

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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VOL. XLIX

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 9, 1885.

NO. 36.

**NOTICE**—At a meeting of the Directors of the Maritime Baptist Publishing Company, held at Amherst, N. S., Aug. 22nd, it was unanimously resolved to offer the MESSENGER AND VISITOR to new subscribers from the date of their subscriptions to the end of the year 1886 for \$2.00, if paid before the end of the year.

It was also resolved to give the paper to all old subscribers at and from the beginning of the new year at the rate of \$1.50 per year, if paid within 30 days from the beginning of the year, and to new subscribers at the same rate, from the date of subscription, if paid within 30 days from the date of subscription. If not so paid, the price in all cases will be \$2.00 per year.

The Minutes of the Presbyterian General Assembly (North), give the following statistics for the last year: Synods, 135; ministers, 6,474; churches, 2,063; communicants, 644,926, a gain of 27,793 on last year. 21,012 babies have been sprinkled, an increase of 1,500 over last year. This gain is said to be due to special appeals this year, called forth by the attention which has been called to the rapid decline of this practice. The increase is not in proportion to the growth in membership. There are 750,000 in the Presbyterian Sabbath Schools. There have been given to missions, home and foreign, \$1,181,019, an average of \$123 per member. The total contributions for all purposes, at home and abroad, are \$10,238,186. We are sure our practice as to baptisms is more scriptural than that of our own scholars being witnesses, but we wish our cause as near as possible to the teaching of the New Testament and the volume of our Lord and the perishing in the matter of living.

All the Presbyterian churches of America sum up 11,804 churches and 1,024,500 members.

Rev. T. S. CUYLER thinks Drummond, the author of "Nations in the Spiritual World," the coming man, or rather the man that has come, in Scotland. His book was published when he was in Africa. On his return, he found himself in a predicament. The work has passed through five editions already, and still has an immense sale.

Rev. W. S. RAYBURN, of Toronto, when he succeeded Dr. Tyng in New York, insisted that the seats should be free. There was some dissent, but the ground that the necessary funds would not be forthcoming. The result has been a crowded church each Sunday, and an income last year of \$48,000 from collections. It seems from this, that some people, at least, are as willing to pay directly to sustain the work of God, as to give in a sitting in a house of worship.

Every one does not know that there is a body of Calvinistic Methodists in Wales. This denomination has just had its annual meeting, and reports 128,374 of a membership, an increase of 3,682 over last year. We are glad, if this body cannot be Baptist, that it is Calvinistic Methodist, and not Arminian.

The Plymouth Brethren originated in England in 1830. Their great mission was to unite Christendom, by teaching and exhibiting a higher and broader Christian charity. To-day they are divided into five hostile camps, so hostile that it is not enough that there cannot be fellowship between the opposing parties, but also is excommunicated if he ever has fellowship of any kind with those that have religious communion of any kind with the brethren from whom they differ. Nevertheless, the Brethren still bravely lecture the churches on their want of charity, and point to themselves with the utmost self-complacency as the great examples of the highest of Christian graces.

"The Baptists and Quakers," says Dr. Schaff, the Presbyterian, in a recent work, "were the first organized Christian communities which detached salvation from ecclesiastical ordinances, and taught the salvation of uninitiated infants and uneducated but believing adults. And yet there are some ignorant Presbyterian brethren who would make it appear that Baptists are the people to be held up to general reproach because they attach saving efficacy to ordinances. It is to be hoped that we may no longer have grace and patience tried by such charges, and that our Presbyterian friends may no longer make such a display of their own want of knowledge."

Inhuman, beastly, devilish. Fair islands, here and there, rise out of its dark deeps, the bright creations of God's grace; but all around them the waters cast up mire and dirt. God is at work creating a new heaven and a new earth, and in the process forms of beauty are developed; but to this day the old unweeded city remains a reeking copy of the hell which burns below. Those who have dared to look into its depths return with horror upon their faces to say that it were not lawful for a man to utter what they have seen.

Let none of our people forget that we have a Book Room and Tract Society, and that we have but one—that located in Halifax. At one time we had two, but a harmonious understanding has been arrived at, whereby we have united upon the one. Let there be no confusion, either, between this and the general British and American Tract Society. Be sure, when agents call to solicit contributions, that you do not give to the latter, supposing you are helping your own Society. Will not the friends kindly remember, also, that all orders for Sabbath School literature sent to Geo. A. McDonald, Baptist Book Room, Halifax, will insure them what they wish as cheap as if forwarded to the Publication Society, Boston, and help will thus be given at the same time to our colporteur work, which is partly supported by the funds of our Book and Tract Society. Will not all our Sabbath Schools aid this good work in this very easy way?

Dr. Briggs, in a late article in a leading review, criticizes the Revised Version of the Old Testament very sharply. Among other things, he charges the revisers with antiquated scholarship. Dr. Howard Osgood has published an elaborate reply to the Independent. He selects the leading living Hebrew scholars of the world, and compares Dr. Briggs' statements with their published opinions. The following is a summary of the charges against Dr. Briggs' criticism of the poetical arrangement of the text of the revised version, sixty-one are against and only two for him; his criticisms of the text itself, twenty-six against and fifteen for; of the Hebrew grammar of the revisers, in thirty-five points, 21 against and 43 for. On points of Biblical theology, ten to one are against him. On the whole, Dr. Briggs seems completely to have failed to make his point.

From a circular issued from Mr. Moody's convention at Northfield, we gather the following facts: Since Carey went to India, in 1793, over 100 missionary boards have been organized and 100,000 missionaries sent forth. Nevertheless, 1,000,000,000 of our race are yet without the gospel, and there is but one missionary to each 100,000 heathen. If but 10,000,000 of the 600,000,000 nominal Christians would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach 100 other souls with the gospel message, the whole present population of the globe would have heard the glad tidings by the year 1900! Who will do his or her best to reach this number? How much shall we broaden our Foreign Mission work in the next fifteen years? This depends upon how much we give into the Foreign Mission treasury.

It is to be hoped that the Baptists of St. John may give heed to the words of Dr. Ellis, in his communication of last week, so far as practicable. If there be any lack of cordiality and sympathy between the churches, let it give place to a spirit of mutual helpfulness. What a grand day it would be if all the churches would be freed from the last inguibus of debt! It is wonderful what grand things can be done by a long pull, and a strong pull, and a pull together, even when time and circumstances seem most adverse. With her point of vantage, what a power might St. John become if all her churches were possessed with a divine enthusiasm for souls. May the Lord hasten the day when the Spirit shall be poured out from on high, and obstacles be swept away from beneath.

The Baptist Seminary began the fall term on the 26th ult. The pleasant school-rooms before occupied, on the corner of Princess and Charlotte streets, are retained for another year, but in the personnel of the school, considerable change is apparent. Of the former staff, there remain Principal Wortman, Mr. J. C. Mills, Miss Lottie Hartt and Miss Alice Hooper. The latter lady, by the way, is somewhat extending her vacation, and her return from the great republic, is anxiously awaited. The prospect for the year is Miss Newcombe, a graduate of Dalhousie, and she enters upon her work in a way that justifies the high testimonials presented on her behalf to the Board. Mr. A. B. Boyer, A.B., of the University of New Brunswick, takes mathematics, which his ability and rareness promise, to divert of the irksomeness which some are wont to feel in the study of that very important subject.

Among the classes, we miss the faces of seven young ladies, who, last Spring, pleased a large audience with their graduating essays, as also the presence of five young men, who are holding themselves in

readiness for the near beginning of college work. There are new faces—intelligent ones too. From appearances the faculty have good material, and we anticipate good work.

It is greatly to be hoped that many more parents will avail themselves of the advantages here afforded for their sons and daughters. Students are still coming in, and board is arranged for in desirable places. Our pastors care, by bringing this matter to the attention of those who might send, do much to encourage and establish this important enterprise, and to diffuse the blessing of Christian education. Won't you look about your congregation and community, brother, and see if there are not some whom you can encourage to come?

**A RELIGIOUS PAPER**—Next to the pulpit, it is the most potent instrument of good to the church and to society. Through the well-stored columns of a judiciously conducted religious paper, the daily receive more solid information on a vast variety of subjects than from any other source. When the members of a family will not perhaps read a good book once in a quarter of a year, each of them will pick up a newspaper, and devour its contents readily. Hence a head of a family, who from a mistaken notion of economy, refuses to subscribe for a good religious paper, is "penny wise and pound foolish," because he not only keeps his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but he also excludes himself from information, oftentimes contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise; to say nothing of practical piety.

A well conducted religious paper is worth a hundredfold more than its cost. It is the cheapest, easiest, and most interesting means of conveying instruction to the church and to society, and deserves the liberal support and hearty co-operation of every Christian.—*Christian Observer.*

How many will help us put the MESSENGER AND VISITOR into every Baptist family?

**A Friend.**

To my Brethren of the Maritime Provinces of Canada—Your paper is sent me and I read it with much interest. Why should I not? Nova Scotia is my native Province, and although I left there at three or four years of age, I can distinctly remember Antioch Hill, and the scenes around it. If you could only look at Canada with my eyes, or with the eyes of thousands who are not natives of it, could see its boundless wealth of field, of forest, of mines, of fisheries, of climate, of travel and transportation which will go to it by that great I. C. Railroad, of its thousand industries, which will spring up all over in a few years, of the wealth to be brought and saved to it by the great Federation soon to be accomplished, of its admirable extent, altogether making it one of the richest, if not the very richest prospectively of any country on the globe; and then contrast my brethren, with that splendid country the efforts you are making to Christianize it, to put the Bible in every hamlet, and make Jesus known to every soul in it; can you say you are beginning to do your solemn duty by it? The foreign field has a certain sanctification for us all, but after all our great work must be at home. We must increase our home churches, our home workers, especially our lay workers. Home missions must receive the first attention, for on this all depends.

While we help all, we must first provide for our own national house hold, or deny the faith and be worse than unbelievers. But my dear brethren, what does the following mean? "Our boards are face to face with the question, get more money from the churches, or spend less money in their work—to spend less means disaster, to gain more means success" in all things." (MESSENGER AND VISITOR, No. 33, vol. 1.) I feel, brethren, at that, much as the Frenchman, did when the truckman lost his horse and lay under the wharf, and when all was plying him, "poor fellow, it will take him a long time to get another jumped on a box cory, poor fellow, how I pity him, I pity him ten dollars, how much you pity him?"

How much I should like to be with you in Convention, and inflict on you a five minutes speech! As this is impossible, I will do what is perhaps better; I will send you ten dollars just as soon as you can make up one hundred persons for the same amount; or even fifty, and report to Bro. G. E. Day immediately, or place names in MESSENGER AND VISITOR.

W. C. MARSTERS.

Maryland, Aug. 24, 1885.

## Take the Comfort.

It is a strong proof of the religion of Jehovah, that his people are so slow to take the blessings he holds out to them. That religion everywhere in the Bible proceeds upon the assumption that we are bodily diseased, spiritually blind, that God's own children are lacking in mental perception of the things that make for their comfort. We must be what the book declares we are, fallen still, though regenerated creatures, or we would never be so slow to perceive the good things that our Lord is constantly offering to us.

Most men are in one or another way diseased, ill at ease from some cause, many are weighed down with burdens, yet how few obey the precious injunction, "Cast thy burden upon Jehovah." How few of all the millions of God's people really catch the design of their father to help them over the rough places; to put his strong arm under them, to lead them along by a straight road, and to bring them safely to the rest he has provided. Yes, we are the poor comfortless creatures to whom the father is constantly saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and yet how seldom any of us come spontaneously to him, and take the proposed gratuity, how seldom we go to him with our aching hearts, and say, "O master, thou didst ease men and women in the days of thy sojourn here below; now, O Lord we believe thou wilt still help us. Give us, thine aid. Show us thy sympathy. Do for us what Paulist, and prophet, and apostle, declare thou art ready to do, and cause us to exclaim from the depths of our experience, 'I called upon the Lord in distress, the Lord answered me and set me in a large place.'"

REV. D. A. SWENK.

## How to Preach.

The English Wesleyan Conference holds its session this year at Newcastle-on-Tyne. Twelve years ago the Editor of the Guardian, in company with the President of Victoria College, attended the Newcastle Conference. The Rev. Luke H. Wiseman, M. A., who had visited Canada the year before, was ex-president. In his charge to the newly-organized ministers, delivered in the Wesleyan Chapel, Newcastle, August 28th, 1873, he said the following:

"As you stand here to-day, what a lamentable waste of power, in preaching arises from unskillful composition and delivery! To avoid this waste, take three directions, which though plain are not perhaps altogether self-evident. First, speak so that the people can hear. John Wesley mentioned his preacher against speaking too fast; but times and men are changed, and I caution you again, speaking low, slow, steady, expand the organs; open the mouth; speak from the palms; rather than from the throat; keep the tongue well inflated; articulate the consonants; avoid looking into vacancy and look straight at your hearers; avoid undue rapidity; be master of your pauses; and without injury to yourself, you will be audible to a large congregation."

Secondly, speak so that the people can understand. Do not oblige them to bring a dictionary with them to chapel.

Thirdly, speak so that the people can feel. Leave them no room for supposing that you are a mere functionary, content to perform an allotted part. Let this truth be burnt into your very soul, that the most valuable element in a sermon is the expression and the sympathy. Exposition is essential; argument is valuable illustration is desirable; controversy may become necessary; but the power of sympathy and the power of exhortation are the most valuable of all. Some of you may never become very learned, or unusually eloquent, but sympathy with souls, and a consequent power to speak from the fulness of the heart; to speak so that your hearers shall be moved and touched and drawn towards holiness and heaven—this, blessed be God, you already possess, and large measure of it are attainable. This gift is to be found on your knees at the foot of the Cross, and in sympathy with your Saviour; therefore, "Ask and ye shall receive, seek and ye shall find."

Another experienced preacher wrote: "Use short prefaces and introductions, and no apologies. Say your best things first, and stop before you get weary. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Christ in. Defend the Gospel, and let the Lord defend you and your character. If you are slandered, thank Satan for putting you on your guard, and take care that the story never shall come true. Do not get excited. Do not run away from your hearers, engine driving, wheels fly fast with no load; but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scrawl. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels are the lowest. Powder isn't shot. Trust

der isn't lightning. Lightning kills. If you have lightning you can afford to thunder; but do not thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful soul who come on rainy days because of the others who do not come. Preach the best to small assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is just to lead air offener than to bad manners. Do not repeat "as I said before." If you said it before say something else after. Leave out words you cannot define. Stop your declamation and talk to the people. Come down from stilted and sacred tones, and become as a little child. Change the subject if it goes hard. Do not tire yourself and everything else out. Do not preach till the middle of your sermon buries the beginning and is buried at the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence with a terrible gasp, as if you were dying for air, as some preachers do, and so strain the lungs, and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines! Inflate your lungs. It is easier to drive a mill with a full pond than an empty one. Be moderate at first. Raise the flood-gate a little way; when you are half through, raise it a little more; when nearly done, put on a full head of water. Pack your sermon. Make your words little bullets. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside.—*Er.*

## A Career of Paradoxes.

REV. DAVID W. CLARK, A. M.

More than the life of any other of our illustrious citizens, General Grant's life is full of startling transitions. At one moment we view him as a boy of all work in the village tannery, his garments permeated with the vile odor of the vat; the next he appears in the general uniform of a West Point cadet, and stands among the sons of chivalry. A succeeding page pictures him with our victorious army encamped on the plaza in the city of the Montezumas; next we find him in bucolic role, strong to bring a living for his family out of sixty acres, his wife's patrimony, which he facetiously calls "Hardacre," and in rustic garb unloading wood at the very barracks where guards had often maluted him as an officer.

Now he is by sympathetic suffering of his relatives a clerk in the leather store at Galena, handling hides and leather on a salary \$600. In four years he is general of all the armies at a salary of \$15,000. One day during his life at Galena, the clerk of the court sent down for some leather to cover a desk. Grant took a roll under his arm, trudged to the court-house, measured the desk, cut the leather, and tacked it on. In a year the clerk for whom he did the work (Rawlins) was a captain on his staff, and he himself a major-general. While junior member of the unsuccessful agency firm of Boggs & Grant, in St. Louis, he made application for appointment as city engineer. His application is still on file in the county archives and indorsed "rejected." In eight years and for eight years he was enjoying that office which is the gift of the entire nation.

General Grant returned from his journey around the world with its unparalleled success to suffer defeat in his candidacy for the nomination for a third presidential term, and later to be overwhelmed by financial ruin. When he had notified the authorities at Washington of his desire to present the government with his souvenirs, how poignant must have been his mortification to be informed that they had already been tendered by his ungenerous millionaire creditor. This career of paradoxes closed with a race with death, viewed with breathless interest by a world of witnesses. The goal was the completion of an autobiography extorted by financial necessity from one whose conspicuous trait was reticence.

On the whole, the life of Grant was sad and toilsome. It admits of question, whether the sorrows and humiliation, were not greater than the honors—whether the thorn did not outweigh the rose. What brings relief is the reflection that in his best moods Grant was not seeking his own character, but his country's good. The latter he achieved, and in this sense his life was a transcendent success. The integrity of his purpose to serve his country well can not be doubted. There were errors. When, however, the multitude and magnitude of the matters presented to him often for immediate decision are considered, the ultimate judgment will undoubtedly be that his mistakes were few and insignificant. "Mistakes?" Yes. "Deliberate pervasions of the right for selfish ends?" Never. His was a high, unswerving, patriotic purpose.

There is a page in the personal history of General Grant which the spirit of hero-worship would fain hide—a fact it would ignore—but the page and fact are too vital to the "irrepressible conflict" now waging to admit of being withheld. Harsh occurred to the reader to consider what the termination of the war might have been without Grant as a factor in it? Gladstone, in a public speech, had declared that the Confederacy had vindicated its right to independence, and should be recognized by all the powers (a sentiment which he afterwards humbly recalled). Napoleon III sought to aid the rebellion by setting up the Maximilian empire in Mexico. At this juncture the national cause imperatively needed a series of victories. Grant achieved them, and turned the scale. But the nation at one time came unexpectably near being robbed of the man on whom, to all human appearance, its fate depended. It is historically true, that Grant resigned his commission in the regular army because of a reprimand for drunkenness. This threw him out of the easy sphere for which he was pre-eminently fitted, and led to the humiliating vicissitudes of his middle life. It necessitated the excessive toil and exposure of "Hardacre," which left their indelible imprint on face and form; it brought on the mortifying failure of Boggs & Grant, the rejection of his application for the engineership, and the humiliating clerkship at Galena. It made it possible for the epithet, "Drunkard Grant," to first appear in print, and gave momentum to slanderous and envious tongues. The conquest of his appetite, which we believe was achieved before his re-enlistment, was the greatest triumph of this "favorite of victory"; it was the victory within all victories. In the page of our hero's life, there is inspiration for all entangled in a similar snare. His escape may be theirs. They may emulate his subsequent career. On this page there is a startling illustration of how this vice may rob the nation of men whose talents are all but indispensable to her. This page will help the flag destined to consume the traffic which is not a whit less hostile to our national interests than were slavery and rebellion. It is almost a relief to think that this shameless spirit is now and forever beyond the reach of the vicissitudes that shadowed it so continuously and fatefully. Yet it is a misnomer to call Grant dead. He hides a living factor in American history. His exalted character projects itself upon futurity.

## A Slave-You To Congo Land.

Efforts to idealize slavery into beauty have not altogether ceased. In his "Congo Land" Henry H. Stanley describes a slave-pen. It is not pleasant reading, but a literal description of the first stages of bondage, and a good antidote for any sentimentalism on the subject. Stanley writes: "There are rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lips or groups of naked forms upright, standing, or moving about listlessly; naked bodies are stretched under sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children, many are infants forms of boyhood and girlhood, and occasionally a droll of absolutely naked old women, bending under a weight of log or cassava tubers or bananas, who are driven through the moving groups by two or three muketeers. On paying more attention to details I observe that mostly all are fettered—youths with iron rings around their necks, through which a chain, like one of our boat anchor chains, is rove, securing the captives by twelves.

"The children over ten are secured by three copper rings, each ring leg brought together by the central ring, which accounts for the apparent listlessness of movement I observed on first coming in presence of the curious scene. The mothers are secured by shorter chains, around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops or festoons over their names' breasts. There is not one adult male captive among them. Little, perhaps, as any face betrayed my feelings, other pictures would crowd upon the imagination; and after realising the extent and depth of the misery presented to me, I walked about as in a kind of a dream, wherein I saw through the darkness of the night the stealthy forms of the murderers creeping toward the doomed town, its inmates all asleep, and no sound issuing from the gloom but the drowsy hum of chirping cicadas or distant frogs—when suddenly flash the light of brandished torches; the sleeping town is involved in flames, while volleys of musketry lay low the frightened and astonished people, sending many through a short minute of agony to that countless sleep from which there shall be no waking."





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Payment within three months from Jan. 1st will be accepted as in advance.

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WEDNESDAY, SEPT. 9, 1886.

UNION WITH THE FREE CHRISTIAN BAPTISTS

The resolution adopted at the Convention on the important question demands more attention than the mere question of the fact given last week.

There can be no doubt that a union of the two bodies would be a great boon to the cause, provided it were done with no yielding of principle on the part of either, and that the organic unity be the expression of genuine unity of faith and feeling.

As we view it, this movement toward union is in danger from two opposite quarters. It may be pressed too hard, and, if union be effected, it may be at the expense of principle, and be followed by internal discord.

tion of any other organization, which has not been directly appointed by Christ.

There is a large part of Christian work which is so well understood to be the work of the Church that there is no need of any formal vote of the Church about it at all.

But in organized work, there must be a vote, in order to secure unity of plan and execution. The question is: shall this vote be taken by the Church, as the directing body, or by some other body?

Now, it appears to me that the whole matter of a Christian's obligations, duties, and privileges, primarily and ever centers in Christ, and should always be regarded in that light, and that no body whatever is entitled to come between Christ and the soul in this matter.

FOREIGN MISSION REPORT

From the Report of the Secretary of Foreign Mission Board, we take the following extracts and information.

Within four miles of the mission house at Bobbili, Rev. Mr. Archibald reports 37 towns and villages with a population of 34,000, while immediately beyond this radius there are many towns of from 2,000 to 12,000 people, few of whom have ever heard the gospel.

Our mission force consists of six missionaries on the field with 29 native helpers, and four at home, recruiting from the strain of the climate of India and their work.

During the year 29 baptisms are reported, and our native churches number 127.

As to the prospects for the future, the report says: On every hand there are indications that the dawn of a brighter day is at hand, and that what has been accomplished among the Telugu south of the Krishna river, by our brethren of the Andhra Baptist Union, and what is being done nearest us in the Godavary district by the missionaries of the Ontario Board, will be repeated upon our own field.

WOMAN'S WORK—A LAST WORD

We hoped the discussion on this subject would have ended with Judge Johnson's letter. With this in view, we gained the consent of two other head writers on the opposite side from him to withhold their communications.

Is it too much to hope that with such a grand field where myriads are reaching out to us for the gospel, with such bright prospects assured by results of mission work among the same people, with such preparations made in compound and buildings, and with such a band of brethren and sisters devoting their lives to this work, we at home may this year give, and give gladly, the \$11,000 needed to press this grand enterprise on another stage?

Why Trouble To The Women?

The brethren who hold that the Woman's Mission Aid Society, as at present constituted, are, and act in violation of the principle which the Lord established in the formation of the Church, take high ground.

"We hold," say they, "that our Lord constituted the church to be the body in which, and under the control of which, believers should do their organized work for him." They have not told us, however, what part of a church member's work is organized, and what part is not organized, in the distinction their language implies well founded? Is it imperative? Is it practical? Who will draw the dividing line between the organized and the part of a church member's work which is not organized, so that in the performance of Christian duties one may know whether he is acting in the one relation or the other, whether in his organized, or in his non-organized, work? It is alleged, Christ established in the formation of the Church? Instead of the bald state-

ment of this principle by appeal to which it is sought to change the constitution and relation of the Woman's Mission Aid Society, I should have greatly preferred to have the proofs and arguments furnished by which brethren have convinced themselves that their position is impracticable, and that they can "hold the fort" against "all comers."

But perhaps the part that is unorganized is after all the most vital and important to the Christian's growth, development, and efficiency, and therefore essential to the prosperity and efficacy of the church; and it is possible that the Lord in constituting the church left out of the purpose for which he formed that body the culture and development of any part of a Christian's work or duty?

Again, if "the church is the body in which, and under the control of which, believers should do their organized work for Christ," in case of a member's neglect or refusal to do his organized work for Christ, has the church any power or right to call him to account and discipline him for the offense? How can it if that work is not included in the purpose for which the church was organized?

Now, it appears to me that the whole matter of a Christian's obligations, duties, and privileges, primarily and ever centers in Christ, and should always be regarded in that light, and that no body whatever is entitled to come between Christ and the soul in this matter.

Now, on being admitted into the church, does the believer part with any obligation, right, or liberty, which previously belonged to him as a Christian? No. He retains and carries them all with him. Will, and he receives any, additional advantages? Yes: fellowship, and the privileges and help of co-operation in the worship of God, and in doing his will, in promoting the Redeemer's kingdom and the salvation of sinners, and that of looking forward hopefully and joyously to that higher fellowship to be enjoyed with the redeemed when the kingdom of Christ shall have been consummated in eternal glory.

There is nothing that he was under obligation as a Christian to do previous to his becoming a member of the church, that he is not now under the same obligation—none of his duties are diminished; he carries in with him his character, obligations and privileges, and the new obligations he is under and the duties he now owes the church because of his new relations, he recognizes as derived from the law and will of Christ.

His membership in the church is not designed by the Lord to restrict his Christian liberty, or handicap him in the performance of the duties he owed before and still owes to Christ and humanity.

Now, the Woman's Mission Aid Society are only aiming to carry out what as Christians they are under the most solemn obligations to Christ to do. The spiritual, and efforts of these Aids are not foreign to the work of the church, but are in harmony with its Foreign Mission work. The money is collected for this work, and is faithfully delivered over to the Foreign Mission Board, for the identical purpose to which the contributions of the church members have been devoted.

But though not formally in the church, surely these Ladies' Aids are of the church; and the churches entertain no fear or jealousy of their work, but are glad to have their zeal and co-operation in the same glorious work of promoting the Kingdom of Christ among the heathen.

A few ministers and other brethren should not take alarm, and press their views as though the Ark of God were in peril, and cannot move forward safely under present arrangements, and they must therefore sound the trumpet, straighten the lines, and steady the Ark. We should be careful not to take our own inferences if they were Divine inspiration.

But the principle they lay down implying that no member has a right of it at liberty to do his duty, as a Christian, to the world, by contributions of his means or of his personal efforts, except he has the vote or sanction of the Church first, looks to me, I confess, well adapted to paralyze individual responsibility and effort in the cause of Christ, and to exalt the church to an supremacy not exclusive control over believers and their work similar to that claimed by the Church of Rome, which vested the people the right to read the Scriptures, and added the right to patronize or to interpret on their own, except that which the church has given or authorized. The principle, the application of which, is to revolutionize W. M. A. S., makes a

large claim in the realm of Christian work. According to it, Christian men and women anxious to work for Christ, have no right to unite to teach a Sunday School, unless a vote of the church authorize them; a church member or a Christian has no right to preach the gospel unless authorized in a similar way; Christian men and women have not the right to send or contribute their money to support a Christian missionary or a missionary society, unless by vote of the church; nor have they the right to unite in temperance and other moral, social or religious organizations outside the church, except by vote or consent of the church.

I hold the Church of Christ in great veneration and respect; but such assumptions, if really made by a church, may well lead one to fear that the spirit of Christianity is made subordinate to form and method; and these, too, not authorized by the Divine Master himself.

The vote of the church might indeed be helpful in some cases, as an expression of approval, sympathy and good will; and if the object is really good and soundly within Christianity, it may be presumed that a Christian church will accord these unconditionally. But it is well, when all is said and done, that the church should not be in a position to restrict the individual's freedom of action, or to bear in mind that man's voice do not often amount to much in such cases.

When the apostle John and his fellow apostles would have hindered one who, outside the circle of Christ's recognized disciples, was working miracles in the name of Jesus, and they would not recognize him because he belonged not to the company of those whom they regarded as possessing sole authority to operate in the name of Jesus, and the kingdom of God, our Lord, with his comprehensive and perfect view and sympathies, answered with mildness but most effective rebuke: "Forbid him not; for he that is not against us, is for us."

George Anastasio, Kenville, N. S., Aug. 26, 1886.

By the St. John's—The Church at Fredericton.

Did my time and your space permit, I should like to set down on paper something of the wondrous beauty of the River St. John, as seen in a trip from the fair city at its mouth to Saint Ann's of former days, the present city of Fredericton. If our people generally in the sea provinces keep the wifery of the picturesque River Saint John, this dreamland of light and shade, this magic world of leagues of still water like great polished mirrors reflecting in minutes, details the glories of either bank and of cloud and sky, they would in far greater numbers than at present frequent this most attractive scenery of the Maritime Provinces.

Manitoba Correspondence.

Shortly after my arrival in this country, I wrote a short and hasty sketch to the Messenger and Visitor of my trip up and the appearance of the country at that time, with a few words on the prospects for the advancement of the cause of Christ.

The unbroken prairie that stood like a barren of desolation, has since then put on its beautiful garments, and even Solomon was not arrayed like him now; I do indeed with the lily and the rose, and an innumerable variety of flowers spread their delicious fragrance on the breeze. The vast fields that were being seeded then are now giving prospect of a bountiful harvest. Thus, while we are pleased with beauty we are cheered with prospect.

I arrived here the day of the battle of Batoche, when the young heroes of Canada with their gallant charges on the rifle-pits and routed the enemy. Since then, they have been marshaled to complete victory, and now "the crucial war is ended." But its effects are not ended yet. My God bless the bereaved and afflicted, and of this scene of sadness bring light and joy and peace.

In our work for the Master, we have had indications of the Divine favor, too, and the general prospect is brightening. As we desire the sympathy of our brethren, I am permitted to say a few words concerning the field and the work.

Of Carman City very little of interest can be said. It has a population of about one hundred inhabitants, nearly equally divided between Methodists and Presbyterians. The former body has a house of worship here and the latter is building one; and as the ministers of these congregations have offered to immerse those desiring it, our service is looked upon by many as unnecessary. Yet our congregations in the days, are good, and we trust that the influence which is being exerted may be the means of leading the people to a more consistent obedience to the truth.

Campanville is a small settlement stretching southward from the Boyeville, three miles west of Carman. We hold service here every alternate Lord's day. Although we have only one member here, our meetings are well attended and a good interest manifested. Some are anxiously seeking the Saviour, and the prospect for the future is much better than in Carman. But in either of these places a very great work cannot be expected until there is more material, and such depends on the kind of material that comes in. Warrington is our next station, and the work here is not so good as in the other two. The name is applied generally to a large district 12 miles south of Carman. This district is thinly peopled, and

1814, more than seventy-one years ago. Its Sunday school is sixty-three years old. The first house of worship was erected in 1814, the second in 1840, and the third in 1883. The Convention met with this church in 1848; 1876; and 1878. The present beloved pastor, Rev. F. D. Crowley, is the seventeenth who has filled the office, Stevens, Porter, Spurden, Hurd, Guilford, Seely, Caswell, Elder, Hall, Bill, F. W. Miles, Robert Davis, David Harris, Charles Tupper, Theodore S. Harding, and Elijah Estabrooks having preceded him. Many ministers have been members of this church besides the pastor, while thirteen have been licensed or ordained here. The missionaries Burpee, Currie, Kelly, and Miss Carrie Hammond (now Mrs. Archibald) united with this church through baptism, as did also our esteemed brother, Professor Kierstead, of Acadia College.

The present membership is 355, about 100, or more, of whom are non-resident. During the past five years 70 members have been added to the church; \$32,869 have been raised for local purposes, exclusive of certain sums in aid of the Sunday school, and \$3,595, or an average of about \$740 a year towards the Convention fund, exclusive of moneys raised by the Woman's Aid Society in connection with the church, and also, I believe, of the mission moneys contributed by the Sunday school. It should be mentioned that the elders of the church have during this period raised about \$5,000 in aid of the local expenditure above named. Many churches burdened with a heavy load for local purposes, of which their bills remain in indebtedness of some \$5,000 on the new house of worship, would not, I fear, contribute as regularly and liberally to the several objects embraced in our Convention. In truth, there are many churches among us having much more wealth with respect to local expenditure, which pay into the treasury of the Lord less than the noble band of believers here.

I have no space to speak of a charming drive up the left bank of the Nashwaak, across the Fenic bridge, and down the right bank of the Nashwaak, nor of a visit to Alexander Gibson's great cotton mills at Marysville, where we watched the raw cotton through the various processes of manufacture until it was turned out a beautiful fabric ready for the market. This drive and mill inspection derived their greatest interest and charm from the presence of beloved friends, whose kindly forethought never waxes so long as there is the prospect of adding to the enjoyment of those who share their hospitality.

Freemore, Fredericton, Sep. 2, '86.

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this country must necessarily be, on account of the way in which the land is divided. But people here come along distances to meeting and our congregations are good. We are enjoying our Father's smile, and our hearts are being cheered. One of our most influential leaders in the community has been restored to the joy of salvation and received into our fellowship, and we have been cheered by the news, to-day, that one of the most prominent men at the Morden station has been brought into the light, another has been received for baptism, and a young man, lately from England, has sent for his letter to join us, and many others are anxiously inquiring what they must do to be saved, some of whom are not far from the kingdom. So this section bids fair to become one of our strongholds.

As we come now to speak of our last main station on the field, we would strike gently on the tender chord, lest it break, and the music we would awaken stop short, or a murmuring tone return from the harshly stricken instrument. Morden is one of the most flourishing and rapidly growing towns in southern Manitoba, and bids fair to become, in the near future, a large and important town. It is situated on the C. P. R. & W. B. 34 miles from Winnipeg, and has a population now of over 400 inhabitants, although it is not yet two years old. Being surrounded by a vast country as rich as any in Canada between the Atlantic and Pacific, and having other advantages necessary for success, it is a most likely spot for a good, strong Baptist cause. We have six members within reach and two of the above mentioned, who are soon to join us, are very busy, and many others are deeply interested. We can have service here only once in two weeks, on account of the high rent we pay for a building, and we cannot afford to live at such a sacrifice of opportunity. There is only one small house of worship in the town; that is the Methodist congregation drew in from a neighboring town a few weeks ago. (This neighboring town is all coming to Morden.) At the Convention held in Brandon in July, I tried to show how an open door was presented for Christ. The brethren responded cheerfully, and without delay subscribed \$400 for the erection of a house of worship in Morden. This was given on condition that I raise an equal amount for which I became responsible. The Lord's work must be done wherever becomes responsible, and this responsibility is less than that of referring to do what we can. Of this amount, I have \$250 subscribed. We have secured two lots; one was given and the other to be only \$50. The regular selling price of 36 ft. lot in Morden is \$75 each. But the day has not yet come when we shall ask nothing. We do not want to be a hindrance, but we would offer our brethren a taste of the luxury of doing good. Any amount you can send up will be thankfully received and acknowledged with pleasure. Pledge payable November 16, 1886, the amount as cash. The house is to cost about 150, and will cost about \$1,300. We expect to have it completed Nov. 15, 1886 of date.

God is blessing us and giving us an opportunity to accomplish a great work for Him. We must not be like the boy who, being told his gun was broken, lay until the game had flown and then lamented that he had lost his chance. Brethren, this is good game, is good season, fire at once. I have never known a Baptist gun to burst yet, and also reports have been heard round the world. We have let too many opportunities pass in this country, but must not let this one. Just give us a little life, brethren, and the work is done, and we will be happy.

Address: R. G. Mearns, Carman, Manitoba.

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and vicinity. persons assembled beautiful baptism part of whom of the kind themselves and respectful seemed reluctant dates, all had baptism we a house under th but kindly plac the sermon had been given on 16 of the of the Lord's Supper, scenes. This witness. The together by a Sussex, Port Mary's Bay, River and the coast, who had our dear old man finished their own toward baptism, a Baptist church under consideration.

The next day, further west, I of these was years of age, was pressed by the that she walked attend my mother morning, and it she came up on the bank of the with subdued voi "I love thee, I I love thee, my God, But how much show."

That some will be the sympathy of 1,000 Baptists from the of the work.

If our churches few weeks vacate therefore to them, and in greeting them God send them God send them God send them of his own.

We want to min nations, even their style of preaching, ing of the church, which does us good in complaining ab none are so hard Baptist churches, up a low grubbing pay, and keep their begin to starve their are tired of them, very Christ and that recommends it being people.

In the first place of our clergy, and fairly paid Grads B terians pay a minis a manse. We have ministers (living) on younger people interest preaching too much sameness they have left to congregation of people man more than that.

Can a man Jesus should be drinking fountain, and he, How can you, our creature mount a lively, spirited dioc the farmer expect his sleek, well fed, poor old jade does long to do nothing of delay. A hour to from a man well delivery, clear, inst from a well prep want to grow at stave-ment, and a

While visiting A was amped at the These are a beautiful life in the world, and force into the look of a god, rather than the old of a few years ago. Simple, and they education, and are money on it. I am

Now, if we want God, if we want to glorify Him, let us look at things, something. And as to have efficient work, must not put mean a board of trustees. I have seen a board of trustees, and they are paying

lively, spiritual work to be leaders, who were a good salary of four hundred of their 2000 to 3000 poorest congregations are paying

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**ROYAL BAKING POWDER**  
Absolutely Pure.

Has been in constant use by us. We have always found it reliable, and can highly recommend it to all.

H. HESSELMAN & SONS.  
Halifax Hotel, May 28th, 1885.

Equal in quality to and cost 20 per cent cheaper than other Baking Powders.

**GERMAN BAKING POWDER**

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H. HESSELMAN & SONS.  
Halifax Hotel, May 28th, 1885.

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**FOR SALE OF TO LET.**

That desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. Pines, M. A., consisting of a 2 1/2 story house, with garden and fruit and flower garden, and a well of good water. Price moderate. Immediate possession.

Apply to  
J. K. CHIPMAN,  
Treasurer Acadia College,  
Wolfville, Aug. 10, 1885.

**SEAL SKIN SACQUES.**

HAVING received three cases of London made, Double Extra Quality Alaska Seal Skin, we are now prepared to supply for SEAL SACQUES or other garments for immediate or autumn delivery. All garments made in latest styles and satisfaction guaranteed.

Seal Skins, dyed, lengthened, or altered to order, in any style, at lowest possible prices.

C. & E. EVERETT, Furriers,  
11 King Street.

**MESSINGER PRINTING OFFICE.**  
72 Grenville Street, Halifax, N.S.

MR. S. ELLEN leads his thanks to his friends for the patronage he has enjoyed in nearly thirty years past, in connection with the publication of THE CHRISTIAN MESSENGER. He wishes to inform them and the public generally, that he continues his office as usual, and has enlarged facilities for doing all kinds of printing in first class style, at moderate terms and without delay.

Orders from the Country attended to promptly.

**OFFICE OF New Dominion Paper Bag Co.**

WE are happy to inform the Public and our Patrons in particular, that we have had an extension of our works, and the Mill destroyed at Pictou, our business continues without interruption.

All orders will receive prompt attention as heretofore.

BROWN & LEBTCH,  
St. John, N. B., August 18, 1885.

**CALEDONIA Round Coal!**

**\$4.00 PER CHALDRON, CASH.**

As if Cooked, WHILE BURNING.

—OR—  
**\$4.50 delivered, CASH.**

SOLE AGENTS,  
RILEY & MASTERS,  
City, Sydney and Main Sts.

**C. H. LEONARD, Commission Merchant.**  
51 & 52 St. MARKET WHARF, Saint John, N. B.

SITUATIONS in warehouses, Circulars free. Office, 51 & 52 Market Wharf, St. John, N. B.

BOX OF GOLDEN NOVELTIES, 12 pieces, each containing a different article, suitable for all seasons, and for all ages.

WOMAN WANTED to do housework, at 100 per cent.

**News Summary.**

**—SAD DOMESTIC ACCIDENT AT PORT HILTON.**—On Monday last, while the children of the Port Hilford school were playing at the mouth of a small brook, Frank Suttis, eldest son of Alfred Suttis of Port Hilford, was caught in the current and carried to sea, and before assistance could be rendered he was drowned. After a search of about three hours the body was found and prepared for interment.

Frank was eight years old. Clever as a steady affectionate boy, and beloved by all, he was one of the most promising boys in Port Hilford and our deepest sympathies are enlisted with his stricken parents in this their sad affliction.

—The Dominion Exhibition will be held this year in London, Ontario, Sept. 7th-12th. The Dominion Government gives \$10,000 towards the Prize List.

—The activity of the French sympathizers of this is beginning to tell on the feelings of the Toronto Orangemen. The impression is general and growing that Kiel's sentence will be commuted if he is not paroled.

—Four nine-pounder rifled muskets were passed through St. John on Wednesday for the Woodstock battery of artillery. Halifax is going to be lighted by electricity after the 1st day of November. The lamps will be lighted equal to 2000 candle power each, will be supplied for \$5,500 a year.

—Dr. McNutt, a Nova Scotian, is a candidate for the governorship of California. He is a citizen of the U. S., and is a man of good social, political and literary attainments. He is a member of the bar of the U. S., and is a member of the bar of the U. S., and is a member of the bar of the U. S.

—Two children of Mr. Mark Lee, Aboussagan Road, near Beckville, were sent for the cows one evening last week and got lost in the woods. The neighbors searched for them all night but did not find them till morning. One of the children was eight years old, the other only five.

—The Indian department have decided to have the Indians near Montreal vaccinated, and an agent leaves shortly for that purpose.

—Two hundred and fifty immigrants passed through Montreal on Saturday en route for the Northwest.

—The steamship "Suisun", which left Montreal on the 12th ult., for Fogo, Nfld., went ashore at that place, and has become a total wreck. The cargo was all saved, but in a damaged condition. The vessel was built in 1873, is owned by Prince Edward Island, and is valued at \$100,000. Her cargo is valued at \$150,000 and is insured.

—The salter belonging to H. M. S. Nantapanon, adherents of the Methodist church, recently presented to the congregation of Brunswick street church, Halifax, a very handsome communion table.

—BANK FIRES.—The Lunenburg Bankers have all come home with full pockets. The bank of Lunenburg, which had not met them as fast as they could catch them. Some vessels were absent only four or five weeks, and came back full. The weather was exceptionally fine, and there has been only one day of rain, which was a heavy shower during the night.

—A SHOOTING CASE.—A Newcastle despatch of the Globe says: Mrs. Connors, of Renous river, was shot yesterday in the forest and will not live. The shooting took place in the house her husband. An intoxicated man was present with a pistol, and in the attempt to arrest the pistol from him it went off, the ball striking the breast of Mrs. Connors. The shooting is believed to have been accidental.

—Whitman Miles, an aged resident of Milton N. S., was drowned the other day while attempting to land at Moose harbor.

—A series of YALPINGTON, carrying an amount of \$100,000, were in the gulf, of Ruston harbor, P. E. I., on Saturday.

—The "True Guardian" says: James Crown, 7th, an old man, was shot yesterday morning by a party of hunters, in the evening service in the Methodist church, fell by the roadside, and was carried to a neighboring house, and from thence to his own home on Dominion street. Yesterday morning was unaccountably ill, and attributed to apoplexy, and is considered to be of a most serious nature.

—Sportmen will be surprised to learn that a flock of wild pigeons was observed yesterday flying in a southerly direction, in Margaret's Bay vicinity, the flock being observed by Alex. Taylor, of this city, who was at the twelve mile house at the time. So far as his knowledge goes, the last wild pigeon known to have been seen here was one shot just half a century ago this summer by his father, when Alex. was "a wee bit of a laddie."

—The memorial to the metropolitan of Fredericton is to take the shape of a scholarship, to be called the "Murray Scholarship," for the benefit of those attending college and desirous of entering the Ministry.

—The bestowal of the scholarship will be entirely at the discretion of the bishop, and each grant will be the interest on \$2,000 for one year. The scholarships are not limited in number.

—At Minusie, Cumberland Co., on Wednesday last, Charles Anderson, aged 16 years, was struck by lightning, whilst driving along a road, and died in a few minutes. The horses attached to the wagon were both stunned.

—William Stark of Canning, has taken about 1200 lbs. of honey from his apiary.

—The Nova Scotia Provincial Exhibition will be held at Kentville this year, opening on Tuesday, September 29th, and closing on Friday, October 2nd. Cash prizes to the amount of \$5,200 are offered.

—The Toronto Globe, recently, editorially advocated the taking of a plebiscite throughout the Dominion on the question of prohibition.

—WEXFORD, Sept. 2.—A messenger who brings private mails to the Hudson Bay company from Churchill arrived in Winnipeg yesterday. He brings the intelligence that the government steamer Albatross arrived at York Factory over three weeks ago, and that the trip had been made with great despatch, only about five days being occupied in making the trip from the entrance of the strait to York Factory. No ice was found in the strait.

—A P. E. ISLAND ASSASSINATION CASE.—On Monday morning, says the Summerside Journal, a young man who was about to take passage on the "Lawrence" with a two-year-old child, which it seems he had

abducted, was arrested at the instance of the old grandfather, and had reluctantly to surrender up the cause of the tragedy to the child's grandfathers.

—At St. Catharines, Ont., Alexander Easterly killed his wife, John, his brother, being an accomplice and Howard, another brother, assisting John in disposing of the remains. They finally quarrelled, Howard being nearly killed and Alexander then shot himself, but not fatally. John cut Alexander's throat and buried the body. Howard now makes a confession and John is in custody. The affair occurred last fall. Alexander's body has been found, also the body of his wife dumped into a hole without other covering than a blanket.

—A sad accident occurred at Shediac on the 1st, Miss Maggie Edmunds and Katie McKinnon, paddling in a small boat were caught in a current and becoming excited overturned the boat and were drowned.

—S. S. Hanoverian with about 166 passengers and a general cargo was during a thick fog, on Monday night driven into Portage on the New Brunswick coast where she ran into a total wreck. No casualties are yet reported.

—DROWNED.—Last Thursday, while Charles Thurber of Freeport, N. S., was bringing his boat to her moorings, he was struck by the beam, knocked overboard and drowned. A boy was with him in the boat at the time, but could do nothing for him.

—WEXFORD, Sept. 3.—It is understood that should the Manitoba Court of Appeal refuse to allow an appeal in the Riel case, his friends will carry the matter to the Imperial Privy Council. They will, therefore, move his Excellency for a respite to enable them to lobby the Imperial Privy Council confirm the verdict, a final effort will be made to secure the appointment of a medical commission to test his sanity.

—THE ASSYRIAN EXHIBITION.—The Halifax Board of Trade, Charles Tupper has received the following despatch from his secretary in London: "One hundred and ten awards made to Canada at Antwerp. Three diplomas of honor, thirteen gold, thirty-four silver, and thirty-two bronze medals awarded. Thirty exhibits received honorable mention. Details will not be made public by exhibition authorities till beginning of September."

—A fire broke out at the British engine works, crossing the bridge over the Caspian River, Ottawa, a few days ago. The engineer of the freight train saw them, and tried his utmost to stop the locomotive, but the engine caught two girls, aged 11 and 12, and killed them. The girls were the other two escaped injury.

—A great lobster was recently caught at James Grant's lobster factory, Belle Creek, P. E. I. It measured four feet from the tip of its great claw, to the tail, and the meat taken from it was sufficient to fill three cans.—Examiner.

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flag. Upon receipt of the news at Madrid, a mob of about 1000 men, headed by the Emperor, tore down the coat-of-arms, dragged it through the mud, and burned it. The Spanish government apologise and promise to punish the offenders, many of whom are arrested. Germany says her other was acting against orders. It is said that Spain asks Germany to evacuate the Islands and promises that she will not occupy them pending a settlement of the question. Anti-German feeling is strong and pretty general in Spain, and it is apprehended that King Alfonso may not be able to control it.

—The Dominion Exhibition will be held this year in London, Ontario, Sept. 7th-12th. The Dominion Government gives \$10,000 towards the Prize List.

—The activity of the French sympathizers of this is beginning to tell on the feelings of the Toronto Orangemen. The impression is general and growing that Kiel's sentence will be commuted if he is not paroled.

—Four nine-pounder rifled muskets were passed through St. John on Wednesday for the Woodstock battery of artillery. Halifax is going to be lighted by electricity after the 1st day of November. The lamps will be lighted equal to 2000 candle power each, will be supplied for \$5,500 a year.

—Dr. McNutt, a Nova Scotian, is a candidate for the governorship of California. He is a citizen of the U. S., and is a man of good social, political and literary attainments. He is a member of the bar of the U. S., and is a member of the bar of the U. S., and is a member of the bar of the U. S.

—Two children of Mr. Mark Lee, Aboussagan Road, near Beckville, were sent for the cows one evening last week and got lost in the woods. The neighbors searched for them all night but did not find them till morning. One of the children was eight years old, the other only five.

—The Indian department have decided to have the Indians near Montreal vaccinated, and an agent leaves shortly for that purpose.

—Two hundred and fifty immigrants passed through Montreal on Saturday en route for the Northwest.

—The steamship "Suisun", which left Montreal on the 12th ult., for Fogo, Nfld., went ashore at that place, and has become a total wreck. The cargo was all saved, but in a damaged condition. The vessel was built in 1873, is owned by Prince Edward Island, and is valued at \$100,000. Her cargo is valued at \$150,000 and is insured.

—The salter belonging to H. M. S. Nantapanon, adherents of the Methodist church, recently presented to the congregation of Brunswick street church, Halifax, a very handsome communion table.

—BANK FIRES.—The Lunenburg Bankers have all come home with full pockets. The bank of Lunenburg, which had not met them as fast as they could catch them. Some vessels were absent only four or five weeks, and came back full. The weather was exceptionally fine, and there has been only one day of rain, which was a heavy shower during the night.

—A SHOOTING CASE.—A Newcastle despatch of the Globe says: Mrs. Connors, of Renous river, was shot yesterday in the forest and will not live. The shooting took place in the house her husband. An intoxicated man was present with a pistol, and in the attempt to arrest the pistol from him it went off, the ball striking the breast of Mrs. Connors. The shooting is believed to have been accidental.

—Whitman Miles, an aged resident of Milton N. S., was drowned the other day while attempting to land at Moose harbor.

—A series of YALPINGTON, carrying an amount of \$100,000, were in the gulf, of Ruston harbor, P. E. I., on Saturday.

—The "True Guardian" says: James Crown, 7th, an old man, was shot yesterday morning by a party of hunters, in the evening service in the Methodist church, fell by the roadside, and was carried to a neighboring house, and from thence to his own home on Dominion street. Yesterday morning was unaccountably ill, and attributed to apoplexy, and is considered to be of a most serious nature.

—Sportmen will be surprised to learn that a flock of wild pigeons was observed yesterday flying in a southerly direction, in Margaret's Bay vicinity, the flock being observed by Alex. Taylor, of this city, who was at the twelve mile house at the time. So far as his knowledge goes, the last wild pigeon known to have been seen here was one shot just half a century ago this summer by his father, when Alex. was "a wee bit of a laddie."

—The memorial to the metropolitan of Fredericton is to take the shape of a scholarship, to be called the "Murray Scholarship," for the benefit of those attending college and desirous of entering the Ministry.

—The bestowal of the scholarship will be entirely at the discretion of the bishop, and each grant will be the interest on \$2,000 for one year. The scholarships are not limited in number.

—At Minusie, Cumberland Co., on Wednesday last, Charles Anderson, aged 16 years, was struck by lightning, whilst driving along a road, and died in a few minutes. The horses attached to the wagon were both stunned.

—William Stark of Canning, has taken about 1200 lbs. of honey from his apiary.

—The Nova Scotia Provincial Exhibition will be held at Kentville this year, opening on Tuesday, September 29th, and closing on Friday, October 2nd. Cash prizes to the amount of \$5,200 are offered.

—The Toronto Globe, recently, editorially advocated the taking of a plebiscite throughout the Dominion on the question of prohibition.

—WEXFORD, Sept. 2.—A messenger who brings private mails to the Hudson Bay company from Churchill arrived in Winnipeg yesterday. He brings the intelligence that the government steamer Albatross arrived at York Factory over three weeks ago, and that the trip had been made with great despatch, only about five days being occupied in making the trip from the entrance of the strait to York Factory. No ice was found in the strait.

—A P. E. ISLAND ASSASSINATION CASE.—On Monday morning, says the Summerside Journal, a young man who was about to take passage on the "Lawrence" with a two-year-old child, which it seems he had

abducted, was arrested at the instance of the old grandfather, and had reluctantly to surrender up the cause of the tragedy to the child's grandfathers.

—At St. Catharines, Ont., Alexander Easterly killed his wife, John, his brother, being an accomplice and Howard, another brother, assisting John in disposing of the remains. They finally quarrelled, Howard being nearly killed and Alexander then shot himself, but not fatally. John cut Alexander's throat and buried the body. Howard now makes a confession and John is in custody. The affair occurred last fall. Alexander's body has been found, also the body of his wife dumped into a hole without other covering than a blanket.

—A sad accident occurred at Shediac on the 1st, Miss Maggie Edmunds and Katie McKinnon, paddling in a small boat were caught in a current and becoming excited overturned the boat and were drowned.

—S. S. Hanoverian with about 166 passengers and a general cargo was during a thick fog, on Monday night driven into Portage on the New Brunswick coast where she ran into a total wreck. No casualties are yet reported.

—DROWNED.—Last Thursday, while Charles Thurber of Freeport, N. S., was bringing his boat to her moorings, he was struck by the beam, knocked overboard and drowned. A boy was with him in the boat at the time, but could do nothing for him.

—WEXFORD, Sept. 3.—It is understood that should the Manitoba Court of Appeal refuse to allow an appeal in the Riel case, his friends will carry the matter to the Imperial Privy Council. They will, therefore, move his Excellency for a respite to enable them to lobby the Imperial Privy Council confirm the verdict, a final effort will be made to secure the appointment of a medical commission to test his sanity.

—THE ASSYRIAN EXHIBITION.—The Halifax Board of Trade, Charles Tupper has received the following despatch from his secretary in London: "One hundred and ten awards made to Canada at Antwerp. Three diplomas of honor, thirteen gold, thirty-four silver, and thirty-two bronze medals awarded. Details will not be made public by exhibition authorities till beginning of September."

—A fire broke out at the British engine works, crossing the bridge over the Caspian River, Ottawa, a few days ago. The engineer of the freight train saw them, and tried his utmost to stop the locomotive, but the engine caught two girls, aged 11 and 12, and killed them. The girls were the other two escaped injury.

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**LONDON HOUSE**  
Wholesale.  
Received direct from London packages British Foreign, and Canadian Manufactured  
**DRY GOODS.**  
Solely entered by our Travellers, or by Cash will be sent in the following quantities:  
**DANIEL & BOYD,**  
101 King Street, Halifax, N. S.

**TENDERS.**  
TENDERS addressed to the undersigned at 101 King Street, Halifax, N. S., for the construction of a new building for the Fog Alarm Station at Point Lepreau, situated in the County of St. John, New Brunswick. Plans and specifications may be obtained from the undersigned at the above address, or from the Department of Public Works, Ottawa, at the Agency of this Department, St. John, and the Post Office, St. Andrew's and Lepreau.  
W. M. SMITH,  
Deputy Minister of Marine,  
Ottawa, 18th August, 1885. 34-2

**Notice of Sale.**  
To Mary Ann Anderson, Mary Elizabeth Anderson, and James Anderson, Executors of the Estate of John Anderson, deceased, the heirs of the said John Anderson, deceased, and all other persons whom it may concern.  
Take Notice that there will be sold by public Auction at 11 o'clock, on the 10th day of August, 1885, in the City of Saint John, in the County of St. John, New Brunswick, the twenty-two lots of land situated in the Parish of St. John, at the hour of twelve o'clock, noon—  
All that portion of those two lots of land situated in the Parish of St. John, in the County of St. John, New Brunswick, which is bounded on the north side by the City of Saint John, in the County of St. John, New Brunswick, and on the south side by the City of Saint John, in the County of St. John, New Brunswick, and on the east side by the City of Saint John, in the County of St. John, New Brunswick, and on the west side by the City of Saint John, in the County of St. John, New Brunswick, and on the north side by the City of Saint John, in the County of St. John, New Brunswick, and on the south side by the City of Saint John, in the County of St. John, New Brunswick, and on the east side by the City of Saint John, in the County of St. John, New Brunswick, and on the west side by the City of Saint John, in the County of St. John, New Brunswick, and on the north side by the City of Saint John, in the County of St. John, New Brunswick, and on the south side by the City of Saint John, in 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