

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JULY 26, 1886.

NO. 30

CAMPBELLTON.—As is stated elsewhere, the Eastern Association is to be held with the Campbellton Baptist Church next year. It is not often that a Baptist church, gathered on new ground, is able to entertain an Association in the second year of its existence. This grand result is due to the work of our H. M. Board. Let the brethren of Campbellton, headed by their pastor, but hold up the truth uncompromisingly and, at the same time, lovingly, and there is a future for them bright with the smile of God, and freighted with ever growing blessing to them and through them.

MEMORIAL TO CONVENTION.—It has long been felt that it would be well, if possible, to have all our Associations and churches agree upon uniform Articles of Faith, Covenant and Rules of Order. An attempt has been made to secure this by the appointment of a joint committee from the different Associations, whose duty it should be to suggest such Articles, &c. It has been found, however, difficult to get all the Associations to appoint members of this joint committee, and for the committee, when appointed, to meet and do their work. The Eastern Association has adopted a memorial to the Convention, requesting that body to appoint a committee to suggest to the Associations and churches a set of Articles, &c., for their consideration, and, if hoped, adoption. It is hoped, in this way, something may be done to forward the attainment of this desirable end.

ENGLISH RULE IN INDIA.—Bro. George, in his letter published a week or two ago, is pretty hard upon the British government of India. It may be well to give a testimony on the other side. M. Remesay, writing to the *Madras Mail*, on his departure from India, says:

"Englishmen ought to be more proud of having been able to govern her vast population than of anything else. No other nation on earth could have undertaken such a great task with such glorious results. Don't misunderstand me. I do not mean to say that England's rule in India is perfect. Far from it; but it is the best possible under the million difficulties which must have obstructed the path of the English; and I repeat it again, and with emphasis, that Englishmen ought to congratulate themselves on the happy result of their government of glorious, grand old India, for through her colonizing genius England has done more good to humanity than thousands of visionary utopians and politicians. But one great fault I find with the English, and that is that they do not assimilate themselves sympathetically enough with the people they are called upon to govern. The Englishmen is the best ideal of fair play. But that is not enough. Paternal and purely Eastern ways, human sympathy, one touch of nature, all these combined would do more in the end than simple fair play. But why do I enter into the labyrinthine jungle of political axioms and oppositions?"

SHALL I BE BAPTIZED?—What a wonderful record is that of our Home Mission work of this year! Over one thousand added to our churches, and almost all by baptism of souls just saved! This is what is on our side of the work, and on ours, so far as it has depended upon Him directly. What is on our side, so far as it has depended upon us? A debt of the present time on the whole year's operations of about \$4,000! A debt that, unless our people rally to the rescue, and at once, will stop the work right in the full tide of such a wonderful blessing from God! Shall this be, brethren? Every man and woman who loves souls must say, "A thousand times, yes! Come to the rescue, brethren, and at once. Pour in the dollars and lives and tens and hundreds to the Convention Fund. Let each one who reads this note accept it as a call from God to him or her, and act accordingly. Don't let a day pass. Sweep away the barrier to the outflow of the great blessing by the tide of your consecrated gifts. How much overest thou unto thy Lord?"

HALIFAX CITY FATHERS.—The Aldermen of Halifax have granted licenses to sell liquor in defiance of temperance laws, and have appointed an ex-liquor seller as license inspector. These two acts are reprehensible, and this is all that can be said in their favor. Of course these City Fathers who thus set the law of the land at defiance will expect their own local ordinances to be obeyed; but if the city law makers are so provincial law breakers, what wonder if those under city law should follow the example of those in the highest offices, and refuse to abide by any law which conflicts with their interest or taste?

CONVENTION.—It was to constitute Mrs. Emma Crowley (not Granley) a life member of the W. M. A., and Sydney gave the \$25. Our sister is the widow of the late Rev. A. S. G. Gervais.

THINK CHURCH IN ENGLAND.—Some idea of the length to which the High Church party in England is proceeding may be gathered from the fact that Lord Halifax, the President of the English Church Union, the secretary, who exists for the promotion of the interests of the Ritualistic party, expressed the opinion at the anniversary meeting of the Union, recently held, that the

Church is confined within "narrow and insular limits," and that the only remedy lies "in making peace with the Pope and acknowledging his supremacy," and so crowning and completing the Catholic revival by the reunion of Christendom, including those who are in communion with the Roman See! In his view there is not "a single instructed Christian who would not prefer the Council of Leo XIII. to the Privy Council of Her Majesty, as a court of final appeal."—*Cor. Christ. Guardian.*

—Rev. J. P. CROWY.—Another of the great Baptist preachers of England is dead. On Thursday, July 8th, J. P. Crowy fell back in his chair dead. He had been long ailing; but no one expected the end to be so near at hand. For the last ten years he has been pastor of Bloomsbury Square Church. Prior to this he had been pastor of Zion Church, Bradford, for twenty-seven years, and had made a deep and lasting mark on that city. These were his only pastorate. No man was much more frequently called upon than he to preach on great occasions. Failing health compelled him a few months ago to resign his pastorate. He was in his sixty-fifth year.

—N. S. EASTERN ASSOCIATION.—This Association does not meet until after Convention. It is necessary that the statistics from the churches be furnished the Committee on the state of the denomination for their report to Convention. We have sent out requests to the clerks of all the churches in this Association for the statistics required. We need them at once. Would pastors kindly cooperate with the clerks to have them sent in as soon as possible.

—Bro. BATES wishes the following corrections made in his sermon, as published by us: 3rd column, 1st inference for "Amsterdam" read *Christendom*; 4th column, 2nd inference for "fifteen" localities, read *fifteen thousand localities in heathen lands*; and near the close of 4th column, for "crown studied with many a store," read *many a star*.

—SCOTLAND.—After the Eastern N. B. Association, we remained two days in Hillsboro, in the interest of the *Messenger and Visitor*. We spent half a day there last year and did not accomplish anything. Last week, however, aided by Bro. Camp, we were agreeably disappointed in the readiness with which the friends subscribed. The field covered by this church is very large and very prosperous, in the material sense. Brother Camp speaks in the highest terms of the kindness of the people, who are continually remembering their pastor. The prospect is good for a great work in Hillsboro, if the people but co-operate with their pastor in earnest, consecrated work for souls. We hope to be able to spend a week or two in Albert County. From the success achieved, there might be four or five hundred new names obtained for our paper in this Baptist county.

—SERIAL.—We are sure our readers have enjoyed "One Commonplace Day." When the gifted author gives its sequel, as we hope also may, shall try and secure it as early as possible for our columns. We shall begin another serial next week. We hope it may prove of interest, and be profitable. If any know of friends who think of subscribing, this would be a good time, that they may have the serial from the beginning.

Literary Notes.

The August *Wide Awake* may be described as a "flower number," since there are eight flower-pieces in it, exquisitely illustrated. The Ballad of the number is "Sir Walter's Honor," by Margaret J. Preston, with seven full-page illustrations. The opening story is a very strong one, "Peter Patrick," by Sally P. McLean. Anna Katherine Greese contributes a humorous paper, "An Entertainment of Mysteries." "In the Canon of the Tennesses," is a true and intensely interesting mountain story of a brave boy's adventure by John Willis Hays. "The Daughter of Dalziel," "Royal Girls of England," "Some Indian Children," "Some Nantasket Children," chapter two; the serials, "Pamela's Fortune," "Peggy and Her Family," and "The Crew of the Casabianca;" "Chauteau-qua Readings," &c., make up a number of great interest. *Wide Awake* is \$3.00 a year. D. Lothrop & Co., Publishers, Boston.

The *Baptist Quarterly* for July has six principal papers: "The Four Gospels," by Henry G. Weston, D. D. (of Orono; Theological Seminary); "Barns of Water and the Spirit," by W. N. Clarke, D. D. (Toronto); "The Relation of Art to Religion," by T. Harwood Pattison, D. D. (Richmond); "The Pastor's Leadership of his Church," "This third installment of Dr. Robert S. McArthur's series, discusses "The Development of the Church;" "The Place of the Apocalypse in the New Testament Canon," by Rev. Ezra D. Simons (Bloomfield, N. J.); and last, "The Poetry of the Bible in Relation to its Exegesis," by Rev. Philip L. Jones (Philadelphia).

Dr. Weston's article investigates the law of inclusion and exclusion which governed the writers of the Gospels. He adopts what may be called the successive theory. They present the redemptive work of Christ "in its successive aspects and stages. Each Gospel prepares the way for its successor, each telling afresh the story of the life, death and resurrection from its own point of view, each beginning at a higher level than the preceding. The Gospels are vitally related to one another, and the four constitute an organic whole." This idea is elaborated in detail. The article is suggestive, and in the line of Bernard's "Progress of Doctrine."

Dr. Clark, of McMaster Hall, holds that the words "Born of water and the Spirit," were spoken by our Lord to make clear to Nicodemus' mind the meaning of his declaration, "Except a man be born again," &c. He argues that Nicodemus had become familiar with John's preaching, which had for months been ringing through the land, as he proclaimed: "I indeed baptize you in water unto repentance; but he that cometh after me . . . shall baptize you in the Holy Spirit," &c. The words "Born of water and Spirit" would refer N. back to the experience of repentance which John's baptism symbolized, and to the completion of the work of repentance in the overwhelming influence which he declared would accompany the mightier one, when he should come.

Dr. McArthur's article is most suggestive, as the preceding ones of the series have been. We give what he says on the development of the missionary life of the Church:

"The church is to be benevolent; but it must also be beneficent. Benevolence is well-wishing; beneficence is well-doing. The first comes into the sphere of the heart; the second into the sphere of the hand as well as the heart. Benevolence without beneficence is dead, being alone. The church must possess both these characteristics. The church must be a missionary organization in all the length and breadth of that great world. It is the instinct of the new life in the soul to give of that life. We are redeemed that we may aid in the redemption of others; we are Christianized that we may Christianize. A man who can keep his religion to himself has a religion not worth keeping. Christ cannot be hidden within the soul where he abides. His presence will reveal itself in the glance of the eye, the grasp of the hand, and the tones of the voice. This missionary spirit must be present also in obedience to the command of Christ. Telegraph and telephone, steamship and railway are the messengers of the cross. They are girdling the world for truth and God. The church which fails to possess and manifest the missionary spirit ceases to be a church of Christ. It is robbed of its high honor and its great glory. It consents to degrade itself and to dishonor its Lord. The church ought also to possess this spirit for the sake of its own spiritual life and growth. Nothing is more certain than the great diamond truth of our Lord that 'it is more blessed to give than to receive.' Giving for Christ is not simply a duty; it is a privilege. It is not simply a privilege; it is a glory. It develops manhood; it develops Christhood. It lifts a man from his own selfish nature to the lofty mountain top where he may breathe the pure atmosphere, and may bask in the sunshine of noble achievement. It enables him to sing a *Te Deum* inspired by generous bestowments while others sing a *Miserere* born of selfish withholding. God is the eternal Giver. He would come to be God if he ceased to give. Christians who come to give, cease to be Godlike; they cease to be Christians. The seed sown is dead because it always receives and never bestows. Geographers tell us that it has no outlet, and from the nature of the case it can not have one, visible or invisible. The Christian who never bestows, dies. God have mercy on his dwarfed and shriveled soul! Each one of these three reasons for the culture of the missionary spirit in the church might be discussed at length. But we address ourselves to the practical questions involved. How shall these principles be brought to bear in actual church life? A few suggestions can only be made at this point. The pastor must begin with those who are young in years and in the Christian life. He must insist upon willingness to give for Christ's cause as an evidence of conversion. When persons are received by baptism into the church. When we are converted we profess to give all to Christ in joyous self-surrender. If Christians are not trained to this duty in the beginning of their Christian life, nothing short of dynamite or an earthquake will move them when they have grown old in inactivity. Overconscience is 'holiness.' Of this holiness many of the members of our churches are guilty. It would be an excellent thing to make the charge, furnish the proof and exclude the guilty. Such an example might be blessed to their own spiritual good, and it would certainly have a wholesome influence over others who are

guilty of the same sin. The pastor must also urge men to give when they are relatively poor. If they do not give then they will not give when they are absolutely rich. The accumulation of wealth often closes and hardens the heart; it sometimes opens both heart and hand. Sometimes the more God lavishes upon men the narrower and meaner they become. Every man, woman, and child should be taught to give. Further, the pastor must insist upon giving from the highest motives. It is blessed to give because of the good which others receive. It is blessed to give because of the reflex influence upon the giver's own soul. But giving must be inspired by even higher motives. It must be for Christ's special honor. It is often as much a pastor's duty to take up a collection as to administer baptism or the Lord's supper. Some of the tenderest and most glowing utterances of the Great Apostle were inspired by taking up a collection. A revival which taking a collection for Christ's cause will hurt is a revival not worth hurrying or helping. All giving which ministers to a worldly spirit is utterly beneath the dignity and glory of Christian service. All gold, every gift of every sort, finds its true place when laid at the Master's feet. The pastor himself as a rule ought present all cases of benevolence to his people. The cause which is worthy of their benefactions is worthy of his careful preparation and earnest presentation. We need the large gifts of the wealthy, but we need also the smaller gifts of the poor. Our great demerit is in achieving glorious results, but it has not yet reached its highest possibilities. Our treasures are growing and our work is languishing because God's people have not laid more on His altar. The cry of retrenchment has been heard, even when God's providence was saying in a thousand voices, "Go forward." We rejoice in what has been achieved but we must go on to greater endeavors and to greater results. Let the church vote on the objects which are to be presented during the year; the date of presentation ought also to be decided by vote. At the prayer-meeting preceding the date when the object is to be presented by the pastor, that object should be the subject of most earnest and united prayer. Let the missionary concert be regularly observed; let the pastor give full and accurate information. Let him after due preparation present the objects of benevolence, and let the duty of a liberal contribution be pressed upon the people with all the tenderness and authority which he can command, and a response will not be lacking. God help pastors in the performance of this duty. Glorious possibilities beckon us forward to greater sacrifices and assure us of grander achievements."

Having Loved His Own.

BY REV. M. T. HIBOX, D. D.

How singularly tender, pathetic, and yet profound are those words of the Apostle John, with which the thirteenth chapter of the Gospel narrative begins, and in which he declares the enduring and undying love of our Lord for those who had trusted him and followed him. "Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart into the Father, having loved his own that were in the world, he loved them unto the end." Every utterance and every incident connected with the closing scenes of the lives of those we specially love and honor is cherished with peculiar reverence and affection when they have departed out of this life. The good and the great, the noble and the wise have died, leaving their last words and wishes as a heritage which nations and generations have preserved as sacred memorials. He of whom this beautiful episode was once to die, not declaring a nation's gratitude nor a nation's tears and blessings, but under a nation's tears and maledictions, with the love and sympathy of a little company of friends who could not help him, and who shared his hatred which sent him to the cross.

How changed has come to be his place in the world for which he suffered, and out of which for a time he departed. Notwithstanding the hostility of foes, and the longing of friends, centuries and ages wait reverently about the Lord of life, and millions of all races surround his bloody cross and his open tomb, pondering his last thoughts, and respecting his last words, with a faith more wonderful, and a love more profound than was ever yet given to crowned prince or victorious warrior, living or dead.

How true that his hour was come, that he should depart out of this world, what no other man ever certainly did know, and how he should depart out of this world, and all the incidents of that tragedy of agony and shame. He had power to lay down his life; so man took it from him. And he had power to take it again. "Having loved his own, he loved them unto the end." Love was predominant in that supreme hour. It was not

fear of coming anguish, and the cup that could not pass away; not even the hiding of the Father's face. It was not anxiety for the final outcome of this fierce conflict, and the fate of the cause to which he gave his life. It was love for friends; affection for the little flock so soon to be left as sheep among wolves, and without a shepherd. What magnanimity, what generous impulses of a good and noble nature, when one in great emergencies, and sore personal trials, is forgetful of himself and mindful only of others. And these tokens of a true friendship are fondly cherished when the scenes are over.

This generous impulse of affection on the part of Jesus was nothing new. "Having loved his own," he continued to love them, in spite of the fearful crisis gathering about himself. His approaching fate did not kindle the love, nor could it quench it. That love was divine, and could survive the agony of the garden, the ignominy of the cross, and the silence of the tomb. Sometimes loves which have slumbered or seemed dead revive and live anew as one is about to depart out of life. Variance, neglect, stripes, animosities subside at the borders of the mystic land, and the soul assumes its better nature; like the consuming incense, sends forth its purest fragrance on those it leaves behind. But this love of Jesus was no revival; it was but a continuance of that which had not failed, and which cannot fail. He had loved them, he still loved them. He loved them to the end. The end! Who shall tell when and where that end is to be? The end of that conflict, the end of his mortal life, of their mortal life, the end of all things.

"He loved his own which were in the world." They were still to be in the world. The more need that he should love them. He said in his intercessory prayer, "Oh, righteous Father, I am no more in the world, but these are in the world; and I come to thee." "Keep through their own name those whom thou hast given me." They were still in the world, and therefore still imperfect, subject to the frailties of their nature and the hostilities of the world. But they were set for the defence of the truth, and for the salvation of men. They were to be the light of the world and the salt of the earth. He loved them not the less, but the more, that he was to leave them amidst hostile strife rather than take them with him to his Father, and their Father where all conflicts cease.

But there were his own, whom he left in the world, with the legacy of his love. And there is a deep significance in those words, "his own." In what sense are these expressive words to be taken? The theologians might say they were his own by creation, by preservation, especially by redemption. All of which would be true; and more than which is true. There is another, and that may well be said a better reason why they were "his own." They were his by a sacred assimilation of their natures to his. His Spirit had taken possession of their hearts, and they had become new creatures in Christ Jesus. He lived in them and they in him. This interchange of natures, this transfusion of spirits, constitutes a sort of mutual ownership by which the disciple can say, "Christ is mine, and I am his." Why is the home in which you have long lived so emphatically your own home? Not so much because you bought it, and paid for it, and hold the title-deed. Not simply because you have so long occupied it. But still more because your life has been identified with all its material realities. Your joys and sorrows, your failures and your successes, have been so intimately associated with it that every room, and door, and window, and every article of furniture in it has been woven into your personal history, and is linked with your self-conscious being. So far as the financial ownership is concerned, it may not be yours at all. But in it loved ones were born and died; there were births and burials that took hold of your heart; and it is years in a deeper and truer sense than any title to its ownership can ever make it.

The relation of husband and wife, parent and child, in the best sense stand on the same facts. The legal bonds which bind the family together can never produce that sacred ownership, or give to the husband a wife to be "his own," or to a child a father to be "his own." When their natures and lives intermingled and grew into each other, that true ownership is produced. So with the church, so the sacred family of the saints. That is my church most truly, where I work and pray, hope and fear, sorrow and rejoice, until, to a certain extent, we become one in a common life. Christ's own in the world are those who by the renewing and transforming power of the Spirit become one with him in nature, they living the life they now live in the flesh, by the faith of the Son of God. Identity of spiritual being lies not in confession of his name, a profession of his doctrine, or respect for his character, but in a union of nature. "If any man have not the spirit of Christ he is none of his." Such are his own, and such he loves

into the end. The friendships of this world are transient and largely unreliable. Christ loves his own, not for a brief time, not for some selfish end. Nothing can brighten joy and sanctify sorrow like such a friend, and such a friendship. It is a love which the fires cannot consume, and many floods cannot quench. It is not a memory of perished joy; it is not a hope of uncertain bliss. It is a present sacred reality in the soul. How doubly blessed are his own, who are in the world, and whom he loves unto the end.—*Standard.*

This, That, and The Other.

—Jesus, for the most part, gathered disciples to himself one by one. In this way too, the greatest of preachers and apostles imitated Jesus. When John stood with two of his disciples and "looking upon Jesus as he walked, he said, Behold the Lamb of God!" It was Andrew who, finding his own brother Simon, "saith unto him, we have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." It was Philip, whom Jesus had previously called, that immediately afterward "brought Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."—*Central Presbyterian.*

—In Ecuador, with a Roman Catholic church for every 100 inhabitants, with 10 per cent. of the population priests, monks, or nuns, with 272 days in the year fast or *fast days*, with a quarter of the wealth of the State in the hands of the church, and with the priests controlling all branches of the government, 75 per cent. of the people can neither read nor write!

—English Methodism is beginning to protest with great earnestness against the three years' limit of its pastorate, and a prominent London journal says it is successfully emptying the largest chapels in city and country, and condemns it as being no longer necessary, and totally unnecessary.

—Suffering for the right is cleansing; as the waves of a stormy sea wash the bold rocks, so the storms of the soul wash out the stains of self.

—Unbelief, it is thought in these days, may be won for Christianity by weakening and diminishing Christian doctrine! But the weakness of compromise only excites contempt, and the demand for new concessions. Nothing but the dignified maintenance of the great truths of the faith inspires respect, and nothing but that can win any one who can be won at all.—*Lutheran's Zeitschrift.*

—My dear —: Oh, by the way, if you learn of any one with energy, fearful interest in the conversion of souls, attractive in preaching, hard-hearted, unselfish, merry; in fact holy—let me know: Paul was much the kind of man we need. We want a man who knows all about the enemy; has some capacity of working miracles; is ready to be stoned; can teach women, interest the children, make princes tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for the good of others, with the expectation that they will interest themselves in him; and in general, lead a fervent hope of heavenful successors.—*Century.*

—Mr. Spurgeon says of the grumbler: "When a man has a particularly empty head he generally sets up for a great judge, especially in religion. His ignorance is the mother of his imprudence and though he does not know B from a bull's foot, he settles matters as if all were at his finger-ends—the Pope himself is not more infallible. Hear him talk after he has been at meeting and heard a sermon, and you will know how to put a good man to pieces if you never knew it before."

—A preacher probably too much given to fun, was telling, recently, of a man who came to this city twenty years ago, bought a basket and commenced picking up rags. "How much do you suppose that man is worth this day?" he asked. "A million," said one. "Half a million," said another. Finally they all gave it up and said: "You tell us what he is worth." "Nothing," he replied; "and he owes for the basket."

—When we shall climb the shining steps of heaven, and with the light of the celestial world look back on the enigmas of human life, we shall have nothing for which to praise God more than not having given us everything for which we asked him here on earth.—*Broadway.*

—The threads of a spider's web are very fine, but the spider, by weaving them around and around its victim, often captures and destroys insects larger than itself. It is so with little sins; if repeated again and again, they become a habit, and are like fetters to bind the soul.

—The Jews have doubled in Paris in eight years, M. Drumont says, and now number 80,000 there.

A Gospel for Great Sinners

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners...

When Paul wrote this ever-memorable text, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners..."

It is an easy and a simple inference from such a confession, that Christ Jesus must have come into the world to save sinners...

Paul went to heaven years ago, but his evidence is not vitiated by that fact; for a truthful statement is not affected by the lapse of time...

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Paul says that he was the chief. I think, however, that he was only one of the regiment. There are different classes of sinners...

Especially must I rank him among the chief of sinners who has preached falsehood—who has denied the deity of Christ...

Now, secondly, why are the chief of sinners so often saved? The Lord Jesus Christ, when He went into heaven, took with Him the chief of sinners...

But you can go very near to this; in all probability certain of you have done so. That husband who has threatened his wife so bitterly if she obeys her conscience...

Further, among the chief of sinners we must of course reckon those who are guilty of the greater and greater sins...

Why does He do it? The apostle says in the sixteenth verse, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering..."

Dear fellow sinners, come to the same conclusion! Who are you? No, I do not ask you to tell me. I do not want to know. God knows. But I want you to come to this conclusion...

Now, dear friends, there are other chiefs among sinners who do not go in for the grosser sins at all. Let me mention them, for in this line I shall have to place myself and many of you...

III. I must close by dwelling a moment on the third chief which they are saved. What they say is recorded in the text. It reads like a hymn...

Notice what titles Paul here heaps together. First, he calls the Lord Jesus Christ a King. "Now unto the King eternal, immortal, invisible, who is before all ages, the only-begotten Son, who is in the bosom of the Father, and who has been with the Father, and who was made manifest in the flesh, and who has been glorified in glory and honor, who is the Father's only-begotten Son, who has been made manifest in the flesh, and who has been glorified in glory and honor..."

Then he calls Him the King immortal. He is not only immortal, but He is also immortal in His power, and is therefore able to give life to dead souls. Then Paul styles Him the King invisible; for as yet we see not all things put under Him, and His reign is perceived rather by faith than by sight...

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Uncharitable Fidelity. A person who steadily adheres to that which is right is deserving of admiration...

But on the other hand such an one is liable to yield to the temptation to exhibit an uncharitable fidelity. He may conceive the idea that the doctrines which he holds and interprets are absolutely correct, and that they admit of but one construction...

Even though a person may possess views of the truth which are thoroughly agreeable to the Bible, yet, if in his maintenance of those views he manifests an uncharitable spirit towards those who differ from him, he fails to properly comprehend the truth...

Very likely, however, such defenders of the truth do not intend to be uncharitable towards others. And certainly they would not knowingly do anything to defeat the truth, for it is the very essence of right conscience and truth that they attempt to labor...

The brethren did not like to have Mr. Luscomb speak at the prayer-meetings. He was slow, ungrammatical, and uninteresting. His style was so general, his stories without point, experiences absurd...

He was a consistent Christian, no one disputed that, but he was not a consistent grammarian. He said "set" instead of "sit" and when the youngsters laughed, he obliged them by saying "set" again...

There would have been some hope in the hearts of the brethren and sisters if there had been any sign of his opening his eyes; but, on the contrary, he became worse as his years grew to be more of a burden...

All the brethren tried to make the meeting as interesting as possible. He spoke fluently of a shipwrecked sailor clinging to a log. Another, even in the pang of death, testament, even in the pang of death, testament, even in the pang of death, testament...

At the prayer-meeting three weeks ago, "What led you to that choice?" asked the minister. "I was the only one of the speakers who was saved," was the reply.

When I came into that meeting, I had in my pocket a sum of money that belonged to me, as I had been told by a young man who had had more than enough of sin...

At the next week's evening meeting, Mr. Luscomb being detained by sickness, the minister told of a woman in prayer after Mr. Luscomb spoke or ever, neither the grammar, the accents, nor the gestures were noticed, but rather the hearty love for the Master which had been blessed of God to the saving of a soul...

Your Own Way. Yes, by all means, you should have it. 1. Because, being your way it is wiser than anybody's else. 2. Because you have set your mind on it, and to yield now would be backing down...

Love is peace. There is no rest for our hearts but on the bosom of some one that is dear to us, and in whom we can confide. But all brotherly love is which the dove nestles is felled down sooner or later, and the nest is torn to pieces, and the bird flies away...

Obedience is peace. To recognize a great will that is sovereign, and to bow myself to it, not because it is sovereign, but because it is wise, and because we love it, and love him whose will it is...

The Christian peace is an armed peace, paradoxical as it appears; and according to the great word of the Apostle, it is a sentry which garrisons the beleaguered heart and mind, surrounded by many foes, and keeps them at bay...

Robert Moffat spent forty years of his life in Africa. He preached among the Bechuana ten years without a convert. Meantime he was supported by his board. Moffat was a great man, but he had to do the best he could, and he was allotted long years of patient waiting...

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Advertisement for Dr. Williams' Pink Pills for Pale People, featuring a portrait of a woman and text describing the medicine's benefits for various ailments.

Advertisement for 'To Sunday-School Workers!' featuring a portrait of a man and text promoting a book or resource for Sunday school teachers.

Advertisement for Sarsaparilla, featuring a portrait of a man and text describing its medicinal properties.

Advertisement for Campbell's Tonic Elixir, featuring a portrait of a man and text describing its benefits for health and vitality.

Advertisement for the Union Baptist Seminary, located in Saint John, N.B., listing faculty members and course details.

Advertisement for the St. John Building Society, Odd Fellows Hall, listing directors and financial information.

Advertisement for Epps' Pepsin, featuring a portrait of a man and text describing its digestive benefits.

Vertical advertisements on the far right edge of the page, including notices for St. John's, Herber, and other local organizations.

ing some lately? Good to see 'em coming on, but isn't it a little curious that they are all poor people? I've been looking forward to the time when many of these respectable people who form part of our congregation, would come over to the Lord's side. There's my son-in-law, he's never well off, and there's young Pledem the lawyer, a rising man, I tell you, and Tradm, the merchant, and widow Falchees, who was left with all that handsome property—I've been praying that they might be brought in. They'd be a real strength to us, and we need their help, you know. I do like to see substantial people converted. Then there's quite a lot of clever people around. Some of 'em were out here the other evening—Baby gave 'em a little party, as it were, (and the good man's voice hitched up a little, as if he was trying to be cautious, and didn't seem to want to describe that party too minutely). The minister spent his eyes quietly, and looked kind of curious, as if he had heard about Baby's parties. Baby is the deacon's youngest daughter, you know. I forgot you never were here. Baby has a fine time, so different from the older girls, twists the deacon round her finger, you know. But she is a smart, sweet, little thing, so kind and loving. I know what I've heard in this same old town, but you can't get that out of me, no, no, no, little birdies' mum when she wants to be.

Well, as I was saying, the deacon thought it would be nice if these good-looking, well-dressed young fellows and girls could only be converted, and join the church, "children of many prayers," said he, with a big sigh.

"Yes," said the minister, "I would that they were all converted, and Baby with them—quick-like, as if he didn't say it quick. The deacon sighed, and looked up at the minister, somewhat inquiringly.

I kept my little eye on that straggler. It looked so big. "Everything vegetable is miraculously large." I heard the agent selling the plants say that a dozen of 'em would fill a can. O, when will those old fellows stop!

Correspondence From the Hub.

Perhaps a few items from the "Hub" would not be uninteresting to your readers. After leaving the Association at Newcastle, Grand Lake, we proceeded (that's the word they use, isn't it, Mr. Editor?) yes, proceeded to Bridgetown, N. S., where it was my privilege to preach, on the Sabbath, to Bro. Warren's congregation; and on the following Tuesday to join in marriage my brother-in-law, Rev. E. H. Sweet, of Ayer, Mass., and Miss Alma Marshall, one of the fair daughters of Bridgetown. Immediately after the marriage we started for Boston, via Stamer "New Brunswick," and, after a rough voyage, during which nearly all the passengers on board, freely "cast up accounts," we arrived safely in this big city by the sea. Our experiences have been varied and interesting since our arrival. On the 4th of July we heard Dr. Lorimer, of Chicago, in the morning; Rev. Mr. Bliss, the evangelist, in the afternoon; and Rev. Emory Hayes, pastor of Tremont Temple Church, in the evening.

It would be useless to attempt to give anything like a synopsis of the addresses given by these distinguished preachers; suffice to say, they were very instructive, and ably delivered.

July fourth, the big day of the Yankees, coming this year on the Sabbath, the fifth was kept instead. About half a million people assembled on Boston Common, to witness the bicycle race, balloon ascension and pyrotechnics. The last named were certainly beautiful. On the evening of the 7th, we attended a meeting in Tremont Temple, in the interests of Home Rule for Ireland. The mayor of Boston presided. The question was ably discussed by the several speakers; but many of the expressions given utterance to grates very harshly on the ears of those present who were loyal to old England.

One of the speakers, Senator Fitzgerald, is the most finished orator that we have ever listened to. We have taken in so far in our ramblings, Newton, Lynn, Melrose, Ayer, West Boylston and Boston. We have visited the institutions at Harvard and Newton, the cyclorama of the battle of Gettysburg, and other points of interest, all of which are indeed interesting to those who have never visited them before.

The religious services we have attended, all show that the Spirit of the Master is in the midst of His people. I have preached in East Boston, Melrose and Fells, and find the people very kind and appreciative.

We are now the guests of Mr. and Mrs. Sweet, in Ayer, Mass., and are enjoying ourselves amazingly. The pronoun "we" of this letter is not the editorial "we" but includes the writer's better-half, also.

A. T. DREKMAN.

British Columbia Correspondence.

PENTLAND, BRITISH COLUMBIA, WASHINGTON TERRITORY, July 15.

Hoping that a letter, descriptive of the Penyllap Valley and its products and prospects, may be of interest, I give you the following:

The Valley was once a continuation of that part of Puget Sound, now called Commencement Bay, on which the young city of Tacoma is situated. Slowly filling up by the action of the river of the same name, in bringing from the mountains those particles that, wreathed from their native home by frost and fire, and here deposited, have made a soil of wonderful fertility.

Some twenty years ago, two of the pioneer settlers tried the experiment of raising hops and, fortunately, or otherwise, they succeeded beyond all precedent. It is claimed that nowhere in the world do hops do so well as in the valleys of this North Pacific coast. Almost everything has been given up to the hop interest; so much so, that at least one of those two pioneer growers has never raised a ton of hay or a bushel of grain, but has made a snug fortune. An agricultural life is supposed to be as free from excitement and worry as any, but this rule, certainly, has an exception as regards hops.

The Valley produces an average of 1,800 pounds per acre, just about three times the average of New York state product. The price paid here has been all the way from seven cents to one dollar and five cents per pound. Both of these quotations are exceptional. The average price for a term of years actually obtained by some growers here is from eighteen to twenty cents. One man I know, claims to have received an average of twenty-two.

The actual cost of raising and putting upon the market is eight cents per pound, so that as a business enterprise, no agricultural interest added to this country is so profitable. The crop has never failed. But, for there is another side to the picture, the excitement of the business, the chances men take to grasp the profit are great. Given a man with a good hop ranch, free from encumbrance, large profits are certain but the disposition to buy on credit, or in a bad year to mortgage, is apparent, and a year of low prices following such action, involves serious consequences. The excitement of the business begins with the spring work on the field. On a ranch that will produce a ton to the acre, and there are many such, the difference of a cent a pound means twenty dollars an acre. Will he receive seven cents a pound or forty? One hundred and forty dollars per acre or eight hundred. To the man who has ten acres the income may be fourteen hundred or eight thousand; while the man who has forty acres may have nothing for his toil and investment, or he may have thirty-two thousand, a clear profit of twenty-four thousand. Such a man goes on the street in the morning and finds hops have advanced one cent, and he is richer by eight hundred dollars than he was the day before. Hence the excitement of the business.

As to its morality, there is a variety of opinions. The business is profitable; profits mould morals. A Baptist minister made forty thousand dollars four years ago and then went out of the business. In the Penyllap church are a deacon and four members who grow hops; and yet in this Penyllap voting precinct a prohibitory liquor law was passed last month.

Occidents.

Probably every evangelical minister in the land of a year's experience in his work has preached upon the sin and danger of procrastination as it steals the time and murders the soul of the sinner.

"By the streets of By-and-By," says a Spanish proverb, "one arrives at the house of Never," and the frequency of its verification calls for earnest exhortation and solemn warning. But few stop to think how common, how nearly universal, is procrastination among Christians, and how many have their spiritual vigor greatly lowered by its insidious influence.

Our great adversary is a master in diplomacy, and he can fit his temptation to every peculiarity of temperament. No physician studies the symptoms of a patient as Satan studies the disposition of a saint, and with the Christian as with the sinner he has secured nearly everything when he has gained delay. Alas that he finds so much of sloth in many as affords sufficient fuel for the working of his dreadful lever.

But he can operate on the more amiable characteristics of the Christian as well as on his sloth, and it is when he is attempting this that he is perhaps most to be feared. One man is by temperament very conscientious and it is well that the conscience be very tender. But the enemy can assail the believer on the side of his conscience as well as on the side of his appetite, and he has gained almost all that he seeks if he can get the conscientiousness intensified into morbid scrupulousness. The timid, scrupulous man is then to sift and settle the minutest point, belonging to secondary questions, and are the great ends of Christian living shall have been properly considered, life itself shall have been spent in weighing separately a heap of dust-atoms.

In a world like ours, which to an earnest soul is like a battlefield, a man must avoid an over-punctilious attention to minutiae as he would avoid unthinking rashness.

But present time may be wasted in an opposite direction. Many a young man has been tempted to neglect present commonplace duties under the thought of husbanding his energies for the doing of some grand and brilliant service when the coveted opportunity shall come. Such a one is a victim of a serious self-deception. There is no likelihood of his ever enjoying his anticipated opportunity; but even if it should arrive, he is doing all that he can in the meanwhile to render himself incapable of embracing it, at least in the proper spirit. It is by means of the most careful attention to the will of God in the ten thousand trifles of daily life that a man is educated into that spirit of devout obedience which fits him for the higher walks and the wider fields of service.

In fact, almost everything may be made

a snare to entrap Christians into procrastination. Even penitent sorrow for the loss of past time may be so perverted. Our life on earth is really so very brief that it affords us nothing more than opportunity for doing our appointed work; and though it permits us all that we need for the exercise of true repentance, it cannot spare us a single hour for the indulgence of morbid self-upbraidings over the wasted past. It is possible for a man to so bewail the lost past as to repeat the sin he is bewailing by losing the present also.

"Quick, quick!" were the words adopted by good Bishop Jewel for his motto; and by seeking to live in the spirit of them he compressed more active work into a single year than many do in an entire life. Richard Baxter, too, feeling as if the hand of death were already laid on him, lived with an intensity of devotedness which made his single life more fruitful than the lives of a hundred ordinary Christians. Of Bishop Hooker it is said that he was "spare of diet, spare of words, and spare of time." In this same rigid economy of time lies one of the chief distinguishing marks between the great mass of commonplace disciples and the mighty men of faith who serve God efficiently in this generation! No procrastinator does much for Christ; no procrastinator enjoys much of Christ.—*Christian Weekly.*

Religious Intelligence.

NEWS FROM THE CHURCHES.

Cow Bay, N. S.—A young man was baptized by me at Homeville, yesterday, and received into that church. Our prayer meetings on the whole field are deeply interesting, and the prospects are bright and encouraging. M. B. SHAW, July 18.

Oak Bay, N. B.—On June 19th two were baptized and received into the fellowship of the church. On the 27th six were received at Rolling Dam. Five by baptism and one by letter. July the 11th six were added to the Oak Bay church, by baptism.

MONTAGE, P. E. I.—Home again from our Association and engaged in the glorious work of the Lord with Messrs. Meikle and Gerrier. They pitched their tent here on Tuesday last, and although it is a very busy time with the farmer and merchant, and only four evenings have passed since they began work, the large tent was filled last evening, and a number outside. Over a thousand people were present. Some have already experienced religion, and a great number are seeking the blessed Saviour. There is a prospect of a great harvest of souls God bless the reapers, they are men and God, "who show unto us the way of salvation." They certainly do preach the Gospel! Three congregations in this place united with them in the work, in harmony and looking for blessed results. The people of this place have been excited, and are seeking the Saviour since the beginning of the year. We have had a continuation of special meetings for the salvation of men. May God in mercy bless his word; and men and women be led to repentance, lest they be cast down to hell. J. W. WILSON.

St. John's Church, Coln's Island, N. B.—The Lord has greatly blessed this part of my field of labor. The church had become very small on account of deaths and removals, and in a very low state, but God in answer to prayer has given us a great blessing, and a number of precious souls have been saved, and added to the church. I will, through God, be a great blessing. Rev. G. W. Springer, who is an earnest man of God, has been with me two weeks and baptized 23, and four more have been added by letter. We thank God and take courage. To Him be all praise. J. W. WILSON.

WILLIAMSBURG, Ont. Co.—Three persons were baptized on Sabbath, 18th July, by brother Wallace into the fellowship of the Williamsburg and Millvale church. A very large assembly was present at the baptism and at the preaching service, and the impression made was powerful and salutary. This church constitutes part of the Greenville field and is calling loudly for an earnest and faithful minister.

GREENVILLE, Ont. Co.—One person was baptized by Rev. I. Wallace, at Greenville, on Sabbath morning, July 11, and received into the Baptist church at that place. The report of the supper was then observed. Greenville, on the I.C.R., is the centre of a cluster of small churches together constituting an important and hopeful field, of labor. They are greatly needing a pastor.

CANNO, N. S.—The ladies of the Canno Baptist Church held a very successful missionary festival on the 23rd inst., and realized the sum of \$170, in aid of the new church. On this occasion the new building was occupied for the first time. It is not yet so far completed as to permit of its use for congregational worship; but energetic steps are being taken towards its completion at an early day. For years the want of an edifice, allowing a greater degree of comfort and convenience than the old church, has been badly felt.

DARTMOUTH BAPTIST CHURCH.—The Sabbath school in connection with this church held its annual business meeting on Wednesday, the 14th of July. The report of the year ending June 30th, 1886, shows the total membership for past year 96, and average attendance 74. The following extract from the teachers' report, referring to finances, may act as an incentive to other Sabbath schools, throughout our denomination, in raising and distributing their funds:—"Our school, including Mission Band, has collected for all purposes, the sum of \$131.66, which is considerably over the one dollar per member which some of our churches find so hard to secure for our Convention scheme. Of this amount, \$55.00 have been already forwarded to the respective treasurers of our Home and Foreign Mission Boards, to swell the funds of the more than depleted treasuries of those Societies, in the proportion of \$35.00 to the Home Mission Board, and \$20.00 to the Foreign Mission Board. Our Mission Band willing Helpers should be mentioned here as having raised for the purpose of missions, this year, the sum of \$32.72, an amount in excess of any previous year in its history. Our Sabbath School and Mission Band, have contributed towards a mission—during the past three years, \$154.04, viz.: 1884, \$41.66; 1885, \$57.38, and 1886, \$55.00. Cos.

ROCHVALA, GUYSBORO.—Last Sabbath it was my privilege to baptize seven more for Bro. Rowe at Rochvala, and to welcome them into the Gaysboro Church. Bro. Rowe expects, if all well, to hold some special services next week in Gaysboro town. He is working hard. May the Lord give him many sheaves in Gaysboro. Bro. H. R. Cunningham and Bro. Rowe are going to try and introduce the Messenger and Visitor into the homes of those lately baptized. The paper is everywhere highly spoken of. W. H. ROBINSON.

PORTLAND, N. B.—On Wednesday evening last the Portland Baptist Church had a strawbery festival, at which they realized \$65 towards the liquidation of the parsonage debt. During the evening their earnest pastor, Bro. W. J. Stewart, was presented with a purse of \$77. The address accompanying it concluded thus:

With best wishes for the future of Mrs. Stewart, yourself and little ones, and hoping that your sojourn among us may have only briefly commenced, and trusting that the love of God may grow in our hearts and bind us more closely to Him and to one another. We are glad to subscribe ourselves,

Yours Church and Congregation.

OXFORD, N. S.—Yesterday, July 25th, the ordinance of baptism was administered in Little River. The Lord was present to strengthen and cheer our hearts. So the work is still going on, and the Lord is blessing our efforts. I expect to baptize in Oxford again soon. T. M. MURPHY.

SALISBURY, N. B.—On Sabbath evening, 24th inst., six believers were received in the First Salisbury Baptist Church. Five were by baptism and one by letter. J. M. PARKER.

MIDDLEBURY, Ont. Co.—Five persons were baptized and welcomed into the fellowship of the Wallace Baptist church, on Sabbath, July 25th, by our General Missionary, J. Wallace, in the presence of a large assembly. The good work in this church is advancing. The people, just now, are enjoying a visit from their former much-loved pastor, Rev. Joseph Murray, who is spending a part of his vacation among his friends at Wallace Bay and River. His pastorate here was greatly blessed of God and the people are delighted to see him among them. The churches of Pugwash and Wallace, have extended a cordial invitation to Rev. W. B. Eyleshaw, A. M., to become their pastor, and are anxiously awaiting his reply. The coming man will find a pleasant and hopeful field. In the meanwhile, Bro. Eli Angevine, Lic., is supplying them with much acceptance.

GREENVILLE, Ont. Co.—Three persons were baptized at Greenville, on Sabbath afternoon, July 25th, by Rev. Isa Wallace, and they and two others received the hand of fellowship with the Baptist church of this place. The Lord's Supper was celebrated by an unusually large number of communicants. Two of the candidates for baptism were aged ladies—their ages 74 and 79—and these dear old sisters were remarkably calm and happy in yielding obedience to the command of their Saviour. The third candidate is a promising minister. An interesting missionary meeting was held here last Wednesday, in which addresses were given by Rev. Mr. Wallace and several others. It was a good meeting and 7 or 8 dollars were raised for the Convention fund.

HILLSBORO, N. B.—The W. M. A. Societies in connection with the E. N. B. Association held their annual meeting in the vestry of the church this afternoon. Representatives from most of our Societies were present. Mrs. March, Sec'y of the Union, presided, and ladies of the choir led in the music. After opening devotional exercises, Mrs. March read the 46th Psalm, and gave statement of finances and lines were read to which we, as Societies, are committed. Her earnest appeal for more consecration to work, that the blessings of the religion of Christ may be carried to our benighted sisters in Teleguland, was not in vain. Some present, hitherto uninterested, there resolved to take up the work at once. Mrs. Emerson, Sec'y for N. B., followed, urging the need of woman's christian work to develop a broader spiritual life, and reported three Societies, Dorchester, Petticood and Rockport, the last being an old Society, lately revived. Mrs. C. Wood, Hillsboro; Mrs. Wortman, Moncton; Mrs. A. E. Keith, Havelock; Mrs. Eliza Tingley, Sackville; Mr. King, Albert; and Mrs. B. T. Gross, Valley Church, Hillsboro, gave interesting verbal reports from their respective Societies. Each report testified to the helpful influences which come of the meetings. The outcome of this reunion must be good, and we hope soon to be able to respond to the invitations to form new Societies. Mrs. Tingley, a member of our Missionary Union, Mrs. Lewis and Mrs. Wallace, of Hillsboro, spoke kind words of encouragement, and expressed deep interest in Foreign Missions. Mrs. Wood read a letter from Mrs. Churchill, expressing deep regret at not being present. A collection of \$6 was taken at the close of the meeting.

At the Southern N. B. Association, one hour of the session was given to the W. M. A. Society. Rev. G. O. Gates and Dr. Hopper, offered prayer. Rev. G. Churchill, returned missionary, told us of the degraded condition of heathen women and children, and that women only can have access to them; what more natural than that Christian women should work to uplift their less fortunate sisters into the light of the Gospel. Mrs. March spoke of the work of our societies and of the financial help given thereto from our Foreign Mission Board. Mrs. Emerson made a few remarks on woman's responsibility in our denominational work generally. Reports were given by sisters present, of work done in their various societies, and benefits resulting from the meetings. Mrs. Stewart, of Portland, Mrs. Drier, of St. George, Mrs. Monroe, of Pennfield, Mrs. March, of Leinster St., St. John, and others, were the representatives. The collection at the close of the meeting was over eight dollars.

I might here add that, so no suitable arrangements were made to go to the Western Association, our plans for a meeting there could not be carried out. July 19. A. R. EMERSON.

PERSONALS.

Bro. W. Powell, formerly pastor of Cambridge, King's Co., N. S., has been received by the American Baptist Foreign Mission Board. He has been designated to Nurusavapeta, near Madras, India. He sailed for Liverpool, Eng., from Halifax July 19th.

The Rev. David Price, of Paradise, N. S., intends spending next year at Newton Theological Seminary.

Bro. W. S. Parker will close his pastorate of the Wilnot Mt. and Hampton churches the first of October.

HARVESTING MACHINERY of all kinds. LATEST IMPROVEMENTS. BEST MANUFACTURERS. BROWN'S PATENT HAY LOADER. Will elevate ONE TON of hay from the window as clean as is done with a hand fork IN 5 MINUTES.

The Best Hay Tedder.



Experience has demonstrated the fact that a good HAY TEDDER that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, feecy condition, enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain in the swath.

That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twelve men.

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Baird's French Ointment. This Ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood, or that may have been imparted by contact with diseased persons. Whatever the eruption, or breaking out, on the skin may be, whether Itch, or Salt Rheum, or Scald Head, or Ring Worm, or Humors of any kind, a cure may be relied upon. It also stimulates the action of old or indolent Ulcers, Fever Sores, obstinate Sores and Wounds, &c. An excellent remedy for Piles. Sold by Dealers. Price 25 cents a box.

PURE SPICES and SYRUPS! Brown & Webb's round Spices ARE THE BEST! THE BEST SPICES are Brown & Webb's. Our REAL FRUIT SYRUPS Make Most Delicious Summer or Winter Drinks. PURE SUGAR and FRUIT JUICES being used in their preparation, they are Palatable and Beneficial for the Weak and the Invalid.

BROWN & WEBB. Wholesale Drug and Spice Merchants, HALIFAX, N. S.

From "Puck," December 31, 1885.



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PETER HENDERSON & CO., 25 & 27 South Street, N. Y.

These words, "I shall look pleased to see you," and from his eyes...

out to him, and in a moment he crossed the street, all smiles and bows, to shake hands.

And even in the city, in the dirty street through which we were passing...

It will not help the matter any if, to avoid the impurities and poisons in the cheap baking powders...

PEARLINE THE BEST THING KNOWN FOR WASHING AND BLEACHING

WALTHAM WATCHES. CLOCKS, WATCHES, JEWELRY.

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Windsor and Annapolis Railway. 1895. WINTER ARRANGEMENT. 1896.

EQUITY SALE. THERE will be sold at Public Auction at the City of Halifax, on the 28th day of OCTOBER...

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WANTED - LADY. Active and intelligent, to do old farm, references given, and good salary. GAY & BROS., 11 Barclay St., N. Y.

That which... Eighteen... Looking at... We, too... Who sh... This with... And in joy... Rise in r... For, before... Or we've... Angels ha... And... Many a stor... Never cou... Oftimes in... Sunshine... Ask not the... "Who sh... Buried not... Make a w... Drink the w... God doth... In-to-day's... Leave lov... Looking at... "Who sh... A little th... parent's recol... drill of grati... fiedly gratify... pang. FELIX... prison, publi... if a beautiful... ind laid her t... fer little 'gri... 'grievous'... "Who shoul... drop too much... crop too much... able wher... I caught the... over saw, and... past came ad... mind's eye... which h... More... I saw myself... ch years old... childhood. I... winter. It was... first introduced... very handsome... I saw myself... broken window... then, the lamp... ink in bed up... gathered in lo... ad confusion... I was feeling... supply of fat... and in my... limp and went... tried to set... I didn't... down it fell on... I never shall... I've seen... sky down there... heard my fathe... He had caution... be careful of... I've seen... But his voice... pitu I needed... or whipping... availed me, an... served. So I o... I saw myself... I was frigh... I saw there... what had happ... ched, and if h... would have lo... food simply... father would do... her lap had be... ad wonder to... this... As for me, I... in this arduo... But upon plac... the angry look... otentend pit... I don't wor... I saw these... to-day, I... I know I was... I'll take the s... or again."... Old times, I r... I've suddenly... I loved as I... I looked at m... punishment cou... mory. I've... How I loved... night of my ow... as freshly be... Will she love... moved by the... I saw myself... I've been hel... I was to... them to cook a... household. I... their own drea... head, and that... doctor's scoon... lays up money... who has inco... Teach them th... his working d... stern than a do... Teach... pleasures of us...

THE HOME.

Who shall roll away the stone? BY G. WASHINGTON MOON. That which weeping eyes were saying...

can afford it, music, painting, etc., but consider them as secondary objects only.

THE FARM.

Unthreshed oats are a better feed for horses than the grain alone, or the grain and straw both fed, but separately.

One of the most remarkable features of this most extraordinary institution, is the successive changes it undergoes in the course of its history.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it of real life in the proper manner.

Vegetable matter in the soil is absolutely essential to the growth of the higher order of vegetation.

It is astonishing the amount of acids, gums, and dyes which are converted into palatable wines and relished by the unsuspecting drinkers.

Wholesale Adulteration—Bait Used to "Bring Up" Flat Wines.

It is astonishing the amount of acids, gums, and dyes which are converted into palatable wines and relished by the unsuspecting drinkers.

As for me, I felt so frightened, so oppressed and sorry, that I couldn't speak.

Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude.

How I loved my father to-day, as the sight of my own little girl's face brought it all so freshly before me!

Wheat to Each Grain—Give your children a thorough education.

Dr. Wm. J. Nicol, pastor of Riverside Baptist church, Baltimore, says: "Less than eight years ago, I walked the streets of Baltimore, the slave of whiskey."

lion paupers; they would equal. Unless you were willing to help make paupers, vote against giving license every time.

Keatness Indispensable. A woman may be handsome or remarkably attractive in various ways, but if she is not personally neat she can not hope to win admiration.

Marriage. One of the most remarkable features of this most extraordinary institution, is the successive changes it undergoes in the course of its history.

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"He has read everything" is a remark frequently made when a scholarly man is under discussion.

A Skilful Surgical Operation. The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Hiltroth, of Vienna.

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JOHNSON'S ANODYNE LINIMENT

FOR INTERNAL AND EXTERNAL USE. PARSONS' PURGATIVE PILLS. MAKE HENS LAY. CHICKEN CHOLERA.

H. C. MARTIN & CO. Portrait Artists.



Studio - 46 King Street. Saint John, N. B. BUY ONLY THE Genuine Bell Organ! A MODEL OF BEAUTY AND SWEET IN TONE.

Grist Mill For Sale.

The subscriber, wishing to retire from business, offers for sale his valuable grist mill at Fredericton Junction.

NEW GOODS! In Gentlemen's Department.

Manchester, Robertson, & Allison. 27 King Street.

PORT ELGIN Woollen Mills.

The Largest and Best Equipped Mill in the Province. Have in stock and are making up a fine assortment of TWEEDS AND HORNSPUNS.

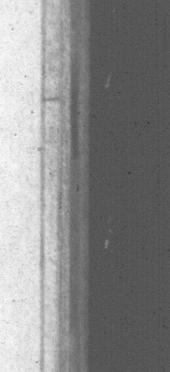
COOKING STOVES.

The subscribers are showing a large assortment of above goods. Being of their Own Manufacture.

MAKING HENS LAY.

CHICKEN CHOLERA. H. C. MARTIN & CO. Portrait Artists.

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News Summary

Mr. Kennedy and family, the Scottish... The Hon. Oliver Mowat, Premier of Ont., is convalescent... The City Council of Halifax have decided to remove the old Dalhousie College building and erect a new City Hall to cost \$100,000.

The mines of Dade Co., Ga., have recently been the scene of a strike... The Gladstone Govt. has resigned... The Transcanadian Railway in now for traffic as far as Merr.

At West Paradise, Mrs. Abner Saunders. Our departed sister fell from a wagon 20 years ago and has been unable to walk ever since... Convention Delegates. The delegates to the Maritime Baptist Convention and Women's Missionary Convention who desire free entertainment are requested to send their names to the undersigned.

Perfect food is that which, while prepared in the most appetizing form, is also the most wholesome and nutritious. It should never be necessary to sacrifice the wholesomeness of an article in order to make it more palatable, nor, as is too often the case, should we be compelled to take our bread or cake bereft of its most appetizing qualities in order to avoid injury to our digestive organs.

Health in the Bread.

Another greatly superior quality possessed by the Royal Baking Powder is that by which the preservation of important elements of the flour is effected in raising the bread by the mechanical operation of the gas without fermentation. Yeast, and all baking powders that produce the leavening gas by fermentation, as is well known, destroy a portion of the nutritive elements of the flour, and particularly those which are the most healthful and the greatest aids to a perfect assimilation of the food.



QUALIFIED TENDERS, addressed to the Postmaster General, will be received at Ottawa, Ont., on August 1st, for the conveyance of Her Majesty's Mail, on a proposed Contract for four years, once per week each way, between Hardville and Quaco Road, from the 1st October next.

WE BEG TO CALL THE ATTENTION OF THE RETAIL & COUNTRY TRADE to the fact that the SHIRTINGS made by us are much Better Weight, Faster Colors and More Durable Than Any Others in the Market.

ACADIA COLLEGE, WOLFFVILLE, N. S. Next Term begins SEPTEMBER 8th. Apply for Catalogue to the President, A. W. SAWYER, D. D.

WM. PARKS & SON, Limited, ST. JOHN, N. E. LAWN MOWERS REPAIRED, Sharpened & Adjusted. E. BANFILL'S, 64 SMYTHE STREET, Indianatown Boot and Shoe Store.

Clerical Hats. Just Received from London, One Case. C. & E. EVERITT, 11 KING STREET.

Mackinaw Hats. Ten Cases Baltimore MACKINAW STRAW HATS. C. & E. EVERITT, 11 KING STREET.

WISREPRESENTATION. STATE BOARD OF HEALTH OF NEW YORK. The Board considered the proceedings of the Royal Baking Powder Co., for whoever was responsible for its publication in advertising the Board's action, through its Analyst, in support of their Powder, and unanimously adopted the following resolution.

ACADIA SEMINARY, WOLFFVILLE, N. S. Next Term begins WEDNESDAY, Sept. 1st. Address letters of enquiry to the Principal of the Academy, A. W. SAWYER, D. D.

Just Received from London, One Case. C. & E. EVERITT, 11 KING STREET.

LOANS 1% TO 4%. On Good Note, Bank, Cash, Real Estate, etc. Government Bonds sold on monthly payments. Good premiums for investments. Reliable correspondents wanted. Address G. W. FORTER, 63-71 Broadway, New York.

Vertical text on the far right edge of the page, including 'THE VO...', 'LABEL...', 'at work...', 'subscribers...', 'expansion...', '85, 86, 87...', 'of the year...', 'Smith Gen...', 'is paid to...', 'August 7...', 'Will not a...', 'appear on...', 'them, and...', 'promptly...', 'Bureau...', 'that many...', 'of the oppo...', 'Masses of...', 'their pas...', 'coming to...', 'can pay fo...', 'or 86 and...', 'and secure...', 'A SPE...', 'since the a...', 'ecies of the...', 'Christian an...', 'the purpose...', 'Sutherland...', 'explains the...', 'The drift in...', 'Then objection...', 'as exp...', 'For the epi...', 'cal Unitaria...', 'names were...', 'purely their...', 'they have co...', 'step as well...', 'preparation...', 'of the m...', 'believer, and...', 'as their reg...', 'second step...', 'when moral...', 'the party the...', 'now see the...', 'Unitarians of...', 'to be hoped...', 'ing the eyes...', 'Unitarians to...', 'which reject...', 'Independent...', 'whole body.', 'As a reli...', 'force Unitari...', 'It is Unitari...', 'It has a...', 'rather than a...', 'gelling, it is...', 'Nor have w...', 'body which is...', 'Christian Re...', 'a Unitarian...', 'would not a...', 'to achieve me...', 'uations whate...', 'Little that is...', 'teaching the...', 'and call the...', 'Christian or...