

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME L.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 22, 1886.

NO. 35

## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

## All our Pastors are Agents.

**—HELP US.**—All our pastors and workers can testify to the joy the news from the churches has given them, and the inspiration it has been during the past year. The brethren have been kind in sending interesting items for the *Messenger and Visitor*. There is no doubt that the news of revival in one place has helped to arouse a longing and prepare the way for one in another. The paper is almost the only way in which the churches can set upon each other, and interest in one place be communicated to other fields. Let not any fall then to help the general interest by letting the thousands who read the *Messenger and Visitor* know when the Lord is sending down blessing. In this way, too, the bonds of general brotherhood will be strengthened, sympathies will be broadened, and the cause of our Lord helped on. Let none shrink from reporting because it would seem to be blowing a trumpet to call attention to their doings. It is nothing of the kind. It is but telling of what God has done to give him glory. Other than revival news will be welcome. How much our brethren could help us if they would send us one of their brightest thoughts now and then. We need the best power of all concentrated upon our people through the *Messenger and Visitor*.

**—LET PREACHERS.**—A brother brought this subject up at Parrboro. It is one that should be kept constantly before the minds of our people. We need more lay workers, who shall not only be faithful to the work in the prayer and social services at home, but who shall go to destitute places, hold meetings, and speak to the perishing about their souls. We are glad to hear such good reports from the churches that have brethren who work in this way. In the places whither they go, they are received with the greatest favor. The people are ready to come together to hear them. Revivals have sprung up, and precious souls have been saved, in connection with their labors. Shall not more of our strong churches, and of our weak ones also, take hold of this work? Let the church take action. Where there are destitute places near at hand, let there be a plan by which meetings may be kept up by the earnest laymen. How much might be done this winter by closing prayer meetings, held here and there among those who are not regular church members. If the churches would take this matter up, led by their pastors, many brethren whose diligence prevents them from offering to work in this way, might be led into usefulness. The evenings are growing long, everything is favorable for a beginning. What other church will make one to rally its forces for this aggressive work?

**—THE CASINO DIFFICULTY.**—This disagreeable matter came up in the Association. A strong committee was appointed of our most judicious brethren. These brought in a report expressing their perfect confidence in the brethren of the casino, and that they gave the deliverance, published in the *Messenger and Visitor*, quite months ago. They also expressed regret that those favoring the pastor had not accepted their counsel and made it a mutual one. They recommended the appointment of a committee of three to visit the church and attempt a reconciliation. The report was unanimously adopted and the committee named. May the prayers of many go up that a reconciliation may be effected. It is one of the saddest of sad sights, when brethren in Christ waste their strength and destroy their moral power in a community by dissensions, while Christ is being wounded in the house of his friends, and souls are being pushed downward instead of helped upward.

**—UNCLE JUDAS.**—At the Association at Parrboro, when the question of Temperance was up, several brethren spoke of the action of a certain judge in N. S., who is anything but impartial, and uses his high position to thwart efforts of the temperance people to enforce the Scott Act. We always thought Judge was under such a spell as well as under the most sacred moral obligations to carry out all the laws of the land, and not to prevent their operation. If this is so, it requires less moral sense to understand the nature of his action than it does to recognize enough language to denounce it.

**—PASSAGE.**—It has been known that there has been some trouble in this church. There have been misunderstandings, and, no doubt, mistakes. At the session of the

Association, principally by the agency of Bro. McLean, a former pastor, the brethren and the pastor had a meeting together, and with a number of ministering brethren of the Association. The power of God's spirit came down in answer to prayer, and all promised to bury the past, and try to avoid misunderstandings and mistakes in the future. There was general joy among the brethren of the Association and of the church. The eyes of the denomination will be looking hopefully toward this church, which has made such good progress for the past few years. All have confidence in the christianity of the brethren and sisters of Parrboro, and expect that the Lord is about to overrule the little difficulty of a time for the permanent good of the cause. If all will not talk anything about the past, but will seek to be all the more kind where there has been any estrangement, this blessed result may be attained. The dear Saviour expects this for his sake of those for whom he died.

**—ADVANTAGES OF ASSOCIATIONS AFTER CONVENTION.**—One advantage of the change made by the Eastern N. S. Association of the time of its session until after the Convention, was seen in the late meeting. The debt on the H. M. Board was placed before the brethren. There was also action taken to press the work of collecting for the Convention Fund at once, and all that year. If an arrangement were made so that our Associations should succeed the Convention, it would be a great gain in this way. We would have an exact knowledge of the situation to bring before the brethren. There would be a definite plan and purpose to engage the attention of the delegates. The associations would be face to face with the needs of a new year of work. The sessions could be made intensely practical. It would soon happen that the Convention would become a body to plan, and the associations bodies that should take up the oversight of the execution of the work.

**—TO SUBSCRIBERS.**—Will subscribers please note the following: When you desire the address of your paper changed, please give us the old address as well as the new one. Also, in writing us kindly put plainly the village or town and county where you reside. By attending to the above, you will receive us from searching all through the books for your name.

## How George Waller Became a Baptist.

About the beginning of April, 1886 (when twenty-five years old, I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptized since she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it.

My reply was, "I do not think I need to be baptized again."

I was then asked by the sister who had been baptized, "But have you been baptized?"

I answered, "Yes, when I was a child."

She then replied, "Have you read the Scriptures, and prayed with reference to this subject?"

I answered, "No."

Then, said she, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting everyone to receive nothing which could not be proved by the Word of God, I had repeatedly spoken against believers' baptism, without ever having earnestly examined the Scriptures, or prayed concerning it, and now I determined, if God would help me, to examine that subject also, and if in fact baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptized.

As soon as I had time I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular reference to this point. But now when I earnestly set about the matter, a number of objections presented themselves to my mind.

First, "Show many holy and enlightened men have been divided in opinion concerning this point, does this not prove that there is to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: "If the ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the church of Christ, now as well as formerly?"

Second, "There have been but few of my friends baptized, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me."

Answer: "Though all men forsake me, if the Lord Jesus take me up I shall be happy."

Third, "You will be sure to lose one half of your income if you are baptized."

Answer: "As long as I desire to be faithful to the Lord, he will not suffer me to want."

Fourth, "People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them."

Answer: "I do not follow that I must, in all points, go along with all those who hold believers' baptism, although I should be baptized."

Fifth, "You have been preaching for some years, and you will have thus publicly to confess that you have been in error, should you be led to see that believers' baptism is right."

Answer: "It is much better to confess that I have been in error concerning this point than to continue in it."

Sixth, "Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing."

Answer: "It is better to fulfill a commandment of the Lord Jesus ever so late than to continue living in the neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers only are the proper subject for baptism, and that immersion is the only true scriptural mode in which it ought to be attended to. The passage which particularly convinced me the former is Acts VIII, 30-38, and of the latter, Rom. vi, 3-5. Some time after, I was baptized. I had much peace in doing so, and never have for one single moment regretted it.

Before I leave this point, I would say just a few words concerning the result of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

First, Concerning the first objection, my conviction now is, that of all revealed truths, not one is more clearly revealed in the Scriptures, nor even the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

Second, Not one of my true friends in the Lord has turned his back on me as I supposed, and almost all of them have been themselves baptized since.

Third, Though in one way I lost my money in consequence of being baptized, yet the Lord did not suffer me to be really a loser, even as it regards temporal things, for he made up the loss most bountifully. In conclusion, my example, has been the means of leading many to examine the question of baptism, and to submit from conviction, to this ordinance; and seeing this truth, I have been led to speak on it as well as on other truths; and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptized among us.

## The Mummy of Ramses II.

About two years ago we gave a very interesting account of the discovery of several royal mummies in Egypt. They have been carefully preserved in the museum at Bouhik, Cairo. Some of these bore marks of identity, and around them centered a high degree of interest, especially that of Ramses II. It is generally believed that he was the Pharaoh of the oppression of the Israelites in Egypt. He was certainly a noted character, perhaps the greatest of the Egyptian kings. Many of his mummy remains is that wonderful fact to day. During his long reign, Thebes reached its highest glory. We recollect seeing immense statues of this monarch and his wife standing but partly buried in earth at the gateway of the Temple of Luxor, and a prone colossal statue of him amid the ruins of Memphis; but the greatest marvel of all, on the west bank of the Nile at Thebes, a huge, fallen and twice broken image of this famous king finely sculptured from a single block of granite or red granite, that weighs over 800 tons! He was a great warrior and conquered many nations and cities, Salem or Jerusalem being one of them. He grievously oppressed the Israelites. He is doubtless referred to in Ex. i, 11; "And they built for Pharaoh treasure cities, Pithom and Ramses."

This was nearly 1500 years before Christ, and yet the mummy of this Great Ramses has been found; and about two months ago was unrolled in the presence of the Khedive of Egypt, and other noted men, and the long-preserved body bore unmistakable marks of identity. It was taken out of its glass case and the linen bandages and layers of cloth, often bearing inscriptions, were taken off. From an official report of the process given in the *London Times*, we extract the following description of the body.

The head is long and small in proportion to the body. The top of the skull is quite bare. On the temples there are few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about five centimeters in length. White at the time of death, they have been dyed a

light yellow by the spices used in embalming. The forehead is low and narrow, the brow ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the nose of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheekbones very prominent; the ears round standing far out from the head, and pierced like those of a woman for the wearing of earrings. The jaw-bone is massive and strong; the chin very prominent; the mouth small but thick-lipped, and full of some kind of black paste. This paste, being partly cut away with scissors, disclosed much worn and very brittle teeth, which, moreover, are white and well preserved. The moustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness, or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and from two or three millimeters in length. The skin is of earthy brown, spotted with black. Finally, it may be said the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly antique, but even under the somewhat grotesque disguise of mummification there is plainly to be seen an air of sovereign majesty, of resolve and of pride. The rest of the body is as well preserved as the head, but in consequence of the reduction of the tissues its external aspect is less life-like. The neck is no thicker than the vertebral column. The chest is broad, the shoulders are square, the arms are crossed upon the breast, the hands are small and dyed with henna, and the wound in the left side through which the embalmers extracted the viscera, is large and open. The legs and thighs are fleshless, the feet are long, slender, somewhat flat soled, and dyed like the hands with henna. The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Ramses II. reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died."—Exchange.

## Do the Next Thing.

The following incident was related by the Rev. Wayland Hoyt, D.D., in the Tompkins Avenue church, a few weeks since, in the course of a sermon:

"I know how hard it is sometimes to speak to men and women next you concerning Jesus Christ, and to undertake that Christian service."

"I am almost certain it was one Friday night, when I came from Philadelphia to lead my prayer-meeting, that I related an incident that marked an era in my own life, and as it illustrates just this way of service, would have you follow, allow me to repeat it before this larger company:

"It happened when I was pastor of the Strong Place church, and there was a very deep interest manifested. I had been preaching for a long time, and a gentleman attended the meetings, who, before that night, had never been any of the week night services. He was there night after night and I failed to speak to him, not because I was afraid of him, but because I feared that by some unacquainted word I might push him away rather than lead him closer to the Lord. I had preached till a late hour and had been many inquirers, and had got too home, arranging myself for a little rest, when I thought I might distract my mind in order to gain a little sleep. I sat before the great library fire with my study gown and slippers on, and I will remember the book I was reading, it was Lockhart's 'Life of Sir Walter Scott.' As I read, an impression came over me to go and see that man. I said to myself, 'It is altogether too late to go to see him, he is asleep by this time'—It was nearly twelve o'clock. Then again the impression came on me, 'go and see that man.' I said, 'I am tired and want to rest, I can't. Then again the impression came on me, 'go and see that man,' and again I said, 'I can't, my coat is off, my study gown is on, and it is pleasant here by the side of the fire, and because that I can't. Again the impression came to me, 'go and see that man.' Again I said, 'It is too late, it is nearly twelve o'clock, he is in bed and asleep.' Still the impression returned, 'go and see that man,' and I arose, put on my boots, got on my coat and overcoat, for it was a winter's night and cold outside. I remember after crumpling along upon the snow on the sidewalk, reaching his house, climbing the steps and standing upon the front platform about to pull the bell, the thought came to me, 'What a precious fool you are, but I rang the bell. There was a stir on the other side of the door, it opened, and the door before me. He put out his hand and, grasping mine, said: 'Pastor, come in, everybody in the house is in bed asleep, and you are just the man I want to see. Come in.' I went in and we talked of Jesus there in the parlor together. I prayed while both of us knelt, and he gave himself to Christ, and stood true to the faith ever

after. When I heard of his death, last summer, I said to myself then, as I have a thousand times since, oh! I am so glad I went."—*Words and Weapons*.

## "Pass It Around."

The Duke of Brunswick, who recently died, though not himself pious, insisted that his subjects should serve God, attending Divine worship on Sunday, and in every respect demean themselves as true Christians.

Informing that the peasants in a near village neglected their religious duties, spending the Sabbath in the village inn, drinking grog, playing cards and retelling lascivious yarns, he concluded to examine himself of the true state of things, and he needed to administer a necessary corrective. Disguising himself by throwing an old cloak over his uniform he set out for said village early on Sunday morning. Behold the duke had not been misinformed. He found a company of more than twenty villagers seated around a large table, boisterously denouncing the church, the preacher, and pious people. All had thrown in for a large bowl of punch. The leader of the convivial company who had the capacious bowl before him, filled the cup, drank of it and handed it to the party next to him, saying: "Pass it around." Thus the cup was repeatedly filled and repeatedly passed around the circle of revellers. Vulgar hilarity and coarse merriment reigned supreme.

The Duke was grieved, witnessing the debauch. A corrective, he thought, was necessary. Walking up to the leader at the head of the table, he threw off his disguise, and with clenched fist boxed his ears with great vengeance, saying authoritatively: "Pass it around!" Blow rapidly followed blow, each beaten by his neighbor, and until each had received his first instalment. But again and again the Duke administered manual applications to the flushed cheeks of the chief revellers, every time ordering to pass them around.

After this chastigation the Duke ordered the revellers forthwith to go to church, and never again on Sunday be found at the inn. The lesson was heeded. Is not this story good enough to pass it around?

## This That, and The Other.

God oftentimes defers to grant our suit because he loves to hear us beg it, and hath a design to give us more than we ask, even a satisfaction of our desires, and a blessing for the very importunity.—*Jeremy Taylor*.

Socrates only said, "Could I climb to the highest place in Athens, I would lift my voice and proclaim—Fellow-citizens, why do ye curse and scrape every stone to gather wealth, and take so little care of your children, to whom one day ye must relinquish it all?"

In 1876, in New England, only seven hundredths of the population over ten years of age were unable to read and write; yet those seven hundredths produced 80 per cent. of all the criminals.

The Rev. James J. McNamee, formerly a preacher of the Independent Catholic Church, has been ordained a Baptist minister at the Bridge St. Church in Brooklyn.

He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church come never from the city missionary, never from the faithful pastor, never from the intense evangelist, but always from the gentlemen at ease, who take no actual part in our holy war.—*Spurgeon*.

—Lord, I have tried how this thing or that thing will fit my spirit. I can find nothing to rest on, for nothing here hath any rest itself. O Center and Source of light and strength! O Fulness of all things! I come back and join myself to Thee.—*Arthur H. Hallam*.

An infidel had come, the other day, to one of our meetings, and when I talked with him he replied that he didn't believe one-twelfth of the Bible; but I kept on quoting Scripture, feeling that, if the man didn't believe, God could do what he chose with his word, and make it quick and powerful, and sharper than a two-edged sword. The man kept saying that he did not believe what the Bible said, and I kept on quoting passage after passage of Scripture, and the man, who two hours before had entered the hall an infidel, went out of it a converted man, and, a short time after his conversion, he left the city for Boston a Christian, to join his family in Europe. Before this gentleman went away, I asked him if he believed the Bible, and his reply was: "From back to back, every word of it."—*So*.

To repress a hasty answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defence, in gentle submission—these sometimes require a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—*Charlotte Gilman*.

—In England and Wales there are 4,364

Congregational churches, with sitting accommodation for 1,582,400 persons. During last year there was an increase of thirty-five, with 13,052 sittings. In Scotland there are only 103 Congregational churches, while Ireland has fewer still—only twenty-six. In the Islands of the British sea there are twelve, making a total of 4,525. In London there are 260 of these churches, besides 170 mission halls.

—You are not understood? You are not appreciated? God knows it all, and in the great day you are not to lose your reward. The time of adjusting will come just beyond the shadows in the brightness of eternal day. Every one will be measured and balanced according to real merit. What if we are misunderstood and not appreciated? Have we a sense of duty performed, of a pure life, and a humble, faithful walk with God? If so our way ought to be not a sad one.

—The gold mines of Scripture are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality of the Word of God, and seek to possess with it the inward work of the Spirit.

—You anel down at night to pray, and drowsiness weighs down your eyelid. A hard day's work is a kind of excuse; and you shorten your prayer and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done or done with irregular haste. It is no marvel if that day on which you suffer drowsiness to interfere with prayer, be a day on which you betray Him by cowardice and soft shrinking from duty. Moments of prayer intruded upon by sloth cannot be made up.—*F. W. Robertson*.

—A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away.—*Macleod*.

## Glimpses of Sunshine.

The following are gathered from Eliza Ryall's "Is the Golden Days."

Life is a long series of minor disappointments. We naturally admire those who are our opposites.

There is naught so hard but broken lightness.

There is naught in this world to fear save sin and shame.

Surely the truth doth oftentimes lie betwixt extremes.

God himself cannot give us back our lost opportunities.

The crown of a woman's love is the bearing of pain for and with the one she loves.

(By) definitely committing yourself to a party, you commit yourself, maybe, to much that you do not altogether approve.

The sincere are always slow to suspect insincerity in others. Almost invariably they have to buy their experience, and pay a high price for it.

The writer stands in the same position to the creations of his brain as the parent to the child. He alone can understand them, because he alone has ever lived with them, he knows all they have cost.

For, after all, words are but clumsy means of communicating thought, and, moreover, most readers read themselves and their prejudices in every book they handle.—*Hap. Weekly*.

—READ IT:—Don't be afraid, brethren, to call on the Lord's people to give. I know they sometimes complain, "Oh, they say, 'It is all the time give, give, give!' You are always poking under our noses a collection box or a hat." Yes, but remind them that on the side of the Lord it is always give, give, give to them. It might help parsimonious Christians to look a little under their accounts with the Lord. It would stand somewhat thus:

Brother John Smith in account with His Master, the Lord of the whole earth.

Dr.

To 10 shovels of rain on his field at \$25 per shoveller.....	\$250 00
To extra shovellers at a critical period at \$50 each.....	100 00
60 days of sunshine at \$5.....	300 00
	\$650 00
Dr.	

Per Contra.

By given for pastor's salary.....	\$10 00
Hour missions.....	25
Foreign.....	10
	\$10 25

Showing a heavy balance against Brother John Smith, and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared its chemical constituents so as to make it a farm at all rather than a patch of desert, and he, too, planted the forest on it from which John Smith gets fuel to keep him warm.—*Dr. Ashmore*.

The Circular Letter of the N. S. Eastern Baptist Association.

TO THE MEMBERS OF THE CHURCHES OF WHICH IT IS COMPOSED.

Beloved Brethren—The subject upon which we address you on the present occasion is, "The Source and Conditions of Christian Power."

One of the attainments for which Christians and Christian churches should earnestly seek is a more spiritual power, that power which will give them greater influence for good over the lives of others, and thus make them efficient servants of God.

That Christians and churches greatly lack this essential element is a fact that needs no demonstration. Many Christians are lame and blind, and their churches are dead and lifeless.

One of the most important questions, therefore, that we have to ask is: How may we gain an increase of Christian power?

It is evident that to increase our own power we must trust more in the power of God. We fail in our Christian work by relying too much upon our own strength and methods, upon our own experiences and attainments, upon our own wisdom and power.

We draw strength from God by having daily and hourly contact with him in prayer, and by living in the atmosphere of Christian love and thought.

There are refreshments which are little known. I have meant to say that you know of them. These refreshments satisfied our Lord, so satisfied was He that He forgot to eat bread.

Let us seek these refreshments at once, that we, too, may forget our hunger and weakness, and be refreshed inwardly. There are refreshments which are little known. Generally, men know of them as the refreshment of the body.

These refreshments were unknown to the disciples or yet, because they implied a great responsibility to fall upon shoulders such as theirs. It was not a small feat for him and make use of the talents of all its members.

While each a work is going on, and it does go on in every true and active Christian life, care should be taken that the growth be along the line indicated by the Word of God.

Oneness of sympathy, motives, and purposes are indispensable for the greatest blessing of a church.

Let us work hard at our own little world. There might be more of the true conversion of one little child than of all your other converts.

How to get Spiritual Refreshment.

BY REV. C. H. SPENCER.

John 11: 31-36.

The disciples had gone away into the city to buy meat. It was necessary that meat should be bought for a feast for the support of human life that food should be eaten.

The disciples wished to eat, and were particularly struck with the fact that He did not eat.

They prayed Him to eat. Then He said, "I have meat to eat that you know not of."

What good can come of his hearted preaching? If your very soul is not in what you do for the Master, will he rather leave it undone? It will do mischief rather than service, unless it be so.

Let us seek these refreshments at once, that we, too, may forget our hunger and weakness, and be refreshed inwardly.

There are refreshments which are little known. Generally, men know of them as the refreshment of the body. Yet there is the Word of God as an intimation of something else.

These refreshments were unknown to the disciples or yet, because they implied a great responsibility to fall upon shoulders such as theirs. It was not a small feat for him and make use of the talents of all its members.

While each a work is going on, and it does go on in every true and active Christian life, care should be taken that the growth be along the line indicated by the Word of God.

That Christians and churches greatly lack this essential element is a fact that needs no demonstration. Many Christians are lame and blind, and their churches are dead and lifeless.

Himself, which might be the seed corn to others in the Kingdom of God.

Let us work hard at our own little world. There might be more of the true conversion of one little child than of all your other converts.

Plough deep while sinners sleep.

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The sermon was in the main a reading of the fourteenth chapter of St. Paul's first letter to the Corinthians.

Let us work hard at our own little world. There might be more of the true conversion of one little child than of all your other converts.

An African Worker.

Sixteen years ago there was a young man in Africa who was bound to do something. He belonged to an interior tribe of negroes.

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The Touch of the Saviour's Hand.

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OF WOMEN.

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Messenger and Visitor

Published weekly by the Board of Christian Education, Southern Baptist Convention, at the office of the Board, No. 100 North Main Street, New York, N. Y.

All communications respecting advertising should be addressed to E. A. POWERS, publisher, No. 100 North Main Street, New York, N. Y. All other communications and all subscription notices sent to Rev. C. Goodspeed, St. John, N. H.

Messenger and Visitor

WEDNESDAY, SEPTEMBER 22, 1886.

N. S. EASTERN ASSOCIATION.

The first business Saturday morning was the report on Denominational Literature. It commended the MESSENGER AND VISITOR and the Baptist Book and Tract Society.

C. Goodspeed spoke of the MESSENGER AND VISITOR, and Bro. Manning for the Book Room.

Bro. Manning's address of a Sabbath school was the church teaching and being taught. He believed in teaching our precious denominational principles.

Bro. G. Whidden spoke of the need of contributing to their own Book Room, and not to the general, denominational society.

Bro. Manning explained there are none of the Book Rooms that keep stock on hand to fill all orders. They have to send orders to the United States and to England.

Bro. Davidson, of Acadia Mines, said the agents of the British and American Tract Society reported that there were Baptists on the divanette of their society, and said that he had been sent out but with their names.

Bro. Manning explained there were no active members of the directors who were Baptists. Some consented to have their names on the directors, but did not do anything.

Bro. Miller, of Waterbury, gave his testimony to the value of the literature from the Baptist Book Room on his field.

Bro. McGregor presented the report on Finance. It recommended the Association to be divided into districts, the pastors to be a committee to work out our finances in each by holding public meetings and initiating systematic giving among the churches.

Bro. McGregor supported the recommendations. The Convention has decided to have a finance agent, and this was to help him.

Bro. Goucher thought this question of vital moment. It is at the foundation of all our work, and of the spirituality of the people likewise.

Bro. Goodspeed, Faulner, Manning, and Miles spoke favorably, and it was passed unanimously.

We are glad this Association is determined to organize for the advancement of our great denominational enterprises.

In the afternoon the Association adopted the report on Temperance passed at the Convention.

Bro. Miles was sometimes discouraged because of the opposition. Everything seems to be on the side of the traffic. Our legislators will make any promises before elections, and then forget all about them.

If the government would give us machinery to enforce the Scott Act, we could put the traffic down. Our hope is in God; for he is on our side.

Bro. T. Keiller outlined some of the encouragements to temperance workers.

Bro. Bowen thought the time had come for us to be well as speaking and praying. We must be willing to be injured and shot, if need be, to carry out temperance legislation.

Bro. F. S. McGregor reported the success of the Scott Act in New Glasgow. They have been difficult, because some judges favor the liquor sellers. There must be money given to carry on the trial.

Bro. Taylor, of Parrsboro, gave account of efforts to enforce the Scott Act. He showed that temperance men were not put in operation, and they were to blame for it.

Several other brethren spoke well, Bro. McKee, especially, giving an address of much power.

The Saturday evening session was devoted to a platform educational meeting. The report was a most excellent one, and will be found elsewhere.

Bro. Bowser's testimony to the sterling worth of his associates, and of their patience, self-sacrifice, and the excellency of their work. Acadia College has had to maintain her right to exist, but she has now an assured standing. We expect no longer to be troubled with proposals for federation, &c. We should not harbor the

idea that our provinces are to shrink up! But that our people are to grow in number, strength and prosperity. We should stand on the latter supposition, and have its inspiration. We need these institutions full of them—for the ministry. Every year we are surprised and gladdened at the number of young men having the ministry in view who appear. We need them for our churches, for the education of laymen and young ladies. In colleges supported and controlled by Christian people alone can there be that influence abroad which is most beneficial. State institutions are all the better for our college. Brown, Colby, and Columbia College, and Newton Theological School had their origin in the impulse given to the churches by the foreign mission movement. For the last 50 years there has been almost a college planted each year by our denomination in the United States, and this is just the period during which they have had the most surprising progress. This is significant. We must have the \$50,000 proposed in connection with the semi-centennial in 1888. There can be no such word as fail. There must not be any doubt about the matter. We are able to do it, and it must be done. We must not be disappointed. It costs only a little more than one dollar per member for our people.

Dr. Day—Twenty years ago we numbered but 22,000; now we are nearly 44,000 strong. We can thankfully exclaim, what has God wrought! Higher education is a matter of solemnity. Power begets respect. Knowledge is essentially power. Thought rules the world. The mind, then, must be trained. Education is the best legacy that can be left to the young, but it must be intellectual and spiritual education. Educate your children. If for anything you go in debt, go in debt for this. Do something else for the education of others. If the government is to be made better, the girls must be educated. We must help out the children, and teach our sons and daughters in them. It is a matter of life or death to us that we have been sent to Wolfville has been led to devote themselves to the Christian life. We must support these schools. If we bring up the Convention plan to the standard sized at the position falling to our educational institutions would be equal to the income of an endowment of \$200,000. If all would do what they can, all our denominational enterprises would be fully sustained.

After an address from C. Goodspeed, and the passing of the resolutions of thanks, the Association adjourned to meet next year with the church of Hallowell, Me.

The associational sermon was preached by Bro. F. M. Young, on Lord's Day afternoon. It will be published in the MESSENGER AND VISITOR, and will speak for itself. The Association was pleasant. The attendance was not large, and the men on Saturday was unfavorable; still the delegates present must go home desirous to make this the best year in the history of their respective churches. May the Lord grant this longing be abundantly realized.

TRIP NOTES.

The town of Parrsboro is well supplied with churches. The Presbyterian represents the greatest strength of numbers and wealth. They have recently built a new and commodious house of worship. At present they are without a pastor and the spiritual power is at a low ebb. The Episcopalians once almost possessed the place. The rector is high, and, as is usual, in such a case, the spirituality of the church is very low—another illustration of the old adage that extremes meet. The congregation is now said to be very small. The Methodist church has a fair congregation. Our own church has had a short history, but a prosperous one. The congregation is one of the largest in the town. The church is not wealthy, it has a good house of worship and has neither spire nor bell. The outlook is promising, as it is in most churches, if the devil is kept out of the church to be warded against and not allowed to get into it, to be their leader is suffice. We believe the brethren are ignorant of his devices and have given him a long ticket of leave. The Salvation Army have opened fire here; the usual career is being run—a great crowd for a time; professions of reformation on the part of a number; some good done; but much of the apparent results vanish at the touch and test of time. The stage is almost reached here when more sensational measures will be needed to hold the people. Then there will come the time when sensationalism—drums, noise, &c.—will lose its power, and then there will be the inevitable reaction and decline.

Parrsboro is supported chiefly by the lumber trade, and by shipping. Last year nearly thirteen million feet of lumber was conveyed over the Parrsboro and Cumberland Co. Railroad. It is expected that a larger quantity will be shipped this year. This railway also conveys over 50,000 tons of Sprucehead coal per year; besides 3,000 tons of general freight and about 15,000 passengers. It has been of incalculable good to the town. It needs to be pushed through to West Bay. As it is, the lumber, etc., have to be transferred twice, from the railway to a small craft, and from this to the carrying vessel.

It is doubtful if Parrsboro can have much more growth. There is no farming country around to open up and the lumber cannot long continue to supply trade. The chief hope is in manufacturing of some kind.

We spent half a day in Springhill. This place has grown in thirteen years from a forest to a town of 5,000 inhabitants. Those

who first settled here, had no idea of the growth in store for the place. The streets were not regularly laid out and are so narrow that there is little room for side walks. There are many buildings, going up on all sides, and still there can scarcely an unoccupied room be found. The growth is due to the mines which lie just at the side of the town. Indeed they have already excavated under one side of the town itself. The working of the mine is pushed vigorously. There is a daily output of about 1500 tons. About 100 men are employed. There are four leads into the mine, the coal is drawn up a steep incline, one of these slopes is 1300 feet in length, and the level beyond has been worked out for about one mile and a half. The seam is twelve and fourteen feet thick in some places. The coal is of a superior quality and the company had the mine a Bonus.

The mine at Springhill has come largely from the Presbyterian Church Co. This has made the church of this denomination the strongest in the town. The Methodists also have quite a large house of worship. The Baptist interest here is young. When the Presbyterian church built their new house, a few years ago, the Baptists purchased their old one—its life just finished—for \$1500; half its cost. The church, when organized, had a membership of eleven all told. It has grown very rapidly, and never more so than during last year. The social religious services are full of life and action. Bro. Murray has received his health, and is settling here and has the place he deserves in the good will of the people, from his pasty and earnestness. The little band of workers here struggle for self-support. There are no wealthy people among them—the most are hard-headed toilers—the very best material for a church; steady and strong in the best sense. They have a debt of \$1,000 on their house, which is a pity could not be lifted. Anyone who wants to help the deserving could do scarcely better than send them a contribution.

We attended a missionary meeting held here by Bro. and Sister Churchill. The house was packed and the listening intent. The Messengers and Visitors have nearly doubled its circulation there, the last week. We hope it may help the families which it goes in all things pertaining to the better life. The editor has to acknowledge, as he has everywhere, the kindness of the people whom he has met. He would like to do them good in return.

And, now, hurrah for the "Right Title Issue," and a few days of the kind of rest he takes.

FIRST IMPRESSIONS.

There are quite a number of brethren just settling over new churches. Much depends upon the first weeks on the new field. If the first impressions are good, on both sides, one of the highest conditions of success has been reached. If they are not, then the hope of a fruitful harvest is almost destroyed. If the newly settled pastor receives a cold reception, there is no effort made to show him kindness in the little nameless ways which the instinct of a warm heart is even discovering in word, in greeting, and in action, if he is sensitive, his heart may be chilled, and it becomes hard for him to have that loving interest in the church and its work—the families and their spiritual needs—which will prompt the most glad and earnest service. A sense of duty will impel a true minister always; but he may be the truest man and yet not able to do his best work, unless there be something much warmer than this to kindle up the highest ardor of his soul.

On the other hand, if he equally credit that the pastor make a good impression upon his people, from the first. The people are apt to take the general attitude they are to maintain, in the first few weeks of their pastor's settlement. We do not mean by this that there will be no change after this; there will be a change; but usually, it is one of degree, not one of kind. If the pastor has repelled, it will be hard to attract; if he has attracted, he will continue to get a warmer and warmer place in the hearts of the people. It is possible an unfavorable impression at first acquaintance, may be overcome by a better acquaintance; but this is not usual. The importance of securing the hearty good will of the people cannot be overestimated. It is only when this is done that a pastor can do them much good. He may, well say, then, give me favor with the people, as we meet, each other for the first time.

There are, however, special difficulties for both pastor and people, at this crisis-time. It may be that the people have lately parted with a pastor many of them have dearly loved. To take another to the place he held is looked upon almost as treason against him. Neither should a political stranger expect to win this place, all at once. On the other hand, the new pastor has also had to sever ties binding him to a people, and a work which have filled his heart, and made for months and years. A sense of wrongness is upon him. He misses the old friends that have grown so dear. It is hard to be compelled to settle down among comparative strangers. It is not to be wondered at if a sense of constraint is upon him, which will curb him for a time to exert his full power to win. If either pastor or people allow the feelings of this time to determine the future relations between them, the settlement of a pastor may be a most unhappy one, and productive of little good. How, then, can these first impressions, which are apt to be so controlling, be so

guarded that they be a power to help and not to hinder? Neither pastor nor people should be too hasty. Let each seek to put himself in the other's place. Let each be ready to make a great deal of allowance for the other. Let it not be forgotten that the truest friends of the old pastor will become the truest ones of the new, if time be but given for the warmest kindness to grow. Let there be confidence in the good will of all, and banish all suspicions. Confidence will help to get a state of mind which will prevent its being misplaced, and suspicious will create ground for themselves. Let each make the best of the other, and it will soon be astonishing how much there will be found to make the best of. The people, however, should not forget that they are like hosts receiving an honored guest, and that the pastor has come among them as a stranger, perhaps, at their invitation. He is utterly at their mercy, and if they make no effort to make him feel at home, he will be left to loneliness. If he is a true man, his best energies and his deepest heart concerns will be directed for their welfare, and he will feel, in all the more kindly, his efforts do not meet with a hearty response. The warmer his own will be with interest for them, the more will the slightest coldness shock and pain him. Let not all this, wait for the pastor to make friends with them, but let the people make advance, and by greetings and in a thousand little ways, seek to cheer and help him.

But how can the pastor do his part to make the impressions of the first weeks of months most conducive to a blessing on the common work? He cannot get a part to himself. If, however, he but keep near to his Savior, and take in the thought that he is working the souls of the people, it will not be long before his whole heart will go out to love and long for the highest good of all. When this has place, it will win. We hope the dear brethren settling on new fields may be much blessed in the campaign upon which they enter, may the Spirit guide and help.

Report on Education, suggested by the Eastern N. S. Association.

Your committee would draw the attention of parents and guardians to the institutions at Wolfville.

The college is doing good work. The training of young people is painstaking and thorough. It is the aim of the governing body to impart a solid rather than a superficial education. While not able to account of limitations, imposed by want of adequate resources, to be provided as many chairs as in this day is deemed necessary, on the whole, the college presents as wide a range of studies as other universities have had where the conditions were under similar conditions. A young country cannot have an old college. Endowments are the growth of years, and of centuries. At the same time, your committee see that much may be done in an advanced direction. We of the present must do our utmost to make the college worthy of patronage by the generation now rising. There is one step which we conceive might be taken to facilitate progress in the direction indicated. It is well known that on account of the existing system of scholarships, but a small income is received from tuition fees. These fees are charged in similar institutions, while we are obliged to content ourselves with an imaginary revenue from monies long since subscribed in the form of scholarships. We would respectfully suggest to the Board of Governors that the time has arrived when those who are able to pay their class-fee should pay at the same rate as in other institutions. Our wealthy people surely will be willing to pay for value received in this as in anything else. We believe that the indications are that it will be impossible to keep open the privileges of the college much longer on such fee terms. Our academic, male and female, are in a prosperous condition. They have had during the year past the largest average attendance of any previous term. The outlook for the next year is bright. A large class have matriculated for college. Miss Wainwright, a lady of good record from the United States, has been appointed principal of the Seminary. Your committee would gratefully make a note of the fact that the religious interest which has from the beginning characterized our efforts in the higher education, continues unabated. There have been several sermons during the year. The students have "gone round about the village preaching," while a missionary spirit is cultivated among themselves.

Your committee trusts that the connection always maintained between the people and these institutions may still be kept as close as possible. "The churches cannot flourish without the college, while, on the other hand, the college must depend upon these schools, with their professors and teachers, to the patronage of our people. Do not put your children in jeopardy by sending them to institutions whose spirit is utterly alien to the principles of the New Testament. Support your own. Give them your entire sympathy. Let your prayers daily ascend for their welfare. Give, beyond the mere fees asked for tuition, of your substance, in order that these schools may be equipped for all the demands of an advancing age. Fifty years have well nigh passed since our college opened her doors to all, without any test,

save that of the love of learning. The denomination has increased in intelligence, in wealth, and in numbers, and in the other's place. Let each be ready to make a great deal of allowance for the other. Let it not be forgotten that the truest friends of the old pastor will become the truest ones of the new, if time be but given for the warmest kindness to grow. Let there be confidence in the good will of all, and banish all suspicions. Confidence will help to get a state of mind which will prevent its being misplaced, and suspicious will create ground for themselves. Let each make the best of the other, and it will soon be astonishing how much there will be found to make the best of. The people, however, should not forget that they are like hosts receiving an honored guest, and that the pastor has come among them as a stranger, perhaps, at their invitation. He is utterly at their mercy, and if they make no effort to make him feel at home, he will be left to loneliness. If he is a true man, his best energies and his deepest heart concerns will be directed for their welfare, and he will feel, in all the more kindly, his efforts do not meet with a hearty response. The warmer his own will be with interest for them, the more will the slightest coldness shock and pain him. Let not all this, wait for the pastor to make friends with them, but let the people make advance, and by greetings and in a thousand little ways, seek to cheer and help him.

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THE HOME.

When Jesus came. Some household care perchance had chained our feet...

Alas! we were not there when Jesus came. Yet, if a king give audience for an hour...

It might have rained or winter winds were strong. It was too hot or was not warm enough...

Yet there may be a faithful one who keeps a mournful vigil where a sufferer sleeps...

Or tender babies may claim our patient care; God's children these, his little lambs they are...

Let us be true to our own hearts. Let us be true to our own hearts. Let us be true to our own hearts...

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"Hals and heavy, and he had water six times a day," he answered. "Then you received the telegram?"

"Oh, yes," he replied. "It was published in the papers, and I received it from every point of the compass for months after."

"I have often told mothers weeping with their children, instead of shaking or scolding the poor things they would give them water to drink, and a sponge bath, and they would save themselves much trouble, and their children great suffering."

"One thing do remember, to have your home, every-day table just as attractive as the one to which you invite your honored guest."

"And, next sweet duty, oh, dear brother or sister of the household of Christ, do invite lovingly to your happy home table those who are weary, who are struggling, who are desolate."

"You shall never land in our shops. What! a whole barrel of rum! It would corrupt our morals and be our undoing."

"The pasture is usually one broad stretch of land, all of which is constantly accessible. In a hundred, perhaps, is divided into a number of smaller ones, which are usually given to the animals only at certain times."

"How much better to keep a portion of it at once, on which the cattle can rest in summer. By dividing it into small portions, you have a change of pasture, which is a benefit to the pasture itself, and a still greater benefit to the stock."

"A popular belief has been that climbing vines running over a house make the walls damp. Now we are told the contrary is true, as the plant absorbs moisture from the wall itself, and thus makes the house dry."

"The next day in Cedar Rapids, I was relating my Mr. Vernon experience to one of my sons, when I remembered that I had not told the young mother to give her baby water every day."

shoots, when they will attach themselves to the bricks and boards, painted or whitewashed. Mrs. J. B. Moore writes, in Presbyterian Observer.

"Farming is a business, and it requires both brains and muscle to prosecute it successfully. When the operators at different stations had nothing else to do they used to send me that telegram. So the water was never forgotten."

"It is remarkable that all the diseases arising from drinking spirits or fermented liquors, are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

"An Irish candidate for Parliament in a speech at Dublin said that \$15,000,000 had been spent in Ireland for drink in the last three years, in districts where laborers were starving and where it was said, the tenants could not pay their rents."

"There is never the body of a man, how strong and stout soever, if he be troubled and inflamed, but will take more harm and offense by wine being poured into it."

"Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fibre or any part which is the seat of the vital principle."

"You never can know how delighted Billy was to get out to Uncle Joe's farm for a day, because you have no idea how nice it was there. There were no children at Cherry Grove."

"One reason Billy was so happy at Cherry Grove was that he was allowed to help with the sheep. He was a little boy, but he always knew how much little ones like to help at Billy's home."

"As Billy started up the hill one fresh, early morning, with the butter on a saucer, and a little milk pail over his shoulder, he was let the sheep out of the fold, and Billy stopped to watch them run, and push past each other, to see which could get to the meadow first."

"The next day in Cedar Rapids, I was relating my Mr. Vernon experience to one of my sons, when I remembered that I had not told the young mother to give her baby water every day."

"Well," said Aunt Judy, her face getting red, "what's the matter with it?" "You might as well lower your flag, old woman," said he; "there's dirt in it."

"Never mind," said Uncle Joe; "Billy's got to have a sermon about this, and I'm going to preach it; help yourself to another muffin, Billy, and listen. My sermon is to have two heads; and my text is the par of butter; and, firstly, dearly beloved brethren, when you are in the business of bringing up butter, don't stop to look at any other fellow's business; and secondly, when you get any dirt on your butter, or your hands, or your heart, or your conscience, don't you ever think about covering it up; the only thing to do, my friends, and especially Billy, my grand, is to get rid of it."

"A Hard Fate it is indeed, to always remain in poverty and obscurity; be enterprising reader and avoid this. No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive free, full particulars about work that you can do and live at home, at a profit of at least \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Either sex. All ages. Better not delay."

Dyspeptic symptoms, low spirits, restlessness, sleeplessness, confusion, sour stomach, pain in the bowels, sick headache, variable appetite, raising food, oppression at pit of stomach, low fever and languor. Parson's Purgative Pills give immediate relief, and will ultimately cure the disease."

"The Book that is needed found at last! Written by Rev. W. B. Boggs. 'The Baptists: who are they? and what do they believe?' Price 20 cents mailed. This is a complete book for young men and women, boys and girls (Baptists). Get a copy at once; study it; get it into your heart; carry it in your pocket; then will you be prepared to defend the principles you love. The only place on sale is at the Baptist Book Room, Halifax."

"Purifier Emulsion Co., Halifax. GENTLEMEN—I have used PUTTNER'S EMULSION OF PURE LIVER OIL, etc., for a number of years, and found it to be a most valuable remedy in many forms of disease, especially in PULMONARY COMPLAINTS, SCROFULA, ANEMIA, and in fact in any state of the system showing a depressed condition of the blood, with a lack of tone and deterioration of vital forces. I have also used it with very much satisfaction in WASTING DISEASES OF CHILDREN and some other complaints incidental to childhood."

"Class Connections. Poorly ventilated rooms, and crowded schools, are often unwholesome, but to be avoided. They are often unwholesome, but to be avoided. They are often unwholesome, but to be avoided."

"Loans 1% to 4%. On Good Note, Bonds, Stocks, Government Bonds sold on monthly payments. Good premiums for insurance. Valuable correspondence wanted. Address: G. W. FOSTER, 430 1/2 Broadway, New York."

"Herbert W. Moore, Attorney-at-Law, NOTARY PUBLIC. ROOM NO. 10 FOSTER'S BUILDING, PRINCE WILLIAM ST., ST. JOHN, N. B."

"Advertisers can learn the exact cost of any proposed line of advertising in American papers by addressing Geo. P. Rowell & Co., Newspaper Advertising Bureau, 10 Spruce St., New York. Send 10c for 100-Page Pamphlet."

PARSON'S PILLS

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills.

Make New Rich Blood! H. C. MARTIN & CO. Portrait Artists.



STUDIO—46 KING STREET. SAINT JOHN, N. B. The Great Church Light. Parson's Pills are the most powerful of the best. Parson's Pills are the most powerful of the best. Parson's Pills are the most powerful of the best.

ISAAC ERB'S Photograph Rooms. 18 CHARLOTTE STREET, SAINT JOHN, N. B. Wrought and Gas Iron Jack Screws. These jack screws have broad bases and are made with ball bearings. They are made in different styles and sizes, from 1/2 inch to 12 inches diameter.

NOTICE OF CO-PARTNERSHIP. I HAVE this day associated with myself in the business of MERCHANT TAILORING my son W. ROBERT HAY, which business will be carried on at the old stand, 215 Water Street, in this city, under the firm name of JAMES S. HAY & SON. Dated 22d, John, N. B., Jan. 1st, 1886.

Spring Announcement, 1886. In reference to the above notice of Co-Partnership, JAMES S. HAY & SON would like to inform the public that their new Stock of Spring Tweeds, Diagonals, Coatings, Pant Goods, etc., are now in stock and arriving. They also take pleasure in announcing that they are better enabled than ever to meet the requirements of their patrons, their fine and commodious store being laid out to suit their convenience. Their prices will be fair and moderate. The usual discount of 10 per cent. still in force, unless otherwise stated. JAMES S. HAY, W. ROBERT HAY, 215 WATER STREET, ST. JOHN, N. B.

MUSICAL QUERIES. Occur to every musical person, whether professional or amateur, pupil or teacher. It is well to have at hand standard looks, like those of OLIVER & CO., so that every question may be answered. How shall I pronounce this Italian word? says the embarrassed pupil, who does not wish to appear ignorant. Why, purchase OLIVER'S PRACTICAL DICTIONARY OF MUSICAL TERMS, (810) in which the correct pronunciation of every term in common use in all civilized languages is given. Do you wish to appear ignorant when any musical celebrity is mentioned? The great OLIVER'S ENCYCLOPEDIA OF MUSIC, (800) contains thousands of musical biographies, titles, and OLIVER'S HARMONICAL DICTIONARY OF MUSICAL TERMS, (810) will point you to the principal musical masters. Do you wish to solve any harmonic question? Johnson's New Method of Harmony will make it plain as daylight. See your bookseller or purchase forthwith OLIVER'S HARMONICAL DICTIONARY OF MUSICAL TERMS, (810) and you will be no longer ignorant. These books contain a valuable reference library, and will speedily repay the price to those who wish to write or talk with accuracy on musical subjects. Mailed for above prices. OLIVER BITSON & CO. BOSTON.

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