

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

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THE CHRISTIAN VISITOR,  
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 25, 1888.

NO. 4.

**TAKE NOTICE.**—After this date, should any of our subscribers wish to discontinue the Messenger and Visitor, they will please remit the amount due for January, otherwise we shall be unable to comply with their request.

**LABELS.**—Will the subscribers sending money for Messenger and Visitor, please examine their labels to see if the amount is credited correctly. If not attended to within a fortnight after remitting, will they not kindly drop us a card. The change of label is our receipt.

**CONNECTIONS.**—In Bro. Chipman's remarks quoted a week or two since, he was made to say: "As to religion, congeniality, &c., the advantage lies far over on the side of my native land," what he did say was, "As to religious congeniality, &c."

**FAITHFUL WITNESSES.**—The editor of the *Intelligencer* after the *Witness*, the organ of the instantaneous and entire sanctification people, with a big stick. With all the pretension of this paper, it does not seem to understand straightforward dealing. Perhaps it has got on the ground to which professors of entire sanctification have been driven, in the past, that what would be sin for others is not sin in the wholly sanctified.

**BISHOP TAYLOR'S MISSION.**—Our readers are aware that Bishop Taylor of the Methodist Episcopal Church of the United States, started a mission on a new idea, a few years ago. It was to be self-supporting. Families were to go to Africa, settle down, till the ground, support themselves, and be Christian communities from which the gospel was to be preached to the heathen around. Bishop Taylor once found he had to receive a salary himself, and now the following is going the rounds of the papers:

J. C. Waller, his wife and two children, who went from Burlington, Vt., to the Congo to take part in Bishop Taylor's self-supporting missionary scheme, have returned and are in this city. Waller describes the enterprise as a complete failure, and thinks he was lucky to escape alive. He says there is no chance for missionary work in the Congo, because the climate breeds sickness. The soil is not productive and his men cannot endure the necessary labor. The mission is not well managed, and the supplies are not good. The steamer which took Americans so much money is lying a wreck on the banks of the river. Waller hopes that the missionary societies who supplied the funds will investigate the truth of his statements.

**IT CAN BE DONE.**—There are many ministers who are convinced that the weekly offering is scriptural. The command of Paul to the Corinthians, "On the first day of the week, let every one of you lay by him in store, as the Lord has prospered him," is admitted, in a general sense, to be binding. But it is supposed that the circumstances of their particular people are such as to make it inexpedient or impossible to adopt the rule laid down by Paul. There is therefore no vigorous attempt made to secure its adoption. Even in some cases where it has been tried, it does not immediately succeed, it is given up, after a very feeble attempt. It is thought to be especially difficult to work the rule successfully in country churches, and, therefore, it has scarcely been attempted by pastors outside the cities. We heard, early in his pastorate, that Bro. Price of Cambridge, N. S., had induced his people to give it a trial. We were especially interested in this attempt, as the conditions there seemed to be as unfavorable as they could well be. We were, therefore, delighted to hear the report in last week's Messenger and Visitor, and to learn that the attempt has been, from the beginning, a success. It is to be hoped that others of our churches will make a vigorous effort to put the weekly offering in operation. Untold good would result, if all our churches would do so. It would not only secure perhaps double the income, it may be, but it would make giving to the Lord a business, and help to bring the full of hand and brain in money making into the conscious service of God. Will not some of our churches begin at once, and report to the Messenger and Visitor? If any are already giving on this plan, will the pastors not report the result, as compared with the old way? This might stimulate others to do likewise.

**BAPTISTS OF MANITOBA AND THE NORTH WEST.**—These brethren held their Convention in Winnipeg, beginning the second of December. Over sixty delegates and a number of visiting brethren were present. The matter of chief interest was the taking over of the responsibilities of the Home Mission work, from the Dominion board. (We may say, just here, that while the Baptist of Ontario took action to the effect that they would give over their part of Home Mission work in Manitoba, to the local Convention, it seems to have been generally forgotten that the Bishops of the Maritime Provinces have not given an expression on this important matter. They are therefore, at liberty to do as

they see fit.) There seems to have been considerable enthusiasm. In the five churches that reported, 92 were baptized during the year. About \$900 had been given for missions, outside of Home expenses. Winnipeg reports 338 members. Brandon comes next with 74. It was decided to carry on only the more important missions this winter, and make a vigorous effort in the spring, to raise money in the East and secure men to take up the work on other fields. Bro. J. H. Bee, pastor at Brandon, was appointed general superintendent of missions and has accepted the charge.

All our Baptists in the East should be deeply interested in this land of magnificent possibilities. It is destined to become a great country. We want our principles planted there to grow with the country's growth. The brethren there must have help. Other denominations are pouring in money and men. We need to do our part for our principles. We say this with all heartiness; yet we venture another remark. We are pained to see another protest in the North West Baptist. If there is not an end pretty soon, of superciliousness and pretense, irreparable injury will be done to our interests in this growing country.

**BUYING CONVERTS.**—The Romanist missions gain converts in strange ways. They establish orphan asylums and through the marriageable girls secure conversions, as described by an ecclesiastic in China, as follows:

Often an entire family is converted, merely through the hope of obtaining an orphan from the Holy Infancy as a wife for one of their sons, as among the pagans they would be obliged to pay not infrequently a very high price for such a commodity, which cannot be afforded by poor families.

**ROMANISTS AND THE PUBLIC SCHOOLS.**—The Democratic Convention of Boston, not long since, although composed largely of Romanists, came out strongly in favor of public schools. A widely circulated daily commenting on this action, declared that not one voter in fifty of the Catholic voters in Boston would favor a change from public to Roman Catholic parochial schools. An exchange shows very conclusively, whatever may be the feelings of Catholic voters, the Roman church is in the most deadly hostility to the public school system, and it is the settled policy of the priesthood to establish separate schools in every parish, where possible. The following is from the deliberance of the last plenary council held in Baltimore in 1884:

Two objects, then, dear brethren, we have in view, to multiply our schools, and to perfect them. We must multiply them till every Catholic child in the land shall have within its reach the means of education. Parents and parishes should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until this want is supplied.

**POSSIBILITY OF A REVIVAL.**—An exchange has these ringing words in the possibility of a revival. Ponder them, each and all:

Revolutions come down from above. While many of the conditions are human, God sends the victory from his habitations above. Aak him. Beech him. Serve him. Before him lay the sacrifice, and from him expect the consuming fire. Revival sermons almost preach themselves. The chief work is personal appeal, individual pointing to Christ, man to man, expostulation, and soul by soul gathering. It is strange, but it is nevertheless true, that human ire, or unfortunateness, or stubbornness, can arrest God's work. Every reader knows his own heart best. Prepare the way of the Lord, make his path straight.

**DEMOLISHED.**—The Baptist position about baptism being immersion is demolished. A. I. L. Wilkinson, of Parkdale, Ont., has done it. This is the way he does it:

"One body and one spirit pervade every part of God's government." The "one body" in each case is the manifestation of the one spirit. Applying this principle of interpretation to the Christian sacraments, they at once become the divinely appointed exponents of redemption in its dual aspect, and like the telescope that views the heavens, they bring into easy view the glorious verities before invisible. Thus understood it should not be difficult to settle the vexed question concerning the mode of baptism. The spirit is said to be "poured out," to be "shed on us," etc., evidently not because of any literal direction in its movement, but in allusion to the movement of its bodily representative, the water. Thus the language relative to the spirit becomes understandable through its visible form, but if immersion were the bodily form, the language becomes at once confusing and misleading.

Of course we Baptists are done for, now. He does not even leave us the quieting thought that immersion will do as well as sprinkling and pouring. Still it is a little strange that our Lord should have used to describe the ordinance a word which has always had no meaning but immersion, in its literal sense, and never once used the words "sprinkle or pour" when speaking of it. It seems a little confusing, too. We do not understand when it is said, for instance,

that our Lord was baptized in the river of Jordan, if baptism means immersion; but put "pour out" or "shed forth" in its place, and it says that our Lord was poured out or shed forth into the river of Jordan. Again, we do not see what the apostle means when he says: "buried with him by baptism. How can a shedding forth and pouring out be a burial? In the preceding part of his article, Mr. Wilkinson says, very correctly, that Christ has given to regeneration the bodily form of baptism. Now we can see how immersion can be the bodily form of the two sides of regeneration, death to sin, and resurrection to newness of life, as the apostle seems to us enlightened Baptists to say in Rom. 6: 4; but to say that we are buried with him by pouring out or shedding forth &c., is a little confusing to our obtuse preception. But then he is going to write an Encyclopaedia of Baptism, and it will all be explained then. We might cling to a little straw of hope, notwithstanding the above piece of logic; but when this big Encyclopaedia is to be huffed at us Baptists, Oh, my!

**BRIEF.**—Our friends of the Foreign Mission Board of Ontario were startled by a pithy telegram from India, the other day. They had just sent out a Miss Alexander to reinforce their mission at Coonada. She made one of a party of missionaries on the good ship to the other side of the world. One of these, a brother Drake, was unmarried. What often happens in such cases came to pass. The telegram says, "Alexander marries Drake, send another." This tells the whole story. The Upper Canadian mission has lost a missionary, the American Baptist Board has gained one, and the missionaries at Coonada want her place supplied.

**RESIGNED.**—We are very sorry to have to insert the following from Bro. Hutchinson, our returned missionary:

"My resignation, however, is before the Foreign Mission Board, and I would like the matter to become public. You are at liberty to refer to it if you think fit. My health has compelled me to make the resignation final."

**India Correspondence.**

You would like to know something more concerning M. Kesavakso's baptism and subsequent trials.

After this season of united prayer we made what preparation we could to meet the anticipated struggle. The young man took up his abode in my study, having doors and windows bolted. A man was placed at the gate of the compound with the key, and instructions to allow no one to enter without our permission. Notwithstanding this, any one so disposed could come quite easily over: the low wall surrounding the premises. A note was sent to the police inspector, stating that a young man had been baptized; his people probably would make a great commotion so soon as they should ascertain the fact; and the assistance of the police was requested in order to protect the mission house and compound from a mob. The inspector having received the note, came at once with a few policemen. It was then ten o'clock at night. Everything was quiet. But he met the young man's father at the gate. The latter having missed his son from their evening meal, had come to make inquiry for him. Doubtless he had been suspicious for several months that his son was misled to become a Christian; indeed, that matter was so clear that the charge was frequently made by different members of the household—hence this vigilance. When told that his son was in the mission house, that he had been baptized, and was not intending to return at present, he seemed dumb with amazement; then suddenly began beating his mouth with his hand, and ran away crying to his home.

How they spent the night we do not know. Probably there was no sleep, but a large amount of mourning, mingled with rage. We know how those in the mission house spent the night. There was much vigilance and little sleep. We felt a good degree of confidence that God would help us; but we must of necessity wait for the development of His method. Still smarting under the experience of last Christmas, when Krishnamurti, after his baptism, was taken from us and triumphantly borne away by an excited mob, we had resolved that, so far as ability was given, we would defend this the second disciple who had sought protection in the mission house. Accordingly, no one was allowed to enter the mission premises without our permission. Morning dawned. Policemen were in the street before the gate. Our appointed guard was at his post. Krishnamurti was moving excitedly from place to place, ready to do all in his power to help his friend, now his brother in the gospel. Our native Christian helpers were alert. A few Brahmins with the father, had come. A document was in the father's hand while he talked most earnestly with the police inspector in reference to the suit of law which he wished to bring against us. But

the people were slower in coming than we had anticipated. Eight o'clock struck before the crowd had gathered. As we learned afterward, they had gathered at the Clock Tower, in the principal street, and there for two hours or more had been waiting most impatiently and wrathfully, expecting to meet us on our way to the sea-side to perform the baptism as we had been wont to do. The fact that the baptism had already taken place on the mission premises had not been known or believed. It was their intention to hinder us from observing the ordinance by taking the candidate out of our hand. Finding out their mistake, their course became somewhat confused. The baptism was over. The young man had become a Christian. Nothing remained but to get him out of the hands of the missionaries if they could. They gathered from all parts of the town, and filled the street in front of the mission house. The police were on hand in full force, with their inspectors at their head.

The sub-magistrate, the highest official in the town, was present; also the vice-president of the town council, or municipal commission. The latter is a Brahmin, and probably the fiercest enemy to Christianity in the town. The former, a high caste man, though not a Brahmin, but in full sympathy with them, must of course do his duty as an officer of the government.

He and the police inspector sent a request, to be allowed to come in and see the young man. They wish to ascertain his age, and whether he is here in accordance with his own will or is under restraint. They come, and after questioning him are satisfied that his mind is fully made up; he is no longer a minor, but is free to act for himself. The sub-magistrate puts him to the test as regards his obligation to his parents. "How is this? You should obey your parents. You must not dishonor them and leave them." He replied very meekly: "Yes, I must obey my parents in the Lord." The claims of Christ are first. I do not mean to dishonor my parents."

The vice-president of the municipal commission again sends a request to be allowed to come in. He is admitted, and with him the young man's father. They begin to talk excitedly. The father makes various severe charges against his son. In the midst of this wrangling is heard at the gate. The mother, who was not supposed to leave the seclusion of her house, comes out on the street, and, regardless of the crowd, makes her way to the gate. The voice of her crying completely overpowers her son. He weeps too. She comes in, her grief apparently too great for tears; desperation settled on her countenance; she clasp her son in her arms. He must not leave her. She will put an end to her life if he does not return with her. Every means of persuasion is brought into use. He weeps like a child. He has counted the cost, and resolved, the Lord helping him, that no consideration should draw him away from following the Saviour. To go with his father and mother means a return to caste and idolatry. He cannot consent. But the sight of his mother's grief, and her solemnly repeated affirmation that she will put an end to her life at once, completely overpowers him. She starts to go, taking him along with her. He has no power to refuse. They are going down the steps toward the crowd in the street. On a moment they will be borne away in triumph, and probably lost, so far as a public confession and Christian walk are concerned. Here we interpose.

We have previously given us a document, duly signed before witnesses, to the effect that he put himself under our protection on the mission compound. Consequently we cannot allow him to go. If the parents wish to remain with him, they may do so; but he must have the protection which he sought. He returns to his room, and the weeping parents, hand-in-hand, go to their home. How vividly the scene of the last home, as described by our Lord, came to our mind! There shall be parting. The die is cast; the contest is decided, for this day at least. The crowd disperses, and quiet prevails. The Lord be praised!

But vigilance is necessary. The young man scarcely dares to leave his room, much less to be found outside the mission premises. Two weeks pass before we can feel justified in leaving him alone. The Brahmins are willing to receive him back into their caste even many days after his baptism. Inducements are offered; but not being accepted, on the twelfth day they are supposed to perform his funeral rites. Henceforth he is accounted as dead. These ceremonies over, we feel somewhat relieved. He may go about freely; but he cannot enter his father's house, nor will the Brahmins have anything to do with him. In their estimation, he has dishonored them, dishonored himself, and become an outcast.

In his effort to become a Christian it was necessary to leave his chest, almost all his clothes and books, all his relatives and Hindu friends. Indeed, so far as we can see, this was a case of literally leaving all for Christ. We receive him to our home,

and give him all that is necessary for his immediate needs. He bows with us at our family altar, takes part frequently in prayer, is nourished by the sincere milk of the Word, and is encouraged to look unto Jesus, his never-failing friend. He grows in grace, and rejoices in the good estate to which the Lord has brought him.

Bimljamtan, India. R. SAWYER.

Connecticut Correspondence.

You were once a weekly messenger and visitor to my house in the form of your paper. There I read your thoughts, which are the best exponent of man, then I saw your spirit moving too and fro, and I had good company when you came in the door. I could use you as a fine stereoscope, which I sat before a few days ago. It was needful only that I turn a crank at intervals, and, in time, scores of scenes from old Scotland came before me.

While I turned your paper over, scenes from New Scotia, or, if you please, Nova Scotia, came before me, and I saw what was going on at Acadia College, that pride of the Maritime Baptists, and what the "boys" of former time were now doing: some in the pastorate, some in law, some in medicine, some in the wholesome arts, if not quite so graceful, of more primitive life. But you know all that, and perhaps prefer that I tell you something about our little rectangular State of Connecticut. Our state is a small one, but only like Bethlehem in the land of Judea—not least among the princes of Judea, for out of Connecticut has gone forth the original fundamental principle of the United States of which I may speak later.

Ours is a commonwealth which has a character like its hills and valleys, its oaks and hickories, its rivers and harbors and indented coast. Mr. Bancroft, the historian, once said of our state, "There is no state in the Union, and I know not any in the world, in whose early history, if I were a citizen, I could find more of which to be proud, and less I should wish to blot." And who is more worthy to speak of this self-assertive little commonwealth than Dr. Horace Bushnell, venerable namesake on at least you would think so if you were hereabouts—he says, "My own conviction is that this early history, though not the most prominent, is really the most beautiful that was ever permitted to any state or people in the world." And Dr. Bushnell never uttered frothy things to incite applause, never fawned, like a courtier before his master, for smiles and favors. He was great in manhood, as also familiar with the history of his state, so large and bounteous in feeling, and yet so just and full of love for truth.

Our little state is in general form a rectangle, but somewhat out of just shape. Its northern and eastern boundaries are nearly straight lines east and west and north and south respectively. The southern boundary is seventy-two miles long, the eastern forty-five, while the southern is one hundred long, and the west eighty-eight—small, containing only 4,990 square miles, the area being only about one-third that of Denmark, and not quite one-half that of the Netherlands. Yet from Connecticut has gone forth law and principle over the whole country. It is one of the great money centres, immense amounts of capital being invested both within her own borders and in the interior of the country. This is the place where millionaires quicken, by a stroke of the pen, the industries of the West into life. There are only three states, Massachusetts, Rhode Island, and New Jersey, which have a denser population. It is a state of cities, of colleges and schools. In the central portion cities are thick, but not thick as fire-flies in June. If Meriden, the silver city of the world, should be taken as the centre of observation, New Britain lies nine miles north, Hartford eighteen miles, Middletown eight miles east, New Haven eighteen miles east, Waterbury fourteen miles west.

There are many flourishing towns which have not yet attained the number of population to the required legislative standard, within these distances, but their ambitions are betrayed in their annual growth.

As to colleges and schools for higher learning, there are Yale University, Wesleyan University, Trinity College, Theological schools at Hartford, New Haven, and Middletown, the state Normal school, and free academies at New Haven, Norwich, and Colchester. Our Baptist Collegiate Institute is located at Suffield.

These and the public Grammar and High Schools offer Connecticut residents every facility for mental training; and they take it too, for crowded into this little state, are many of the biggest brains and brightest minds the country has. Here are authors, journalists, theologians, teachers, poets, novelists, humorists, book reviewers, lecturers—a multitude.

Mrs. Stowe is aged now; "Hark! Tania" is in middle life, but our Prof. Harper, of Yale University, is only a little over thirty years

of age, and Ella Wheeler Wilcox is younger still, while our extended procession of amateur literati is coming on, so that we have all ages representing the good learning of the state.

The Congregationalists are the overpowering denomination. They had the vantage ground of the first settlement, and are to-day like a great oak under whose wide-spreading branches and foliage many thousands find shelter, and particularly religious repose. They are rich and increase in goods, and have no need of so much as the revival spirit. In some of our cities their evening service on Sunday has nearly or quite died out. Already there are signs of reviving consciousness that this is not as it ought to be, and some efforts are making to establish "People's Churches," or turn the old, rich churches into this sort—a movement, you notice, getting considerable headway in Boston, and led on by our Baptist enterprises such as Tremont Temple and Rugles S.

Just now one of our most popular Baptist ministers in Hartford has become derailed, and now he has been jacked up and is moving upon the Congregational rails. How quick the thing was done, and how quick two different Congregational head-quarters sent in bids for him! He was offered \$3,500 per annum by one church, then \$4,000 by another, and then \$5,000, besides a house free, and \$1,000 for moving expenses, by another. He has chosen the second, encouraged by the people's desire to make a "People's Church." If Baptists are not so popular among us, it is a repeated instance that when a bright likely fellow goes over, the took goes up wonderfully in the market. But the Free Baptist Church of Hartford is not moved from the old faith once delivered to the saints. The resignation was accepted promptly without a dissenting voice. We are sorry to lose a popular preacher, but if he was not of us, he better not continue in our ministry and pretend to be of us. So he had the manliness to say, in substance,

[To be continued.]

The Missionary Review of the World.

New series. Vol. 1, No. 1, of the above mentioned magazine has just come to me from the office of the publishers, Messrs. Funk & Wagnall, New York. The magazine is eleven years old, and is the child of Royal G. Wilder, of precious memory. Mr. Wilder's falling health compelled him to relinquish his loved mission work, after thirty years of faithful service in India. Still anxious to serve the cause of Foreign Missions he started the *Missionary Review* in 1877, which soon gained a high place in the estimation of intelligent men, and became an authority on missionary intelligence. After more than ten years of faithful work on the magazine, Mr. Wilder's health became so impaired that it seemed impossible for him to attend to its management longer. All this time his heart was in India. "My whole soul," he said, "would leap could I go back." He loved his magazine almost as a parent would love a child, and felt, for the mission's sake, it must live even though he must die. He began to look around him for some one to take this important work off his hands. After a good deal of search two estimable men were found willing, for his sake who is at the head of all true mission work, to assume the responsibility of the magazine. These two men are well known on both sides the Atlantic, and the very mention of their names will inspire confidence and guarantee success to the magazine. I refer to J. M. Sherwood, D. D., New York, and A. T. Pierson, D. D., Philadelphia. With these two able divines at the head, and a noble staff of contributors stationed at the various points of interest throughout the world, the magazine must, in the future, prove a great factor in the work of missions. The magazine is enlarged, and is now a monthly of eighty pages, and embraces the following departments and features:

1. Literature of Missions. 2. Missionary Organizations. 3. Correspondence and General Intelligence. 4. Progress and Fruits of Missionary Work. 5. Statistics of the World's Missions. 6. The monthly Concert of Missions. 7. International department. 8. Editorial Notes on Current Topics.

Such of these departments is under the ablest management, and is of itself worth the price of the book. Now is the time to subscribe. Price \$2.00 per year. Address, Editors *Missionary Review*, 18 and 20 Astor Place, New York.

W. J. STEWART.

Portland, N. B., Jan. 19.

—Just received at Baptist Book Room, Halifax, 100 "Gospel Obit," music; 1000 "Gospel Hymns," limp covers, word book, \$1 per dozen; 200 "Gospel Hymns," music, 50c. each.

Widow's Request.

BY REV. H. H. HARRISON.

"My son, give me thine heart." Prov. 23: 26.

There are the words of Solomon, speaking in the name of wisdom, which wisdom is but another name for the Lord Jesus Christ, who is made of God unto us wisdom.

Only love me, my son, and I will give thee wisdom. I will give thee wisdom, and I will give thee riches, and I will give thee honor, and I will give thee a long life.

Wisdom is the fear of the Lord. It is the beginning of knowledge. It is the fear of the Lord, and it is the beginning of wisdom. It is the fear of the Lord, and it is the beginning of wisdom.

Wisdom is the fear of the Lord. It is the beginning of knowledge. It is the fear of the Lord, and it is the beginning of wisdom. It is the fear of the Lord, and it is the beginning of wisdom.

Give Jesus your heart, beloved friends, for wisdom is the fear of the Lord. It is the beginning of knowledge. It is the fear of the Lord, and it is the beginning of wisdom.

Why did Rob not sell the baby? Rob sat on the piazza, scuffling his copper toes, and looking as disconsolate as could be imagined.

Believe me, beloved friends, there is no getting wisdom except you give your hearts to it. Certain men never get on in business; they do not like their trade, and so they never give their hearts to it.

last summer that I might have one, and Jack's uncle knows where he could get one as good as Lion for five dollars.

"I did not promise you," Rob answered mamma, in a tone of whoop that ought to have made Rob thoroughly ashamed of his naughty little self.

"I said if it was possible, you might have one, and so you should, but you know papa had the baby being sick, and he made a big doctor all to pay, so we shall all have to economize."

"I would give all I have if she were mine," she said, her eyes filling with tears as she thought of her quiet home, and the four little mounds in the churchyard.

"I was very red-faced, uncomfortable looking little boy," said Mrs. Raymond, found in her parlor awaiting her.

"I am afraid you will never have any thing else to write till you give up resting to your own rest," answered Frank, resting his hand lovingly on the boy's rough curls as he put his head down on the table.

Rob sat on the piazza, scuffling his copper toes, and looking as disconsolate as could be imagined. He was very red-faced, uncomfortable looking little boy.

thought you might like to see something, and then it looked ever so dreary."

So the baby was sold after all, and Rob had his little black book, but he is a very happy boy notwithstanding.

FRANK'S DIARY.

Such a pretty diary, enough to make any boy's eyes shine as Frank's did when he came down stairs on New Year's morning, and found it lying beside his plate.

"It was black morocco, with Frank's name inscribed on the cover in little letters of gold, and there was a little place to keep a pencil."

"What are you going to write in your diary, Frank?" asked his mother. "Are you going to write, like baby Esie, only about the good times, or shall it be a true record of everything?"

"I am afraid they will be added to the list of broken ones if you are trusting to your own strength to keep them," answered Frank.

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lans; but he chose to send on in advance an appeal to their generosity. It was an appeal to principle. He sought to awaken within them the true spirit of beneficence.

And so, without relying upon the effect of his personal presence, he urged them, "Let every one of you lay by him in store as God hath prospered him, that there be no gathering among you I come."

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Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by impurities, for which Ayer's Sarsaparilla is the best known remedy.

Sore eyes, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time it was completely cured.

My eyes are now in a splendid condition, and I am as well and strong as ever. Mrs. William Gage, Concord, N. H.

By Ayer's Sarsaparilla, three bottles of this medicine have been entirely cured. My sight has been restored, and there is no sign of inflammation left.

My daughter, ten years old, was afflicted with Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success.

Ayer's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1.50 per bottle, \$4.50 for three bottles.



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Messenger and Visitor.

50 CENTS per Annum when paid within Thirty days \$1.00.

Messenger and Visitor.

WEDNESDAY, JANUARY 25, 1888.

The time for the reduced rate for the MESSENGER AND VISITOR to those whose subscriptions expired Jan. 1st, 1888, will be up on Feb. 1st, 1888.

TO THE WORK.

We have been writing under this heading for several weeks. We have referred to some of the reasons why we should work and to how we may work for the Master and for souls.

This work is God's, while it is for man. It is not by might, nor by power, but by my spirit, saith the Lord. As it was when Paul planted and Apollous watered, God must give the increase to our efforts.

God does not usually see hearts where sin is harbored to be the means of his efficient working in the salvation of souls. If a hardness is cherished against a brother, if the secret life is not pure, if the life in the family does not correspond with the necessary profession made in labor to save the lost, if the thoughts are not clean, if there is not the struggle to become more God-like ourselves, our power to do for others will be injured, if not killed.

God does not usually use a man who is not in dead earnest as his agent in saving souls. In this case there is such a contradiction between the urgency, the dread or glorious importance of the work to be done, and the spirit in which it is done, that it places a natural obstacle in the way of its impressing men.

God does not usually work through a faithless soul. He does not give his honor to another. The worker who does not look to God for the power would not give God the glory which the power gives. If men are not sufficient, and think that their

earnestness, sincerity, the honesty and purity of their motives and intentions, the force and cogency of their sermons and exhortations or those of others, the large attendance at the services—in a word, anything short of God and his power—the power of God is stayed; for if it were given, the glory would be given to other than he, and a false idea would be encouraged.

We have referred to the obstacles to the Saviour's working. What then, is a more effective work? We believe in addition to the reverse of the obstacles referred to, it may be said that God gives the most power to the man who has the most of his life, his Spirit, in him. This is but natural. The life of God in our souls is our power, and the medium of his working. What we need, then, to prepare us for effective work is to get near to God. We must ask him to take away the worldliness, the indifference, the sin. Nay, it is all included in getting near to God. If we get close to him in fellowship, all that is unlike him will drop away. His love will change the coldness to a white heat of ardor. His nearness will draw out our most filial faith. We shall partake of his Spirit, and will joyfully do what we can for the perishing. In his light we shall see light. Our spiritual perceptions will be quickened, so that we can have a deeper and more soul stirring sense of the stupendous verities of existence, and it will fit us to do as Christ did, in our measure, as we become more deeply what Christ was, in the depths of our hearts.

This may require long waiting before God; but if it should, it is not the blessedness of being in sympathy with Christ and God in nature, of being in fellowship with them in the great work, for which Christ died, and of being made the agent in such a work as the salvation of souls, great enough to stir up our souls to get the nearness and the power? Who is on the Lord's side? Who will seek the preparation for effective work in saving souls and work? Who? Will you, reader?

THE WEEK.

Sir Michael Hicks Beach in a speech at Bristol on the 7th, made a notable utterance. He advocated the abolition of the Dublin Castle rule in Ireland, and a government directly responsible to parliament. He also declared that they must hand over to Ireland as much of self-government as is consistent with the interests of the United Kingdom.

Father Ryan and O'Brien have served out their term in prison and been released. O'Brien made a speech in which he said the Irish party were about to abstain from obstruction tactics, hoping that the democratic sentiment in England would give them justice. His health is said to be broken. In the meantime Balfour continues to imprison one after the other of the Irish members. It will be very convenient for the government when parliament meets to have them where their votes cannot be counted. It is said that the government have yielded to the pressure of the Unionists, and have materially altered their local government bill.

All kinds of rumors prevail on the continent. It seems as if peace is hoped for while war is expected. The Militar Wochenblatt, of Berlin, shows that the statement made a few weeks ago, in the Invalide Russes, to the effect that the German and Austrian forces on the frontier had increased out of proportion to those of Russia is incorrect. It says authentic statements of the peace effective force stationed in frontier provinces of Austria, Russia and Germany, show Russia has 315,000 men, with 369 field guns; Austria, 28,000 men, with 160 field guns; Germany, 98,200 men, and 338 field guns. Referring to Invalide Russes' assertion that 4,850 kilometres of railway have been constructed in eastern Germany since 1878, Wochenblatt states that the railway extension since 1878 amounts to only 1,865 kilometres.

It appears that the troops are suffering so severely on the frontier that there must be a decision to begin war or withdraw the men from the field, very soon. Sir Charles Dilke is of opinion that Russia would have an immense advantage, were war to be declared, which she is a great force of cavalry, in which she is vastly superior to her foes, across the border, and out the lines of their railway by which their forces could be mobilized, and prevent their junction.

The New German army bill provides for an increase of 700,000 in the army at an additional cost of about \$25,000,000 per annum. The Turks are hurrying up their fortifications at Adrianople, and France is preparing a naval squadron for the Mediterranean, with all possible dispatch. All this may mean that all are providing for all contingencies, as the best means to preserve the state pro quo. It may mean that there is secret information which leads the various nations to be ready for a struggle that is imminent.

In the meantime, Italy has a large business of her own on her hand. It is

soon to be decided whether she will be able to punish King John of Abyssinia for the slaughter of her soldiers last year, or whether more good men will be massacred by the savage followers of this monarch who claims to be the lineal descendant of the queen of Sheba. About 30,000 Italians are facing 60,000 wild Abyssinian warriors at Massoweh. The latter are entrenched on steep heights, where to attack is to be exposed to a terrible disadvantage. But the hot season is coming on, and to delay the attack, means that the Italian troops are to be swept away by disease. News of battle may come at any moment.

The cold wave which has been committing such havoc out west has swept over the greater part of America, with more or less severity. The accounts of the tragedies are lengthening. It is probable that at least 250 have perished. There have been instances of the most devoted heroism. A father stays by his son, and freezes to death, rather than leave him alone. Lady teachers remain with the little children, and risk almost certain death, rather than leave their peric-striken flock to their fate.

The Manitoba government has been overthrown, and the opposition, led by a Mr. Greenway, have assumed the reins of government. Their majority is so small, however, that an appeal to the people has been decided on.

The Fisheries Commission is in session; but only rumors are abroad as to what is being done.

One can imagine what a reign, almost of terror, there must be in St. Petersburg, when all the inhabitants are liable to such police surveillance as is revealed in this despatch: Gen. Greaser, prefect of St. Petersburg, on the night of Jan. 12, ordered names of houses to be searched. The result was the arrest of 887 persons. One house was set on fire by the occupants. Several nihilist printing machines and a large number of revolutionary pamphlets were burned. The occupants were arrested.

A notable bill has been introduced into the United States Senate by Senator Hoar. To encourage the merchant marine of the country, the president is requested to open negotiations with Great Britain and Canada for the purpose of having the Welland canal made free to merchant ships of the United States; also for the construction and opening of a free ship canal from the Bay of Fundy to the Gulf of St. Lawrence at the joint expense of both nations.

THE REGIONS BEYOND.

The Burma Baptist Missionary Convention held its thirteenth annual meeting at Moulmein, Nov. 5 to 7. All the work is encouraging. The Convention was preceded by a three day conference for prayer. On the last evening of the conference, a mass meeting of all races was held on the Burman mission compound, near where Dr. Jaden's chapel used to stand. Addresses were given in seven languages—English, Burman, Karen, Shan, Telugu, Telugu and Tamil. No one of these languages was understood by all present, but a hearty christian unity prevailed.

The Church Missionary Society is supported by the evangelistic element of the Church of England, and has the largest income of any missionary society in the world. This great organization is revising its whole missionary policy to bring it into line with the demands of the times. The general committee has resolved, let, not to refuse any candidates for missionary service on the sole ground of the lack of funds; 2nd, to reorganize the present method for the collection of funds; 3rd, to employ more lay evangelists; 4th, to arrange for more meetings for united and special prayer.

The Heary Reed Steamboat Company, connected with the American Baptist Missionary Union, raised \$1,056.02 in 1887, for the support of the steamer on the Upper Congo river, in Central Africa. \$1,750 is wanted for 1888. The Equator Station of this mission is farther inland than any other from the west coast.

Baptist missionaries in Assam are laboring among people speaking seven different languages, three of which had never been acquired by a foreigner until the missionaries went there. One station is sixty miles from even a cart road. Rev. J. E. Clough, D. D., has been laboring on the Ougale River in the Telugu Baptist Mission for twenty-one years. In that time the number of Christians has risen from none to 26,545. More than six hundred converts were baptized in the first eight months of last year.

Rev. Kojunk-Kai, a Karen preacher of the Toungoo District, Burma, has been presented with a silver sword by the British government, for his efforts in suppressing the rebels and restoring peace to the district. This is the only case in which such an honor has been bestowed.

An officer in a Japanese bank came to a missionary and said, "Your religion does something that ours cannot do; it makes men honest. Now we wish our employees at the bank to be carefully instructed in these principles."

In 1854, when the British fleet sailed up the principal harbor of Japan, a New Testament was dropped overboard, as one would say accidentally. It was picked up and carried to Wakama, the Japanese commander-in-chief. It was the means of a conversion; and he and his family were baptized in 1866.

Notes from Newcastle, N. B.

This is the shiretown of the county of Northumberland. It has a population of about 3000. The Mirambel is a beautiful river in summer. If the soil was rich and well tilled, the natural scenery would be grand. The soil could be made to yield a good return for the labor bestowed upon it. The lumber trade has seemingly cursed the country, for it brought the rum trade with it. Oh, what a blight this staidish traffic casts over the very face of nature. If men would cultivate the soil they could be far more independent and happy, and save their boys from the degradation of camp life. Is gold better than the soil? Oh, to keep our boys' minds pure from the filth and wickedness that is too often heard and seen in the woods. The brutal face of the children of these lumbermen is a sad sight. It clearly shows what coarse, brutal, sordid lives of drink, tobacco and filth they live, and how strongly it is seen and felt for generations to come. Of course there are noble exceptions. Wherever the gospel of Jesus has gone it has driven all that is base and low from the soul, and filled the heart with such noble, pure thoughts and feelings; and it is seen in the child. I believe more and more in the power of the gospel. It must, it will, do its work. No true man of God, fired with zeal, aglow with love to Christ, can dwell and preach in a place and do no good. The earnest, faithful, stirring voice of truth is the seed grain which cannot die. "Cast forth thy seed, thy word, into the everliving, everworking universe; it is a seed grain that cannot die; unnoted to-day (says one) it will be found flourishing as a Banyan-grove (perhaps, also, as a hemlock forest) after a thousand years."

Ah, yes, we do cast forth our acts; and are they always for God and truth? How often I think of the beautiful words of the Psalmist: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." The cause here is low indeed. Those who formerly professed conversion have most all gone back into a worse condition than before. This professing conversion and going away again is the every day and night occurrence in the Salvation Army. They get saved every night and lost every day. The tactics of the Army has a most damaging influence on the character, mostly. There is not that teaching done which is calculated to elevate, ennoble and strengthen character. They become like tubs without bottom—a goodly building and a rotten foundation. They deserve praise for their zeal, for their separation from the world, for their trying to teach the new birth. These are excellent things; but their boundless conceit, their resorting to vulgar expressions and rude ways to draw a crowd, are dangerous and very evil things indeed. The purer, and simpler, and sweeter the actions and words of God's ministers, the more will they elevate the people and teach them to reverence and respect God and holy things.

Before closing, allow me to very gratefully thank all our warmhearted friends for all their love and thoughtfulness for our wellbeing and comfort since we came among them. They met at the parsonage a few nights ago, and Miss Blanche Foster read a very kind address, and three young ladies presented me with a beautiful fur coat, and Mrs. A. with a lovely shawl and nice fur tippet. The Sunday school presented Mrs. A. with a lovely set of corsairs, and we thank one and all for past and present kindnesses. Jan. 17, 1888. S. J. ARCHIBALD.

Proof Not Given.

A few weeks ago, as an enquirer, I asked Rev. A. Carman, D. D., through your paper, to give scriptural proof of what I heard him publically state, viz: "That the church was instituted before the family, and that every one was, by natural birth, born into the church." For some reason he has not given any proof. The utterances of a public man are public property.

Dr. Carman, in prosecuting the work to which he is appointed, speaks his religious sentiments to many people in Canada. Many persons are unwilling to receive what any man, even Dr. Carman has to say upon any religious subject, unless what he says is supported by a "Thus saith the Lord." The Dr. did not, when delivering these sentiments, give any such proof; neither has he given proof when asked. The conclusion reached is, that Dr. Carman was wrong, and the church was not instituted before the family, and by natural birth no one is born into the church. "That which is born of a flesh is flesh; and that which is born of the Spirit is spirit." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." When delivering his address, he boasted of what he could accomplish, if needs be, with his hands, and with his brain; self sufficiency would prevent him from turning from the highest position of the labourer, statesman or scholar. If he has not the proof we may conclude that no one has.

Why should he or any one mislead promiscuous assemblies by teaching, that which has no authority from the Word of God. Now it is painful to be compelled to call all such teachers to a halt; reminding them that this is a reading age, and an age in which the general public are not willing to receive religious instruction not based upon the utterances of God; and especially to ask that eyes in their busiest days, they will not overlook Rev. 2: 18, 19. Enquirer. Paget, N. B. Jan. 26 '88.

DIRECTIONS FOR ENQUIRERS.

BY REV. H. F. ADAMS.

- I.—THE CONDITION OF THE UNSAVED. 1. "By nature children of wrath, even as others." Eph. 2: 3. 2. "All have sinned and come short of the glory of God." Rom. 3: 23. 3. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. 4. "We know that the law is spiritual; but I am carnal, sold under sin." Rom. 7: 14. 5. "The Scripture hath concluded all under sin." Gal. 3: 22. 6. "The soul that sinneth it shall die." Ezekiel 18: 4. 7. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. 8. "Dead in trespasses and sins." Eph. 2: 1.

- II.—FROM WHAT ARE WE TO BE SAVED? 1. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. 2. "He that believeth not the Son, shall not see life; but the wrath of God abideth on him." John 3: 36. 3. "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10. 4. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." Eph. 4: 18. 5. "The god of this world hath blinded the minds of them which believe not." 2 Cor. 4: 4. 6. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. 7. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8. 8. "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17.

- III.—BY WHOM ARE WE TO BE SAVED? 1. "The Son of man is come to seek and to save that which was lost." Luke 19: 10. 2. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15. 3. "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25. 4. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 16, 17. 5. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. 6. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5. 7. "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. 8. "Jesus is mighty to save." Isa. 63: 1.

- IV.—HOW ARE WE TO BE SAVED? 1. By grace are we saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9. 2. "Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30. 3. "He that believeth on the Son, hath everlasting life." John 3: 36. 4. "If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 9, 10. 5. "Jesus saith unto him, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you; and their eyes were opened." Matt. 9: 28-30. 6. "If thou canst believe, all things are possible to him that believeth." Mark 9: 23.

- V.—WHEN SHOULD WE BE SAVED? 1. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2. 2. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. 3. "Thus saith the Lord of Hosts, Turn ye now from your evil ways, and from your evil doings." Zech. 1: 4. 4. "And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And he made haste and came down, and received him joyfully." Luke 19: 5-6. 5. "Therefore, now amend your ways, and your doings, and obey the voice of the Lord your God." Jer. 28: 13. 6. "Now it is high time to awake out of sleep." Rom. 13: 11. 7. "Come; for all things are now ready." Luke 14: 17.

- VI.—HOW CAN WE KNOW WE ARE SAVED? 1. "He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5: 10. 2. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. 3. "And hereby we know that we know him, if we keep his commandments." 1 John 2: 3. 4. "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3: 24. 5. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16. 6. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

An Assoc. Belyea's Col. an invitation. Church, to admirability ministry, Jo Kings Co., N. The council Rev. A. H. B. King, clerk. Prayer by The meeting of the authorizing credentials appeared that represented by Upper Wick Madison Lower Wick Madison Springfield, Sprague, 1st Cambridge 2nd Cambridge Lower Wick George C. Jemseg. Rev. Invited to Springer, B. Gano. Council the 2 p. m. Pr Council con by Bro. Spr then called experience, of in christian of in a very sat it was moved George M. B. ordination of carried. The order Sermon, On Ordaining Pr of Fellowship Rev. Gilbert Rev. A. B. M. John Whitman.

The Albert ing met with Stoney Creek was a good laymen. preached by question asked and the answers great freedom the presentation. All of the session, the presence, Master, which business that in lasting good. The work of vention Schenker meeting, seven was a President of the Moderator and Bro. Wickard A. Quarterly Me Quarterly Me to arrange for in the different churches, and such meetings request the a soliloq subscription, and forward it been attended to \$9.05. in April next.

NEWS FROM CAMERON, Baptist church meeting last week was good. A new paid, and the treasury. UPRON ARR privilege to Rev. J. L. Bro. church for the and knows an brethren and of a g. a. book tent ion is this year, retaining people do regard and a regard i with the year to us as r homes. They him about as ing services w 26th lab, and a writing. The men. No ob to attach any participation i ang, or to m the church. and a slous ne into the Ayle lead lost sine not less than because they to preach him him who love them and hat sine in his own not precisely do express a actions. Fag had been pre inhabitants i and they were God is now according to workers have notice. Want notice 2500 c

Ecological Council.

An Ecological Council convened at Belyea's Cove, Jan. 13, 1898, pursuant to an invitation from Upper Wickham Baptist Church, to take into consideration the advisability of obtaining the gospel ministry, John Whitman, of Springfield, Kings Co., N. B.

The council was organized by choosing Rev. A. H. Hayward as moderator; M. P. King, clerk.

Prayer by Rev. G. Springer. The moderator then called for the reading of the resolution of the church authorizing the calling of the council. The credentials were then called for, when it appeared that the following churches were represented by the following brethren: Upper Wickham.—J. S. Belyea, A. Macdonal.

Lower Wickham.—Jacob Day, T. H. Macdonal.

Springfield.—Rev. A. H. Hayward, Lemuel Spragg, Joseph Spragg.

1st Cambridge.—Rev. M. P. King. 2nd Cambridge.—Francis Wilson.

Lower Wickham.—Rev. A. B. Macdonal, George Colwell, Gilbert Pagnely.

Jemeg.—Rev. C. Curry, Dea. Titus. Invited to a seat in council.—Rev. G. Springer, Rev. Mr. Lewis, Rev. E. K. Gansing.

Council then adjourned to meet again at 2 p. m. Prayer by Rev. A. P. Macdonal. Council convened again at 2.30. Prayer by Bro. Spragg. Bro. John Whitman was then called upon to give his christian experience, call to the ministry, and belief in christian doctrine, all of which he did in a very satisfactory manner; after which it was moved by A. Macdonal, seconded by George M. Belyea, that we proceed to the ordination of Bro. Whitman. Motion carried.

The order of exercise was as follows: Sermon, by Rev. A. H. Hayward; Ordaining Prayer, Rev. C. Curry; Hand of Fellowship and Charge to Candidate, Rev. Gilbert Springer; Charge to Church, Rev. A. B. Macdonal; Benediction, Rev. John Whitman.

Albert Quarterly Meeting.

The Albert Co. Baptist Quarterly Meeting met with the 2nd Coverdale Church, at Stony Creek, on Thursday last. There was a good representation of ministers and laymen. The quarterly sermon was preached by Rev. W. Camp from the question asked by the Philippian jailor and the answer. Bro. Camp manifested great freedom, affection, and aptness in the presentation of the truths of the gospel. All of the sessions were characterized by the presence, blessing, and power of the Master, which together with the important business that was transacted must result in lasting good.

The work of raising funds for the Convention Scheme was taken into the quarterly meeting. An executive committee of seven was appointed, composed of the President of the committee appointed by Moderator and Clerk of the Eastern New Brunswick Association, the officers of the Quarterly Meeting, and three added by the Quarterly Meeting, whose duty it shall be to arrange for public Missionary Meetings in the different churches and sections of churches, and appoint speakers to attend such meetings, and take up collections and request the appointment of collectors to solicit subscriptions, and collect the same, and forward it; where the matter has not been attended to before. Collection amounted to \$9.95. Meeting closed Thursday is April next.

M. GROSS, Sec'y. Treas.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CANADIAN, ST. JOHN.—The Carleton Baptist church had its annual business meeting last week. The financial showing was good. A. L. the current expenses have been paid, and a small balance remains in the treasury.

UPPER AYTON.—It was my happy privilege to spend Christmas holidays with Rev. J. L. Read, pastor of Ayleford Baptist church. Bro. Read has been pastor of this church for twenty-five consecutive years, and knows and loves his people as his own brethren and children. The Bible must be a great book when one man can hold attention to its sacred themes for so many years, retaining withal such a large place in the hearts of the people. That these people do regard their pastor with an esteem and a regard that have grown in strength with the years revealed itself spontaneously to us as we mingled with them in their homes. They feel as if they could spare him about as much as they could spare their own father or brother. Daily evening services were commenced on Monday, 26th ult., and are still in progress, at time of writing. There has been no undue excitement. No chance was left for any person to attach any superstitious value to participation in the exercises of the meeting, or to submission to the ordinances of the church. The pastor is very careful, and is anxious not to press christians persons into the Ayleford Baptist church, but to lead lost sinners into the Saviour and then induce their submission to the ordinances, not less than they would be saved, but because they are saved already, and want to preach him and please him and obey him who loved them and gave himself for them and has washed them from their sins in his own blood. These are, of course, not precisely his own words, and yet they sound a fair interpretation of his actions. Pastor and at least a faithful few of the inhabitants in the hamlet are being saved by the Holy Spirit, and they were full of grateful expectancy. God is now honoring their faith and answering their prayers. The regular workers have become happier and more active. Wanders are coming back with respect to God; careless ones are

troubled; sinners are convicted of sin; anxious youths and men are seeking the Saviour and happy converts are telling out their new-found hope in Jesus. Last Sabbath morning, 15th inst., crowds of people clustered on the bridge and along the snowy banks of the frozen Annapolis River, while at a place where the ice had been cut away seven young persons who, according to their own confession, had already been baptized by faith in the blood of Jesus, were now baptized by the pastor in the clear, running stream. Others who have given good evidence of child-like faith in the Saviour are expected to follow soon. More, still, who have been awakened just enough to be miserable in spirit, are borne by the people on their prayers to God every day, that the light of the gospel of Christ may shine into their hearts. Let everybody who would really like for God's richest blessing to continue falling upon this place give thanks to our Father, and breathe one prayer from the heart to God for this pastor, this people, and their children.

Wolfville, January 17.

HARROV.—Five were received into the fellowship of the Litchford church, on Sabbath the 8th inst; three of them by baptism.

ST. FRANCIS, N. B.—Three were baptized by Bro. Henderson, on Sabbath, Jan. 15th.

PARADISE.—Nearly six months have slipped away since I became pastor of this church. In some respects we have great reason for rejoicing. A total of nearly two hundred dollars has been removed, and the expenses of the church promptly met. The Sabbath school is in a prosperous condition. The average attendance this year was 75, an increase of ten over the preceding year. On Dec. 23rd, the school enjoyed its Xmas tree and concert. At the close of this exercise Spurgeon's "Treasury of David," in seven volumes, was presented to the pastor, on behalf of a number of the ladies of his congregation, a valuable addition to his study library, and appreciated beyond expression. We are united. Thank God. We look into the future with courage and expectancy. We have indications of spiritual quickening, and pray for the breaking of the clouds.

I. W. PORTER.

FALMOUTH.—Last Sabbath we had the pleasure of again visiting the baptismal waters, and of baptizing our profession in the Lord Jesus. It was in a remote part of our field, where never before, to our knowledge, had there been a baptism, and a large number lived the bank of the river to witness the observance of this beautiful ordinance. All seemed deeply impressed, and we trust that God will bless the work of Upper Falmouth held a sociable on 13th inst. Although the evening was very cold, quite a large number gathered, and all seemed to thoroughly enjoy the occasion. About \$20 was realized, which was given toward paying for their church organ.

J. W. BROWN.

ST. MARY'S BAY, DIGBY.—The good work of the Lord moves on, quietly and steadily, among us. Eight were baptized last Monday, and, with three by letter, were received into the St. Mary's Bay Baptist church, at the North Beach Railway Station, a denominational advance as well as church progress. Our new home of worship, at Plympton, is drawing near completion. We hope to dedicate in March. The inside finish is ash and cherry, of the latest style, and the best of it, all the seats will be free.

ANNEBET.—Pastor placed on the sunny side to the amount of \$200, including a thoughtful friends gift of five vols. of the latest and freshest contributions to Christian literature. These, with passage paid to England in the autumn, makes the minister extremely grateful and determined to be more of a minister than ever. Such a people will surely be blessed. Bro. C. W. Corey remains with us for a year. He is abundant in labor, and we trust that the result may be the building up of the church and the salvation of many.

MCDONALD'S CORNER, QUEEN'S CO., N. B.—During the last four weeks we have been holding meetings at McDonald's Corner, a section of my field of labor. The efforts of God's dear children have been blessed. On January the first it was my delightful privilege to baptize two precious souls in the liquid grave. Then, again, on the 5th five more, three of whom were heads of families. The brethren and sisters are still watching, praying, and expecting. May the blessing still come down.

M. P. KING.

PERSONALS.

Will correspondents please notice that Rev. D. G. McDonald's address for the present, is McMaster Hall, Toronto, and not Newton Centre, as heretofore.

Bro. C. P. Clark, of East Northwood, N. H., was kindly remembered by his people in donation of many useful articles, in Dec. 24th.

We are glad to hear that the health of Bro. Clark, pastor of Nictaux church, who is now in England, is slowly improving. May he soon be fully restored to health and the work he loves.

The editor of the MESSENGER AND VISITOR does not often publish a personal. He is able to insert a very pleasant one. He has no reason to turn green with envy at the brethren whose donations he chronicles from week to week. The directors of the Maritime Baptist Publishing Co. have put him on the sunny side by the gift of one of the finest far over-coats. This warm the cold editorial heart, not to mention the warming of the rest of the body.

Birth.

MCDONALD.—At Halifax, on the 15th inst., the wife of Geo. A. McDonald, of a daughter.

Marriages.

MOORELON-BURKE.—At the residence of the bride's parents, Lower Grandville, Annapolis Co., N. S., on Jan. 15th, by the Rev. F. P. Potter, Mr. Archibald Morrison to Miss Emma J. Burke, both of Lower Grandville.

HOWATT-BYRON.—At the residence of the bride's father on the 22nd ult., by Rev. I. J. Scinner, Mr. Peter D. Howatt and Miss Marcella Byron, both of Tryon, P. E. I.

BARRETT-LEWIS.—At the Baptist church, Westport, Jan. 5th, by Rev. J. H. Saunders, Capt. Lewis Frederick Barreth to Miss Jessie May Lewt, of Westport.

HAMPTON-STEVENS.—At the Baptist parsonage, Portland, on the 3rd inst., by the Rev. W. J. Stewart, Ernest Hampton, of Carleton, to Nancy Stevens, of the same place.

HARRIS-McPHEE.—At the Baptist parsonage, Portland, on the 18th inst., by the Rev. W. J. Stewart, Samuel Harris, of Portland, to Charlotte McPhee, of the same place.

BISETT-CARVELL.—At the Baptist parsonage, Portland, on the 18th inst., by the Rev. W. J. Stewart, Thomas Bissett of Millidgeville, St. John Co., to Clotilde Carvell, of Long Reach, Kings Co., N. B.

PETERS-SHAYE.—At Boston, Jan. 18th, at the residence of the bride's parents, by Rev. W. S. McKenna, D. D., Mr. Frederick Anstey Peters, of St. John, N. B., and Miss Ella Graves, daughter of Valentine and Harriet Graves, formerly of St. John.

MEAD-WHOLEWORTH.—At the residence of Mrs. J. Meadows, Wittenburg, N. S., Jan. 17th, by Rev. E. G. Sibley, David Meadows, of Lower Siewasick, and nephew of Maggie Wholeworth, of Lower Siewasick.

ACKER-HYSON.—At Oakland, Jan. 7, by Rev. D. W. Crandall, Mr. B. M. Acker and Miss Emma Hyson, all of Oakland, Lun. Co., N. S.

LEWIS-VERNOY.—At Mahone Bay, Jan. 19, by Rev. D. W. Crandall, Mr. J. E. Lewis merchant of Mahone Bay, and Miss Anna Elizabeth Verney, all of Mahone Bay.

CONRATT-BARKER.—At Lakeville, Kings Co., S. J., on Jan. 11, by Rev. F. H. Beale, James Conratt to Hattie Barker, both of Lakeville.

ROBAR-JADIE.—At Isaac's Harbor, Dec. 31, by Rev. Truman Bishop, James Robar, and Margaret Jadie, all of Isaac's Harbor.

ALLEN-MORRAY.—At New Albany, Dec. 21, by Rev. W. J. Blakey, Mr. James Allen, and Annie Murray, both of New Albany.

LONG MILBERRY.—At Clementsville, Jan. 11, at the home of the bride, by Rev. E. N. Archibald, Priestly Long, to Mary L. Milberry, both of Clementsville.

LONGBOAT-BOUTILLER.—At Ingram, Jan. 10, by Rev. D. McLeod, Mr. Fredrick Longboat, to Miss Susan Boutillier, both of Head Harbor, St. Margaret's Bay, Halifax county, N. S.

HOLYOKE-WORNER.—At the residence of E. S. Hammond, Esq., Upper Kingsclear, Jan. 14, by Rev. B. N. Hughes, Mr. Leonard E. West Holyoke and Ella Hammond, daughter of Daniel S. Worden, Esq., of Prince William, all of York Co.

SPENCER-THOMAS.—At Halifax, on the 15th inst., by Rev. S. J. Archibald, E. D., Mr. Wm. Spencer, of Philadelphia, U. S., to Miss Mary Ann Thomas, of Halifax, formerly of Preston, U. S.

MURCH-JONESTON.—At Little South West, by Rev. S. J. Archibald, Dec. 18th, Mr. Charles Murch and Miss Ada Joneston, both of Lyttleton.

KENNEDY-O'HARA.—At the parsonage, Westport, by Rev. S. J. Archibald, Jan. 18, Mr. John Kennedy and Miss Maggie O'Hara, both of Newcastle.

Deaths.

CRANDALL.—At the residence of her son, Carleton, Me., 28th ult., in the 83rd year of her age, Eliza, relict of the late James Crandall, of St. Martins, N. B. "A shock of corn fully ripe."

CRANDALL.—At the residence of his brother, Carleton, Me., 31st ult., after a short but severe illness, Joseph B. Crandall, of St. Martins, N. B., in the 45th year of his age. A widow and four children mourn the loss of a loving and devoted Christian husband and father.

DAY.—On the 4th inst., a son of Thomas Day. Mr. Day died 2 years last fall, leaving a loving wife to mourn her loss and now a son, aged 18 years, an intelligent young man, has passed away. She is stricken again. We sympathize with Mrs. Day. She is a Christian mother in the church of God. This young man died with faith in the blessed Saviour. May it be a voice to the young people in this place to prepare to meet God.

TAYLOR.—At Melville Square, Nov. 18, '87, Dorcas, wife of George Taylor, aged 45 years. Sister Taylor's illness was short and severe, but we trust that her peace was made with God. In her last hours she thanked the Lord that the end was so near.

SCOTT.—At Central Quebec, Y. P., N. S., Jan. 4th, Louisa, aged 75 years, relict of the late Deacon Amos H. Scott, of the south Y. P. church. Sister Scott became entirely blind about six months before her husband's death, eight years ago. Her widowhood has been dark and lonely indeed; and she often longed for the better home.

LAWSON.—Annie, only daughter of Nathaniel Langel, aged 6 years. She gave clear evidence of being a Christian, and died very happy.

SLACK.—On Foleigh Mt., Jan. 3, Mr. E. Slack, in the 76th year of his age. Deceased was a member of the church of Christ thirty years. He loved the Lord, and sought to follow him in greatness and goodness.

WADMAN.—At Crapaud, on the 2nd inst., E. H., daughter of Mr. Artemus Wadman, in the 21st year of her age. She died tragically in the Saviour.

JACKSON.—At Clarence, Annapolis Co., Sept. 21, '87, of consumption, Charles N. Jackson, aged 22 years. The deceased was a young man of fine Christian character, and only surviving son of William L. Jackson.

BANKS.—At Clarence, Jan. 14th inst., of consumption, Charles L. Banks, aged 32 years, leaving a wife and three young children to mourn their loss. He died trusting in Jesus.

LATHAM.—At Seal Harbor, Guysboro Co., N. S., Nov. 5th, Wallace C. Latham, aged eight years and four months, son of Wm. and Margery Latham.

ESTAR.—At Moncton, Dec. 24, Victor A. Estar, and beloved son of Louis and Mary Estar, aged 29 years.

McVIE.—On the 14th inst., at Bay View, St. Martins, N. B., Mrs. M. McVie, aged 3 months, eldest child of Alex. and Lillie S. McVie.

TAYLOR.—At Victoria Beach, on Jan. 6, drowned while out fishing, Andrew Taylor, aged 24 years, son of Stephen Taylor, Victoria Beach, Annapolis Co., N. S.

REASON.—On the afternoon of Tuesday, Dec. 28, Mrs. Colin Reiger quietly passed to the rest for God's people at her residence, Lockport, aged 33 years. For nearly a

year had her sister been declining, but her year had been made with God near years ago when she united with the Baptist church, of which she was a consistent member. She leaves a husband and many friends to mourn, and her darling boy.

McPHAIL.—At Cow Bay, C. B., on the 6th inst., of malignant diphtheria, Beatrice, youngest daughter and beloved child of John and Katherine M. Paill aged ten years and four months. Her last words were a prayer for her loved ones.

PAGE.—At Amherst, N. S., Jan. 14, J. Edward Page, aged 57. Mr. Page was a great sufferer from chronic rheumatism, having been confined to his room for about seven years. A man of strong mind, an surprising disposition, who took the deepest interest in all that pertains to the welfare of the community, not only morally and materially; he gave himself particularly to the advancement of the farming interest, being interested in improved machinery, and added to the way of his death to his beautiful herd of Holstein-friesian cattle and Percheron horses. Mr. Page had always acknowledged the claims of Jesus Christ, but only during his long confinement was he able to receive him as a little child. His profession was made to all who came to see him, and if opportunity had offered would have been made to the world. His only regret seemed to be that he could not be baptized, and unite with God's people.

WARD.—At Tremont, Aylesford, Kings Co., N. S., Nov. 14th, 1887, James Grant Ward, in the 14th year of his young man of good moral habits, much respected in this community, and much beloved by all his companions. Cut off in the morning of life, what a loud warning to all who have not made Jesus their friend to prepare to meet God. The remains of the young man were interred in the cemetery at Tremont, and a funeral discourse delivered by the pastor of the church to a deeply affected audience, Nov. 17th. May the God of all grace sustain the dear parents under their sad bereavement.

Convention Funds Received.

J. W. Oakes and family, New Albany \$20.00  
Mr. Crockett, Hopewell, N. S. 1.05  
New Glasgow 8.02  
First Egin church 7.60  
Second Dgby Neck church 10.00  
Leinster Street, St. John 14.00  
Mrs. James Bruce, East Pt. for F. M. 9.23  
Jordan River church, Col. 4.00  
Summerid 3.77  
West Yarmouth, Cheggogin 25.00  
C. E. Pratt, St. Peters Bay, P. E. I. 2.00  
Mrs. C. E. Pratt, St. Peters Bay P. E. I. 2.00  
First Hillsburg church 35.00

Jan. 16. \$162.37

First Yarmouth S. School coll. \$13.86  
Wm Frittle, Mabou 5.00  
East Point church, P. E. I. 25.50  
A. L. Alexander, East Point 10.00  
James Bruce, East Pt. for F. M. 9.23  
Alex. Robertson, East Pt. for F. M. 5.00  
Milton church, Queens 5.30  
Milton Sunday School for F. M. 10.00  
Southampton, N. S. Mrs. John D. Davison, for F. M. 2.00  
Second Coverdale church 9.00  
Miss Gertrude Henderson, Andover 3.00  
Mrs. W. A. Pickett, Mahone Bay 3.00  
Mahone Bay 11.97  
New Corawall 1.40  
Sydney church 27.00  
North Sydney coll. for N. W. M. 11.00  
Geo. G. Sanderson, Yarmouth 5.00

Yarmouth, Jan. 23. G. E. DAY.

Received for Acadia College.

ENDOWMENT FUND.  
C. H. Harrington, Sydney \$100.00  
F. L. Jenks, Parraboro, per Rev. A. Coboon 4.20  
Wm Cummings, Truro, per Dr. Sawyer 200.00  
J. M. Layton, Amherst, per Rev. D. A. Steele, balance of note 41.60

INTEREST.  
F. L. Jenks, Parraboro, per Rev. A. Coboon 4.80  
Esra C. Shand, Windsor, per Rev. A. Coboon 4.00  
A. O. Robbins, Yarmouth 600.00  
Wm Cummings, Truro, per Dr. Sawyer 66.00  
Dr. D. F. Higgins 23.20

CONVENTION FUND.  
Rev. G. E. Day, Yarmouth 400.00

INDEBTEDNESS FUND.  
L. J. Walker, Truro 38.00  
S. M. Smith, Halifax 66.00  
C. B. Bill, Biltmore 10.00  
J. O. Dumaresque, Halifax 50.00  
Eliza Thompson 15.00  
Balance Library Insurance, per Dr. A. D. W. Barber 85.89  
Miss A. G. Massey, Canard, N. S., per Rev. S. B. Kempton 25.00  
Wolfeville, Jan. 15. X. Z. CHAPMAN, Treasurer.

Received for W. B. M. U.

West Jeddore, per Mrs. J. Mitchell \$4.00  
Cow Bay, per A. V. McInnis 11.75  
Homeville, per Mrs. T. Holmes 3.50  
West River, per Mrs. J. Stretch 5.00  
Bedque, per J. J. Hooper \$3 for H. M. and \$9 for F. M. 12.00  
Mount Hanley: Per Mrs. M. L. Morton 7.60  
Miss Beard 4.00  
Harvey, per Mr. Allen Bishop 4.00  
Hammonds Plains, per Mrs. M. Besanson 7.00  
Parraboro, per Mrs. C. McLeod 4.00  
Port George and Upper Economy, 9.00  
per E. A. Crockett 2.25  
Jemeg, per Mrs. Dykeman 3.00  
Murray River, per A. E. Horton 10.00  
S. J. MANNING.

—A gift of real estate valued at \$40,000 has been made by ex-Mayor Thomas B. Fiedde of Newark, N. J., to the First Baptist Church for the site of a new church, which Mr. Fiedde offers to erect at his own expense at a cost of \$75,000. This is said to be the largest gift for strictly religious purposes in the history of Newark.

—The English Churchmen say: "The hearts of ritualistic priests are, with but few exceptions, in Rome, but their lives and fates are in the church of England."

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PROGRESS OF THE ONTARIO MUTUAL LIFE COMPANY. ORGANIZED 1868. Total Cash Income, \$270,897.44; From Premiums, \$237,695.32; Interest, \$3,032.12; No. of Policies Issued, 1,355; Amt., \$1,867,950.09; No. of Policies in Force, 6,381; Amt., \$8,259,361.00; Total Assets, \$753,061.87; Reserve held, \$695,601.86; Surplus, \$83,892.69; Death Claims and Matured Endowments, \$83,086.00. J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPPELL, ST. JOHN, General Agent for N. B. and P. E. I.

BETTER SECURE ONE!! The Most Useful HOLIDAY GIFT "Jubilee" Rocker. It will be sent promptly on receipt of Post Office order, and the freight will be paid by us. For prices and description, refer to previous numbers of this paper. A. J. LORDLY & SON, 93 GERMAN ST., ST. JOHN.

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THE HOME.

"Kissed his Mother." She sat on the porch in the sunshine. As I went down the street...

I heard a footstep behind me. And the sound of a merry laugh. And I knew the heart it came from...

I turned at the click of the gate latch. And met his manly look. A face like his gives me pleasure...

That boy will do to depend on. I hold that this is true. From lads in love with their mothers...

Another New Departure. By Mrs. C. F. Wilder. A friend who had been spending a week with me...

My friend adjusted her eyes and carefully adjusting them, took up a stocking she had been darning with exquisite neatness...

"Go back to teaching," I suggested. "No," she emphatically replied. "I was all wrong out with teaching. I began to dread Monday morning the minute school closed Saturday noon."

"Journalistic work and authorship?" I again suggested, for fame in this direction was very near her in her early life, and fame is said to be very sweet. Another friend said, "But I do hate housekeeping."

"In a store?" "I can't sit still over a hour at a time, and I wouldn't if I could." "Physician!" "Horror! no." "Lawyer?" "A shake of the head."

"What then?" "We both sit in silence for a time. At last my friend looked up, and with a merry laugh, said: 'I believe I'd go out doing housework. After all, it is not such disagreeable work. There is variety enough, and some things I really enjoy doing...'"

"Book keeping, then?" "I asked. "Perched on a high stool all day to add up other folks' dollars and cents! No, I thank you. It is more than I want to do to sit in an easy chair and add up my own expenditures."

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epidemic and given a sickly hue to every body's opinion in regard to the subject of the housekeeper of two rooms to the errand girl long enough on our shore to get our language and our way of living. Hamilton says, 'All rebels against established custom have a place in the work of progressive civilization. Let us 'about face, sisters, and declare that this work God gave into our hands is a sacred and beautiful work; and then train mind and eye to see all its beauties and be blind to all its disadvantages. We are born with faculties and powers capable of almost anything, why not exercise them in making life—but little less than heaven on earth?'"

I entertain grave doubts if many of us have a natural dislike for housework—I mean many of us who are not womanly women with good rounded-out common sense. If we have, we know that the natural disposition never carries us far without use and exercise. It is a common thing in this world to rest opinions upon false foundations, and determine truth and error by wrong measures. If we really would like to get out in a new departure, the first thing to do is to get a solid foundation, and there is nothing on earth so fixed and indelible as truth. And about the "starting-out," I am not quite sure, but it is a duty to do so whether we like it or not. I am not sure that in any manner we have had in accepting borrowed ideas on this subject, and passing them off as our own. Anyway, if any dependence can be put upon an assertion of Demosthenes, we will not be guiltless if we do not correct this prevailing error, for he says that no measure which statesmen had meditated for years can be overturned by women in a day. The mind is like the body. Practice makes it what it is, and one's thoughts are according to one's inclination. This being so, the sooner we start out in the line of right and good, the better for us. The sooner will the happy life come to us and our neighbors. Bacon says: "Merit and good works is the end of man's own motion, and consciousness of the same is the accomplishment of man's rest."

Women need constant and satisfaction through the work given them to do, and when the restless women of this age possess this, all the world would soon realize that there had been a departure from old standards. We have all our lives heard the proverb, "As a man thinketh so is he." Life is what we make it, and there is another axiom I learned in my old philosophy, "Action and reaction are equal." If these proverbs are true, then if all women who have housework for a daily duty will think it pleasure, so it will become. It is thought to be a very sweet thing, and I wish there were some royal way to comfort without three meals a day and a big house to keep clean. What a good time at housekeeping the children of Israel must have had—fresh bread every day without even the odor of a gasoline stove, and garments that "waxed not old and never needed mending."

My friend understood her eyes and carefully adjusting them, took up a stocking she had been darning with exquisite neatness, and sat working away in silence, gently moving to and fro in the hammock where she was sitting. "I don't really know what I would like to do," she said, after a time, looking up with a merry light in her eyes. "Go back to teaching?" I suggested. "No," she emphatically replied. "I was all wrong out with teaching. I began to dread Monday morning the minute school closed Saturday noon."

"Journalistic work and authorship?" I again suggested, for fame in this direction was very near her in her early life, and fame is said to be very sweet. Another friend said, "But I do hate housekeeping."

"In a store?" "I can't sit still over a hour at a time, and I wouldn't if I could." "Physician!" "Horror! no." "Lawyer?" "A shake of the head."

"What then?" "We both sit in silence for a time. At last my friend looked up, and with a merry laugh, said: 'I believe I'd go out doing housework. After all, it is not such disagreeable work. There is variety enough, and some things I really enjoy doing...'"

"Book keeping, then?" "I asked. "Perched on a high stool all day to add up other folks' dollars and cents! No, I thank you. It is more than I want to do to sit in an easy chair and add up my own expenditures."

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meadow and for pasture, omitting the red and substituting for it the white clover. "On heavy dry soils, for meadow, sow timothy, perennial ryegrass, tall fescue, and medium red clover; and for pasture substitute Kentucky blue and orchard grass for the timothy, and white for red clover. "On moist heavy soils, for meadow, sow timothy, red-top, and Italian ryegrass, rough stalk and medium red clover; and for pasture, omit the timothy, the ryegrass and red clover, and substitute Kentucky blue, orchard grass and white clover. "On moist heavy soils, for meadow, sow timothy, water meadow grass red top and alisk; and for pasture, Kentucky blue, red-top, tall meadow grass and alisk; these grasses are not only adapted to moist situations, but form a sod not likely to be broken out by frost. "On sandy soils, and sandy loams, in lowland, for meadow, sow timothy, tall fescue, yellow oat grass, sweet vernal, and large red clover. "On firm gravelly loam, sow for meadow and pasture the same mixtures as above indicated for heavy, dry soil."

Why "Farming Don't Pay." BY A PRACTICAL FARMER. A correspondent of some forty years on the farm gives in The New England Farmer, under the head "Farm Larks," some reasons why farming doesn't pay as it should. Just out them out and pass inside your head about three inches inside for reference the next "rainy day" when in "figuring up" you imagine the hired man is getting a little more than his share of the profits.

It is a leak to enter the winter's accumulation of manure (farms manure) green-fully to lie in a big heap on fire, sending off all its ammonia into the air. It is a leak to pitch out the manure against the side of the barn, to be bleached and burned by the early spring sun and rain, when it should be housed in a barn cellar. It is a leak to scatter the manure in the cattle stable to catch and hold the liquid manure, the most valuable ammoniacal and nitrogenous part, but to let it run through the cracks of the floor, not to be reached again. It is a leak to let the cattle lie in the open yard in summer, making the manure so nearly worthless. It is a leak to open a manure pit in winter, because they are more easily applied. It is a leak to overstock pastures to gain a few dollars from stock taken in, giving poor satisfaction, half starving the cows, and feeding the pastures so close as to exhaust the soil and bring up an inevitable growth of lamb poison, pitch pine, or something worse. It is a monstrous leak to graze the mowing field and run the grass roots of their natural protection from drought and frost, and the manure that the rotting aftermath will annually create for the grass crop. It is a leak to spread winter manure on the snow to be leached into the hollows and starve the hills, losing the nitrogen by exposure to the elements. It is a leak to plow manure in deep on sod ground, for the roots cannot reach it, as they seldom run more than four inches deep, and spread out on the surface. It is a leak to plow two or three inches deeper on stubble ground, to gradually deepen the soil and make it last longer for grass. It is a leak to attempt to harrow manure on the surface of sod land, or to plow it or harrow it in at all on wetland that is not drained. It is a leak to take corn stubs off stubble and haul them into the road instead of into the hog yard to rot and make manure of the best quality. It is a leak to sell hay at the barn for fifteen dollars a ton, when a ton of hay takes over sixteen dollars' worth of chemicals out of the soil (if chemists make no mistake in trying to tell the truth). It is a leak for the farmer to team wood every winter for lumber speculators at going rates, and run the manure of the farm into the highway, which is worse than selling hay. Lastly, it is a leak to hand-hoe crops, when they can be horse-hoed with the horse-hoe of the present day equally as well, if not better, at one eighth of the expense."

TEMPERANCE. Why Do You Drink. Young man, why do you drink? Did you ever seriously ponder this question? Have you a good and sufficient reason for indulging in the intoxicating draught? If you have not, allow me to present for your consideration a few facts, some of which you may be ignorant of. Intemperance was against man's moral nature. No one can be habitually intemperate, and be at the same time a Christian. And therefore as long as you remain intemperate you are the enemy of God, and liable to all the penalties affixed to the violation of his laws. It shuts the gates of heaven forever against its victims, (unless they repent,) and opens wide the door of perdition. "Be not deceived; neither you nor drunkards shall inherit the kingdom of God."

It destroys its victims mentally. How many wrecks of intellect do we constantly see along the pathway of life. How many brilliant talents, rendered lathsome by their intemperate or incoherent language, and driven from posts of honor and usefulness by indulging in its fatal draught. Intemperance is one of its frequent effects. The reports of the superintendents of insane asylums in this country and in England, show that a large proportion of the inmates were sent there by indulging too freely in the use of alcoholic liquors. Delirium tremens is another deranged nervous and mental condition produced by this agent. It is a condition so horrible, so full of mental agonies, that no imagination is vivid enough to portray, and no pen capable of describing it. The unhappy victim is racked with the most horrid illusions, his perverted imagination turning friends and surroundings into the most horrid demons come to torment him. But it destroys its victims physically. Alcohol is a poison, and is so considered by the best medical testimony in the world. It has been known to produce death almost instantly. Orfila, a celebrated French chemist, mentions the case of one who, perhaps, drank so much brandy, that one died immediately and the other whilst they were bearing him to the hospital. But its poisonous effects are generally of a chronic character, and are usually seen in persons who have drunk to excess for a long time. It will produce apoplexy, and, perhaps, its most common cause. Thousands have been cut down almost instantly, by this disease, whilst indulging in a drunken debauch. It also produces inflammation of the brain and its membranes, epilepsy, diseases

of lung, liver, heart, kidneys, inflammation of stomach and bowels, diarrhoea, and dysenteries, diseases of the eye, skin, paralysis, dyspepsia, general disorders of nutrition, a tendency to the development of fat diminished power of circulating juices by accident or disease, greater liability to epidemic diseases, such as rheumatism, spontaneous combustion, depraved secretions, a foul breath, morbid appetite, and renders its victims morally, mentally and physically, in every respect, a greater man, liable to the terrible charges which are brought against the abuse of alcoholic liquors, and now before your moral nature depraved, your mind destroyed, or your body a mass of foul diseases, enter into solemn covenant to receive them as a beverage forever, or if you have already commenced to indulge in a social glass, and to be fascinated by its delusive charms, and to be at once before its influence ever you is so strong that you cannot forsake it, and it has its way with all its fascinating but savage fury into the pit of destruction.—Sel.

A Woman's Despair. "Dash would be preferable to this awful, dragging down sensation and aching back," despairingly complained a suffering mother. "And the worst of it is," she added, "there seems no cure for it." "You are mistaken," replied the sympathizing neighbor to whom she uttered her complaint. "I suffered your way just as you do, and found no relief till my physician finally prescribed Dr. Pierce's Favorite Prescription, which cured me, and I have ever since been well, and the wealth of India would not induce me to be without its remedy. It is a fiction about the return of Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturer, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years. Dr. Pierce's Pleasant Purgative Pills are—generally laxative or actively cathartic according to dose.

The Rambler will now address himself to the typical member (so to speak) of the sex, the man, which includes wives, mothers, sisters, and especially that which includes the heaven Jeffering wife of the minister. The Rambler regrets that he must use the language of reproach: You say that you get too tired that you cannot sleep when you go to bed, with headache, and that you wake or rather rise in the morning as tired as you went to bed. Why then do you indulge in the wicked waste of time involved in going to bed? Do not take the night for mourning your sick neighbors, or for naps in the nearest hospital? You would find yourself in the morning so fatigued that the ability to sleep would have departed along with the desire. Of course, you have, you say, no appetite, it is further a wicked waste of time to sit at the table. Just get right on with your duties; take care of the children; attend the meetings of the various societies of which you are the soul; conduct the prayer-meetings; go and comfort the afflicted; bear all the burdens of everybody who is oppressed; keep up the house, and attend to the family body; take care to be good, do the family mendicancy and write up the minutes of the meetings that you are secretary of; by that time you will be ready to begin your night work again.

But do you think that no one can see through your dark, gloomy, far-reaching selfishness? All this is but a way of hurrying off to heaven, before your neighbors, and getting the very best place. "But what will you do; what will you say; how embarrassed you will be, when the Lord shall say to you, 'How came you to forsake your duty?' and when you are asked, 'Who told you that you were wanted here?'"

Think of all this, dear, misguided, erring, adorable, deluged member of one of the best sexes. And in view of it all, consent to remain here a bit longer. True, we are not proper society for you, we are heavy, cold, earthly, true, we can do nothing for you; you do not need us; but, oh, remember how much you can do for us. We need to be uplifted, heavenward. Delay a little making your home in heaven, and for a little while make a heaven of your home. And do not see fit to do all the good that needs doing, and leave nothing for anybody else. Do not go and get all the best places before any of us can get there.—Nat. Baptist.

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