Mechanics' Fair at San Francisco were a dozen finely made horsehoes, the product of the skill of a girl fifteen years old, named Anne B. L., the daughter of a tinsmith. She learned the art for amusement.

Have you Neuralgia? If you are suffering the agonies of neuralgia, and have failed to get a remedy that will afford relief, we want you to try Polson's Nervine.

One of Herbert Spencer's definitions of evolution is as follows: "Evolution is a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity, through successive differentiations and integrations."

It has been officially announced that Lord Dufferin has received the titles of Marquis of Dufferin and Earl of Ava.

Despatches from Potenza of the 21st say 10 cars of train wrecked with excursionists returning from the Naples fete were crushed in a remote portion of that district by a landslide consisting of about five hundred metres of rock.

A German publisher states that the sheets of Dr. Mackenzie's book in English have been revised by the English edition.

A free library has been opened in London. The mayor at a banquet in honor of the occasion, in replying to a toast to his health, announced that the queen had decided to confer the dignity of a city upon Belfast.

Reliable news from Herat is to the effect that the rebellion is ended. Isahak Khan has fled to Bokhara and the remnant of his forces has submitted to Mervat.

The German East Africa company has received news of a fresh disaster. The station at Madinolo, on the Kinshasa river, was attacked by natives and burned.

Michael Davitt has written a letter to the London Times in which he says that the Irish will not accept the scheme proposed by the Liberals for the government of Ireland, unless an Irish parliament is allowed to solve the land question, and for compensation to be paid to landlords.

The municipal authorities at Berlin presented the Empress Frederick with an address stating that in grateful recognition of the Empress's efforts to develop the capital of the empire, the people desired to found an institute to perpetuate his memory. The sum of 2500 pounds will be granted for this purpose.

John Finucane, M. P. for East Limerick, will bring a suit against the Times for libel, for stating that in a speech he advised the farmers in Ireland not to refuse to show land grabbers' horses but to shoot them and drive away into the quick.

Ostriches sell for \$1,000 per pair in California.

Steamer City of New York, which arrived on the 19th in New York from Liverpool, made the passage from Queenstown in six days and 12 hours—the best third trial record in shipping annals.

A lake steamer that was sold to a firm in Honduras has started from Chicago for Belize. She will go down the Illinois and Mississippi rivers, and then through the Gulf of Mexico to her destination.

BOVININE IN Typhoid Fever.

THE ability to control and mitigate the worst features of an exhausting illness, such as TYPHOID FEVER is one of the most valuable attributes of BOVININE, hence its employment almost exclusively by physicians who have tested its value in very critical cases.

SAVED HIS PATIENT. "I have been prescribing BOVININE for some time, and am highly satisfied with the results. In one case of TYPHOID FEVER, where every other nourishment was rejected, the BOVININE was retained, and I feel confident, saved my patient."

IN ALL DISEASES, such as Diphtheria, Consumption, etc., where there is a wasting of the flesh and a want of nerve power, nothing in the world equals this wonderful preparation to restore health and strength.

6 oz. Bottle, 60 cents. 12 oz. Bottle, \$1.00.

NEW! NEW! NEW! MUSIC BOOKS.

SONG HARMONY (20 cts., 86 dozen.) L. O. EMERSON. For Singing Classes. Full set of melodious exercises and songs, with vocalizations, and excellent collection of sacred and secular music.

BELLS OF VICTORY (25 cts.) Tenney and Hoffman. An unusually good TEMPERANCE SONG BOOK, 164 first class songs and choruses. Send for specimen copy.

CLASSIC BARI ONE and BASS SONGS (81) Songs of rare beauty. 33 songs by 27 different composers, all well known and popular. This collection among the Classical Books of which the others are SONG BOOKS FOR LOW VOICES, CLASSIC TENOR SONGS, PIANO CLASSICS, CLASSIC FLUTE, etc.

ST. LAWRENCE CANALS. GAIOPS DIVISION. Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for St. Lawrence Canals," will be received at this office until the arrival of the cable and western mails on Tuesday, the 30th day of October in standing order of the Board of Directors.

WONDERS NEVER CEASE. A \$10 BOOK FOR 50 CENTS. Contains 440 Pages.

Conklin's Manual of Useful Information and World's Atlas. Contains the cream of a whole library. Every body delighted with this vast amount of practical knowledge on practical subjects. It has a million facts of great value to everyone.

MAIL CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on 19th of October, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, six times per week each way, from April 1st to October 31st, and three times per week each way from November 1st to March 31st, between St. John, N. B., and Digby and Annapolis, N. S.

USE DEARBORN & CO'S Absolutely Pure SPICES & TARTAR. Secured guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

GENTLEMEN! Our Renowned WAUKENPHAST & LONDON BALMORALS have arrived, and sizes are complete in two widths.

Waterbury & Rising. 34 KING ST. UNION ST., ST. JOHN, N. B.

MAGIC LANTERNS. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on 19th of October, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, six times per week each way, from April 1st to October 31st, and three times per week each way from November 1st to March 31st, between St. John, N. B., and Digby and Annapolis, N. S.

CITY OF LONDON FIRE INSURANCE CO. OF LONDON, ENG. Capital - \$10,000,000.

DRINKENESS. It can be given in a cup of coffee or tea, without the knowledge of the person taking it; it is absolutely harmless, and will effect a permanent and speedy cure, when the patient is a moderate drinker of an alcoholic beverage. It has been given in thousands of cases, and never injured a perfect cure has followed.

DRINKENESS. It can be given in a cup of coffee or tea, without the knowledge of the person taking it; it is absolutely harmless, and will effect a permanent and speedy cure, when the patient is a moderate drinker of an alcoholic beverage.

WEEKLY California Excursions.

VIA FOUR DIFFERENT ROUTES. WESTERN (tickets to all points in Canada and the United States, via either the Canadian Pacific, or the Grand Trunk, or the United States Lines. Write for information.)

Intercolonial Railway. 88. SUMMER ARRANGEMENT, '88. AND AFTER MONDAY, JUNE 1st, the Trains of this Railway will run daily (Sundays excepted) as follows:

Day Express, Accommodation, Express for Sussex, Express for Halifax and Quebec, A Sleeping Car runs daily on the 22 1/2 train to Halifax.

Trains will arrive at Halifax: Day Express, Accommodation, Express for St. John and Quebec, Day Express.

Trains will leave Halifax: Day Express, Accommodation, Express for St. John and Quebec, Day Express.

UNION LINE. DAILY TRIPS To and From Fredericton.

UNTIL further notice, the splendid Steamers DAVID WESTON and ACADIA, alternately, will leave St. John (Indiantown) for Fredericton, and Fredericton for St. John, EVERY MORNING (Sundays excepted) at 9 o'clock, local time, calling at intermediate stops.

For accommodation of business men and others, Steamer Acadia will leave Indiantown every Saturday morning, calling at Fredericton, Monday morning, to arrive at Indiantown at 7 o'clock, affording a opportunity to spend a day of rest and pleasure at the beautiful and healthful city of Fredericton.

On THURSDAYS and SATURDAYS Excursion Tickets will be issued from St. John, Point and Palmer's wharves, good to return on day of issue, for 40 cents, or to Lunenburg and return for 50 cents.

Illustrated LECTURES! LIFE OF CHRIST, SPURGEON and HIS WORK, PILGRIM'S PROGRESS, AND TEMPERANCE.

TO which are added other views, amusing and instructive. Three years' success in an independent lecturing, Mr. Berridge has secured the confidence and commendation of prominent men in every part of the Province. Thousands have witnessed the pleasure and profit given by the entertainments. Easy admission fees and half the price of other lectures, together with the lecturer's presence, give others labor in securing audiences. The Lectures go well with Tea Meetings, Societies, etc. A generous public are invited to give others labor in securing audiences.

General Agents. Losses adjusted and paid without reference to the insured.

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