

The Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 25, 1885.

NO. 8.

In reply to the question, How young should a baptized child be admitted to the table of the Lord, Dr. Buckley of the Christian Advocate, (Methodist), replies:

"If you propose to administer the sacrament to little children because they are saved in Christ as little children, why do you set up baptism as a condition? Why not administer it to all children? If you do not propose to administer it to children because they are saved in Christ, on what principle do you propose to administer it to infants that have been baptized? Administering the Lord's Supper to the infant that is not old enough to know what it means, is humbug."

Just so: but will the Dr. explain why the following statement is not just as forcible:

"Administering baptism to the infant that is not old enough to know what it means, is humbug."
Why make intelligence the condition of one ordinance and not of the other? Povo-baptists for ten centuries gave the Supper to infants, as well as baptism, and the practice was abandoned only because of the Romish doctrine of transubstantiation. Can any one explain how infants are to be baptized, and yet excluded from the Lord's Table? Is it not much easier to understand how they are not to be admitted to either, because both ordinances are for them only who have intelligence enough to know their meaning, and who have new hearts through the regeneration of the Spirit?

About 1,000 liquor men have been to Ottawa to use their influence with the government to secure compensation for loss sustained through the operation of the Scott Act, to urge the appointment of a commission to enquire into the workings of the Act, and to have the Act suspended in the meanwhile. What strange men these licensed victuallers (save the mark) are. They declare with one breath that the Act is worse than a failure, and leads to an increase of drinking, and with all the extra gain of this enlargement of trade, and no license to pay, they want compensation. And then they want a commission appointed and the Act suspended in the meantime, all in the interests of sobriety, of course. Sir John A. and a large representation of his colleagues, met this delegation, and sent them all home happy, by saying he recognized the gravity of the matter brought before him, and would give it immediate and anxious consideration, and that when total prohibition is voted, he will, as a private individual, favor compensation.

We wonder who will compensate the mothers and fathers who have lost children, the wives who have lost husbands, the country that has lost many of its brightest ornaments for the injury done, by this traffic. Who will compensate men for the loss of their honor, their hopes, their happiness—who will pay for the heart-breaks as this traffic has gone on, for the degradation, for the crime? But then our country has made this traffic legal in the past, and just as wrong leads to sacrifice, as in case of slavery in the South and the West Indies, we may have to buy this traffic off, because we have legislated it on.

The lesson from this delegation for us as temperance people, is this: Be alert. Show the strength of temperance sentiment by rolling up petitions which facile politicians dare not ignore. As Sir John well says, this is not a political question. Let us see that it be kept before the public as a question which towers heavens high above the little bickerings of party strife. Let us set our faces like flint, and make our legislators feel that we will back them in all strong handling of this drink question, but that we will drop them, if they drop the legislative principle for which temperance men are striving right manfully. The fight grows more hard to hand. This is a good indication. We are pressing the traffic to the wall. Let us not stop till we have pressed it over the wall.

Brother Z-ke Smith is heard from again, and with emphasis: "I am indignant, and do not care to conceal it. If Christianity does not mean honesty it does not mean anything; and if churches do not care to be honest, in God's name let them dissolve. Brother

Jeremiah Johnston preached a whole year for the church at Flat Hill, and when the year was out they quietly informed him that they were unable to collect more than three-fourths of the salary they had promised him. The poor man who had served them faithfully, went home without money enough to relieve the necessities of his family, and the church proceeded to call another pastor, to treat him in the same way. Yet they resent the intimation that they were dishonest. It is a shame, a loud crying shame, when a body of Christians, claiming to represent Jesus Christ, so emphatically deny him before the world. No wonder religion does not prosper in that neighborhood. Such religion ought not to prosper anywhere."

That's right, brother Smith, hit them hard. They are dishonest whether they resent the charge or not. What makes the matter worse is, the minister has no redress, as he does not care to risk the public disgrace of a suit at law. Bro. Zeke lives out west, but if there are any in this eastern region, to whom his words apply, we hope they will take them to heart. Very good brethren sometimes, from thoughtlessness, we suppose, do not seem to see the wrong of violating an engagement with a church or pastor, as they do the violation of any other agreement.

"Remember," says the Catholic Review for Jan. 3rd, 1885, "that children sent into the other world without baptism, are lost forever."

Can those who believe that baptism saves, or is necessary to salvation, stop short of this terrific conclusion? The Roman Catholics are to be commended for accepting the logical outcome of their belief, without any attempt at evasion. But would it not be better to give up the belief which leads to such a conclusion?

—Suppose you go to the saloon keeper and offer to license him to sell your son whisky for \$500 per year. O! you don't believe in that; you don't want it sold to your boy? Then be honest, and don't vote to have it sold to somebody else's boy.—[Exchange.]

Strikingly put. The law "thou shalt love thy neighbor as thyself," out-loses.

—One of our exchanges publishes a review and criticism of Mr. Beecher's newest free-thinking deliverances. It was the newest a week or two ago, but probably it is quite an antiquated view in Mr. Beecher's own opinion, by this time. "We have given him up. He moves so fast backward and forward and crosswise that we get confused."

—We clip the following from an exchange:

In a Sunday-school a girl was asked: "Why did Jacob say at Bethel, 'this is none other than the house of God'?" The answer was, "because in that place he slept so soundly."

But is there not a very serious side to this habit of sleeping in meeting? We have known men who were addicted to it, but if they were at a political caucus their eyes would be wide open until late at night. The sluggishness at religious services is usually due to lack of interest. The Religious Herald gives an instance in illustration of this. A man whose mind was addicted to sleeping in church, and crossed himself on the ground of a "sleepy disease," recently he has experienced a spiritual quickening, and he feels that he has disease, all the time, has been of the soul, and not of the body. If we feel that we are holding fellowship with God in the sanctuary, if we are following the truth uttered with our prayers that it may do good to the hearer; above all, if we go to the house of God with a deep consciousness of the reality of the tremendous subjects there dealt with, and the great issues which are all the time trembling in the balance, we shall not be troubled with sluggishness.

—For seven years a New Hampshire mechanic made a circuit of half a mile per day, rather than pass a powder house. The other day he learned that it had been empty for eight years.

How like a great many of the Christian's fears. We find, after long years, perhaps, that they were empty of harm. Nay, they are often freighted with blessing. When we gave ourselves to God, they were emptied of the power to harm us and transformed into blessings in disguise, through his overruling grace and power.

—The Christian at Work thinks an explanation is needed of the ground of adult and infant baptism which will perfect the sense of their ones.

ness. The Christian Guardian, the excellent organ of the Methodists of Ontario, does not feel any difficulty on this point, for the following reason:

"The adult is baptized because he accepts Christ as his Saviour by faith. The infant is baptized because, though incapable of personal faith, it belongs to Christ, and sustains a relationship to him that makes it right that he should be publicly identified with the family of God."

Very clear and very logical. The adult is baptized because of faith; the infant, from some other reason than faith; therefore the two baptisms have the sense of their ones made perfect. We fear that some minds may not be able to see the fine logical point of the explanation, and still be in trouble.

—We publish to day the list of advanced subscriptions paid to Dr. Hopper, as handed in by him. It is both his desire and our own that everyone who has paid in advance to Dr. Hopper, examine this list, to see whether any mistake or omission has been made. In every case where there has been a mistake or omission will not the one interested, please write to us at once, and we will refer the matter to Dr. Hopper for correction. This will enable us to start fair with our subscribers.

—We are proud of some of our people for they way in which they are continuing to respond to the appeal for help from the Foreign Mission Board. We believe our people have as warm hearts and generous souls as are to be found among any denomination. Let us all now take in our Home Missions, and the general work of the body, and pour our contributions into the Convention Fund. We believe this year will be a remarkable one for what the consecrated zeal of our people has led them to give to the Lord. Let pastors and people and district superintendents and finance Committee, all press the Convention Fund with vigor, and we will sing songs of thanksgiving at our Convention. What great things we can do if we try?

—Will not every believer who reads Bro. Cohoon's article about our Home Mission fields, offer up at least one petition that the way may be opened to do this great work which is demanding, imperatively, our resources and our vigorous efforts. Let us not allow these pregnant possibilities to become impossibilities, because we do not enter their open doors.

—Mrs. Backman, whose death is recorded in our obituary column today, was the mother of Mrs. John March, of this city. She was baptized by Rev. S. Robinson, many years ago. The earth has lost one of its excellent. Mrs. March will have the sympathy of many in her great bereavement.

—We call the attention, especially to the members of the committee appointed to confer with our Upper Canadian brethren on the question of Union, to the letter of brother Cameron. Let us have a kindly discussion of this subject, as brother C. suggests. Were it not that considerable editorial matter is crowded out this week, we should have something to say ourselves, in this issue.

—Our heart was filled with thanksgiving last evening at the good news of revival and salvation came in from Truro, Hillsboro, and Sackville. How blessed it is to hear tidings that precious souls are being saved. Let the good news arouse a longing in every church for similar displays of the Saviour's power, and lead to prevailing prayer to this end.

—We would esteem it a great favour if any who know of cases where the MESSENGER AND VISITOR does not reach subscribers, or does not reach them regularly, would kindly inform us of the same. We also wish to remind any who may wish to discontinue the paper that we must know their post office address as well as their names, before we can comply with their request.

—We shall be obliged to our friends if they will remit their subscriptions as soon as possible. It only costs two cents to register a letter. The

remittances are coming in very well, but we should like the response to be general. Now, also, is the time to subscribe, and to get subscribers. Will not our pastors, and the brethren who are kindly interesting themselves in the MESSENGER AND VISITOR, please get us all the new subscribers they can? We want to do as much good as possible through the paper. This can be done only as it is widely circulated.

The Indebtedness of Human Knowledge to Missionary Endeavour.

BY REV. W. S. MCKENZIE.

No. 2.
It is one of the most notable and auspicious facts in the history of our times, that the Christian church, in its various sections, is undertaking, as never before, to disseminate a knowledge of the gospel throughout the whole world. Christian missions are being prosecuted with an energy and a success that excite the surprise and the admiration of men, who are watching, simply as scholars and philosophers, the signal movements and the historic currents of humanity.

Never before, as now, was there such a literal and loyal obedience to the "Great Commission." Missionaries, in constantly increasing numbers, are now going forth into all parts of the earth. With swift step they are hurrying forward to proclaim the message and to apply the forces of Christianity for the moral renovation of the whole human race. Infidels continue to huddle their hostility to Christ, to Christianity, to the church, and to the Bible. A few Christian scholars' attempt, by learning and logic, to defend what is assailed, and to guard divine truth against the violence of these infidel assailants. But the great mass of Christian believers have the notion that the most triumphant defense is found in the diffusion and fruition of the religion of Jesus Christ, and are acting accordingly. Dr. Christlieb, the great German scholar and devout Christian, in his masterly and inspiring "Survey of Modern Missions," says: "I feel like one who from a balloon looks down upon the movements of an army so colossal that no one horizon can bound the sphere of its operations, and whose lines already encircle the globe." And the author of "Rambles in Mission Fields" writes in a similar strain: "I seem," he says, "to see the work of reduced the world to the sway of Christ no more a thing of anticipation, but of actual fulfilment. I seem to myself to be standing on some commanding height, and to discover the triumphant procession of the sacramental hosts marching with music and banners into the fortress of the conquered earth."

And who are the men selected and supported to project the forward movements and to supply the management of this aggressive and ever expanding enterprise of missions in foreign lands? They are not the delegates of the Christian ministry. They are not the second-rate preachers, who, if they had not entered the mission service of the Christian church, but had remained in the land of their nativity, could not have commanded any prominence, nor wielded a controlling influence in the ranks of the church at home. A large proportion of them have been foremost, not only in Christian devotion and moral heroism, but also in mental ability and scholarly attainments. Their position and pursuits as missionaries have been most favorable, if not eminently conducive, to a rapid and high development of moral and mental energy. And the recruits—*turnas nobilitissime juvenum*—who are every year enlisting and rushing into the field of conflict, to replenish the ranks which are being depleted by death, give abundant promise of one day becoming the intellectual peers of their honored predecessors. In nearly every case, besides the possession of rare native capacities of mind, they are men of thorough culture, having had access

to all the advantages which the colleges and seminaries in Christian countries could furnish. These men have shown a superior ability for original and extensive researches. They have successfully prosecuted literary labor requiring energy and application of a high order. They have grappled with problems in the different divisions of human knowledge as difficult as any that have taxed the minds of the first-thinkers of the world. Every one familiar with missionary history and biographies will be quite as likely to think of great intellectual superiority and eminent acquisitions of knowledge, as he will be to think of distinguished missionary consecration and success, as he runs over the names of such men as Buchanan, Martyn, Morrison, Moffat, Milne, Carey, Marshman, Ward, Wilson, Hall, Judson, Poor, Winslow, Eli Smith, King, Hamlin, Duff, Goodell, Perkins, Thompson, Schaeffer, Thurston, Scudder, Francis Mason, David Livingstone, and many others of equal celebrity for mental energy, for intellectual industry, and for varied learning.

Then, again, these men go forth into all parts of the world, not as tourists to gratify curiosity; not as ambassadors to the courts of foreign governments, or as diplomatists to discuss questions of international policy; not as merchants or traders in search of material gains. They do not rush across the continents they visit, or flit through the countries they enter; to make hasty notes of first and superficial impressions, in order to write ephemeral letters for secular or religious journals; to collect crude and unverified materials with which to make a few popular lectures, on returning home; to publish a volume of travels, that will be sufficiently attractive and remunerative to replace the funds expended while journeying for health or recreation. The missionary goes into a foreign land to locate, to make his home there for years, perhaps for life. He forms intimate associations with all classes of people; studies customs, manners, languages, dialects, antiquities, mythologies, native history, and literature. He traverses the country so frequently, and in such fashion, that he can gain minute and comprehensive information about every thing he sees, hears, or touches.

Now, what may be expected of such men, thus intellectually equipped, and provided with numerous and excellent opportunities for acquiring valuable materials appertaining to various divisions of human knowledge, is abundantly realized. Were it a volume, instead of a few concise articles we had in hand, it would be required of us to set forth the work done by missionaries for the increase and rectification of knowledge in Geography, in Geology, in Mineralogy, in Meteorology, in Archaeology, in Ethnology, in the closely related study of Ethnology, in Philology, in History, in Comparative Religion, in General Literature, and yet other branches of human learning.

It ought, perhaps, to have been stated in the opening article of this series, that it is too late to state it now, that it is no part of my design to delineate what missions have done in rectifying and augmenting the secular or the religious knowledge of the people dwelling in the countries where the missionaries labor. The past, the present, and the prospective literary advantages of missions to the countries, the nations and the tribes which missionaries are seeking to evangelize, is a subject worthy of a separate and an extended consideration. Who can adequately estimate the importance of the schools of learning established in Christian countries? Abolish in Christendom the Academies, the Colleges, the Universities, the Seminaries, and the numerous Institutions, designed to give specific and professional training, and who could trace, or measure, the extent of such a loss? But what all these agencies have been, and are, to

the nations and the lands already evangelized, the educational institutions and forces planted by missionary endeavor in heathen countries are to the swarming millions who surround them, and who derive therefrom their mental culture and elevation. These institutions and influences set up for the intellectual advancement of pagan nations, are yet in their infancy. But they have already widely scattered the blessings of education. With a broader cast and a more liberal hand they will continue to dispense their benefits, until knowledge and religion shall have achieved a joint and final conquest over the ignorance and the degradation of the whole human race. But here the aim is to indicate the increase and classification of knowledge possessed and prized by the scholarship of Christendom, to show that the accumulations made and added to the treasures of the great republic of letters have proceeded, in no small measure, from the endeavor of missionary toilers. They who correct grave literary or scientific mistakes, and impart accuracy to learning, confer upon the world an inestimable benefit. "Next to the importance of knowing anything is that of possessing accurate knowledge." And no class of men have done more than missionaries to correct mistakes, and to give accuracy to the knowledge of the day. This, I hope to make evident in what is to follow.

Memorial.

A Memorial has been received from the directors of the Halifax Institution for the Deaf and Dumb, to His Honor the Lieutenant-Governor, the Executive Council, and Legislature of the Province of New Brunswick.

It is a protest against the withdrawal of \$1,000 of the \$1,500 grant, made prior to 1884 to this Institution by the government of N. B. According to the following summary of the facts, the request to have it restored seems just.

Since 1857 N. B. has sent 72 pupils to this Institution, which have cost the Institution \$35,000. The whole amount paid by N. B. has been \$13,000, leaving a balance of \$22,000 expended for N. B. students, without any return.

In 1884, 18 of the 75 students in attendance were from N. B. These cost the Institution \$2,402.50. Had the usual grant of \$1,500 been paid by the government of N. B. over and above what was given by pupils, there would have been a deficit of \$694.50. As it is the loss to the Institution is \$1,804.50.

"Should the New Brunswick government allow no more this year than the \$500 given the last two years, the actual loss to the Institution in account of N. B. pupils for the three years 1883-4-5, will amount to over five thousand dollars, a state of matters which it is evident cannot possibly continue."

The memorial concludes thus:—"Should the N. B. government determine to end the policy of co-operation in this work, hitherto pursued, and to encourage the establishment of separate deaf-mute schools for N. B., (a course fully discussed by your memorialists on previous occasions, and which they still believe to be unnecessary, and impolitic), your memorialists respectfully submit whether it is just, abruptly to withdraw or reduce the grant and sever the connection, thus entailing upon them serious embarrassment and loss. And, even were such a step just or equitable as a business transaction, does it seem a fitting return for a quarter of a century of generous, and all but gratuitous, labor for the welfare of the deaf-mutes of your Province?"

Your memorialists humbly hope that it is not yet too late for the N. B. government to reconsider this whole question in the light of the foregoing facts, and confidently commit the case to their sense of justice and right."

And, as in duty bound, will ever pray,
(Signed)
D. McN. PARKER, Chairman.
JOHN FORBES, Secretary.

Waiting

The day is done / Soft as a dream the sunset fades and dies / And silent stars amid the dusky skies / Shine ope by one / The shadows wait / And climbing upward o'er spires and towers / See drawing softly this dull earth of ours / To heaven's gate / We wait the night / With no vain thought of darkness or of dread / But dreams of peace for weary heart and head / And slumbers light / We wait, our fear / The few short hours of silence and of gloom / Before the eastern hills shall blush with bloom / And morn be near / My God I'm all / When the dim hour draws near us by thy grace / To meet thy white death-angel face / And hear thy call / When life lies low / A gasping shadow by the altar stairs / That leatheth up from darkness unawares / Then let us wait / In faith and trust with prayers and blessing fond / All mindful of the morning light beyond / Before the gate / Not sore distressed / But calmly folding life's dull garb away / Lie down in peace to wait the coming day / And find our rest / Elder P. Paul Smith finds a Very Feeble Saint—He Admonishes Him, etc

I hurried on in my journey for several days before I heard of another case in need of my attention. I entered a region where Baptists predominate, and I confess that the large majority of them are a noble band of Christians; but, as we might expect, they are afflicted with a seriously feeble brother's presence and cranky ways. He bears the name of J. J. Colby, and his special weakness consists in the fact that he was born on the other side of every question. He is quite orthodox in his Baptist faith, and seems to be deeply interested in church matters, but his religious joys spring chiefly from an active opposition to the enterprises and plans of his church and pastor. He is always anxious to have "change" in pastors, and smiles very broadly upon a new one for just three weeks after his arrival, and then he shakes his head significantly and expresses himself doubtfully about the suitability of this new man who has come among us. His shake of the head is usually equal to an open declaration of war upon that pastor so long as he may remain on that field. Whenever the brethren propose some forward movement for the prosperity of the church, he waits quietly until he can discern the drift of the discussion, when he comes to the front to suggest "another way" to accomplish the same end. And his opposition to the measure is usually in proportion to the unanimity of the church. If, however, they divide and some agree with him, he states in his zeal and becomes doubtful of his own plans. His chief power consists in his opposition to what his brethren advocate. It has been said, that he would move to amend a resolution to endorse "Ten Commandments," provided that he should see that the resolution was likely to be adopted unanimously. I determined to visit brother Colby and judge of his case for myself. I reached his front gate about 11 a. m., and found him at home. He was cordial in his greetings and recognized me by my old gray. I sought at once to draw him out, that I might ascertain his real status and apply the true remedy for his peculiar weakness. He was not slow to develop his animus. He told me that he was a member of Snow Hill church, which has 218 members upon its books, but he added, "They are a pretty hard set. When I pressed him to tell me what he meant by this speaking of his brethren and the Lord's dear children he slowly remarked, 'They are not sound Baptists; they do not know what they believe, nor do they care.' They have too many new-fangled notions and are wild to have strange things. They are always run mad to make a fine appearance in their church matters and are not content with what our fathers had. They are ever talking of money for this and that thing, and they seem to think of nothing but money and missions. They are unwilling to let well enough alone, and I have done my part to save

them from this folly. And our pastor, poor, good, simple man that he is, seems really to help them in their foolish ways. We need a new man, and our church can never prosper until we can secure a pastor who cannot be led away by such strange doings as we now have in our church." I heard him through all this and much more of the same sort, although it was painful to listen to his bitter words. When he ceased, I thought it was time to come down to real business, for it was obvious that he was truly a weak saint and needed strengthening. I said to him, kindly, softly and pathetically, "My 'brother' Colby, I perceive that you are one of the Lord's feeble saints, if a saint at all." He was amazed at my words, for his brethren are afraid of him, for he has a scorpion in his lash whenever he speaks to them, and he seldom hears a rebuke. He opened his big eyes and gazed at me with vengeance in his look. I was not terrified, for I knew that he was the very man that needed me and I must be about my work. I drew a little nearer to him and continued, "You were born on the other side of every question, and you now stand in the way of your church's progress and success in her God-given work. When your brethren unite in their efforts to win souls and advance the Master's glory, you and the devil unite to worry and hinder them. The chief ingredient of your religion consists in finding fault with and in abusing better Christians than yourself. Your brethren are toiling and praying to win souls to Christ, and your 'piety' manifests itself in standing aloof from them in their labors of love, and throwing mud at them, and you look pious and call your evil work Baptist Orthodoxy and serving the Lord! And I learn that you have a good pastor, quite above the average, and he is wise, zealous, godly and efficient, and the whole church stands by him, except yourself, and you thus are doing all in your power to cripple him in his work and damage him with the people. And this you would have others believe is true piety on your part! I must tell you that it is the spirit and work of the devil here, and just such work as the devil refuses to do, but puts it on some selfish, sore-headed 'saint' like yourself to do. And in your evil course you are fighting the Lord's chosen servant, whom he has called and anointed to preach the Gospel. You are wounding the cause in your own church, and thus you prove yourself to be an evil, a hindrance to successful church work, a burden to your church, a curse to your pastor and a stumbling-block in the way of sinners. You also have a nice family about you, and you are poisoning the minds of your own children against your own church and pastor, and really against Christianity. You tell me that they are not Christians, and I do not wonder at it. You are unlovely in your religious character, and you make every other Christian to appear so to your children, and it is very natural that they should be repulsed by such a religion as you exhibit in your life and character. I beg you to stop, reflect, repent and seek the Spirit of Christ, and fall into line with your pastor and church, and be Christ-like, lovely, prayerful, tender-hearted, and forbearing, and you will be happy and useful, and the Lord will bless you and bless your household, and you will be worth something while you live, and people will not ever be wishing that you would die. Your funeral, just now, would afford more comfort to your brethren than any event in your history for many years. He bowed his head, and for a time was silent. When he raised his head there was a penitent look on his face, and I discovered a few straggling tears in the corners of his eyes; I was quite hopeful. He broke the silence with a promise that he would give my admonition a deep consideration. I gave him a warm grasp of the hand, and sought a benediction upon his heart. He confessed that he sometimes led in prayer, and I asked him to bow in prayer for his church and pastor. Evidently he was not accustomed to pray for them, for he hesitated, but he was bound to come down on his old knees. It was truly distressing to witness how he prayed around about them, but I spoke out and told him to pour out his heart in supplication for his church and pastor.

He finally came down to the proper objects of prayer, and when we rose, he was high exhausted, and the cold perspiration told of his struggle. He promised me faithfully to change his way of doing and misdoing, and also said that he would pray for them every day. I left him hoping, that he might repent of all the evil that he had done, but from the bottom of my aged heart I did pity the church and pastor that must endure the evil "brother" who was born on the other side of every question. A Plea for the Plodder. Brilliance, not faithfulness, in men is most certain to obtain popular homage. The smart man wins more applause than the genuine man. How often, nevertheless, has it been found by bitter experience that the steady-going, hard-working, persistent man is the more truly successful, the man who accomplishes most in this busy world of ours, and makes the best friend, the best citizen, the best pastor. A large city church was presided over by a man of more than usual pulpit power, of considerable ability and attractiveness, but lacking in tact, perseverance and patience. For a year or more the flashes of his genius lit up the horizon of his parish and then they—and he—went out. The audiences he had drawn were by no means small, but the net results were. When he had gone and the church was once more looking with wide-extended vision for his successor, one of the members remarked: "Well, give us a plodder, what we want is not a man like Dr.—, but a downright plodder." The member had come pretty near the desired mark. What our churches need, or at least a great many of them need, is not only ministers who will "draw" but pastors whose work will draw likewise. Not the man whose mental eccentricities or "personal magnetism" catches the multitude, but the man who wins by the power of him who has promised to draw all men unto himself. They need men, who will organize as well as orate, who will wait as well as work, who will plod as well as preach. All this, to be sure, is trite enough, but the lesson needs at times to be re-read. Every pastorless church feels the special "importance of this field" and the "peculiar" difficulties it presents at just this "crisis," and woe betide the man who is not "first-class" if he desires there to preach the gospel. Every churchless pastor must needs quote his record to bear him witness what he can do towards assuring, as the shop-keepers say, "quick returns and small profits. As a matter of fact, every field is peculiar, and seldom is seen the minister who has not some special point of personal excellence. With the expectation of "quick returns" very naturally "small profits" are secured, while the prophet: soon leaves the field now to him especially peculiar, and seeks other "pastures new." Short pastorates and short results are the direct outcome of such short-sighted measures. In the West we have so long been ponding it into the heads of the East that we neither craved nor desired any of their ministerial froth thrown upon the shores of the denomination, that some of our churches would rather be pastorless than not possessed of a pastor of power. Now while we do not want ministers with reputations spotted, or of inferior ability, to follow that proverbial "Course of Empire," we do need and need very much indeed, godly, genuine, plain plodders. Emphasis should occasionally be given to the fact that there are very, very few ministers of towering ability and commanding power in our own or in any other denomination. Daniel Webster's celebrated aphorism that there was plenty of room at the top, is as true to-day as when it was spoken, and as applicable to the ministry as to the bar. Mankind is not made up of polished, educated men and women, but of very ordinary stuff. Progress in civilization, in all that uplifts and benefits humanity, has been made, not by sudden, phenomenal outbursts of personal genius and ability, but by the steady, onward, upward work and zeal of average, every-day, conscientious toilers. The renaissance did not occur when a single genius was born; it was the natural sequence of the advances—slowly but surely

reached out his hand. The old miser placed his hands in his pocket and drew out some money, and then asked: "How much do you want, sir?" "Please give me one dollar, Mr. Mitchell," and there was an eager hopefulness in the boy's voice. "Here it is, take it. It is the first dollar I ever gave away in my life," and the usually rough voice was mellowed down so much that it sounded almost pleasant to Paul. "Thank you, thank you, Mr. Mitchell," said the boy as he caught at the coin. In a moment he was gone and old miser Mitchell was alone again. Again he rested in his chair and sleep came to him once more. He dreamed strange things as he slept there in his gloomy room. His life came up before him, and above it he could see the words all along the way, "wasted—wasted years." Again in his dreams, little Paul Kearns stood before him with his flashing eyes. He tried to drop his head, but he was powerless to do so. He tried to close his eyes, but his eyelids refused to go down. He sat transfixed before the noble boy who had learned the secret of true living and of being happy. Before him was a heap of shining dollars. "Only one of them have you saved Mr. Mitchell—only one of them is of any value to you—all the rest are worthless." As Paul said this the money gradually crumbled away, save the one dollar that shone and glittered like the sun. The old man awoke, and was faint and dizzy. He tried to get upon his feet, but was unable to do so: Then there came a feeling of numb exhaustion, and there was a blank in the old man's life. Days passed before he could think rightly or hear and set. Then as consciousness feebly asserted its powers the old man became aware of the fact that some one was near him and caring for him. He tried to open his eyes and partly succeeded. He saw the boyish form of little Paul Kearns standing above by. It came to him in a moment, just how it was, and he reached out his hand toward the boy. "God bless you, Paul," he said, and then he slept. When he awoke he was better, and was soon able to talk with Paul without injury to himself. "How long have I been sick?" he asked. "Six weeks. I came in the same day that you gave me the dollar to tell you how happy Mrs. Lee and Bessie were when I gave them your offering, and I found you upon the floor and I thought you were dead. I ran for the doctor, and we got you upon the bed, and in a little while you showed signs of life. I took care of you, and did just as the doctor told me to." "And how is Mrs. Lee and Bessie?" the old man asked. "Bessie is better, but Mrs. Lee's arm has not got well enough so that she can work yet," Paul answered. "Who takes care of them?" was the next inquiry. "I told some kind ladies about them and they go two or three times a week to carry them food and help them in other ways." "I want you to carry some money right down to Mrs. Lee, and tell her that old miser Mitchell sent it to her. I'll not be called by that name after to-day, however," and the old man reached for his pocket-book. "Here is a ten dollar bill for Mrs. Lee, and tell her she shall not suffer any more," and the sick man lay back upon his pillow again. "It will be a Christmas present for her," Paul said joyfully. "It is Christmas to-morrow." "I had forgotten it," the sick man said. When Paul returned after he carried the money to Mrs. Lee, he found another ten dollar bill upon the stand by the miser's bed. "It is to buy you a suit of new clothes for a Christmas present," the old man said. "Now I've got more money to go with the one dollar that I first gave away," he said to himself. "Soon I'll have as large a heap of dollars as I saw in my dream. And this money will never crumble away." The old man moved away from the dismal room and purchased a beautiful house, and Paul Kearns lived in it with him. He gave freely to all who needed help, and every

year as Christmas came he had special gifts for all who needed help.—Mrs. M. A. Holt, in Baptist Weekly. "I Have Suffered!" With every disease imaginable for the last three years. Our Druggist, T. J. Anderson, recommended "Hop Bitters" to me, I used two bottles! Am entirely cured, and heartily recommend Hop Bitters to every one. J. D. Walker, Buckner, Mo. I write this as a token of the great appreciation I have of your Hop Bitters. I was afflicted with indigestion, biliousness, etc. Seven years, and no medicine seemed to do me any good! I tried two bottles of your Hop Bitters, and to my surprise I am as well today as ever I was. I hope "You may have abundant success" "In this great and" Valuable medicine: Anyone wishing to know more about my cure? Can learn by addressing me, E. M. Williams, 1105 16th street, Washington, D. C. I consider your Remedy the best remedy in existence for indigestion, biliousness, etc. "And nervous debility. I have just" Returned from the south in a fruitless search for health, and find that your Bitters are doing me more good! Than anything else; A month ago I was extremely "Emaciated!" And scarcely able to walk. Now I am gaining strength and "Flesh!" And hardly a day passes but what I am complimented on my improved appearance, and it is all due to Hop Bitters! J. Wickliffe Jackson, Wilmington, Del. "None genuine" without a bunch of grapes. Hope on the white label. Shun all the vile, poisonous stuff with "Hop" or "Rope" in their name.

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Sabbath School.

BIBLE LESSONS.

FROM THE JOURNALS SELECT NOTES.

First Quarter. Lesson 10.—March 9. Acts 24: 10-27.

PAUL BEFORE FELIX.

GOLDEN TEXT.

A conscience void of offence toward God and toward men.—Acts 24: 16.

10. Answered.—There is scarcely a more striking contrast in the records of oratory than that between the fulsome harangue of the hired advocate Tertullus, and the manly simplicity of Paul's defence.

11. Because that thou mayest understand.—Rather, "cannot easily ascertain by inquiry." From the shortness of his stay in Jerusalem, any offence committed there must have been recent.

12. They neither found me in the temple.—The answer traverses all parts of the indictment. He had not even entered into a discussion in the temple. He had not even gathered a crowd around him in any part of the city.

13. Neither can they prove the things.—This particular and emphatic denial he enforces by a challenge, to his accusers there present, to produce proof of this, their only criminal charge against him.

14. His answer to the charge of HERESY. But this I confess to thee.—Paul now comes to the second charge to be his ringleader of the sect of the Nazarenes (ver. 5). Heat once admits that he did belong to this so-called sect; but at the same time maintains that by doing so he did not relinquish the religion of his fathers.

First Answer. A confession that his way of worship seemed to the Jews to be heresy, but it was only a seeming. After the way which they call heresy.

Second Answer. So worship I the God of my fathers.—He worshipped the same God that the Jews worshipped. He was a true Jew. He had not broken the Roman law nor the Jewish law by introducing a new God.

Third Answer. Believing all things which are written in the law and in the prophets.—Paul denied that in becoming a Christian or a Nazarene he had in any way apostatized from the faith of his fathers. Christianity to him was but the fulfilment of Judaism.

Fourth Answer. 15. And have hope toward God, etc.—Paul with justice refers to the belief in the resurrection as the general belief of the Jewish nation, the sceptical opinions of the Sadducees influencing only a very few, comparatively speaking.

Fifth Answer. His earnest desire to do right.

16. Herein do I also exercise myself to have always a conscience void of offence.—The rule of his life was to struggle to keep himself from sin, knowing that we shall be judged according to the deeds done in the body. Do I exercise myself.—Observe the force of the phrase I exercise myself, implying training one's self, as in an art that requires practice for its perfection (comp. 1 Cor. 9: 27; 1 John 3: 3). Toward God and men.—Paul illustrates this by his reference in the next verse to the alms (for men) and offerings (for God) which he had brought to or offered up in Jerusalem.

His answer to the charge of PROFANING THE TEMPLE.

First Answer. 17. To bring alms to my nation.—How could one who came to help his people, who had spent much time and labor in collecting alms for them, be one to profane the temple they loved?

Second Answer. He came to make offerings in the temple, to worship there; how could he then wish to profane the temple?

Third Answer. An appeal to the accusers themselves as witnesses.

19. Who ought to have been here.—This also is a skilful argument on the part of the apostle, it being the

custom of the Romans not to judge a prisoner without the accusers face to face. They were not here for two reasons. (1) They had made themselves liable to punishment for attempting to kill, and for exciting a tumult. (2) Any examination of them in a court of law must have proved that they were the authors of the disturbance.

20. Let these same here (these Jews now present themselves in person, not through an advocate) give testimony on the only point about which they are competent to testify. 21. Except it be.—He had not done any evil, and the only possible thing which could be construed into exciting a tumult, was his siding with one party in the council, which was the occasion of a division among them.

22. Felix... having more perfect knowledge of that way.—This verse means that Felix, from his long residence at Caesarea, was too well acquainted with Christianity ("that way") to be deceived by the misrepresentation of the Jews.

23. Let him have liberty.—This language implies that he was not bound.

24. When Felix came.—Felix did not always reside in Caesarea. He sent for Paul, and heard him.—The procurator and his wife were apparently in the first stage of an earnest inquiry which might have led to a conversion.

The Appeal. 25. And as he reasoned of righteousness.—How artful does St. Paul here insinuate himself into the soul of this great sinner, and shake his conscience at the remembrance of his vices; not by denouncing vengeance against him for his lust and injustice, but by placing in the strongest point of light the opposite virtues; showing their reasonableness in themselves, and their rewards at the Day of Judgment. For he reasoned, not of unrighteousness, net of incontinence, but of righteousness and chastity; and, by holding forth a beautiful picture of those necessary virtues, he left it to Felix to form the contrast, and to infer the blackness of his own vices. It was a bold thing for Paul to do; for the aged reprobate before him had his life in his hands, and to irritate his savage temper would be to bring down upon himself certain vengeance.

The Effect of the Appeal. Felix trembled.—Well might such a man be full of fear at the thought, as St. Paul would urge it home, of the judgment after death. Go thy way for this time.—Fear sent away, not the sin, but the preacher. When I have a convenient season.—The great lesson of the verse is not that the "convenient season" never comes, but that, while Christian truth commends itself even to a heathen conscience, the love of money and of sin can deaden its impulses, and drive away its efforts. A frightened conscience does not imply genuine repentance.

Restatement of the claims of the truth allays its fright, and sin keeps on in full sway. PRACTICAL. The resurrection must be either the hope, or the fear, of each one of us. And which? which of the two? a hope, or a fear? for you? for me?

Vers. 24, 25. From Paul's discourse we may gather: (1) Paul in his preaching had no respect of persons; (2) he aimed at the conscience of men; (3) that he preferred the serving of Christ and the saving of souls before his own safety; (4) that he was willing to take pains, and run hazards in his work, even when there was little probability of doing good.

Caslys in Luther's Chamber.

A short stair of old worn stone conducts you up. They open a door, you enter a little apartment, less than your best room at Soothbrig, almost think less than your smallest, a very poor, low room with an old leaded lattice window; to me the most venerable of all rooms I ever entered. Luther's old oak table is there, about three feet square, and a huge fossil bone—vertebra of a mammoth—which served him for footstool. Nothing else now in the room did certainly belong to him; but these did. I kissed his old oak table, looked out of his window—making them open it for me—down the sheer casle wall into deep chasms, over the great ranges of silent woody mountains, and thought to myself, "Here once lived for a time one of God's soldiers. Be honor given him!"

Luther's father and mother, painted by Cranach, are here—excellent old portraits—the father's with a dash of thrift, contentment and worldly wisdom in his old, judicious, pleasant countenance, the mother particularly pious, kind, true and motherly—a noble old peasant woman. There is also Luther's self by the same Cranach; a picture infinitely superior to what your lithograph would give a notion of; a bold, effectual-looking rustic man, with brown eyes and skin; with a dash of peaceable self-confidence and healthy defiance in the look of him. In fact, one is called to forget the engraving in looking at this; and indeed I have since found the engraving is not from this, but from another Cranach, to which also it has no tolerable resemblance. But I must say no more of the Wartburg. We saw the place on the plaster where he threw his inkstand—the plaster is all out and carried off by visitors—saw the outer staircase which is close by the door where he speaks of often hearing the devil make noises. Poor noble Luther! I shall never forget this Wartburg, and am right glad I saw it.—Letter of Carlyle to his Mother.

The Estates of the Russian Emperor.

One may form some idea of the possessions belonging to the Russian Emperor, as property immediately attached to the crown, when we hear that the Altai estates alone cover an area of 40,000,000 desjatins, or over 110,000 square miles, being about three times the size of England and Wales. The Nerchinsk estates, in Eastern Siberia, are estimated at about 18,000,000 desjatins. In the Altai estates are situated the gold and silver mines of Barnaul, Panlov, Smijov, Loktjopp, the copper foundry at Saacum, and the great iron works of Garlov, in the Salagirov, district. The receipts from these enormous estates are in a ridiculous ratio to their extent. In the year 1882, they amounted to 950,000 roubles, or a little more than \$26,000; while for 1883 the revenue was estimated at less than half this sum, or about 400,000 roubles. The rents, etc., gave a surplus over expense of administration of about a million and a half of roubles. On the other hand, the working of the mines showed a deficit of over a million; hence the result just indicated. A partial explanation of this very unsatisfactory state of things is to be found in the situation of the mines, which are generally in places quite destitute of wood; while the smelting works were naturally located in districts where wood abounds, sometimes as much as 600 or 700 kilometres distant from the mines. The cost of transport of raw materials became considerable in this way. By degrees, all the wood available in the neighborhood of the smelting works became used up; and it was necessary to fetch wood from distances of even over 100 kilometres. Formerly, the mines were really penal settlements, worked by convicts, who were partly helped by emigrants whose sons were exempted from military service on the condition of working in the mines. But, since the abolition of serfdom, and this system has been quite altered; and there is now a great deal of free labor on the ordinary conditions.

Nothing to Do.

Coming west on a dining-car on the Fort Wayne & Pennsylvania road, the other day, the passengers were putting in the time waiting for a late breakfast, conversing on all kinds of topics. Two men were in a seat talking, when one said, "Nine o'clock is a later breakfast than I am accustomed to. I always eat breakfast at seven." The other man, a splendid looking young fellow, said, after a yawn, "I never eat breakfast till ten o'clock." The man with whom he was talking said, "You must take it pretty leisurely about getting to business," and then the nice looking young fellow said, "Business! I have no business. I have nothing on earth to do, and never had a thought of doing anything, and never had a care. I have an income." Every body that was within hearing turned and looked at the great strapping fellow who had nothing on earth to do, and he fell away below zero in everybody's estimation. We pitted the fellow from the bottom of our heart. Nothing to do. No ambi-

tion, no nothing, but to get up an appetite for the next meal by drink-bitters, no business to take his mind from his lazy life.—Current.

Where are Your Sons?

What a question that will be for parents when they stand before God in judgment! Some will be able to say, as with radiant face they look into his who sitteth upon the throne: Here are we and the children whom thou has given us. That alone will be joy enough to fill eternity. But will all be able to say that? Where are your sons? I say sons, because they are most exposed in this evil day. Are they cultivating a taste for God's house, or for the follies of the world? Do they believe and read God's Word, or are they being caught up and borne along in the roaring flood of unbelief and sin? Are they learning to pray—rather to profane God's name, to desecrate his day, and to despise his house? Every parent knows just how it is, and whether the example and teaching, and influence of the home, are on the right or wrong side. These are solemn questions. If ever they are to be answered for good, they must be answered now. I beseech you, give them prayerful attention before the gate of eternity open before your advancing step, and close behind you forever.

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 Billroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving the excision of the organ—and, strange to say, the patient recovered—the only successful operation of the kind ever performed. The disease for which this operation was performed was cancer of the stomach, attended with the following symptoms:—The appetite is quite poor. There is a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "if gone" sensation; a sticky slime collects about the teeth, especially in the morning, accompanied by an unpleasant taste. Food fails to satisfy this peculiar faint sensation; but, on the contrary, it appears to aggravate the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration. The sufferers feel tired all the time, and sleep does not seem to give rest. After a time the patient becomes nervous and irritable, generally his mind filled with evil forebodings. When rising suddenly from a recumbent position there is a dizziness, a whirling sensation, and he is obliged to grasp something firm to keep from falling. The bowels costive, the skin dry and hot at times; the blood becoming thick and stagnant, and does not circulate properly. After a time the patient spits up food soon after eating, sometimes in a sour and fermented condition, sometimes resembling the taste of putrid cheese. A palpitation of the heart, and the patient fears he may have heart disease. Towards the last the patient is unable to retain any food whatever, as the opening of the intestines becomes closed or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for fine hundred and sixty cases out of a thousand have no cancer, but simply dyspepsia, a disease easily removed if treated in a proper manner. The safest and best remedy for the disease is Ayer's Curative Syrup, a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, (Limited), Farringdon-road, London, E.C. This Syrup strikes at the very foundation of the disease, and drives it; root and branch, to the system. To A. J. White, Regent, Spanish Town, Jamaica, West Indies, Oct. 24, 1883.

Dear Sir,—I write to inform you that I have derived great benefit from "Seigel's Syrup." For some years I have suffered from liver complaint, with its many and varied concomitants, so that my life has been a perpetual misery. Twelve months ago I was induced to try Seigel's Syrup, and although rather sceptical, having tried so many reputed infallible remedies, I determined to give it at least a fair trial. In two or three days I felt considerably better, and now at the end of twelve months (having continued taking it) I am glad to say that I am a different being altogether. It is said of certain pens that they "come as a boon and a blessing to me, and I have no reason to doubt the truthfulness of the statement. I can truly say, however, that Seigel's Syrup has come as a "boon and a blessing" to me. I have recommended it to several fellow-sufferers from this distressing complaint, and their testimony is quite in accordance with my own. Gratitude for the benefit I have derived from the excellent preparation, prompts me to furnish you with this unsolicited testimonial.

I am, dear Sir, Yours ever gratefully, (Signed) Cary B. Berry, Baptist Missionary.

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It is a good rule to accept only such medicines as have, after long years of trial, proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

Report on Mead's Emulsion.

PROVINCIAL AND CITY HOSPITAL, Halifax, April 28th, 1884. Mead's Cream Emulsion has recommended itself at the Hospital as being a very palatable preparation of FOOD LAYERS. It is the only one prescribed here now. M. A. B. STURTE, M. D., Home Surgeon.

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J. E. COWAN, Importer and Dealer in General Groceries.

VIRGINIA FARMS & MILLS. For Sale at Exchange.

WILLIAM CRAWFORD, No. 38 Charlotte Street, St. John, N. B.

Messenger and Visitor

5000 Per Annum, in Advance. Payment within three months from Jan. 1st will be accepted as in advance.

Messenger and Visitor

WEDNESDAY, FEBRUARY 25, 1885.

CAN'T AFFORD IT

This is not said by the man who smokes his one or more ten cent cigars a day, or solaces himself with his pipe, morning, noon and night;

Now we wish we could make all feel the vital importance of the first weeks of the new convert's life.

You are a christian. You really do want to live a life more pleasing to Christ and helpful to men.

But you have a family growing around your hearth-stones. On the good habits depends their well-being.

Now, who can estimate the power of a christian paper, with its influence, silent, subtle, but persistent, from childhood to old age.

But how can this be done? It may be asked. We believe the greatest help is in getting them to work.

With the funds at their disposal the H. M. Board are unable to do more than half the work that needs to be done.

Can we give that amount for work without crippling our other interests? Most certainly we can for even then we will not be giving at the rate proposed by our Convention plan.

What of the weak churches? Are they making such efforts to help themselves as prove them worthy of denominational help?

On Saturday evening the sad intelligence reached us that Bro. A. V. Timpany died last Thursday at Coanada.

But now, friend, before we end our talk, just look us right in the eye while we ask you a question or two.

Do you smoke? Do you buy tickets to the rink for your children? Do you drink tea or coffee? Ah! you thought so.

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your Saviour. Looking into his face, what shall you decide to do? If you really cannot afford both the paper and these expenditures, which will you give up? Answer as in his sight.

YOUNG CONVERTS.

This is the time when many additions are being made to our churches. It is too common for solicitude to cease as soon as we have evidence that a person is saved, and becomes a member of the church.

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ored to reckon ourself, will hear the sad news with pain and grief.

But this is the lower view, where the shadow rests. Bro. Timpany is not lost to God's service; he is but exalted to where service is rest, because it is perfect, and free from the burden of weakness, from the wear of anxiety and care, and the weariness of inner conflict.

The Mission is cared for by one who has resources to make good all loss. The Telugus have a heart warmer than Bro. Timpany's which throbs steadily on with the pulse beat of the ages—the heart of the dear Saviour.

We hope to have a more extended notice of the life and labors of our departed brother in our next issue, from one of his fellow-workers in India.

The Denomination's First Duty.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" 1. Tim. 5: 8.

Now if this be true of the individual in temporal things is it not much more true of the Denomination in spiritual things? If it be the first duty of the individual to provide for the weak and dependent of his household is it not also of the Denomination? If he who fails to do this to the extent of his ability is regarded as guilty of a great wrong, ought not the Denomination in like manner to be so regarded?

In the summer of 1879, during the gracious revival in Inverness Co., C. B., I became acquainted with a young man, a devout member of the Presbyterian church at Mabou; much esteemed for his piety as well as strong mental powers.

During the revival he became convinced that the baptism of a believer in water was the teaching of God's Word. Here began a struggle which lasted more than five years.

In order to procure means to prosecute his chosen course, he engaged in an agency in Newfoundland, for a respectable Manufacturing Firm in Colchester Co. Here, far removed from Baptists and Baptist influence, his conviction of duty became so powerful, his doubts so alarming, and so dark was the spiritual night about him, he feared his reason would give way.

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view will begin to bear fruit, increasing year by year. We could easily name a number of fields that a few years ago contributed but little for our denominational enterprises that are now giving quite largely.

2. The little churches now struggling for an existence, sometimes tempted to despair because no one seems to care for them, will take fresh courage as they receive the fostering care of the whole body, and in a few years will become strong and self supporting.

3. New interests will be opened up in many places where our principles are now almost unknown, and thus our cords will be lengthened and our stakes strengthened.

4. Many valuable recruits will be gathered and trained for useful membership in the strong churches, when they come to abide in our towns and cities, or for pioneers for our faith when they make their homes on the western prairies.

5. From the fields thus cared for many devoted young men will come to our schools to be trained for pastors for our churches at home, or for missionaries abroad. He who will take the trouble to enquire where our ministers have come will soon find that a large proportion of them came from mission churches.

6. And best of all, many precious jewels will be gathered for the Redeemer's crown.

Reader will you have a part in bringing about these blessed results?

A. CORSON. Cor. Sec'y, H. M. B. Hebron, Feb. 3rd, 1885.

"Thy People Shall be Willing in the Day of Thy Power."

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ship in the church after baptism. I buried him in the likeness of his Divine Master's death on Sunday the 25th, and welcomed him to the fellowship of the church.

He left early the next morning for Newfoundland, where he will prosecute his business, and bring it to a close in time to enter upon his studies at Wolfville, after the summer vacation, preparatory to preaching Jesus and his commands.

In the mean time, he will look up, and inquire into the spiritual condition of the Baptist in St. John, and at the hamlets which he may visit in forwarding the business of his employers, and report the result of his labors in this behalf.

P. R. FOSTER. Osborne, Feb. 9th 1885.

Urban Tastes and Rural Habits.

One of the Halifax papers has been warning its readers in rural districts that the people of the Capital never will submit to have their liberty of taking drinks whenever they please restricted by the votes of rustic.

What is true at one time, is true at all times. Suppose that a certain number of men in that city wish to obtain wealth by importing liquors, it is evident that they must import to sell. Hence their influence must be exerted to extend the liquor traffic in all parts of the Province.

Others in the same locality wish to obtain an easy, though perilous, livelihood by retailing these liquors, they must desire that the people should freely use intoxicating drinks, and of course their votes will be given also.

Good news in this respect comes from the old church in Breadalbane (the oldest, I believe in the Convention, organized in 1817), the church in Dominionville, and some others. In others there is manifest progress, and gradual ingathering.

The churches in Montreal are happy and prosperous. The Olivet church has been making a steady advance under the pastoral care of Rev. A. G. Upham, who lives, as he deserves to, in the warm affections of his people.

Dr. J. Wheaton Smith has been of invaluable service to the First church. This church is now more vigorous and prosperous, than it has been for a long time. They are already mourning over the prospect of Dr. Smith's separation from them in the early future.

Mr. Cline now of Halifax, did good service in this church during the past two summers, and he is not forgotten. His settlement down by the sea adds another link to the chain of interest in one another that is binding in close relationship the Baptist of the East and West.

The church in Ottawa is progressing favorably. It is annually favored, at this season of the year, with the presence of some of your people. They are always heartily welcome, and by their regular attendance at the services, show themselves loyal Baptists.

The business of the house is getting fairly under way. Legislation, re the liquor traffic is taking quite a prominent place. One resolution has been already introduced into the house. Amendments to the Canada Temperance Act will be asked for by the legislative committee of the Dominion Alliance.

Petitions are pouring in to the house, praying that the request of the Anti-Scott Act party, that a three-fifths vote for the Act should be necessary for its adoption, should not be granted.

And now the licensed victuallers have arranged for an excursion, and are coming 2000 strong, it is said, next week, to press this case. The liquor interest will die hard, but die it must.

In Eastern Ontario we have a solid block of Scott Act Counties. The only contingencies not in line are the united counties of Prescott and Russell, (they are now agitating the question and getting the petition signed), and the City of Ottawa.

Your correspondent wishes you great success, in your editorial and journalistic works. It will serve you right to have it.

Ottawa, Feb. 13th, 1885.

work done by each Province; in having a fuller knowledge of the difficulties to be met with in each Province; in having a more complete and comprehensive view of the doors of usefulness open before us; and in securing greater unity of feeling and action in the things which we now do in common.

Yours truly, ROBERT CAMERON, Sec'y B. U.

Eastern Ontario and Quebec Correspondence.

The constituency of the Baptist Home Missionary Convention East is spread over a large territorial area, though the body is a comparatively small one.

The membership of the churches of this Convention is 4508. The churches are scattered throughout the portion of Ontario East of Kingston and the Province of Quebec.

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These, with the membership of the church in Quebec City (unassociated), and of the churches of the Grand Ligne Mission, represent the Baptist sentiment in the Province of Quebec.

The Convention, considering its numerical and financial strength, carries on its home mission work with some measure of vigor and success. Its expenditure last year in mission work was about \$2700, and it is hoped that this year it will make some advance on that sum.

Some of the fields, as Kennewell, Valleyfield, Westport, and Cornwall, have made every gratifying progress. In the latter town the pastor, Rev. P. H. McEwen, has been aided in some special services by Rev. J. Higgins of Onabrunk, and about thirty have professed faith in Christ.

The spirit of revival seems to have prevailed in some of our other churches also. Good news in this respect comes from the old church in Breadalbane (the oldest, I believe in the Convention, organized in 1817), the church in Dominionville, and some others.

In others there is manifest progress, and gradual ingathering. The churches in Montreal are happy and prosperous. The Olivet church has been making a steady advance under the pastoral care of Rev. A. G. Upham, who lives, as he deserves to, in the warm affections of his people.

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MISSIONARY

Extracts

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On January ing days on meets here, annual session of Conference of ter Archibald community h

Bimlipatam Brother Hu longed tour to north-west of home in Decem with fever at. An interesting may be expo

Early in the house in the purchased, at an expense Having no fr rented it for the usual rate kind. Before the houses and well white-w about eight ru the appearance such, and it during the co healthy and

The church pees to the preachers and port of a chri Two colpor women have work. Our J just arrived h 15 years of Behara, whom last May.

We are no week of pray The Mind o courage by native people that you are prepare us fo during the m spared us to

Our last t Nov. 26th/ was among w and within elation. Our t different plac centres we vi cept in one o not go to vi than two mil sure you can the density of were much e ness with whi new scriptur many scenes a I would like to say that it was, so far a received. Go harvest will a

Bimlipatam To-morrow the pleasure o lombo, Ceylon the Red Sea o our state ro of the steam cool. The ca degree cool for years. On we have had it has been th of the voyag land to be se of the pass

MISSIONARY INTELLIGENCE

Extracts from Recent Letters.

BIMLIPATAM.

All is well. The Lord's blessing rests upon our work; thanks to his Holy Name. Our need of a Girl's Dormitory and a chapel-schoolhouse has rested upon my heart and mind for some time. Last July I proceeded to put in the foundation for the former, and gradually the work has gone on until it is now nearly completed. To-morrow (Christmas) we hold a meeting for laying the foundation stone. (One large stone has been left for this purpose.) Towards the latter we, that is the little community of christians, and others friendly, have joined and raised nearly eleven hundred rupees. A good deal of interest clusters around this work. It is a grand thing for the christians and for the cause. The cost of the Dormitory will be about 450, for which I ask an appropriation. The Chapel-school building will likely cost 4,500 rupees. I hope to raise the balance required without putting any additional strain on the Board.

On January 10th, and three following days our Telugu Association meets here, and on the 14th the annual session of the Canadian Telugu Conference opens. Brother and sister Archibald and their christian community have already arrived.

By SANDFORD.

Bimlipatam, Dec. 24, 1884.

CHICAGO.

Brother Hutchinson, after a prolonged tour to the villages north and north-west of Chicago, returned home in December, and was laid up with fever at the close of the year. An interesting account of his work may be expected by next mail.

NOBILLL.

Early in the quarter I had the house in the town on the land recently purchased, put in very fair order at an expense of about ten rupees. Having no immediate use for it, I rented it for half a rupee per month, the usual rate for a house of that kind. Before leaving Bobbili I had the house and wall of the compound well white-washed, at an expense of about eight rupees. It has improved the appearance of everything very much, and it will render life there during the coming hot season, more healthful and enjoyable.

The church has contributed 3 rupees to the salary of the native preacher and 4 1/2 rupees to the support of a christian widow in Jeypore. Two colporteurs and two Bible women have been kept steadily at work. Our Jeypore colporteur has just arrived here with his son, about 15 years of age, and Gungathara Behara, whom I baptized in Bobbili last May.

We are now in the midst of the week of prayer, subject to-night, "The Mind of Christ." We are encouraged by the interest which our native people are showing. I know that you are praying that God will prepare us for more effective service during the new year which he has spared us to see.

Our last tour covered 23 days—Nov. 26th to Dec. 19th. Our work was among villages east of Bobbili, and within eleven miles of the station. Our tent was pitched in six different places, and from these as centres we visited 43 villages. Except in one or two instances, we did not go to villages which were more than two miles from the tent. I am sure you can have but little idea of the density of the population. We were much encouraged by the readiness with which many purchased the new scripture portions. There are many scenes and experiences of which I would like to write, but suffice it to say that in general our message was, so far as we could judge, well received. Good seed was sown; the harvest will assuredly come.

I. C. ARCHIBALD.

Bimlipatam, Jan. 8th, 1885.

EN ROUTE.

To-morrow morning I shall have the pleasure of posting this at Colombo, Ceylon. Our voyage down the Red Sea was very pleasant. As our state room is on the port-side of the steamer we had it delightfully cool. The captain said it was fifteen degrees cooler than he had known it for years. On the Indian Ocean, also, we have had pleasant weather, but it has been the most monotonous part of the voyage. Day after day, no land to be seen, nor steamers. Some of the passengers are very nice,

Some of them are musical, so we have all the singing we possibly can. This morning we had a pleasant surprise. Before we left our state room the captain's wife sent us very pretty Christmas cards, and a missionary lady kindly remembered us in the same way. It is difficult to realize that this is Christmas day—the weather as lovely as in July, the thermometer at 78° and a fair breeze all day. To-night it has risen to a gale, the waves are just sweeping over the deck, and it is not at all likely we shall be able to sleep much. Miss Gray has been quite well on this part of the voyage, and has gained all she lost on the first part.

HARRIS WRIGHT.

Lat. 7.48, Long. 76.86 E.

ARRIVED.

We arrived safely on Saturday, Jan. 3rd, just two months from leaving Halifax. Mr. Sandford and Mr. and Mrs. Archibald gave us the hand of welcome to our home in India. At Madras we had time only to go from our steamer to the coasting one. We are quite well and happy; thankful to our Heavenly Father for his kind watch-ours all the journey through.

HARRIS WRIGHT.

Bimlipatam, Jan. 7th, 1885.

Rev. Mr. Sanford has fixed upon the last of March as the time for his leaving India, on his return to this country for rest and the recuperation of his health. fervent prayer will be offered that his journey may be a prosperous one, and that his visit to the home churches may prove a great blessing to the home work.

Foreign Missions in the West

The Baptist Year Book for Ontario and Quebec, recently issued by the Standard Publishing Company, of Toronto, contains much interesting information relating to the denominational work carried on by our brethren in those provinces. Among a variety of other matter, it includes a report of the Baptist Foreign Missionary Society of Ontario and Quebec, for the year 1883-4, from which we wish to gather a few facts to lay before the readers of the MESSENGER AND VISITOR. This report shows that remarkable progress has been made in the Foreign Mission work in which our western brethren are engaged, and that the outlook for future growth is in every way encouraging. As the last mission year completed the first ten years of the independent work of the society, the Secretary introduces the report by giving a brief review of the whole history of the mission, from which it appears that during "the first seven years of its existence, the society served as an auxiliary to the American Baptist Missionary Union, and contributed both in men and money to the work of that body." In March 1874, the society entered upon independent work, in a part of the Telugu country north of that occupied by the American Baptist Missionary Union. This was done in connection with the removal of Rev. John McLaurin from Ongole to Cocanada, where he took up the work which a native christian, Thomas Gabriel, had already begun.

In reference to the results of ten years' work, the Secretary says: "We have to report that three distinct stations or centres of missionary operations have been established, viz: at Cocanada, at Tani, at Akkidi. On the entire field there are seven regularly organized churches, and into these churches have been gathered 1,350 converts, baptized on a profession of their faith in Christ. This number does not include the baptized converts who have passed away to the better land." "As to the Seminary, its power for good must resemble that of the truly christian school or college in our own land."

Passing on now from the spiritual and moral, and coming to the material, we find that this society has become the possessor of property in that far-off land, to the value of about \$17,500. This property consists of station chapels, homes for the missionaries, dormitories for the station schools, village school houses, the Seminary building, boats, tents, and the ground by which all these are occupied.

For these ten years the total sum raised and expended by the Baptists of these two provinces in this enterprise has been about \$88,000.94. Results for the year 1883-4: "We have to report one new church organized, several new sub-stations oc-

cupied by native preachers, the gospel preached in a number of villages which had never heard of Christ before, and two hundred and fifty six converts baptized on a profession of their faith in the Saviour."

The Treasurer's report shows that the total amount contributed to the funds of the society during the year was \$12,657.29. This is a large advance on the annual contributions of nine years ago, which, if the writer's memory is not at fault, were \$4,000 to \$5,000. The rapid growth in the home work of the society has been, to a large extent, due to the active co-operation of the women connected with the churches. They have shown an increasing interest in the work since the organization of the Women's Missionary Societies, some seven or eight years ago, and during the last year contributed through those societies \$8,553.00 to the general fund.

The facts given above make, we think, an encouraging exhibit. When it is borne in mind that the membership of Baptist churches in Ontario and Quebec numbers only about 26,680, the extraordinary extent and character of the work done, and the results achieved, will be the more readily appreciated. Well may our brethren in the west, and all who sympathize with them in this work, thank God and take courage. G.F.C.

Religious Intelligence.

NEWS FROM THE CHURCHES.

DORCHESTER.—Three more were added to our numbers last Sabbath, by baptism. We rejoice in the many accessions to our churches, reported in our excellent paper. Feb. 20th. A. T. DYKEMAN. NORTH CHURCH, HALIFAX.—We are moving on in church work in a quiet way. I do not know when I have seen the brethren more hearty and united in work for the master. I baptized two on the 8th, one last evening the 15th, one other has been received for baptism, and several have expressed themselves as having a good hope in Christ, Jesus their Saviour. Our meetings are interesting, and we are hoping and praying for a rich blessing to rest upon us, and upon all our churches. At the beginning of the year the pastor's salary was increased \$200.00. This is an index of the healthy condition of our finances—and I trust we shall do more for the Convention Fund than formerly. We have a number of brethren, good and true, who stand ready to second every good work the pastor may propose. J. W. MARSH.

CHESAPEAKE.—Pastor Grandall baptized eight on Sabbath, Feb. 8th, and the good work is moving on. CARLETON.—One baptized on the 15th inst. Quite an interest among the people. ALMA, P. E. I.—Four years ago, there was not one Baptist family nearer than six miles, now there are four families within a distance of four miles, and there are several families who seem to be much interested in the new departure. During last season we procured the services of Rev. H. G. Mellick, now at McMaster Hall finishing his studies for the ministry, and, in a great measure owing to his very able and efficient declaration of the glad tidings of salvation, we had a revival of religion at Alma, and precious souls were saved, resulting in the baptism of eleven in this community. Mr. Mellick, on leaving, established a Sabbath day prayer meeting which has been well attended, and, since then, we have established a week day evening meeting, with gratifying results. We are looking forward hopefully to the time when Brother Mellick will return and prosecute the blessed work with renewed energy. W. G. CLARK, Montrose.

MIDDLETON.—Rev. Young is still laboring with us at Middleton and Spa Springs. The work of the Lord is progressing, 17 more have been received for baptism, and many others are enquiring for "the old path." E. H. SVETET. WOLFVILLE.—Rev. T. A. Higgins received the sad intelligence by telegraph on Wednesday last of the sudden death of Thomas Cramp, Esq., of Montreal, Mr. Cramp was the oldest son of the late Dr. Cramp. The bereaved sisters and friends will have the deep sympathy of many of our readers. HILLSBORO.—The Lord is blessing the Valley church with a blessed revival of grace. Ten persons have been baptized into the fellowship of the church, and two have united by experience. The Rev. M. Gross has been with us rendering valuable assistance. We expect to baptize next Lord's day. Pray for us that the good work may extend to other fields. E. H. HOWE.

HALIFAX.—It was my privilege to baptize two happy believers at the close of the evening service yesterday. Others are enquiring the way to Zion. Pray for us. WILMOT, ANAPOLIS.—Rev. D. Peirce, who arrived in Halifax about the end of November, from Holyhead, Wales, accepted the pastorate of this church early in Dec. The brethren cordially welcomed him and his good lady on their arrival here. He is a young man of excellent promise, great sincerity, and devoted to the master's cause, and has already won the love and esteem of the church and congregation. Our prayer is that the union thus formed may prove a blessing to pastor and people. May God send his Spirit to accompany the earnest labors of

the pastor, so that many may be added to our membership who shall be eternally saved.—Com.

SACKVILLE, N. B.—God is visiting us in providence and grace, with death and with eternal life. During the last 42 days it was my painful duty to visit our cemeteries eleven times to bury our dead, there to await the promised resurrection; (one of those visits was yesterday). It was also our joyful privilege, in the same space of time, to visit our "Jordan" seven times to "bury with Christ through baptism into death" twenty-five happy believers (ten of them yesterday) to rise to "walk in newness of life," believing that if they "have become united to him by the likeness of His death they shall be also by the likeness of His resurrection." Our congregations, which are always large and attentive, are now unusually so. Reader pray for us. Feb. 23 1885. D. G. MACDONALD.

MILTON, YARMOUTH.—This church is in the midst of an interesting, The work goes on quietly and steadily. There have been baptisms on several Sabbaths. We hope to have particular next week. HEBRON, YARMOUTH.—Bro. Cohoon is also in the joy of harvest. With the Hebron church, this joy is well-nigh continuous. There is no revival, popularly so-called, but the ones and the twos are coming during most months of the year.

NEW ROSS.—There is still a lively interest in the work, felt by all. Weather and roads have been exceedingly rough. The people live so far apart that we have been hindered from having any extra services. S. I. ARCHIBALD. TEMPLE, YARMOUTH.—Quite an interesting state of religious feeling is prevailing at the Temple at present. We are holding meetings most every night. Bro. Woodland is greatly esteemed by our people. God is blessing his earnest faithful preaching to the salvation of souls. You will doubtless hear from him soon.—Com.

TRURO.—The prayer of years is answered. Truro is moved by the mighty power of God. Every class in the community is effected to a greater or less extent. Scores have come to Christ, and the work still moves on. Union services have been continued since the week of prayer. A brother from an adjoining county, who is called to do the work of an evangelist, is with us. He has the confidence of the christian community. He is not yet much known, but he will be. He is wise, godly and earnest. His presentations of gospel truth are simple but powerful. He believes from his heart that the gospel is the power of God. Three of the pastors, representing as many branches of the church, have labored with him, taking their turn in preaching to the vast audiences that gather from night to night. All the churches will share in the blessing, even where the pastors cannot see their way clear to join in the work. Many of the best workers in their churches are engaged heart and soul. We held a special conference in our vestry last evening, to hear experiences. Thirty were received for baptism. Others are saved and will in due time follow their Lord. Oh! that the churches might be aroused all over the land. Brothers, up and be doing, the season so favourable for special effort is passing. J. F. GORRER.

PERSONAL. Bro. O. C. S. Walker, one of our Acadia graduates who has recently accepted a call to the First Baptist church, Lawrence, Mass., was ordained on Jan. 28th. Rev. O. P. Gifford of Warren Avenue, Boston, preached the sermon. May great success attend our brother, as he greets himself for his great work.

He had a pleasant call from Rev. S. F. Huettis of the Methodist Book Room, Halifax, this week. Dr. Bill's 80th birthday occurred on the 19th inst. The St. Martins church, of which he has been the much loved pastor for the last ten years, celebrated the event by a reunion in their S. S. rooms. The occasion was a very pleasant one. There are few men who maintain their vigor to such an age, as Dr. Bill has done. We hope he may yet long be spared to the labor on earth which he loves so well, if he does not long too much for the rest which remains, and to be a link between the old pioneer days, and the present with its progress and its dangers.

Dr. Rand, of Acadia College, Wolfville, has been invited to attend and address the meeting of the International Congress of Education, to be held in connection with the New Orleans Exposition from the 23rd to 28th inst.

Rev. John Hughes has accepted a cordial and unanimous invitation to the pastorate of the Acadia and Deerfield churches, in Yarmouth County. We hope our brother may be abundantly blessed in his labors on this interesting field. He begins his work in a few weeks.

Rev. C. C. Burgess, the pastor of the Hopewell Baptist church, has resigned his charge. The church at New-Ross has purchased a sleigh and robe for the use of their pastor, viz: S. I. Archibald. Bro. Archibald has also been remembered by the friends at Sherwood, and wishes to acknowledge gratefully the kindness of his people.

Bro. E. C. Corey has received a donation of over \$50, from the Second Sackville church and congregation, and one of \$40 from friends in Migdie, for which, and for kind words of encouragement, he desires to express his appreciation.

GENERAL. At Whitehaven, England, a man was lately fined five dollars for his enthusiasm in religious worship. His offense, more specifically described, was singing "too loudly" in church. Evidently a church afflicted with over propriety—a very bad disease.

The enormous cathedral of Moscow, built to hold 10,000 persons, and at a cost of \$2,000,000, is just completed. It has taken fifty years to build, and was intended to commemorate the defeat of Napoleon.

A report of Mrs. Spurgeon's Book Fund, just issued, shows that it has now been in existence ten years, and in that period 71,270 volumes have been freely distributed, and 9,149 of these were sent out during 1884. The recipients last year numbered 1,011, representing all the principal denominations, including the Established Church. The income was \$7,300, exclusive of the supplementary Pastor's Aid Fund, which gave away \$1,050 in cash, besides quantities of clothing suitable for ministers, their wives and children.

Cardinal McCabe, the R. C. Archbishop of Ireland is dead. It is said that a determined attempt will be made to secure a successor who will favor Ireland.

In Germany the percentage of suicides is greater than in any other nation, being 150 annually to each million.

Robert Ingersoll is going to Europe to spend five years. Poor Europe!

UNITED STATES. A majority of the candidates for full graduation in the Southern Baptist Theological Seminary, this year, have avowed their preference for the foreign mission field.

A Baptist Theological Seminary has been opened in Yokohama, Japan, to prepare young men to be pastors of the Japanese Baptist churches.

The Northern Methodists report 23,022 ministers, of whom 12,511 are local, 1,004,412 members in full connection, 182,927 on probation,—a total, ministers and laymen, of 1,800,150. They baptized last year 67,970 adults and 60,965 infants, or one to every 29 members. In the Sunday schools there were 80,338 professions of conversion.

Four converts from Romanism were recently baptized in Woonsocket Mass. by Rev. E. Legar, French missionary.

The First Baptist church (Chicago, Dr. Hanson) have cancelled their debt, paid \$15,000 for current expenses, beside giving \$5,000 to outside objects. The Second church has a membership of about 1200.

Chicago University, which has been adjudged to pay \$300,000 to an insurance society from which money was hired at an exorbitant rate of interest, years ago, is in a critical state, but it is hoped, may be saved to the denomination and its great work for the Northwest.

Between 50 and 60 Chinese attend the S. S. of the Second Bay church Chicago.

Mr. Wilson, of Portland, is authorized to act as agent for the MESSENGER AND VISITOR in New Brunswick.—H. M. Harris, of Margarettville, N. S. has been appointed agent for the MESSENGER AND VISITOR for the Upper Wilmet church.

Our Missionary Appeal

Contributors to the present needs of the Foreign Mission Board: Previously acknowledged, \$724 00 Brussels St. Baptist Church, 45 75 Germain St. Baptist Church, 30 00 South Musquash and Dipper Harbor Churches, 12 00 Oscar Hanson, 5 00 A Friend, 1 00 Mrs. C. McNeill, 1 00 Mabel Ham, (in gold dollar keepsake), 1 00 Bertie Clinch, 10 10 Freddie Clinch, 5 50 A Friend, Lockport, 20 00 A Friend, Halifax, 5 00 H. P. Bezanon, 2 00 W. J. STEWART, Portland, N. B., Feb. 23, 1885.

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Brown & Webb's Ground Spices ARE THE BEST!

BEING GROUND AND PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has been to establish the fact that

The Best Spices are Brown & Webb's. For Sale by All Respectable Grocers and General Dealers.

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 Healthful for the Well and the Invalid. N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

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CHINA, GLASS AND EARTHENWARE. CHANDELIERS AND LAMPS FOR CHURCHES

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Ladies' Baptist Seminary Aid Society of N. B.

Will the Ladies of New Brunswick who have been nominated to the office of Vice-Presidents of this Society, and notified by circular that they were elected, please send word whether they accept or not. Sums have been done so enclosing their office fee, for all of which the Society returns grateful thanks, trusting the others who have not replied, will send a favourable answer in a few days, to the corresponding Secretary.

Mrs. Wm. ALAWOOP, 66, Elliott Row, St. John, N. B.

NOTICE.—At the last quarterly meeting of the Provincial Committee of Nova Scotia, held in Halifax, in connection with the Women's Baptist Missionary Union, Mrs. J. T. Eaton, of South Ohio, was appointed mission agent for Yarmouth Co., and Miss Emma Jackson, of Clarenceville for Annapolis Co. M. R. Selden, P. Secy for N. S.

Convention Funds Received.

Hebron Church, installment, \$75.00 North Church, Halifax, 32.00 Digby, " " for H. M. 12.00 Lower Economy & Five Islands, 12.00 Westport Church, installment, 45.00 Truro Church, Mrs. 7.00 North de. Halifax, 9.00 Mrs. J. W. Lovett, Yarmouth, 20.00 \$270.00

J. G. E. DAY, Yarmouth, N. S., Feb. 23, 1885.

Contributions to Capital of Book Room

Falmouth, Mrs. J. Lockhart, 1.00 Amherst, Est. to Grandall, 2.00 " " " " " " 1.00 " " " " " " 1.00 St. Margaret's Bay, Nathu Hubby 2.00 Harvey, Albert Co., N. B., Geo. W. 5.00 Tryon, P. E. I., John Nichols, 5.00 " " " " " " 2.00 John Howatt, 5.00 Aylesford, John Burdick, 2.00 Saguad J. Morse, 1.00 Mrs. Benjamin Dodge, 1.00 G. B. A. McDONALD, Secretary.

NOTICE TO ADVERTISERS.—We have appointed Mr. Dimock Archibald and Mr. D. McAlpine, agents to solicit advertisements for the MESSENGER AND VISITOR. They can offer exactly the same terms as could be secured by a personal call. WEEKS & POWERS, Publishers.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall-st., N. Y.

Wanted—A Little Girl. Where have they gone to—the little girls. With natural manners and natural curls...

selected Serial. SHILOH: WITHOUT AND WITHIN.

BY W. M. L. JAY. CHAPTER V.—Continued. I. The sweet and the bitter have their uses, I think. The bitter helps us to understand what a life of endless sin and woe would be...

Mr. W. (looking at me searchingly.) Tell me honestly, Miss Frost, do you never have any doubts of the truth of the things that you talk about so glibly?

I. Yes, sir, now and then. Mr. W. (triumphantly.) Ah! I thought so. Well, then, what do you do with them?

I. Sometimes I just quietly lay them aside, and on the morrow, when I look for them, lo! they are gone! Mr. W. But that is a pure act of the will.

I. Well, what was a man's will given him for if it was not to help him resist evil, and hold fast that which is good?

Mr. W. But is not a man's reason that part of him which constitutes his superiority over the brute?

I. No more than his conscience, I think. Mr. W. Well, I hardly think his conscience would justify him in using his will in opposition to his reason.

I. Not so fast, sir! You assume that reason and reasoning are synonymous. If you had heard as many polemics as I have, you would hardly suppose that view of them.

Mr. W. But how do you know that the doubt is not the true thing? I. Because doubt is not the normal condition of the mind, nor the spirit in which life's economy must be carried on.

Mr. W. (frankly.) You are right there. When once a man begins to doubt, there is no telling where he will stop. He doubts his friends, his neighbours, himself; he doubts motives, means, aims; he doubts his own senses; he gets to doubt his own being. The ground slides continually under his feet, like quicksands. But it is always possible to will doubt away?

time, as sorrows must be borne. In such cases, there is the same remedy for doubt that there is for sorrow—prayer; and though the prayer may not at once solve the one or remove the other—since God, seeing not as man sees, but into the depths of life, may discern that it is needful to discipline and to instruct even by these stern teachers—yet the fervent, humble prayer will sustain the heart under the sorrow, and enable the reason to endure the doubts.

Mr. W. (turning away with a disappointed air,) I hoped your remedy would be more real and efficacious.

I. More real! What would you have? Is not prayer the one Divine and spiritual instinct which distinguishes man above the brute? If ever you owned an intelligent dog or horse, there have been times when you found it difficult to deny him the possession of both reason and conscience; but you never, for one moment, suspected him of praying. You knew that the idea of communion with God, the Infinite, never entered his head. But all human beings pray;—no race so low, so savage, so brutish, but it makes to itself idols whereunto to pray! Does this universal instinct of the race teach nothing? Did you ever know bird, or bee, or fish, or hound, or deer, to be gifted with an utterly useless, unmeaning, superfluous instinct? And is man—the highest, the most perfect creature of them all—the only abortive one? Given an inherent, universal impulse to pray, and the necessity and the efficacy of prayer follow as inevitable corollaries. For exercise is essential to the maintenance of life. As the diseased limb, the muscles never brought into play become rigid, useless, diseased; so the soul that never lifts itself in prayer—the highest expression and manifestation of its life—becomes equally torpid, paralyzed, unsound.

There was no immediate answer. Mr. Warren's eyes were fixed on the blue crown of a distant hill with a dreary, hopeless expression, unlike anything I had ever seen in his face. Finally, he said, in a broken, disconnected, listless way,— "I almost wish I could think as you do. The most superstitious belief would be more comfortable than this ever-shifting doubt. But the habits of youth and middle age become fetters to the mind and limbs of later years. I don't know as I could shake them off,—if I cared to; and I don't care for anything—much—now that Maggie—"

The sentence was left unfinished. For grief such as Mr. Warren's, it is hard to find words of comfort. One can point to the soothing power of time, to be sure, but time without God is more likely to harden than to heal. I worked on in silence, therefore, until my floral emblems were finished; then I held them up for inspection.

"I have made these for Maggie, sir. I wish to put this little cross on her bosom, and the wreath in her hand, showing thereby that they who patiently bear the cross shall win the crown. The cross is a tiny thing, you see, not larger than is often worn for ornament, while the wreath is massive,—by which I would suggest also that rich, triumphant saying of St. Paul's, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us?' These four or five single flowers I shall scatter over her feet, to show how few and scattered must have been the joys of earth, even if she had lived to taste them. Have I your permission to place them thus?"

Mr. Warren (humbly). Do what you like with her, now—I know you mean well. And don't think I am too rough and crabbed and sneering, to feel your kindness to Maggie.

I disposed the flowers around the corpse, according to my design; their symbolism, you will not fail to see, being intended for the living rather than the dead; for I knew not if Maggie had ever borne any cross, or aspired to any crown. For her I had ceased to have either hope or fear; having left her with a prayer, in God's tender mercy, I felt no disposition to take her thence, even in idea, that being the only safe place in the universe for her benighted, undeveloped soul. Mrs. Warren came in for a moment, and looked at my work with a face wherein the gravity grew ever sweeter till it bordered on joy. "Aunt Vin" bestowed on it some qualified admiration.

"It's very statistically done," she remarked, jerking her head at it grimly, "and shows you might be a painter, if you ambitioned it. But isn't it a little mite Romanesque? I hope you don't belong to the Passesites or the Jesuites, or any of those people with queer pigments in their brains, who set more store by the shell of things than they do by the kernel."

Mr. Warren came, too, after a time, bringing me a deep-tinted, half-blown, amisk rose.

"Could you find a place for this?" said he. "Maggie liked bright colours. And I should like to have something from her father somewhere about her."

"Certainly; she shall hold it in her hand with the wreath. You know, Mr. Warren, that red is the colour of Love; so this rose may fitly image, not only your own tender affection for your darling, but also that mighty love of Christ, as shown in His precious blood-shedding for us, without which we should all struggle vainly under the crosses of earth, look for no heavenly crown, and be for ever buried in the darkness of spiritual death."

Mr. Warren turned away, looking half displeased. I was well aware that this last meaning was alien to his thought, but I was glad that he could not look at his rose, henceforth, without being reminded of it. For, though I expected no swift miracle of conversion to be wrought in him, no one could tell what planting, or what watering, it might please God to bless with slow—perhaps almost imperceptible—yet steady increase.

CHAPTER VI. THE REACTION.

I went home through the ripened glory of the morning, noticing—with those sharpened and concentrated senses that city refugees sometimes bring to lovely rural pictures—the vivid, lustrous green of the turf, the bright hues and delicate odours of the flowers, the sharp, clear outline of verdure and rock, the soft, pure depth of the sky, the infinite beauty and diversity of form and colour that enriched my way. For the first time in many days my heart was singing within me. I felt well pleased with my night's work; out of that shadow of death there seemed to have been born unto me new hope and meaning in life. I even fancied that Bona walked hand in hand with me all the way, and that Mala had departed for a considerable time.

Mrs. Divine met me at the door, and inquired, in her ringing, chery voice, "Well, how is Maggie, Warren this morning?"

"She is dead," I answered, briefly. Her face grew grave and sympathetic at once. But Mrs. Prescott, busy in the kitchen, caught the words, and delivered herself of a quick, caustic commentary.

"It's a mercy to her and the neighbourhood! That miserable Warren will have one child the less to bring up in infidelity."

Mala (ironically, through my lips). Thank you, madam. Shall I convey your consolatory message to the afflicted family?

Mrs. Prescott (with heightened colour). Just as you please. I ain't afraid to stand to it that the less family that man has, to train up in the way they shouldn't go, the better. I (in a cold hard tone). If that rule operated universally, it is perhaps easier for us to discern the houses which Death would visit than those which he would spare. Thousands bring up their children in practical infidelity, having less excuse than Mr. Warren has. He teaches what he believes; They believe one thing, and teach, by implication, another.

Bona (softly, to me). Are you "speaking the truth in love?" I took no notice of her inquiry, but went up to my room, with a mortal fear chilling my heart. Nor was it groundless; I found waiting there, ready for my shoulders, the same old burden which the little excitement of last night, and the hope of doing a good deed, had enabled me transiently to throw off. Wearily I took it up and a great discouragement came over me; and Mala, of course, took delight in pushing me over the brink of the moral precipice upon which I trembled.

"You expected a great deal from this 'doing something for Christ,' as

you so nicely phrased it; have you found it?" she asked.

I admitted to her and myself that I had not.

Mala. You even fancied this morning that a life of this sort of work would bring you, first healing, then happiness; do you think so still?

I confessed that such a fancy, if I had ever had it, had vanished utterly, leaving not so much as the shine of its wings in the distance.

Mala. And all that very good and proper talk, wherewith you so abundantly favoured Mr. Warren; is it the faithful expression of your feeling now?

Moodyly I acknowledged that if Mr. Warren were then before me, the chances were that he might utter what blasphemy or infidelity he chose, without much danger of interruption.

Mala (triumphantly). Perhaps you will take my advice next time, and—"Miss Frost, your breakfast is ready."

I looked up. Mrs. Divine was standing in the door, a striking impersonation, I thought, of steady, homely, healthful Common Sense.

"Thank you," said I; "But I am afraid I don't want any, Mrs. Divine."

She looked at me narrowly, then asked abruptly, "What did Mrs. Warren give you for lunch last night?"

"Indeed, I do not know; I never looked at it." "Umph! I thought so; I suppose the world doesn't look very bright to you this morning?"

"No, ma'am, I believe it does not." "And a good reason why! You've been up all night, hard at work; you've been through with the trying scenes of a death-bed; and you've eaten nothing to keep your strength up. I was reading in one of your books last night, that 'mind is superior to matter'; but the writer forgot to add that mind and matter have a good deal in common. At least, as long as mind is tied to matter, it can't do much business without consulting its partner. And when a person's tired and hungry, or faint, his views of life ain't apt to be bright, or correct. Come downstairs, right away, and eat a good breakfast; and then go to bed and get a good sleep; and if things don't look brighter after that, we'll see what to be done next. One thing you may put down for certain, child; that there's no trouble so deep that there ain't some remedy strong enough to reach."

I submitted to her guidance like a child; and after the sleep had been duly sought, found, and let go again, "things" certainly did look brighter. I wondered at my late miserable subjugation to Mala, and called Bona to my side.

To be continued.

A Sharp Voice. There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is apt to be got. You often hear boys and girls say words at play with a sharp, quick tone, as if it were the snap of a whip. When one of them gets vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. It is often in mirth that one gets a voice or a tone that is sharp, and it sticks to him through life, and utters up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tone through life. —[Elihu Barritt.]

Ayer's Sarsaparilla is the best medicine for every one in the spring. Emigrants and travelers will find it an effectual cure for the eruptions, boils, pimples, osenias, etc., that break out on the skin—the effect of disorder in the blood, caused by sea-diet and life on board ship.

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What Ayer's Cherry Pectoral does:—

It prevents the growth, or restores illness of a dangerous class of diseases that begin as mere tracheal affections, and are too apt to be neglected as such. It alleviates even the most desperate cases of pulmonary disease, and affords to the patient a last and the only chance for restoration to health.

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It expels the mucus from the throat and the air passages of the head, and cleanses the mucous membrane. It always inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest. It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases. Because it is prepared from the purest forms of the drugs employed in its chemical combination, by a process of such perfection and accuracy as would be unobtainable, even by the most skillful pharmacist, dealing with small quantities.

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It is popularly known to be a medicine that cures coughs, bronchitis, and pulmonary affections where all others had failed. It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago. It has held the first place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.

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It is a highly concentrated form of Sarsaparilla, and it is the best medicine for all the ailments of the system, such as Scurvy, Boils, Tetter, etc.

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AYER'S Sarsaparilla

Is a highly concentrated extract of sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used.

Inflammatory Rheumatism Cured. AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; 51¢ per bottle for 6¢.

ALLEN'S LUNG BALM. THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP. ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS.

THOMAS L. HAY. Hides and Calf Skins, SHEEP SKINS AND WOOL. RESIDENCE—89 WATERLOO STREET.

ISAAC ERB'S Photograph Rooms, 13 CHARLOTTE STREET, SAINT JOHN, N. B.

AMERICAN Rubber Boots and Shoes. General attention is directed to our stock of American Rubber Boots and Shoes, of superior quality, and a variety of NEW STYLES.

ESTEY, ALLWOOD & CO., Dealers in Rubber and Leather Belting, Mill Supplies and Rubber Goods of all kinds.

UNDERTAKING. NOTICE TO THE PUBLIC—I am now prepared to furnish at the shortest possible notice all kinds of work in this line by day or night.

MAP FOR SALE. A MAP of Palestine and other parts of Asia, constructed from the best authorities and personal examinations.

WIN more money than at anything else by taking an interest in the best-selling book on the market. Recipients receiving None Fail. See "HALL'S BOOK OF PORTLAND, Maine."

Temperance. Statistics of the Liquor Business in the U. S. There are 206,970 engaged in the liquor trade. There are 5,129 distilleries. These consume 18,644,787 bushels of grain.

There were 582,591,306 gallons of liquor sold in 1883. The effect of prohibiting legislation can be seen from the following:—Maine, under prohibition, and Alabama and other Southern States under local option pay from three to seven cents revenue per capita, while the great liquor States of Illinois, Kentucky and Ohio pay more dollars per capita than the others do cents.

—A vigorous discussion has, during the last few weeks, been carried on in the Western Morning News in reference to the number of drunkards in Great Britain. The Rev. S. Vincent publicly stated his opinion to be that there were 600,000. This has been challenged. It has been said by someone on the other side that there are but 60,000.

Many a weak youth has escaped temptation because a stronger companion said "no"—and many another has fallen because no such help was near. A "life sketch," in the New York Ledger (by an eye-witness) details a scene in a hotel billiard-room at a fashionable resort, where half a dozen young men were playing for money and "the drinks."

grand—noble—as he drew himself up to his full manly height. "Boys, you have spoken freely to me; let me say a word in reply. I am timid—I confess. I am fearful; but you know—you know very well—that I fear not the loss of a dollar. I will tell you presently what I do fear. Do you remember D—H—?"

"You remember him, I know," Harry continued, "and you can remember the time when he was as jovial over his billiards and whiskey and his gambling, as you are now. Oh, do not wine! I call it by its right name. If it is not gambling, what is it? Ah, boys! if Dan had been a little fearful in those days, he might have been differently situated now."

He paused for a moment, looking around upon the players, and presently added in a lower tone, and with deep solemnity,—"And now, boys, I'll tell you, frankly of what I am afraid; I have a mother—you know whether she loves me or not—and I have a dear sister, looking to me for joy and comfort in life. I have also, a business character; and I trust a broad, bright future before me. Must I tell you—I am afraid—I shrink in mortal dread from anything that can endanger these sacred interests. Not for all the wealth of all the world, would I knowingly or willingly bow my dear mother's head in sorrow. And since even the appearance of evil may weaken the prop of a sterling character, I will try to avoid that. Now you understand me. Go on if you will, and enjoy yourself if you can. It would be misery for me to join you here."

He then called aside the young man whom he had come to see, who after a brief private conversation with Harry, put up his cue, and announcing that he should go on with the game, quietly went out with his friend.

Two balls remaining on the table were not pocketed. The game was suffered to end where it stood. There was a question asked by one of the five remaining as to what should be done with the money in the "pot." The chief answered instantly, and without argument, by giving each man back his dollar. Then they put their heads together, and after a brief confab, which I could not overhear, they left the place leaving full one-half the drink in their glasses untouched.

Six months later I had occasion to spend another night at that same house, and during my sojourn I spoke to the host of the six young men whom I had seen engaged in that game of pool. He knew what I meant, because I told him the story at the time.

He answered that three of those youths had not been seen in the billiard-room since that evening; two of them had occasionally dropped in together and played a social game; but had neither put up money nor drank. Of the sixth man he would not speak.

And then I thought of the personal influence of that young man. And the end is not yet. The end no man can see.—Standard.

get no dollar out me!" When a man axes my religion I doan't beat aroun' de bush to find out if he has found a short cut to heaven, but I denounce myself as a Baptist an' take my chances by de ole road.

"When you think yes or no doan't hesitate to say so. Doan't be leantin' one way one day an' some oder way on de nex'." De man who knows whar' to find you won't go away mad, eben if you decide agin him.

"Be plumb up an' down. If you ax me on bein' good stick to it. If you ax me on bein' bad deam' let de purplee bluff you off. If you like a man tell him he kin hev de use of your know shevel' all summer. If you can't hoe co'n wid him, ax him to buy out or sell out an' take some oder cow path. De wobby man ax a pesson to be shunned. Tryin' to do biness wid him ax time wast-ed an' labor frawn away."

JAMES WELSH'S PREPARINE is universally approved by those who use it for its efficacy in cleaning properties and the relief it affords in washing clothes. Sold by grocers everywhere.

SCOTT'S EMULSION OF Pure Cod Liver Oil with Hypophosphites is remarkable as a flesh producer. The increase of flesh and strength is perceptible immediately after commencing to use the Emulsion.

Always ask for BUDD'S CREAM EMULSION OF Pure Cod Liver Oil. The only Emulsion made by Fisher Bros. T. B. Barker and E. W. McCarthy, Wholesale Agents. Sold by all druggists. Price 50 cents.

From the Late Hospital Surgeon J. A. Sponaglio, M. D. C. M. "BUDD'S" milk feeding in the P. and C. Hospital I have no hesitation in recommending it as a most agreeable and trustworthy preparation of Cod Liver Oil.

AGENTS—LADIES ORGENTS—wanted in every County in Nova Scotia, New Brunswick and P. E. Island to sell the "DAISY PILLION SHAM HORDER." The best of good agents. Apply at once, and obtain choice of territory.

USE Coloderm

For Chapped Hands, Cracked Lips and all Roughness or Redness of the Face. It both softens and whitens the hands.

Price 25 Cents. Prepared solely by S. M'DIARMID, Chemist, &c., (Successor to John Chaloner), 25 KING STREET, SAINT JOHN, N. B.

WALTHAM WATCHES.

The subscriber being the only authorized Agent of the WALTHAM WATCH CO. in this City, he will sell ALL GRADES AND STYLES, at the lowest possible prices.

James S. May, Merchant Tailor

Would announce to his Customers and the Public that he has opened a Splendid Lot of Spring Goods.

90 PAIRS OF LADIES' KID SLIPPERS.

Formerly sold at \$2.00. NOW SELLING AT \$1.40 PER PAIR. WATERBURY & RISING, 34 King and 212 Union Street.

ALWAYS READY TO ALLEVIATE PAINS AND ILLS. That Old, Reliable Killer of Pain, FERRY'S PAIN KILLER.

ALL WOOD 3 CORD CARPETS. ALL WOOD 2 PLY CARPETS. All Wool Dutch Carpets, Union Carpets, Jute and Hemp Carpets, Hall Carpets with Stair Carpets, Matched.

A. O. SKINNER, 58 King Street.

Chandeliers & Bracket Lamps FOR CHURCHES & DWELLINGS. In great Variety, at Lowest Prices. J. R. CAMERON, 64 Prince Wm. Street.

FERRY'S SEEDLING ANNUAL FOR 1885. This is the only Seedling Annual published from London.

The Ministers' and Teachers' Bible. \$2.00. This is the only Bible published from London.

THE LINE SELECTED BY THE U. S. GOVT TO CARRY THE FAST MAIL. San Francisco, Chicago, Peoria & St. Louis.

GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS.

HOME-SEEKERS should also remember that this line goes direct to the heart of the Government and National lands in Nebraska, Kansas, Texas, Colorado and Wyoming Territory.

THE FAMILY WELCOME. The Family Welcome, 386 Richmond St., LONDON, O.V.T. FREE.

C. H. LEONARD, Commission Merchant, 31 & 32 SO. MARKET WHARF, Saint John, N. B.

Any Person can Play Without a Teacher. \$1.00 PER YEAR.

THE SCIENCE OF LIFE. ONLY \$1. BY MAIL POST-PAID.

KNOW YOURSELF. A Great Medical Work on Manhood, Debility, Premature Decline in Man, Errors of Youth, and the untold miseries resulting from indolence, excess, and a book for young men, young, middle-aged, and old.

HEAL YOURSELF. A Prize—Send six cents for postage, a royal valuable sample box of goods that will help you to more money right away than anything else in this world.

HELP for working people. Send in three, a royal valuable sample box of goods that will help you to more money in a few days than you ever thought before. Send in three, a royal valuable sample box of goods that will help you to more money in a few days than you ever thought before.

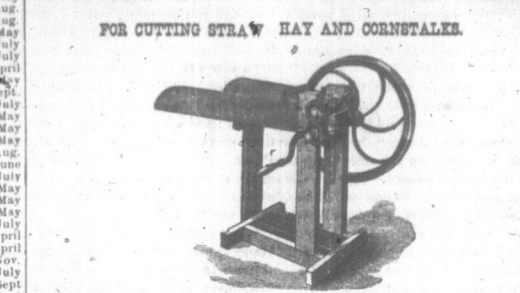
News Summary.

The Princess Line steamer, Newcastle City, to sail with apples, beef, cattle, mules, and other goods... The House of Assembly on Thursday last... The Baptist Book and Tract Society...

Twenty-five years longer, and it will hold the balance of power in every State west of the Mississippi except California and Oregon... Among the best drinking Germans of New York is a proportion of six hundred...

John Caider, Shediac, Jan '86. John Ford, Sackville, Feb. Walter Irving, Mt. Whately, May. Geo. Bowser, Sackville, May. Geo. Bowser, Sackville, May.

Copper Strip FEED CUTTER FOR CUTTING STRAW HAY AND CORNSTALKS



These machines cut Easier and Faster than any other of like price, using same power, and cutting as short as this. The large sizes will cut faster than any other Cutter, without regard to price.

DOMINION. —The Princess Line steamer, Newcastle City, to sail with apples, beef, cattle, mules, and other goods...

Previously acknowledged \$6 625: H. H. Ayer, \$10; J. W. Wortman, \$10; James Doyle, \$10; H. S. Washburn, \$10; H. S. Washburn, \$10; H. S. Washburn, \$10.

Foreign Mission Receipts. FEB. 19 TO 24. Per Rev. C. Goodspeed, from St. Bezenon, Ind. \$4.00; from Rev. J. A. Hayward, \$5.00; from Rev. J. A. Hayward, \$5.00.

All parts of the machines are easily and cheaply replaced by the farmer, and the knives and coppers are made so that if they are ever broken or worn out, they can for a few cents each be duplicated and put on at home.

The Copper does not Dull the Knives and is Durable. MANUFACTURED FOR AND FOR SALE BY TIPPET, BURDITT & CO., OR THEIR LOCAL AGENTS.

BRITISH AND FOREIGN. —The situation in the Sudan is becoming more serious every hour. The Mahdi is evidently gathering up his forces for a decisive struggle.

Baptist Seminary Book Subscriptions. Previously acknowledged \$6 625: H. H. Ayer, \$10; J. W. Wortman, \$10; James Doyle, \$10; H. S. Washburn, \$10; H. S. Washburn, \$10.

Foreign Mission Receipts. FEB. 19 TO 24. Per Rev. C. Goodspeed, from St. Bezenon, Ind. \$4.00; from Rev. J. A. Hayward, \$5.00; from Rev. J. A. Hayward, \$5.00.

EMULSION OF PURE FRESH COD LIVER OIL. By undoubted authority is declared to be the very best preparation containing Cod Liver Oil.

Advertisement for Emulsion of Pure Fresh Cod Liver Oil, featuring a diamond-shaped logo with text 'Diploma Awarded at Montreal, 1884' and 'Diploma Awarded at London, 1884'.

—The feeling against Gladstone seems very high. He is sadly worn by the strain of the present time of crisis. It is reported that his physician says he must give up his burden of responsibility or die.

—List of advance subscriptions paid to Rev. J. E. Hopper, D. D., according to the account rendered by him. (If there are any omissions or errors, please let them be corrected at once.)

Deaths. —At Mount Holly, N. S., Feb. 24, Joseph Francis, aged 17 years, son of Mrs. M. J. Francis. His death was sudden.

EMULSION OF PURE FRESH COD LIVER OIL. By undoubted authority is declared to be the very best preparation containing Cod Liver Oil.

—The news from Central Asia is not so gloomy as it was some months ago. There is evidence that peace is making advances there, and it is again, which may need the attention of England, to guard her Indian frontier.

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Mutual Relief Society OF NOVA SCOTIA. (INCORPORATED) Home Office, Yarmouth.

Expenses of Management Limited to Membership Fees and Annual Dues. TOTAL COST OF ADMISSION: \$1.00. Total Benefit, \$5.00.

—The latest intelligence from the Sudan shows that the Mahdi has returned to Khartoum after the repulse of his troops by General Buller as recorded above. This seems to relieve the situation of present peril.

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DOES DEATH END ALL. God and the Consolence, &c. Seppim and Rationalism, &c. Certificates of Religion, &c.

NOTES ON INGERSOLL, The American Atheist, BY REV. L. A. LAMBERT, Send For Catalogue of Books, Magazines, Periodicals, Lesson Helps, &c. Send your orders at once to the Secretary.

—There were (as stated in one of the papers) 3,771 homicides in the United States in 1884, only 100 executions occurred for this killing. What do you think of that?

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20 Full Pint Bottles for \$10. Freight paid to St. John or Halifax. GEO. A. McDONALD, 104 Granville St., Halifax, N. S.

50 Written Cards!! VISITING CARDS. JAMES HALLIDAY, Tailor and Clothier, GENTS' FURNISHINGS. Acadia Corner, 78 Upper Water Street, HALIFAX, N. S.

St. John Business College. ESTABLISHED 1867.

SPECIALTIES. BOOK-KEEPING, ARITHMETIC, PENMANSHIP, BUSINESS CORRESPONDENCE, BANKING, COMMERCIAL LAW, TELEGRAPHY, SHORTHAND, &c.

CHEMICAL FERTILIZER WORKS, HALIFAX, N. S. Great Success with our Fertilizers! GOOD CROPS grown on them, notwithstanding the wet and cold season, where otherwise crops were almost a total failure.

IF YOU WANT A NICE PORTRAIT

Price to suit the Times, Just go to A. MACDONALD'S, No. 9, Germain Street. Work all guaranteed.

Caledonia Round Coal!

WELL SCREENED. Delivered free of cartage to any part of the City or Portland for \$5.80 CASH!

per Chald., \$6.25 if booked. We have agencies at the following places: Gloucester, N. S., 42 St. John St.; St. John, N. S., 42 St. John St.; St. John, N. S., 42 St. John St.

Intercolonial Railway.

1884. WINTER ARRANGEMENT. 1885. ON and after MONDAY, December 1st, the following trains will run daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN. Day Express, 7:30 a.m.; Accommodation, 11:25 a.m.; Express for Sussex, 4:30 p.m.; Quebec Express, 5:30 p.m.

INTERNATIONAL STEAMSHIP COY.

WINTER ARRANGEMENT. Two Trips a Week. ON and after MONDAY, the 29th of NOV. 2nd, the Steamers of this Line will leave St. John every Monday and Wednesday Mornings at 8 o'clock.

Music Books for Schools

Song Greeting. The newest book for High Seminars, 62 Part-songs of the highest character, both in words and music, and well selected. By L. O. Emerson. \$1.00.

Other well known and very successful books for High Schools: Welcome Chorus, W. S. Tilden; High School, One volume and Tilden and Laurel Wren, W. O. Fessenden. Price of each of the three books, \$1.00.

Children's Songs and How to Sing them. The latest book for Common Schools. By W. S. Tilden. In two volumes. The School Edition has voice parts only, and costs 10 cts., or 25 cts. per copy. Teachers Edition has songs and accompaniments, and costs 15 cts., or 30 cts. per copy.

THE CHRIST VOL. I.

—Will our subscribers in their advance order, by registered order. We want new subscribers. What the paper is, now canvass intelligently, be a general effort to get the paper into all the communities.

—One of our pastors, occupying probably the most prominent position in the denomination.

—I shall do what I can for you; for I know that I shall do what I can for you.

—This week we received from a brother in Foreign Missions, was the only one who took the paper.

—In that church which is doing so well last year reporting Convention Funds, national paper is getting through, there is a great interest as a body and a given.

—Is the age of such strange of hundreds of independent representatives meet in Parliament measure after by the government comes to cast the men as invariably same name, as the dummies, worked common spring each man in the sees it so clearly the solid phalanx positive must be sent to see it also.

—Many individual special donations, and for the Let our churches take up the work large a contribution the Convention I play, brethren, to live with each work of furnished on the Lord's work end this year with thus be prepared enlarging work confidence. Who the help of the L money, for the of him who came them?

—Mr. Ashe, the full clergyman, in the ministry in mind aroused baptism, its subject its efficacy, through rican periodical: the Bible, and the doctrine of infan posed as to infant mension only was Sabbath's since he Rev. High Stow pod. He has a country, and inter toba his home an labors.

—The following is the growth of the North-West Congregations and stations, Ministers and Miss Families, Contributions for various purposes, During the summer and 7 stations.

—Our Presbytery alive to the vast task of evangelizing a strong holiness, at the beginning ample stimulus

—Rev. Brook Greenleaf, his Church, West, and it is very he will be president of Episcopate

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