

Messenger and Visitor

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Messenger and Visitor

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For the particular excellencies and contents of Prof. Drummond's book see advertisement on 3rd page.

FROM BOSTON.—"Dr. Gordon baptized several converts by immersion in the lake on the seminary grounds."—Boston Watchman. That is to say, Dr. Gordon immersed several converts by immersion. It is quite surprising that he did not immerse them by sprinkling or pouring!
—We have received from Mr. George W. Day, printer, a copy of the Constitution and By-laws of the Y. P. S. C. Endeavor, of Hillboro, N. B. It is well printed and in convenient form. Mr. Day furnishes 100 copies of the constitution and 100 cards of membership, also well executed, for \$5.

—The useless deacons are not all in Canada. Says the Rev. J. L. Vass in Religious Herald, Virginia:
"Take the deacons who were meant to be the financiers of the churches. How many of them seem to have not the remotest idea that they are under obligation to raise money for the support of their churches and for other religious work? No man should be continued as deacon for a day that fails to work up the finances of his church."

—We never feel quite contented unless we find our own people energetic in promoting all needed reforms. They should have the best record in temperance work, in matters educational, in all political and religious and social reforms. Why? Because if their minds and hearts are filled with the principles of the Christian religion their conduct will show the fact.—Presbyterian Witness.

The Presbyterians do very well. But if that is the ambition of Presbyterians what ought we to expect of Baptists, who have all the truth?
—The St. John Exhibition.—By an advertisement in another column of the MESSENGER AND VISITOR it will be seen that the annual international exhibition will be held this year in this city from September 23 to October 3. The committee having this matter in hand are advertising widely, and arranging skillfully and diligently to make this exhibition a success. A rather novel announcement, in the form of a C. P. R. folder and time table, has been issued. On the face of this is a map of the Dominion of Canada and photographic views of St. John harbor and city and a bird's-eye view of the Exhibition buildings and city. On the other side appears the committee's announcements, together with advertisements of some of the leading houses of St. John. The committee very properly say that "manufacturers cannot possibly find a better or cheaper means of introducing their goods to the public, or of keeping them before their notice, than by making an exhibit at these exhibitions, which, without doubt, are always attended by the largest number of visitors that ever attend any exhibition in the Maritime Provinces." Space and power, free of charge to exhibitors, are provided, and special attractions are offered to visitors. It cannot but be helpful to our people to know what we can produce and manufacture in these Maritime Provinces, and in this exhibition we hope to have some useful object lessons, which will lead up to a better appreciation of our own fair land.

PASSING EVENTS.

REV. J. T. BECKLEY, D. D., pastor of Bethel church, Philadelphia, addressed a meeting in Germain St. Baptist church, St. John, on 18th inst. The meeting was conducted by the local union of the Christian Endeavor Society, Rev. G. O. Gates presiding. Dr. Beckley's address was an interesting and practical address on Christian work, especially as conducted by the Endeavor Societies. He said many things of value to all Christian workers. He has visited various portions of these provinces and attended conventions, and after seeing a good deal of our people he expressed himself as delighted with what he had seen. He had traveled in the old world as well as the new, and he considered the type of piety in these provinces the highest in the world. Probably some of our pastors will question the accuracy of this statement, or if they accept it will be moved with pity for the rest of the world. The Sabbath observance here is unknown, he said, to our neighbors to the south. Our readers will say that we ought to be grateful for whatever grace has been bestowed upon us, but that we are yet a long way from perfection.

The Mammoth Cave.

Tuesday evening, May 26, at the close of the Baptist anniversary meetings, about one half of the party that went from Boston on the Baptist train started from Cincinnati on a visit to the famous Mammoth Cave, in Kentucky. Early on Wednesday morning, brilliant with sunshine, the air clear, balmy and invigorating, the company began to emerge from the car, that had been left some time in the night at the margin of the park in front of the hotel. In groups they strolled forth through foliage and flowers in the perfection of mid-summer bloom, beauty and fragrance. Aside from the cave, which is the chief attraction, the place is a charming resort. It is visited by people from all the States of the Union, and also from many parts of Europe. According to the entries in the register of the hotel, the number of visitors in a year average from 4,000 to 6,000.

There are two routes in the cave, or the short and the long cave, the former making a journey, in and out, of about seven miles, the latter from sixteen to seventeen miles. Part of our company decided on a tramp through the short, but the larger part through the long cave. The diameter of the whole cavern is less than ten miles, but there are 223 accessible avenues, and the united length of the whole measures 150 miles. The average width is seven yards, and the height about the same. According to "Owen's Geological Survey of Kentucky," about 12,000,000 cubic yards of cavernous space have here been excavated by calcareous waters and atmospheric vicissitudes. The air in the cave is of nearly uniform temperature the year round, varying from fifty-two to fifty-four degrees Fah. Its purity is one of the remarkable features of the cave, and has been accounted for by Prof. Silliman on chemical principles. He says, "The nitrogen consumed in the formation of the nitrate of lime must have its proportion of free oxygen discharged, thus enriching this subterranean atmosphere with a large portion of the exhilarating element." This accounts for the fact that at the end of a ramble of five or ten hours through the cave one is hardly sensible of any fatigue. It has been observed, and the observation was illustrated certainly in the company that pushed on through the long route, that most visitors, stimulated by the delicious and exhilarating air, generally mingle a jocund feeling with the solemnity and awe that one would expect to be awakened by scenes so peculiarly sublime as those one is meeting with at every step. Oh, what utter darkness! The gloom is without the faintest gleam of light. The darkest, blackest midnight in the densest forest through which man ever roamed will have some scattered rays to relieve the gloom. Whichever route one takes he must traverse, for a longer or shorter distance, what is called the Main Cave, from which the many avenues branch off, and into some of which one may get astray if he does not follow closely the guides. No creeping nor crawling has to be done in the Main Cave, the average width of which, throughout its entire length, four miles, being about sixty feet, and its height about forty feet. But who, having passed through "Fat Man's Misery," the "Valley of Humility," and that "Corkscrew," will ever forget his experiences. I will venture to say that if our company had known anything about that "Short Cut" or "Corkscrew," by which one, on returning from the long route, saves himself about two miles of travelling,

they would have said, *Guides! spare us!* The various marvels of the Mammoth Cave would require a volume. The rocky chambers, so vast and lofty; the waters stagnant, or flowing from beneath the dark vaults; lakes at the bottom of dark caverns; or discharging the contents of other hidden lakes, that come winding in blind, black corridors; particularly those streams which have been fittingly named after the mythical "Styx" and "Cocytus" of the lower world; the strange animals, eyeless fishes, lizards, hideous crickets, gigantic rats, many kinds of creeping, timid creatures that live in the gloomy depths, or along the banks which the "Cocytus," the "Styx," the "Echo," and other leaden currents of the cavern abandon in their summer retreat to the rivers of the outer world; the weird scenes presented in the passage up the "Echo River," the banks of which are inundated by the shadowy floods when the rains which fall in the basin of the Green River arrive by some mysterious path, and mounting along the rocks, fill the black chambers to the very keyhole of the arches; the "Gothic Galleries," "Diant's Coffin," "Elbow Crucifix," "Dead Sea," "Great Western," "Valley of Flowers," with numerous other equally curious features of the cave—these all need for description more space than can be given here.

Regular hours are fixed for entering the cave; guides, with lamps, fireworks, and all materials requisite for the subterranean journey are provided. Those who take the long route are furnished with extra guides to carry food, as the time spent in the cave is from ten to fourteen hours, while those who enter upon the short route require only about five hours, and starting at an early hour in the morning, they cast return in season to the hotel for dinner. Here it occurs to me to say that no one, not even a weak lady, need to hesitate about choosing the long route, if she can have assurance from the guides and her companions that they will not push forward too rapidly. When the hour approaches for the start, the guides appear in the gardens where the company is assembled, eager for the march to the cave. Each one must carry one of those gleaming, smoking lamps, a large number of which the guides have brought into the cavern, and there lighted. But no one is permitted to have a lamp until he reaches and enters the mouth of the cave, about 300 yards from the hotel. This lamp is a very simple affair. It swings from four wires twisted towards the upper part into a handle, with a tin shield to protect the hand of the bearer from the smoke and heat. The head guide has a can, or flask, of hard oil swung at his side to replenish the lamps, also a basket containing an assortment of chemicals and torch materials for illuminating the large rooms, the deep caverns, the dark rivers, the lakes to be crossed in boats. No particular uniform is worn, each one dressing to suit his or her taste. But the dress should be light and loose. Carry no overcoats or over-shoes. The shoes should be thin and easy. Nearly all the way is dry walking. Close-fitting caps are to be preferred to hats. Some of the ladies in our company arrayed themselves in gymnastic costumes, very well suited for the journey in the cave, especially that part of it appropriately designated the "Corkscrew." In some cases the dress was trimmed with spangles that flitted fantastically as the wearers trudged along through the cave in the long procession of torch-bearers.

The mouth of the cave is reached by a shady path down a wild ravine. The passage way into the cave is narrow. About 300 feet within we come to an iron gate which is unlocked, and into a darkness that can be felt we go. For ten hours we roam in that darkness, and emerge in the evening, wend our way to the hotel, wash, partake of a hearty dinner, go to our Fullman waiting for us at the edge of the park, where it was left in the morning, retire for the night, and the next morning find ourselves back in Cincinnati, and the rest of our Boston company rejoining us at the depot, we set forth for home, which, after a most pleasant journey, we reach on Friday evening, May 29. The recollections of the visit to the famous Mammoth Cave will long abide, and will be ever tempting some of us to renew the visit.

Skepticism.

Skepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also), if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than He is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed"? What is your denial in comparison with my personal experience of Christ! Skepticism never won a victory, never slew a sin, never healed a headache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—T. L. Cuyler.

—Governor Northend, of Georgia, has signed the bill to prohibit the sale of liquor within three miles of any church or school, except in incorporated cities. This means prohibition in Georgia in either schools or churches exist almost every three miles, and where they do not structures will be erected at once.

How the Holy Spirit Guides Us.

Sometimes by direct, special communications. They may or may not be in answer to specific prayers. They may be novel in form, or they merely may take the shape of indorsements of purposes already partly formed. They are likely to be made when emergencies occur for which previous experience never has prepared us, as when the early disciples were first brought before magistrates or governors to be questioned concerning the faith; or when duty involves some action or course of conduct unlikely to be recognized as obligatory without a particular revelation to that effect, as when Philip was bidden to accost the Ethiopian eunuch; or when we suddenly find ourselves obliged to make important decisions without sufficient time for reflection, when we cannot feel certain that it is safe to act according to the principles which we know to be usually trustworthy guides. It is easy to be misled in regard to such special communications, and to suppose that we receive them, when we are mistaken about the fact. Yet that they are made to us sometimes, is beyond reasonable denial.

Ordinarily, however, the Holy Spirit's guidance assumes another form. Usually it is assistance in the enlightenment and exercise of our own judgments in regard to what our duty is. If this seems only a commonplace sort of aid it should be remembered that our careers are made up, for the most part, of what we term commonplace occurrences and actions, and that we are expected to illustrate our loyalty to God in regard to them as readily and as fully as in the cases of our more unusual experiences. This kind of spiritual guidance generally is all which we need. Special and unique aid would be superfluous. It even might disturb and confuse us. It involves less danger of being misunderstood. It is he who supposes himself to hold exceptional relations with the Holy Spirit who is in chief danger of becoming dogmatic and even fanatical. Belief in one's possession of a special revelation, often has been the cause of bitter bigotry, and has caused many a positive crime.

The guidance which takes the shape of the enlightenment and stimulation of our ordinary faculties is that best adapted to develop a symmetrical, sturdy, Christian character, and this is the principal result which the Almighty desires to see accomplished in the case of each one of us. The expectation of a special and peculiar help from on high, need not necessarily develop spiritual indolence and carelessness in the ordinary conditions of life, but the danger that it will always exist and often is serious. Where it has no worse effect, it is apt to cause an abnormal development of faith—a one-sided spiritual growth which is dangerous because, although it magnifies faith, it relatively undervalues those works by which the fact and the quality of faith must be proved.

We are to believe in, accept, follow, and be thankful for the special guidance which the Holy Spirit now and then unquestionably vouchsafes. We are to depend chiefly, however, upon His aid in the instruction and direction of our own powers of judgment. Using either and both alike, as given us, we shall be led to the results which He desires for us.—F. C. Monthly.

W. B. M. U.

MOTTO FOR THE YEAR.
"Be not weary in well-doing."

The first day of the annual meeting of the W. B. M. U. of these Maritime Provinces is drawing to a close. The Executive was busily engaged all the morning hearing the treasurer's report and making out the estimates for the coming year. The afternoon was occupied with reports from the three provincial secretaries, the Home Mission Report, etc., etc. The report of the provincial secretary for N. B. showed three new Aid Societies and one revived; a membership of 1,000 and \$1,767.52 raised. P. E. Island—Three societies revived; one new one formed; \$314.41 raised. Nova Scotia—Ten new societies; seven new Mission Bands, and nine life members; \$3,774.54 raised. Home Mission report showed \$1,120.21 raised during the year. The grand total of the Treasurer's report showed an expenditure of \$6,347.14, and a balance on hand of \$3,312.23.

The officers for the coming year were appointed as follows: President, Mrs. J. W. Manning; vice-presidents, Mrs. W. E. Hall, N. S.; Mrs. G. O. Gates, N. B.; Mrs. Jno. Clark, P. E. I.; Cor.-secretary, Mrs. Jno. March; treasurer, Mrs. Botsford Smith; provincial secretaries, Miss A. E. Johnstone, N. S.; Mrs. C. H. Martell, N. B.; Miss M. E. Davis, P. E. I.; auditor, Hon. T. R. Black.

The Union unanimously resolved that the sum of \$6,000 be raised for foreign missions, and \$1,500 for home missions, appropriated thus:—\$750 for Maritime Home Missions, \$600 to the North-west, and \$150 to Grande Ligne.

The evening session was occupied with a suggestive and helpful Bible reading by Miss A. E. Johnstone, from John 6: 3-11. 1. The needs of the people; 2. The calculating disciples; 3. "Bring them to Me," consecration; 4. Fellowship in work. Also the reading of letters from missionaries, but adjourned to enable the sisters to listen to Rev. Mr. Burtitt of the A. B. M. U.

Saturday morning, after spending an hour in social prayer, the unfinished business of the Union was resumed. The following resolution was spoken by several sisters and unanimously passed:

That whereas it has pleased the Master to remove from us since our last annual meeting one of our most active workers, Mrs. J. F. Parsons, calling her suddenly from active service;

Resolved, that we place on record our deep sense of our loss as a Union, praying that we may hear in this bereavement the Master's call to work, and the night cometh; that we also express our great sympathy with the family of our sister in their irreparable loss. And that we ask our secretary to convey to them this expression of our sympathy.

Then followed an animated discussion on the advisability of changing the time for holding the annual meeting of the W. B. M. U. It was at length decided to make no change at present.

The annual meeting at 2 p. m. opened by singing "From Greenland's Icy Mountains," prayer by Mrs. Emmerson; Scripture reading, Ps. 72, by Mrs. Allwood, followed by an excellent address from the president, which will shortly appear in this column.

Addresses were given by Miss Wright, Mrs. Archibald and missionary-elect Miss McNeil, Miss Fillmore and Mr. Morse.

The following resolutions were passed:

Resolved, that the warmest thanks of this Union be tendered to the trustees of the Methodist church for so kindly placing it at our disposal. These thanks are the more gratefully tendered because of the discomforts of our own vestry yesterday morning.

Resolved, that the thanks of this Union be tendered to the ladies of Moncton for their hospitality and to Mrs. Snow for her untiring efforts on our behalf.

Resolved, that the thanks of this Union be tendered to the editors of the MESSENGER AND VISITOR for their cordial assistance in our work in allowing us a column in their paper, and while we thank them we would ask for a continuance of the same, and perhaps a little more in the future.

These very interesting and profitable sessions closed by singing the doxology.

surround us, but our interest in the salvation of the heathen is of an indifferent character. We know they are without Christ, but in a vague way we realize it. It is not until we see and converse with one from among them that we realize the fate of their terrible condition. She also told of the cruel treatment of her own, giving her opinion that it is worse for them now than before the British Government made it unlawful for them to die on the funeral pyre of their husbands. Our deepest sympathy was stirred for them, especially as they cannot understand the philosophy of it. The only hope for them is in the Gospel.

Miss Wright took us into the houses of the natives of Chicacoole; she described their food and clothing, their religious and social customs. When we understood their environments, the wonder to us was not why more do not come out from heathenism, but how it is possible for any to have courage to do so. From a human standpoint the way is difficult. One custom prevailing among the women brought these dusky sisters very near to us. Early in the morning they go to the Chicacoole river to make their toilet for the day in its muddy waters. The more devoted of them take a small basin containing some oil and a tiny bowl. Before they leave the water the little lamp is lighted and sent sailing down the river. The hope of the woman is that the deity, who once kept a lamp burning to guide a weary little child to his home when he had strayed, would see this light and regard in kindness her children and her home. The lamps form a gay little procession down the river, but are turned over as the current increases; so destruction comes to the little larvae. In this, as in other lines, we see the thick darkness beginning to break. When will the glorious day dawn? When every Christian in this continent does his or her duty in regard to giving and praying for foreign missions.

Slang in the Pulpit.

Slang I despise. No gentleman ever uses it. Slang in the pulpit is an abomination unto both man and God. It breaks the fundamental laws of thought, of rhetoric, of good breeding, and yet some preachers are inclined to use slang. I have been told that a noted preacher recently said in his sermon, "You cannot get ahead of God. If you try it, you will be sure to get left, and don't you forget it." I presume that such a remark caused a laugh on the part of two-thirds of the congregation; that one-fourth of the remaining third were shocked, and that the other members of the congregation were both grieved and shocked. But if I were a parishioner and heard my pastor use such a phrase, I am inclined to believe I should have remained in the church to endure the rest of the sermon, but I should not have given him another opportunity to grieve, shock and enrage me.—Parson in Advance.

MUST AS HONEST.—It may be that honesty is not a Christian grace, but it is a moral quality which is essential to all Christian character. It may not constitute the Christian, but he is a sorry Christian who is without it. Evidently there is a growing demand for this homely but valuable quality, the absence of which is bringing reproach on so many names, and wrecking so many institutions. Sternness in inflicting penalties is also growing in favor. We noticed a few days ago in an English paper that a man who had failed and paid only 7s 6d on the pound, and who had been suspended from the church, appealed to be reinstated. But the men to whom he appealed proved inflexible. They listened to his much pleading, but finally replied that his offense was such that he should have the "grace and humility to go to heaven in silence."—Presbyterian.

The daily temptations which make every true life such a painful conflict from beginning to end, bring us constant opportunities for growth of character. Not to struggle is not to grow strong. The soldier's art can be learned and the soldier's honors can be won only on the field of battle. If you would grow into the beauty of the Master, you must accept the conflicts and fight the battles. You can have life easy if you will by declining every struggle, but you will then get little out of life that is truly noble and worthy. The best things all lie beyond some battle plain; you must fight your way across the field to get them. Heaven is only for those who overcome. None get the crown without the conflict save those who are called home in infancy and early childhood.—Bills of Pasture.

Suffering is a title to an excellent inheritance.—Jeremy Taylor.

Of Roxbury, Mass. Kennedy's Medical Cures Horrid Old Sores Seated Ulcers of 4 standing, Inward Tumors every disease of the throat Thunder Head Cancer that has taken its toll. Price \$1.50. Sold by Druggists in the U.S. and Canada.

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An Open Letter.

Self Out and Jesus In. BY REV. THEODORE L. CUYLER.

Less of self and more of Jesus. This is the constant prayer of every earnest Christian who honestly desires to make high attainments in godliness.

At the ocean side, where cliffs jut out to the waves, certain mollusks make their home by clinging tightly to the rocks.

Let any minister recall the Sabbaths in which he has done his best for his Master. Has it not been where he has gone in a very self-distrustful spirit, carrying with him perhaps a heavy load of anxiety?

This is the battle which our people have to fight every day in the week. It is a conflict between self in some form and the claims of Jesus.

The very core of healthy and happy discipleship is the willingness to deny self and to take the Master's yoke.

OLD PATHS.—The "old paths" wind everywhere throughout the length and breadth of Holy Scripture.

MESSINGER AND VISITOR.

Man's Share in God's Rest. BY REV. ALEXANDER MACLAREN, D. D.

Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

With this simple practical exhortation the writer closes one of the most profound and intricate portions of the Epistle.

And so the reiterated appeal comes to us with its primeval freshness, saying, after so long a time, "To-day, if ye will hear His voice, harden not your hearts."

Now it is quite possible that the Psalmist in the passage on which our text foams itself, may have meant by "My rest" nothing more than repose of the land.

But then, further, note the respective influence of these two, faith and unbelief; and the other couple, obedience and disobedience, in securing entrance to the rest.

So, then, consider the repose that does not come from faith, the unrest that does not enter into rest. There follow the calming of the conscience and reconciliation with God.

Suppose you do not rely upon the promised friendship and help of some one, you cannot have the joy of confidence.

And then, in like manner, obedience and disobedience are respectively conditions of coming into contact or remaining untouched by the powers which give rest.

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MESSENGER AND VISITOR.

82.00 per annum; When paid within thirty days, \$1.50.

Editor: B. McC. Black, J. H. Saunders, Business Manager.

Messenger and Visitor

WEDNESDAY, AUGUST 26, 1891.

CONVENTION.

EDITORIAL CORRESPONDENCE. MONCTON, N. B., August 21st, 1891.

Although only seven years have passed since the Convention was entertained by the Moncton church, we are here again to hold our annual meeting.

The preliminary meetings began on Thursday, when the Board of Governors met for work. Attendance at a few of the meetings of the Board will show the great amount of careful study and labor bestowed by the members upon the work entrusted to them.

The Baptist Institute met on Friday morning. Rev. J. W. Bancroft was called to the chair. About fifty were present at the opening, and the attendance steadily increased as the day wore on.

Rev. J. A. Gordon, for P. E. I.; Rev. F. D. Crawley, for N. B.; Rev. E. H. Howe, for N. S. Rev. G. R. White was properly re-elected secretary.

The Institute is proving a grand success. The discussions are earnest and reveal much ability that otherwise would not be known.

After remarks by several brethren on this paper a discussion was opened by Rev. G. O. Gates on the Christian Endeavor movement.

The paper on "Inspiration," by Rev. F. D. Crawley, was a careful historical review of this doctrine, well written and scholarly.

The question of publishing the papers presented this year, and those of last year, was referred to the officers of the Institute.

The Maritime Baptist Publishing Company held its meeting in the evening. The directors of the past year were re-elected. A vote of sympathy with Rev. Mr. Black, editor, in his illness, was passed unanimously by a standing vote.

Convention opened with a good attendance of brethren. The Woman's Missionary Union was in session at the time. Dr. Goodspeed being absent, Bro. C. B. Whidden presided at the opening.

Prayer was offered by Rev. J. H. Foshay. Officers were elected as follows: President, C. B. Whidden, Esq., Antigonish, N. S.; vice-presidents, G. J. C. White, Esq., Hampton, N. B.; Rev. F. D. Davison, North River, P. E. I.; secretary, 1891-94, Rev. E. M. Keirstead, Wolfville, N. S.; assistant secretary, Rev. W. C. Goucher, St. Stephen, N. B.; treasurer, J. S. Trites, Esq., Sussex, N. B.

Dr. Goodspeed's address as retiring president was read by the secretary; subject, "Religion and Common Life." It did not represent the state of the spiritual life of our churches as all that it should be.

Rev. C. W. Williams presented the Report on Obituaries. It was full and well written. The ministers of whom mention were made were Rev. W. A. Troop, Rev. Walter Bars, Rev. David Freeman, Rev. Dr. Bill.

The work of the first session was a profitable one. The afternoon session was occupied with the Report on the State of the Denomination, presented by Rev. Dr. Saunders. The following is the report, which we recommend to the thoughtful attention of all concerned:

The committee has found it impossible to obtain the statistics and information necessary to make a full report on the state of the denomination. This difficulty, however, may be overcome in the future. The committee on this subject should be instructed by the Convention to obtain directly from the churches the information requisite for making an exhaustive and satisfactory report.

The following brethren have been ordained during the year: E. E. Daley, Berwick—June 28th. H. H. Morse, New Brunswick—June 28th. C. P. Wilson, Onalvo—June 28th.

In 1885 six were ordained, in '82 eight, in '84 eleven, in '85 five, in '86 four, in '87 nine, in '88 nine, in '89 ten, in '90 seven. This makes a yearly average of a fraction over seven.

in 1885, 2,135; in 1886, 2,508; in 1887, 1,760; in 1888, 1,946; in 1889, 1,817; in 1890, 1,771. The statistics for 1891 cannot be made complete till after all the baptisms have held their meetings.

THE MAN WITH TWO TALENTS. Much is said about the man with one talent. His unfaithfulness is much blamed. It should be borne in mind that this blame is not because he had but one talent, but because, having one talent, he did not use that.

And the man with five talents is lectured in these days as if he needed to be especially warned. The wealthy people, indeed, need to be faithful in their place of great power.

But there are people with only two talents; they are not very rich and not very poor. They are not very prominent and not very obscure; they are not very influential and not without influence.

Missionaries in Conference. The semi-annual conference of our Maritime Province missionaries was convened at Chichester, June 21th.

THE WORK OF OUR CONFERENCE. This subject received considerable attention. The missionaries feel that foundations are being laid for the future and great care should be taken to develop a sound and wise policy.

Ontario Letter. The midsummer wears rapidly away. One can hardly realize that the vacation has passed so rapidly.

THE NEW STATIONS. We are now to count Kimedy and Palcoada among our mission stations. The former is 42 miles north, and the latter 25 miles north-east, of Chichester.

TEMPERANCE MATTERS. We have taken a decided step in advance of late. A motion has been carried by which a Commission will be appointed to gather information as to the need of temperance legislation.

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fore, and whichever way a vote might go, it will be a step forward in the work of getting a people to commit themselves.

A POSITIVE STAND has been taken by the Jarvis Street Church, Toronto, against tax exemption. This church owns property worth \$75,000 in the heart of the city.

Mr. F. C. Wells, son of Prof. Wells, of the Canadian Baptist, has taken the first of three prizes offered by the Washington Public Opinion for the best papers on the trade relations of the United States and Canada.

Rev. J. W. Millard has resigned the pastorate at Tecumseh St., Toronto. Rev. Dr. Thomas, of Jarvis St., Toronto, is holidaying in his native Wales.

Rev. P. M. S. Clark will spend his vacation on the continent. Prof. A. C. McKay is in London, England, studying educational methods and procuring apparatus for the Scientific department of McMaster University.

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God's Word is a treasury, filled with golden truths, unlocked by the power of faith: a deep mine of divine wisdom when viewed with the lamp swung from Calvary's cross, the light of the crucified Saviour.

Between the natural heart and the mountain of faith rolls the vale of humility. Lowliness is no companion to meanness; it is the associate of true greatness.

A true life is the soul vibrating in perfect sympathy with the spirit of its Creator, and in harmony with the object of its love.

Life ought to be, for every healthy nature, one quenchless thirst for achievement, experience and expansion. No limits are set to the human soul, although time keeps a strong registry against the human form.

It is time our political stables were cleaned and our politicians learned that they must be pure who bear the vessels of state.

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Our people here are very few. Baptists tried and true, and all they can do to sustain a church. For the present we have Town Hall, which will do.

Have preached three weeks in our congregation has fourteen to one hundred already we see tokens of a new life.

Most of the non-professors are poor, and thank God have the Gospel. There are German families alone quite neglected.

Let every Baptist in the Provinces give one dollar, and they shall have enough to build a new mission.

Our Board here and Mission Union as well, and all they can do to sustain a church. For the present we have Town Hall, which will do.

GREENVILLE.—Since we have been receiving news from our churches, and one restored. We take courage.

AMHERST, N. S.—A church has been in progress here, already reported six baptisms, among the oldest daughter.

WATFOLDS.—Since we have been receiving news from our churches, and one restored. We take courage.

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Religious Int

NEWS FROM THE... GREENVILLE.—Since we have been receiving news from our churches, and one restored. We take courage.

Regina, N. W. T.

Our people here are very few, but are Baptists tried and true, and they will do all they can to sustain a gospel church.

Have preached three Sabbaths, and our congregation has increased from fourteen to one hundred and fifty, and already we see tokens of Divine favor.

Most of the non-professors of the town are poor, and thank God that these may have the Gospel. There are eighteen German families alone on one street, quite neglected.

The Catholics, Presbyterians, and Methodists all have fine houses of worship, and the Episcopalians are to begin the erection of a costly building next month.

Then, men of Israel, will you help us? We have lots to secure which we may have to buy, a house of worship to build, which must be done this year, and a salary to pay.

Our Board here and the Women's Mission Union as well, are willing to do all they can for us, and have pledged their support, but they have so much to carry in this east country, that they want the Maritime W. B. M. U. to make Regina their mission in the North-west, and you can all make it yours through them by sending your dollars to their secretary, and by praying for us.

Regina, N. W. T. J. HARRY KING. P. S.—The harvest here promises to be the most abundant in the history of the country, and if safely gathered there will be a great building boom here next year.

Religious Intelligence.

NEWS FROM THE CHURCHES.

GREENVILLE.—Since my last report two more have been received into the fellowship of this church—one by baptism and one restored. We thank God and take courage.

AMHERST, N. S.—A quiet work of grace has been in progress here. Beside those already reported six more have been baptised, among them the pastor's eldest daughter.

PARSONS, N. B.—Rev. E. C. Corey, of Oxford, N. S., baptised five candidates on Sunday 16th, making nine by baptism and two by letter added to the church since the work began; others are interested. Much good has been accomplished through the labors of Bro. Corey and Whidden. We regret that Mr. W. has had to leave so soon to resume his studies at Newton Centre.

NEW HARBOR.—For some time we have labored without any special manifestation of God's saving power, but lately the gentle showers of refreshing have come from the great fountain head of all true blessing. On the 16th, Rev. W. P. Anderson, of Guysboro, administered the ordinance of baptism to two happy believers. We believe that more will soon hold of the Saviour.

WATERVILLE, Hants Co., N. S.—It was my happy privilege to administer the ordinance of Scriptural baptism to three promising converts to the faith and cause of Jesus Christ, in the presence of a large congregation of people. Some of our meetings of late have been quite inspiring and profitable, on account of the presence of the Holy Spirit with us. Pray for us that the Holy Spirit, which gives an increase in wisdom, in activity,

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in power, in consecration, may be poured out abundantly in our midst.

PARADISE, N. S.—Since last writing to the MESSINGER and VISITOR we are glad to be able to report progress along the line of our church work. Nineteen have been added to the church by baptism, one by experience, and seventeen by letter. Quite an interest is still apparent in the different parts of the field.

Then, men of Israel, will you help us? We have lots to secure which we may have to buy, a house of worship to build, which must be done this year, and a salary to pay. I say we, because we are all one, though separated over 2,000 miles.

WEST YARMOUTH.—Sunday the 9th inst, was an interesting and promising day to this church. In the morning a large number of people gathered at the water-side to witness the baptism of two happy candidates. Bro. White, of the Temple church, was the officiating minister, who also, after the baptismal service, preached to a full house a very instructive and highly appreciated sermon on the theme, "Advancement in the Christian Life." After the sermon he welcomed into the church six new members, one of whom was received on experience; and these, with the largest number that has met at a communion service for a long time, sat down at the Lord's table to commemorate that death which means to the believer eternal life. The church is greatly encouraged. Those who were weary of watching and waiting and were getting somewhat dependent, are becoming patiently hopeful. "In the air are sounds of abundance of rain." The interest in all the meetings is widening and deepening. Our faith is expectant of large blessings before the vacation ends. But just here is where a grave and timely question arises. Shall there be a man ready to take the pastorate of this church immediately after September? The church is important, and in it there is a goodly number of workers willing to join with the right man in all departments of church work. The field is comparatively compact. On it are but two preaching stations only two miles apart. In connection with the church is a neat and comfortable parsonage, which will be clear of debt by Christmas. Belonging to the parsonage is land enough to keep a cow and a horse—most necessary creature for a country (?) pastor. Moreover, the church is situated within easy distance of the thriving town of Yarmouth, which thing affords a grand opportunity to take at short notice a steamer for the "land of the free" should any unpleasantness arise between pastor and people, etc. Then again, a fact which will catch as quickly as anything the eye of some poor preacher, the church is able and quite willing to pay an energetic man a substantial salary. These few things I write so as to bring this field before the notice of my brethren, hoping earnestly that a man with healthy body, sound mind, and sincere heart may be found ready to enter work here immediately after September. W. J. RUTLEDGE, l.c.

VIZIANAGRAM.—We are able to report, with joy, another good day yesterday. Two native candidates were baptised. One of these is a young Brahmin of the highest caste, who has had an interesting time in his search for light. He first became interested in Christianity while attending the high school in Bimil. It was about the time the young Brahmins there were baptised, and the ways he tried then to join the Christians, attended a service in the chapel, but his friends

were too cautious and determined. He was sent out of that section altogether, to Paroutipoor, beyond Bobbili. Here he was put to school, but found occasion to visit a native preacher, belonging to the Lutheran Mission; for this breach of faith, as his guardians regarded it, he suffered "many difficulties," as he says in the account of the occurrences, which, at my request, he has written out for me, and a copy of which I have sent to the secretary of the F. M. Board. To give an idea of these "difficulties" which he speaks of, I shall quote a couple of short paragraphs from his statement: "But one day I remained in the house of R. David (native preacher) till half past eight at night, and therefore my father-in-law punished me severely and sent me back to my native place." After this, persisting in going among the Christians and breaking caste by eating with them, other "difficulties" followed: "They put me into a little hole in the ground and did proscyllitisms over me, and dipped me in the river at Sabar at the rate of two or three hundred times a day for 24 days." At last he got away from his friends (?) and went to Mr. Harlis, the Lutheran missionary, who made him a "Christian" by pouring water on his head, cutting off his hair and giving him the name of Sabar. He remained at Sabar, the headquarters of this mission, for nine months, teaching in the mission school. Booming dissatisfied with the close confinement of the school-room, he decided to go to Rangoon and try to get in a Government office. The missionaries endeavored to dissuade him from his purpose and the result was they gave him flattering testimonials, but tried to make him promise not to go out of the Presidency. He would not promise, and left them under those conditions. The end of the first stage from Sabar is Gugapatinagar, our outstation where Benjamin is now preaching. He fell in with the young man and expounded to him the Scriptures, and persuaded him to come to me to be baptised. He came, and astonished me by making the request offhand. I put him off, but invited him to be the guest of the preachers on the compound until I should communicate with the Lutheran people. For five days he was with us on those conditions, and we tested him severely in many ways. He stood the test well and we felt satisfied that his motives were true. And as a letter came from the Lutheran missionary, in which he gave expression to very kind feelings toward him, we felt that there was no other course open to us. He is in his 20th year, of fine commanding appearance, fair English education, and on the two or three occasions that he attempted to preach he showed elements of power. This new responsibility has been thrust upon us. His coming was not of our contrivance, but we feel thankful for the valuable addition to our working force. On Saturday, four new enquirers among the heathen were heard from. Some of these enquirers do not get farther than inquiry, as my own short experience has shown. These experiences have the effect, if one would allow it, of keeping the missionary vibrating between exalted hope and heart-rending disappointment. His case is one where much prayer is needed. July 13. M. B. SHAW.

PERSONAL. Rev. James F. Morton, M. A., son of Rev. R. S. Morton, has accepted an appointment as principal of Proctor Academy, Andover, N. H.

NOTICES. The 12th annual session of the Southern N. B. Baptist Association will be held with the Brussels Street Baptist church, beginning Sept. 19th, at 10 A. M.

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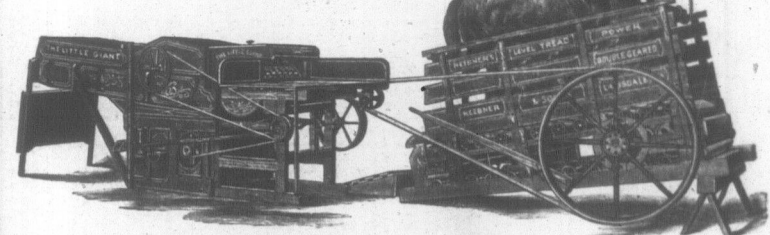
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kindly inform the clerk, Charles M. Dixon, Central Onslow, or the undersigned, before the 1st day of September, stating whether they will come by their own conveyance or by railroad, that entertainment may be provided for them during the season of the Association. Onslow Station, Aug. 8.

Two Sides. ANEX SMITH.

There is another phase of two-sidedness which is worth considering. Let me explain by a homely illustration. I wanted to harrow my orchard last week. The harrow was in a shed near the house. The orchard was at the other end of our carriage drive. I hitched the horse to the harrow, and then turned it upside down. Why did I do this? I did not want to tear up my gravelled roadway. On the upper side of the harrow there were pieces of plank on which the driver could stand when necessary. These made it, when reversed, a smoothing implement, and it leveled the little ruts and inequalities in the roadway. But as soon as I reached the orchard I turned the sharp teeth downward. I wanted now to uproot the weeds and to mellow the soil. I stood upon the planking in order to do as thorough work as possible. Now, a man who insisted upon keeping the harrow with either the teeth up or the teeth down under all conditions would either spoil his roadway while benefiting his orchard, or he would sacrifice the interests of the orchard to those of the roadway. There are ministers who don't seem able to see that the Gospel, like my harrow, is two-sided. Some of them act as if their mission was in all cases to smooth. And others act as if their sole business as ambassadors for Christ was to harrow the hearts and uproot the hopes of the children of men.

A true minister will heed the message of the Lord to Isaiah: "Comfort ye, comfort ye, My people." He will be like Barnabas, a son of consolation. Even the best Christians need a great deal of encouragement in this evil world. They should be often reminded of the hope set before them in the Gospel. But to try to comfort sinners who will not repent, or Christians who are and continue to be unfaithful to their Lord, is both cruel and wicked. It is like cultivating the weeds in an orchard instead of trying to kill them. There are times when the herald of the cross must "cry aloud and spare not," telling the people of their transgressions and their sins. There is too much harrowing nowadays with the harrow worked down.—Journal and Messenger.

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READ the directions on the wrapper.

1st. Commence by dipping one of the articles to be washed in a tub of luke-warm water. Draw it out and rub on the "SURPRISE" lightly, not missing any soiled pieces. Then roll in a tight roll, put back in the tub under the water and let it stay there half an hour. Do all the wash this way.

2d. After soaking for this time, rub lightly on the wash-board; the dirt will drop out.

3d. Then wash lightly through a luke-warm rinse water, which will take out the suds.

4th. Next rinse through a blue water. (Use scarcely any bluing. SURPRISE takes the place of bluing.)

Write them; hang up to dry without boiling or scalding or any more rubbing.

The wash will come out sweet, clean, white.

A SOLITARY WAY.

There is a mystery in human hearts, And though we be encircled by a host Of those who love us well and we be loved,

To every one of us from time to time There comes a sense of utter loneliness. Our dearest friend is stranger to our joy, And cannot realize our bitterness.

"There is not one who really understands. Not one to enter into all I feel!" Such is the cry of each one of us in turn. We wander in a "solitary way."

No matter what or where our lot may be; Each heart, mysterious even to itself, Must live its inner life in solitude.

And would you know the reason why this is? It is because the Lord desires our love; In every heart He wishes to be first. He therefore keeps the secret key Himself.

To open all its chambers, and to bless With perfect sympathy and holy peace, Each solitary soul which comes to Him. So when we feel the loneliness, it is The voice of Jesus saying, "Come to Me!"

And every time we are "not understood," It is a call for us to come again. For Christ alone can satisfy the soul, And those who walk with Him from day to day Can never have a "solitary way."

And when beneath some heavy cross we faint, And say, "I cannot bear this load alone," You may the truth, Christ made it purposefully.

So heavy that you must return to Him. The bitter grief which "no one understands," Conveys a secret message from the King; Entreatings you to come to Him again.

The Man of Sorrows understands it well, In all points tempted He can feel with you; You cannot come too often or too near; The Son of God is infinite in grace, His presence satisfies the hungry soul, And those who walk with Him from day to day Can never have a "solitary way."

THE HOME.

DISPATION.

AN UNPOPULAR LECTURE TO A POPULAR AUDIENCE.

There are dissipations and dissipations. A man drinks—we call him dissipated; gambles—we call him dissipated; frequents low houses—we call him dissipated, and brand and ban him accordingly. Or a woman over-dresses, or under dresses, be-rouges her cheeks, be-masks her breath, be-littles her waist, flaunts her gaudy attire and clinks her champagne glass with another in nightly rout and revel—we brand her dissipated, and carry our virtuous indignation faces well to the other side.

All these features are patent to the moral eye; they are on the surface and are as recognizable as that black is black or white is white. So it comes to pass that when the usual anathemas against dissipation are thundered from the pulpit, issued from the forum and hurled from the press, then all of us—who do not drink and gamble and flaunt and carouse—what do we good folk do? Why, we thoroughly enjoy the zeal of the pulpit, the forum and the press, comfortably settle our shoulders and think—of our neighbors.

"Well, what else are you thinking," do you say? I am going to tell you, but in so doing I realize that I take my life in my hand. Let me begin easily—with what. You start as if you had been stung. But you strike me not, therefore I go on; not directly to the issue but a little around by the way. An editor said to me, with a scowl, the other day: "I don't know what to do! Here's my Social Department crammed with nothing but what. My sub-instantiates that it must be so in order to cater to the popular taste, that they want to read about and what they will read about—if not in mine then in some other paper. Every what club wants to be reported and wants to know about every other. In short, he declares that what forms the nucleus of half the society items he gets, I don't believe in it; it's not only silly but downright demoralizing to journalism. Yet, when a fellow has to work for ducaats, what's he going to do?" And he ruffled up his perplexed hair and settled his editorial shoulders down into his coat collar. I left him to his problem, but the problem did not soon leave me.

Again, at a recent afternoon lecture by an eminent speaker upon an important topic, an inquiry was made among some ladies in the audience as to the whereabouts of certain other women and the reason of their nonattendance. "Why," was the response, "you know this is the regular afternoon of their what club?"

"Well," spoke a third, energetically, "I desire to know nothing more of a woman than that she deliberately turns away from a lecture like this to attend a what club?"

Her comment requires no supplementing. "You have borne what without bloodshed, let me venture another bomb—crazy work. I feared your swords would fly out of sheath, but they all remain in the scabbard, although several hands moved towards the hilt. Crazy work—quills, cushions, tidies, bags—all women here present not guilty please hold up their right hands till they can be counted. Seven out of three hundred. These two hundred and ninety-three can listen to a suggestion with profit."

Impresso: Please do me the justice to understand that I am not inveighing against what is called "fancy work" or real ornament and use. The discussion has simply to do with the pushing of what should be occasional and recreative to be absorbing and absorbing. Northern United States women (our country has no women) are proverbially fond of intense nervous energy. It must spend itself somewhere; if not on baking, books or hats, then on bangles, bonbons and bags. These are not to be innocent, but do not follow them to excess. Play what occasionally, if you please, but do not make it the business of life.

Utilize old scraps of material and make a bedquilt, thereby saving the buying of a blanket, if you please, but do not pay five dollars for "assorted" silks to cover a lining and live more for loss to sew it on with. Half that sum (not mentioning

JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. FOR INTERNAL OR EXTERNAL USE.

Originated by an Old Family Physician. Think of It. Every Sufferer. Every Mother.

your time) would buy a more servicable and a handsome counterpart, and leave you all your time and half your money in your hands.

You spend an hour a day for six months, speaking moderately, in setting the elaborate "feather-stitches," "cat-stitches," "Kensington," "buttonhole" and "satin" stitches, which you consider indispensable to the piecing together of your crazy-quilt.

Then this stupendous passion for bags! With my Lady of Trinity Leisure, it has grown to five and gains a bequilt, besides one hundred and eighty hours of reading, which gains you—who can compute what advance in mental growth and strength?

By the former scheme you spend ten dollars in money, one hundred and eighty hours in sewing, and gain—a bed-quilt. By the latter you spend five dollars, save five and gain a bequilt, besides one hundred and eighty hours of reading, which gains you—who can compute what advance in mental growth and strength?

Then this stupendous passion for bags! With my Lady of Trinity Leisure, it has grown to five and gains a bequilt, besides one hundred and eighty hours of reading, which gains you—who can compute what advance in mental growth and strength?

THE FRUIT SEASON.

From the time when strawberries appear in May until peaches are in October, may be denominated, in our northern States, "The Fruit Season."

With people at large, there are many erroneous ideas current in reference to the proper use to be made of fruits, not best to use them, what fruits to avoid, when to avoid them, why fruits are positively needed by the system, and other questions which it may be profitable to briefly discuss here.

WHY FRUIT IS NEEDED. The human body is very complex in its chemical composition. Mainly, it is composed of carbon, hydrogen, oxygen and nitrogen, but in small quantities some twelve or fourteen other elements enter into its structure, as calcium, sodium, iron, etc.

Not only is variety needed in diet to supply the rarer elements, but also different combinations of elements are needed by the body. Thus, starches and fats contain the same chemical elements, and yet man must have both starch and fat in his food. The acid in the lemon may contain nothing whatever not in bread and meat, and yet lemon juice is most beneficial to the system.

avoided. Green apples or green peaches may serve none of the purposes what- ever that the properly ripened fruits serve. It is true that fruits too green to eat may yet be used in cooking, but for eating all fruits should be well ripened.

The modern method of preserving fruits by "canning" is of great sanitary value, for it enables us to have fruit the whole year, in a condition not far from the natural state. It is, however, well to bear in mind that, when preserved in this case, the fruit should always be fresh. Many fruits acids have the power of uniting with the tin and lead in the cans, and of forming poisonous compounds.

HINTS FOR THE HOUSEWIFE.

THICKENED CREAM.—Heat one cup of cream and one of milk together. Melt one tablespoonful of butter, and when bubbling add one tablespoonful of corn-starch. When well mixed add the cream gradually, stirring as it thickens. Add salt and then pour it over the short-cakes.

BAKED TOMATOES.—Cover the bottom of an earthen dish with ripe tomatoes, sliced. Then a layer of bread crumbs, seasoned with pepper, salt and butter. Then another layer of tomatoes, and so continue till the dish is filled, letting the topmost layer be of the bread crumbs. Bake fifteen minutes.

TOMATOES.—Soak and peel some ripe tomatoes; put in a skillet, with some butter, sugar, salt and pepper. Let them boil fifteen or twenty minutes. Then take one pint of sweet cream, or rich milk, stir in two tablespoonfuls of flour, and then add to the tomatoes. Let them come to a boil, and then serve.

BANANA SHORTCAKE.—Banana short-cakes can be made, at least, as first applied to strawberry shortcake, "too good for anything." One pint of flour, one large teaspoonful Royal baking powder, one third cup shortening, made moist with milk. Slice bananas in the proportion of three to one orange, grate the best of the yellow orange rind, and mix with one cup of sugar. Split the freshly baked cake, butter, and fill with the prepared fruit. Four spoonfuls of sweet cream beaten stiff is a great addition.

RYE SHORT-CAKE TOAST.—One cup white flour; one cup rye flour, or rye meal; one half teaspoonful soda; one teaspoonful cream-of-tartar; one half teaspoonful salt; one egg, beaten; one cup sugar; one cup of milk (about); and one tablespoonful melted butter. Mix the flour, meal and sugar. Sift the soda, salt, and cream-of-tartar through a very fine strainer into the flour, and mix thoroughly. Make it into a stiff dough with the milk for the rye meal, and use water to roll the dough. Add the butter. Turn out on the board and roll out quarter of an inch thick. Cut into rounds and bake in quick oven. When done tear them open, pour thickened cream over them and serve at once.

THE FARM.

Setting Strawberry.

There are two distinct ways of renewing strawberry plantations—the one which is generally practiced, and the other being simply transplanting, and the other some form of self-renewal by the agency of runners. An objection to the latter is the continued occupation of the same piece of ground, the fertility being partly exhausted by the previous growth. This objection may be in a great measure decided by copious and skilful manuring, and if the soil has been found by trial to be especially benefited by some particular fertilizer the plant will be improved by an adoption of it to the barn manure.

McLEAN'S VEGETABLE WORM SYRUP. Safe Pleasant Effectual. NEW GOODS, IN GENTLEMEN'S DEPARTMENT. 27 King Street.



Pearline and water for a month, with safety. Delightful in the bath—makes the water soft. Perhaps you have been using some of the imitations and have sore hands and find your clothing going to pieces. Moral—use the original and best.

advantages, but it should be born in mind that the plants exhaust the soil more or less, and require the annual application of manure or fertilizers. But the most perfect growth, and specially required for marketing, and berries of the finest quality are to be obtained only by making new beds by transplanting into rich, fresh, well-prepared soil.

THE MORNING GLORY. Few plants are more easily cultivated, and very few, if any, add more to the dainty grace of winter or garden than some of our very common climbers. Take the old-fashioned morning glory, what more delicate and dainty than its almost transparent, numerous and many-budded blossoms?—From June white, through all the delicate shades of pink to deep dark crimson. From crimson to the darkest shade of purple. From purple down through all the shades of blue to white again. To say nothing of the striped ones, white ground with many shades of pink, crimson and blue stripes. Plant out doors, the morning glory may be utilized to cover old buildings or dilapidated fences. Have you a veranda which you wish to enclose, making a cool, shady retreat from the summer sun? To accomplish your object quickly and cheaply, spread a narrow trellis the whole length of the veranda, make the soil rich, sow morning glory seeds thickly in the prepared trench, and string twine from the top of the veranda to the ground, six inches apart. Secure one end of twine to the strands by small nails, allowing string enough to reach the ground, make the other end fast to wooden pins which can be driven into the ground. Or, if the expense is no object, a much neater, more satisfactory trellis can be made by stretching twine or wire who could not possibly get the more natural material.

But to return to our morning glories. After they are a foot or more high a good mulch of leaf-mold or chip dirt will be of great benefit to them. If well mulched and given plenty of water the leaves and blossoms will be "limonious." And if a little care is exercised to turn some of the buds from the outside towards the enclosed veranda, the blossoms will remain open all day.

Old-fashioned as it is, nothing is more dainty and sweet for a winter window climber than the morning glory. Make an arch of two feet wide wire fencing over a window and at the two ends set pots of morning glories. If you make the soil rich and give plenty of water it will soon be a bower of green, and you will have to be an exceedingly early riser to get up ahead of the "glories." In the house their beauty does not fade in an hour or two, but they remain open all day. Florists now offer morning glory seed especially for winter flowering, but the seed saved from the glories that have made the summer's mornings glorious will grow and blossom in the house—Vick's Magazine for August.

Minard's Liniment for sale every where. Friend—Do you know that according to the latest discoveries the fixed stars move? Actor—Move, do they? Well, I'm not surprised. I find it cheaper myself to move than to pay rent here in New York.—Texas Sittings.

McLEAN'S VEGETABLE WORM SYRUP. Safe Pleasant Effectual. NEW GOODS, IN GENTLEMEN'S DEPARTMENT. 27 King Street.

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McLEAN'S VEGETABLE WORM SYRUP. Safe Pleasant Effectual. NEW GOODS, IN GENTLEMEN'S DEPARTMENT. 27 King Street.

Hot Weather. is the very best time to try Pyle's Pearl-line. Then the wash is largest, and a saving of time and toil is best appreciated.

Simple—any servant can use it. Perfectly harmless—you can soak your finest linen and laces in Pearl-line and water for a month, with safety. Delightful in the bath—makes the water soft. Perhaps you have been using some of the imitations and have sore hands and find your clothing going to pieces. Moral—use the original and best.

FROM EAST TO WEST, THE ORB OF DAY SMILES ON THE SOAP THAT LEADS THE WAY. IDEAL IDEAL SOAP. BY W. LOGAN ST. JOHN, N.B.

EDUCATIONAL.

We have a good pen—no better made—for expert writers. One doz. sent for 15 cents. Oblique penholder, 15 cents. Will send a sample of these pens free.

ST. JOHN'S Cool Summer Weather. THE ST. JOHN'S BUSINESS COLLEGE. SHORTHAND INSTITUTE.

SHORTHAND. thoroughly taught by mail or personally at this Institute. STENOGRAPHERS furnished business men. TYPE WRITING instruction and practice on all the latest machines. Short-hand and Typewriting supplied with great facilities.

ACADIA COLLEGE. The next Term opens Thursday, September 24. Matriculation (examination on) WEDNESDAY, September 23, at 9 a. m.

HORTON ACADEMY, WOLFVILLE, N. S.

ACADIA SEMINARY. THE aim of the Managers of this School is to provide, at a moderate expense, excellent advantages for a thorough education for Young Ladies. Three Courses of Study are established—Classical, Literary and Musical. Special opportunities are afforded for the study of French and German. Excellent instruction is given in Painting, Music and Elocution. The students are required to take regular exercise in their gymnasium under a competent instructor.

FOR SALE, BLAKE'S IMPROVED STEAM SINKING PUMP. Capacity at ordinary speed, 40 gallons per minute, which may be increased to 40 if required. In perfect order. Inquire at 40, BURLINGTON ST., ST. JOHN.

Do You intend to Build?

Send for our new pattern sheet of Moldings. It is worth having, and will be mailed free to any address.

A. CHRISTIE Wood Working Co., 101 & 105 CITY ROAD, SAINT JOHN. 1891. Our Travellers are now on the road with a complete line of samples for SPRING 1891, embracing—STAPLE AND FANCY Dry Goods & Millinery of Every Description.

DANIEL & BOYD. COLONIAL BOOK STORE, HEADQUARTERS. SUNDAY SCHOOL LIBRARIES and Miscellaneous Books suitable for Schools; CLASS BOOKS; RECREATION BOOKS; CARDS, LIBRARY CARDS, PICTURE NOTES on the International Lessons for 1891 sent to any address on receipt of price, \$1.25.

T. H. HALL. SAINT JOHN, N. B. JAMES S. MAY, W. ROBERT MAY. JAMES S. MAY & SON, MERCHANT TAILORS, Domville Building, Prince Wm. Street, ST. JOHN, N. B.

New Brunswick Stamps. I will furnish you any number of the N. B. N. S. P. E. S. B. I. used before 1870 on the original envelopes, boxes, etc. of the province. N. B. stamps, yellow, \$1.00. N. B. stamps, green, \$1.00. N. B. and N. B. stamps, \$1.00.

H. I. WART. 11 Colborne St., Halifax, N. S. H. I. WART—MERCHANTS AND VENDOR. SPRING STYLE HATS. We have now in store part of our spring stock of Hats and Caps, consisting of 1500 doz. Christy's London Hat Hats; 300 doz. Christy's London Hat Hats; 200 doz. Christy's London Hat Hats; 50 doz. Domestic Hat Hats; 100 doz. Domestic Hat Hats; 50 cases New York Hat Hats; 10 cases New York Hat Hats; 2000 doz. Domestic Hat Hats; 200 doz. English Hat Hats; 50 doz. New York Hat Hats; 80 doz. Cloth, Silk and Velvet Hats; To which we will have weekly additions during spring and summer from England, United States and domestic factories.

C. & E. EVERETT, 11 King Street.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

News Summary.

During May, June and July 759, 000 dozens of eggs were shipped from Montreal to England. Last week 3 cars of stoves were shipped from Sackville, the largest amount ever shipped from here in the same period. Established more than a hundred years ago, the Hudson Bay Company's post at La Cloche, Man., has now been closed through a scarcity of furs. The fish and potato exports from Digby to the West Indies have been quite brisk during the past fortnight. All shipments made by steamer. Work on the ship railway will be suspended at the end of this week. There is no failure of the contractors or company, as has been reported, but in the present state of the money market the company were not able to float their remaining securities without a sacrifice. President Van Horns of the C. P. R. is home again in Canada, and says he is more convinced than ever of the great importance of the St. Lawrence route to Europe and the complete success of a first-class Canadian Atlantic service if properly established. This will no doubt be arranged for at an early day. The Allans, of Montreal, have been awarded the contract for carrying the Canadian British Mails. When the old contract expired, this firm thinking the postal authorities in a fix, demanded an exorbitant rate for the work. In view of the demand the contract was given to New York lines. The rate given the Allans is the same paid the Americans. It has just been discovered at Ottawa that the latest edition of the genuine Encyclopedia Britannica, published in the United States, contains four articles that have been copyrighted in Canada, and orders have been issued to collectors of customs to seize the volumes containing these articles wherever found. The articles referred to are the volumes "Fishes," "French Literature," "Germany," and "Heat." It is noted that the following United States publications have recently been denied the privilege of the Canadian mails, owing to the character of their advertisements: American Fireside and Farm, the American Homestead, The American Household Journal, The American Cottage, the American at Jersey City, N. Y., the Police Gazette, Our Country Home, The Welcome Friend, The Illustrated Companion (published at New York), The Home (published at Boston, Mass.), Comfort for All, Golden Moments, Victory's Fireside Visitor, Happy Hours, Sunshine, Heart and Home (published at Augusta, Me.), The Chicago Saturday Blade. The presentation of the Pope's medals to the Canadian zouaves was the occasion of a great celebration at St. Anne de la Parade, Quebec, Wednesday. There was a large crowd present at church and in its vicinity. The interior was decorated with Papal, British and French colors. Rev. Abbe St. Onge officiated, assisted by Rev. Frs. Connolly and Bunnell. All three were zouaves. Rev. Fr. Fronty, vice-rector of Laval, preached an eloquent, stirring discourse, extolled the virtues of the zouaves, who, when young men, had parted with their homes and country to defend the Papal See against Garibaldian aggression. The most striking feature of the ceremony was the presence, within the sanctuary railing, of P. Marie Mercier attired in his uniform of Commander of the Order of St. Gregory the Great. He wore a cocked hat, green and white; green velvet coat, silver trimmed, and white breeches. On his right at Recorder de Montigny, in his zouave uniform, and on his left Judge Bourgeois. The zouaves were immediately outside, their colors in the centre. The presentation of medals took place in the church immediately after mass. The first medal was given by Count Mercier to Recorder de Montigny, who knelt to receive it; the second by Recorder Bourgeois to Mr. Drapeau, and the others by Recorder de Montigny. BRITISH AND FOREIGN. £600,000 is spent weekly in England on relieving the poor. Mr. Heston, M. P., says that from intimation he has received he believes penny post throughout the empire will soon be established. The Teutonic has beaten all records across the Atlantic. She made the trip in 5 days 16 hours and 31 minutes. This is 1 hour and 37 minutes faster than his Majesty. One day the Teutonic steamed 517 miles. She also beats the record for a single day's speed. Wheat is being bought in San Francisco for shipment to Australia. Three colonies of the latter country produce more wheat than they consume while the other four produce less. Naturally the former would support the latter's deficiency, but the foreign demand for particular Australian wheat is so peregrinary that the colonies figure both as exporters and importers of wheat. For many years scientists have been perplexed over the phenomenon of a certain well at Yakutsk, Siberia. As long ago as 1828, a Russian merchant began to sink this noted well, and after working on it for three years gave it up, having at that time sunk it to a depth of thirty feet without getting through the frozen ground. He communicated these facts to the Russian Academy of Science, who sent men to take charge of the digging operations at the wonderful well.

These scientific gentlemen toiled away at their work for several years, but at last abandoned it when a depth of nearly four hundred feet had been reached, with the earth still frozen as hard as rock. In 1844 the academy had the temperature of the soil at the sides of the well taken at various depths. From the data thus obtained they came to the startling conclusion that the ground was frozen to a depth exceeding six hundred feet. Although it is known to meteorologists that the pole of the lowest known temperature is in that region of Siberia, it is conceded that not even that vigorous climate could force frost to such a depth below the surface. After figuring on the subject for over a quarter of a century, geologists have at last come to the conclusion that the great frozen valley of the Lena River was deposited frozen just as it is found today, during the great grinding up era of the glacial epoch. UNITED STATES. A Boston despatch says an English syndicate has purchased practically all the leather board factories in the Eastern States. The United States Government has purchased 4,800 tons of nickel from the Canadian mines at Sunbury Junction, to be used in the manufacture of nickel steel for war vessels. More wheat has been bought and sold by the big operators in the grain market during the last week than the enormous crop of all the wheat fields. It is the great gamble now. Burglars' syndicate or trust now exists, according to high police authorities. In fact, there are said to be about a hundred of these syndicates, and the next move will be to consolidate them. The desert lake in Southern California reports from Salton are that the water is slowly but surely rising at the rate of about three-fourths of an inch per day. The amount of water now in the Salton basin is 4,100,000,000 cubic feet. The United States government is engaged in making a glacial map of New England, the object being to correctly outline the glacial formation, showing the position of the ice during the glacial period and the character of the soil formed at that time. The work has been carried out in Massachusetts and Rhode Island, nearly finished in Connecticut, and about 500 square miles in Maine have been mapped. One small bottle worth more than cartloads of other preparations. So says "The Boston Herald," contains four parts of the Balsam of Wild Cherry, after being cured by its use of a terrible cough, accompanied by spitting of blood and loss of sleep. Persecution of Baptists in Russia. The union of Baptist congregations in Russia contained at the end of the year 1890 a membership of 12,554—not including about 2,000 Lettish Baptists nor the national Russians. Since the year 1879 Baptists are granted freedom of worship but, nevertheless, it seems that under the present regime the torch of persecution is again being lighted. Native Russian Baptists have never enjoyed this freedom, but only recruits from other nationalities resident in Russia. Though by law this freedom exists, yet in many parts of the empire such great obstacles are raised—especially in Esthonia—and we do not know to what they still may lead. In Rerval, on April 6, the meetings were strictly prohibited, and our members have since that day had no opportunity to edify each other in our most holy faith. The island of Dago, Esthonia, we have 150 members, and there also the meetings are forbidden. If the friends assemble in secret, they are hunted like timid deer by the police. The authorities demand that they build themselves a proper meeting house and will not allow them to assemble in the huts of the peasantry, which are certainly not very spacious. But for this they have no funds, nor any prospect of obtaining them. From the island Worms (Esthonia) an extremely and case is to be reported. Some years ago a large number of the inhabitants seceded to the Russian (Greek) church—700 in the course of eight days. The details are as follows: The island was one day visited by the Russian priest from Hapsal, who told the inhabitants that the Government would buy the island, and then all the residents who did not go over to the Russian church would be sent away. Terrified by such assertions, the people to the number stated above went over in the course of a week. Many of the "converts" were women whose husbands were at sea, but who at their return found themselves powerless to make any change. One of these men, whose wife had during his absence been transferred to the Russian church, was a few months later baptised by me. Some time afterwards a child was born to them, which they on principle did not have baptised. For this omission they were prosecuted by the priest and sentenced to four months imprisonment. Husband and wife, with the little child at the breast, were incarcerated, and after being there some time the police came into the prison, snatched the infant from the mother's arms, the Russian priest baptised it, and it was then taken away to be educated in the Russian church. The mother was told that she would not see her child again till it reached the age of twenty-one. Imagine the state of the poor mother! A Russian brother was transported for twelve years to Siberia because he had preached and baptised without a license. I could give a series of such cases, but will limit myself to these.—Correspondence New York Examiner.

Amusements. The question of amusements comes up anon. A good visitor says it ought to be left to individual conscience—which is good, provided the conscience have intellectual illumination. An unenlightened conscience is like a blind man, groping slowly and anxiously. The love of amusement comes of the activity of the mind. The way to rest it is to give it lighter work. If you do not do that, it will find light exercises for itself in mischief—and that is too much of amusement consists in. People will have amusement, and they pay more money for it than for bread. The Puritans in opposing the roistering of the Cavalier, went to the extreme of condemning amusement as sinful. The wholesome man is between asceticism and vanity. Washington Gladstone gave a very good line of precepts which we may thus abbreviate: "Amusement must be a means of refreshing the mind and replenishing the strength of the body, and must stop at that. It must not take us away from work which it is our duty to do; it must not be of a kind to stimulate bad appetites and passions, or to make us discontented. It must not be of a kind to weaken our respect for the great interests of character or to loosen our hold upon spiritual verities."—Interior.

Marriages. HIRTLE-REDDEN.—At New Ross, Aug. 17, by Rev. A. Whitman, William E. Hirtle, of Mills Village, Queens Co., to Ada Sophia Redden, of New Ross. RAFFES-MANTHORNE.—At the home of the bride, August 9, by Rev. A. Whitman, Horatio Raffes, of New Ross, Lunenburg Co., to Hattie Manthorne, of Port Medway. LUNN.—At Halifax, on the 11th inst., by the Rev. A. W. Jordan, assisted by the Rev. J. W. Skerrett, Fred J. Lunn, of London, G. B., to Christina A. West, of Halifax, N. S. GILLIES-STANTON.—At the residence of the bride's father, Guilford St., West End, August 24, by the Rev. F. C. Hartley, Frank O. Gillies, of this city, to Eulalia E. daughter of Alfred Stanton, Esq., of the residence of the bride's father, on Saturday, August 15th, by Rev. D. H. Simpson, M. A., George C. Snell, of Bear River, and Mrs. Sarah Veno, of Bridgewater, N. S.

Deaths. MASTERS.—Daniel Masters, of Cogman died July 28, in the 88th year of his age. MUSGROVE.—Joseph Musgrove, of Summerville, Hants Co., died August 9, aged 84. YOUNG.—Thomas Young, of Burlington, Hants Co., died July 17, in the 84th year of his age. STROMACH.—At Margareville, N. S., August 14, of consumption, Asaph Percy Stromach, aged 14 years. BAILEY.—At Hants Co., Aug. 13, after a short but severe illness, Percy, infant son of James and Bessie Bailey. MANTHORNE.—At Mahone Bay, on Thursday, the 13th of August, Foster Manthorne, in the 39th year of his age. WATSON.—At the Baptist parsonage, Dorchester, August 20, Sydney Watson, infant son of Rev. L. M. and M. Bessie Weeks, aged 14 months and 3 days. WILD.—At Waterville, Hants Co., N. S., August 11, Lisa Wild, of consumption, aged 24 years. Her life ended with the peace of God which passeth all understanding. The mourning friends, from whom she has been separated, have the full sympathy of all who know her. ADAMS.—At San Francisco, on the 4th inst., Mrs. John Adams, late of Carleton, St. John, N. B. Her illness has been protracted, and she died on Wednesday, August 24, after she had been three years, and was confined to her bed for three months. Her faith in Christ sustained her; and her devoted husband and Christian friends will join her in the Christian's home in glory. Bro. and sister Adams were baptised by Dr. Edwin Clay and joined the Carleton Baptist church 35 years ago. NELSON.—At Scotch Village, Hants Co., N. S., July 26, Ellen L. Nelson, aged 76, widow of the late Capt. John Nelson. She died peacefully. She and her husband were baptised by Rev. George Dimock, the then pastor of the Scotch Village church, in 1841; both became members of above church, she remained so till her death. She was a good worker, one that always took a great interest in the welfare of her church, and was women's prayer meeting. She used to be held here. Many testify of her great gift for prayer. Our loss is her gain. BENSON.—At his home, Bear River, July 16, Isaac Benson. His last illness was protracted and distressing, but was borne with great patience. He had reached the age of 64. For many years brother Benson was active in the Master's service. His faith was very strong. His testimonies in the social meetings of the church were always clear and positive. Mr. Benson leaves a widow and two children, besides many other relatives and friends, to mourn their loss. But though lost to us for a while he has attained the rest for which he longed.

CONNOLLY.—The late Deacon Cornelius Connolly died at his residence at Windsor, Carleton Co., April 28th, in the 88th year of his age. Dea. C. was born in Sheffield, Sunbury Co., on the 13th March, 1804, and was converted when about 20 years of age; was baptised by the late Rev. Duncan Dunbar, and united with the Baptist church, Freeville. He subsequently moved to Carleton Co., and placed his membership with the Woodstock Baptist church. Some time afterwards he settled in Jacksonville and joined the Baptist church in that locality. His membership continued there until his death. About a year previous to his death he went to live with his son in Windsor, Carleton Co. Bro. C. filled the office of deacon for nearly 45 years with very great fidelity. He was very pronounced in his views of Baptist principles and polity, and therefore held fast the "form of sound words." When necessity required he was a firm defender of the "faith once delivered to the saints." In 1868 he wrote and published

a pamphlet, entitled, "What is man? Or thoughts on the origin, nature and destiny of man." The occasion of his writing this pamphlet was a discussion held between Rev. John Howe, Baptist minister, and Elder Miles Grant, of Boston, Adventist. The truth was very vividly presented in a clear and concise way. In 1873 he wrote a number of articles, which were published in the Christian Visitor, on The Nature of Man, The Primary Import of Death, and The Original Penalty of the Divine Law. Deacon Connolly was twice married, his Christian wives and some of his children passed on in advance of him to the better land. The writer was intimately acquainted with the deceased for nearly 44 years, and for many years was his pastor, therefore knew well his worth. His remains were interred in the family cemetery in Jacksonville. By his request the writer preached his funeral sermon. Rev. J. C. Blakney and B. H. Thomas were present, and took part in the services. The departed often spoke of dying as but going home to be forever with the Lord, and would repeat, "I'll praise my Maker with my breath, and when my voice is lost in death, praise shall employ my nobler powers." I. T. MARSHALL.—Suddenly at Bear River, July 7, Mrs. W. F. Marshall. Her death was occasioned by heart failure, and occurred while sitting in her chair. Mrs. Marshall was a native of Bridgetown, where she was born in 1820. Her maiden name was Mary A. Marshall. Since her marriage to Capt. W. F. Marshall of this place she had resided in Bear River. Converted to God in early life she was not baptised until after her marriage, when she was baptised into this church by Rev. Mr. McLean, who many years ago was pastor here. Mrs. Marshall was the mother of four children. Two of these survive her. Of reserved temperament and possessed of a meek and quiet spirit, she adorned well her Christian profession. Her memory is fragrant. Much sympathy is felt for the bereaved husband and daughters in their sad and sudden bereavement.

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Canada's International Exhibition, Industrial and Agricultural Fair, SAINT JOHN, N. B. SEPTEMBER 23rd to OCT. 3rd, 1891. Competition Open to the World! Space and Power Free! THE LARGEST ARRAY OF SPECIAL ATTRACTIONS EVER COLLECTED TOGETHER IN THE MARITIME PROVINCES! BALLOON ASCENSIONS WITH PARACHUTE DROPS! SPECTACULAR FIREWORK DISPLAYS! ELECTRICAL MECHANICAL NOVELTIES IN LAZAR VARIETY! SASSAGUETH CONCERT WITH ABOUT 250 VOICES! PROMENADE CONCERTS DAILY (two military and four other bands already engaged)! TRAINED AND BILLYED "MILITARY" VALENTY ENTERTAINERS OF NOVEL CHARACTER! Other attractions too numerous to mention. For full information address—IRA CORNWALL, Secretary Exhibition Association.

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS. Headquarters for School Books, Sheet Music and Music Books. How to Talk Well. Of all the arts, the art of conversation is for many people one of the most elusive and difficult to pursue. Some are too eager to converse well, and assume an animation that is positively distressful; others conduct such a one-sided conversation, doing all the talking themselves, that they fall utterly in being artistic, to say the least; and others attempt to tell more than they know by a choice of subjects with which they are not familiar. Ruth Ashmore, in the Ladies' Home Journal, gives girls and others as well, some capital advice which may, perhaps, be summed up in two words, unselfishness and general intelligence. Learn to listen well, and very soon you will find yourself speaking the word in season and surprising yourself, as well as others, by the quickness with which your thoughts will be well expressed. Read the words of great writers, think them over and conclude in what way you differ from them. The woman who talks well must have opinions—decided ones—but she must have them well in hand, as nothing is so disagreeable as an aggressive talker. Say what you have to say pleasantly and sweetly; remember always that the best thing in life, dear, sweet love, has often been won by that delightful thing—"a low voice." Do not be too critical; remember that every blow given another woman is a boomerang which will return and hit you with double force. Take this into consideration—it is never worth while making a malicious remark no matter how clever it may be. Worth what while? Worth, my dear girl, the while here, which is, after all, so short, and the while hereafter, which is after all so long and sweet. It seems to me that when you and I stand before the good God, it will be the little gossip, the petty talks about others, of which we will be most ashamed. Never forget that mere idle talk is quite as bad as gossip, for nobody is gaining any good from it, and as no vacuum exists in nature, none can in every day life. Not to be a good talker, my dear girl, is to be an interesting woman, quick in your sympathy and ready always to give the word of gladness to those in joy, or speak your tender thought to one who is in affliction, is to be that most unpleasant of people—an unfeminine woman. Nature provides a remedy for all diseases, and in Dr. Williams' Pink Pills, women have a remedy for all those ill peculiar to their sex. Suppressions, bearing-down pains, nervous headaches, etc., speedily yield to their treatment and restore the sufferer to perfect health. Try them. Sold by all dealers or sent on receipt of price (\$50. a box) by addressing Dr. Williams' Med. Co., Brockville, Ont.

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Mixed Marriages. posed by Protestants and Catholics and Protestants. loss of the Protestants. always the case. The following instances: A young man, named was a faithful Catholic for four years, when he met a girl who had been raised in the Protestant faith. He married her, and she brought with her the fruits of his marriage, great children, and great to the number of three, not a single soul Catholic. The Catholic authorities were willing for their people to marry. In many cases marriages result in great trouble. The man should hesitate to marry a girl who will not interest in the man's best promise of happiness and wife are "in the line."

The importance of church clerk is becoming clear. The record is often poorly kept. William Hurlin writes in which he says: "No brother should of church clerk unless he performs the duties of some discretion in church clerks. Know your appointment can write the office. Choose likely to be present. Let the minutes be read and approved meeting, so you may know that they are recorded. This is done other than churches, good reason why churches also." The value of accurate in this matter is of preserving statistics for. We trust the clerks to make a note of this. "Years mellow petrify others." Ill statement may be gatherings. Some of have seen many years have experienced so ing of the Gospel of and spiritual. They body. Their words as their influence is so so life-giving. Other harsh and querulous, worst feelings of all. Years they have had, the love that sufferer and is not easily feelings have been they are apparently have feelings of a diff is the difference? If that one class has been while the other has tribulation that washes as the speech of Only the blood of Christ of the Holy Spirit can of meekness, long a faith.