

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 22, 1888.

NO. 34.

—STRAITENED.—Our brethren in the West are much troubled because of a debt of \$7000 resting upon their foreign mission work. The accounts will close for the year in two months, and it is feared a large deficit will then cripple the action of the board. There have been \$11,029 raised up to Aug. 1st. They will need over \$20,000 probably, altogether, to close the year free from debt.

—DISASTROUS.—The Pan-Anglican Council just held in London voted in favor of "recognizing the ministry of the non-Episcopal, dis-entitled bodies." This has given great dissatisfaction to those who hold to the signment of apostolic succession, with all the rest of it. This now try to belittle this action of this great council as much as possible, declaring it to possess no authority, but to be a mere expression of opinion. Churchmen are also said to be a good deal chagrined that the Queen did not take any special notice of the council. In this she showed her good sense. Why should she take any more notice of the Episcopalian than of any other denomination?

—TUNE.—Bacon says, "He that defers his charity till he is dead, is (if a man weighs it rightly) rather liberal of another man's money than of his own." The man who gives his money to the Lord only when he can use it no longer himself, exercises no self-sacrifice. All that can be said of his action is that he prefers God to have it rather than some earthly friend he has left behind. This is good so far as it goes, and Christians should be encouraged to remember the Lord's work in their wills. At the same time, moral culture can only be gained as a man gives while he lives, and all should be pressed to give as the Lord has prospered them, continually, so that their inner lives may be most developed.

—CONGREGATIONALISTS OF THE UNITED STATES.—The *Congregational Year Book* for 1888 gives the following summaries. These additions, removals and gains, it should be remembered, cover a period extending in several of the states to two years, and in others to various fractional parts of more than one year:

Churches, whole number.....	4,494
" new.....	245
" gain in number.....	127
Members, whole number.....	457,584
added on confession.....	41,156
" " by letter.....	26,185
" " total [189 not divided].....	67,550
" removed.....	38,544
" apparent increase.....	28,886
gain [total, confession, letters, transfers].....	127
" " decrease [due to inaccurate reports].....	7,681
Baptisms, adult.....	20,125
" infant.....	11,956

The smallness of the number of infant baptisms reported is noticeable, no more probably than one to four of the children born during the year. It is becoming common with Congregationalists who have lost faith in infant baptism to have their children sprinkled as a rite of dedication. The number reported above would be much lessened, were the infants thus dedicated left out.

—ANOTHER SIDE.—A Dr. Breaker, having occurred the Southern Baptist Convention very severely because, as he says: "The Convention utterly ignored the work of our sisters." The fact was stated, without any comment, that our Baptist women had paid into the treasuries of our Boards during the past year nearly \$20,000, but nobody thanked them nor made them G. deposed, this was unjust, unkind, and outside."

A lady, in the *Central Baptist*, presents another side of the separate organization for the sisters which is very little thought of. She says:

His words read us out of the churches, and we decline emphatically to be read out either of the churches or of the Convention and to be organized into "a side show." The Convention did not "utterly ignore" us; instead it devoted itself faithfully to its business as a Missionary Society of our churches, and we women are just as much a part of the churches as are the brethren. The work of the churches is our work, the work of the Convention is our work. We are perfectly well satisfied with that Convention as the missionary society of the churches; and if we were not, we have no the conceit to imagine any societies run by us as women would do any better than that the Society run by the churches does.

—LIQUOR SELLERS DEFEATED.—Last winter, New Jersey passed a high license local option law. It is doubtful whether the high license feature of the law is worth anything, as all who wish liquor can get all they desire under high license. But the local option feature was a substantial gain to temperance legislation. Of course the liquor men contested the law. They had the governor and the Attorney general on their side, while an ex-governor was their counsel. They felt confident they could overthrow the law, and so did it, while appeals were taken to the highest court. The decision has been reached and the law sustained in every point, to the astonishment and chagrin of the liquor

men, who are in a tight place. It is also a matter for congratulation that the Scott Act as adopted in Portland, St. John, has also been sustained. Those who have been selling right along, in hope the law would be declared illegal, because of some informality, will now be liable to action. It is to be hoped that temperance men will take hold of the matter of enforcement vigorously, and show these men who seem to think they can evade the statutes of the land at every turn, that they cannot do so with impunity.

—A CHRISTIAN COLLEGE IN INDIA.—The Madras Christian College in Madras, India, is supported by the Free Church of Scotland. It is a very flourishing institution, having an attendance of over 600 students, made up chiefly of the higher caste Hindus. From papers kindly forwarded by Bro. Archibald, we learn particulars of a rebellion which took place the first of May. Word got abroad in the college that a Brahmin student was to be baptized in connection with the Free church in that city. Over 400 of the students refused to attend class, met and adopted a number of conditions upon which alone they would return to the college. Among these was one in effect, substantially, that no influence of any kind should be used to turn the students away from the native religion to Christianity. At last advice there was a deadlock between the faculty and the students.

On all this one thought must be suggested. The fact that this seems to be the first case in which a Brahmin student, or a student of any caste, perhaps, has become a Christian, is no strange, especially, when the large attendance and the long period the college has been in operation are considered. The question arises, does it pay for Christians to spend money, and force to educate the heathen in their own religion, rather than of it? We remember of hearing the remark from Bro. Churchill or Sandford, that they did not believe some of the other denominations were doing their work in proper order. They educated the heathen and hoped to convert them by culture and did not succeed. Baptist missionaries acted on a different principle. They preached to the heathen, and when they were converted they gathered the converts into schools, putting but little force into the work of educating the idolaters. The great success of Baptist missions is no doubt due to this.

The gospel, and not culture, is the power of God unto salvation; and the gospel can reach the uneducated heathen in the least sink of idolatry and ignorance. There is no need to educate to enable men to apprehend the simplicity of the gospel. We are glad our missionaries go out as preachers rather than as teachers; for in this they follow after the apostles and our Lord himself.

—THE POPE'S RESCRIPT.—If we mistake not, the Pope's rescript in relation to Ireland will have one effect little expected by himself and the Conservatives of England. The Irish leaders have come out with all plainness against the idea that the Pope is to control the politics as well as the religion of the Irish people. It also appears as if they have the Irish people pretty generally with them. It is evident that this will help relieve home rule for Ireland of one of its most alarming features to British Protestants—that Ireland will indirectly be given over to the domination of the Pope, to the destruction of the rights of the Protestant population. It will be rather provoking to the Tories if this rescript, upon which they have counted to help them very materially, should, in the end, aid the cause they hoped it would help destroy. In corroboration of the above, it is stated that "Peter's Pence" has so fallen off in Ireland since the Pope began to meddle in her political affairs, that he has been compelled to draw upon the accumulation of the annuity granted the Pope when he was deposed from the temporal rule of the Roman states, and, up to this time, scornfully rejected by Pius IX. and his successor, because its acceptance seemed to recognize the government granting it.

—A STRANGE SCOT.—There is a sect in Ontham, England, which calls itself the New and Latter House of Israel. Its members believe that they are the elect people, who are to be preserved from the grave and corruption, and when the gathering is complete they are to live for 1000 years with Christ upon earth, which is to be converted into heaven. This strange sect was founded by a private in the army, who assumed the name of James Jer hom Jersell. It illustrates the gullibility of many people, that many in Germany, the United States, Australia, and Great Britain, saw in this man a divine messenger, and money flocked into his coffers in a large stream. A great temple was begun on Ontham hill for the 144,000 of the Apocalypse as they were gathered in. Jersell died before the work was more than begun, and now his widow, who was supposed to be immortal, has died; but

this does not shake their incredulity. They profess to believe she has had a new birth in her death.

Pedo-Baptist Beliefs of the Baptists' Position.

BY HENRY FRANCIS ADAMS, YARMOUTH.

There is one passage in God's word, that so amount of twisting can make serve the theory of infant sprinkling; therefore rather than expose themselves to indefensible criticism, the great scholars and historians among the Pedo-baptists, have generally supported the Baptists in commenting on this passage. It is found in Romans 6, 3:4. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." These two verses teach most beautifully and clearly the true "symbolism" of the ordinance of baptism. To help establish believers in "the faith once delivered to the saints," I herewith quote what some of the greatest scholars and thinkers of other communions say, in reference to this celebrated passage, in which the great apostle of the gentiles embodied his inspired idea as to the inward spiritual thought, of the outward visible emblem.

I. Methodists. John Wesley in his famous "Notes" on the New Testament says in commenting on Romans 6, 4. "Al- luding to the ancient manner of baptizing by immersion,—that as Christ was raised from the dead by the glory, (glorious power) of the Father, so we also by the same power, should rise again. And as he lives a new life in heaven, so we should walk in newness of life."

Dr. Adam Clarke, in his celebrated commentary, says on this passage: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water: which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life: the man is risen again, he is alive." Bacon also admits the passage to refer to the ancient manner of baptizing by immersion.

2. Presbyterians. Rev. Thos. Chalmers, D. D., L.L.D., says on this passage: "The original meaning of the word baptism is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death, underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life; and in the act of ascending to emerge into a second or new life."

The learned Schaff says on this passage, Rom 6:3: "The meaning of baptism in this passage is undoubtedly immerse, and it is a whole force and beauty of the illustration, lies in the very allusion to the act of immersion and emergence."

Dr. James McKnight says on Rom. 6:4, "Christ's baptism was not the baptism of repentance, for he never committed any sin; but he submitted to be baptized, that he, to be buried under the water by John, and then raised up again."

3. Episcopalians. Conybeare and Howson say: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this watery burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism, though perhaps necessary in our northern climates, has rendered obscure to popular apprehension some very important passages of Scripture." See "Life of St. Paul."

Archdeacon Farrar, D. D., F. R. S., says in his famous, "Life of St. Paul": "The life of the Christian being hid with Christ in God, his death with Christ is a death to sin, his resurrection with Christ is a resurrection to life. The dipping under the waters of baptism, is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ and the birth to a new life."

Christian is raised from the bath of regeneration, radiant with a new and supernatural life. His gaze is to be fixed henceforth on Christ, who, being raised from the dead, dieth no more."

Dean Goulburn of Norwich Cathedral, Eng. (who was elected from the Episcopal scholars, to deliver the "Bampton Lectures" one year, as was Canon Liddon, of St. Paul's Cathedral, 300 her year), says on page 18, "There can be no doubt that baptism when administered in the primitive and most correct form, is a divinely-constituted emblem of bodily resurrection. . . . Animation having been for one instant suspended beneath the water; a type this of the interruption of man's energies by death; the body is lifted up again into the air by way of expressing emblematically, the new birth of resurrection."

The Episcopalians are the last to deny that immersion was the apostolic mode of baptism, especially as their rubric commands their ministers in the "public baptism of infants," "to dip it in the water discreetly and warily."

I will now give you one extract from the pen of Dr. Paine, Professor of Ecclesiastical History in the Congregational Theological Seminary at Bangor, Maine, U.S. He teaches his students that immersion prevailed in all the apostolic churches. When charged by some of his Congregational brethren with Baptist sentiment, he gave them the following trenchant reply, in an article in the "Christian Worker," of Aug. 3rd, 1875. "As to the question of fact, the testimony is simple and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We do not claim even originally in teaching it in a Congregational Seminary; and we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, medieval and modern historians alike, Catholics and Protestants, Lutherans and Calvinists, have no controversy; and the simple reason for this uniformity is, that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church has been so clear, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree. . . . but on this one, of the early practice of immersion, the most distinguished antiquarians,—such as Bingham, Agostini, Coleman, Smith; and historians,—such as Mosheim, Gieseler, Haase, Neander, Millman, Schaff, and Alzog (Catholic) hold a common language. . . . Any scholar who denies that immersion was the baptism of the Christian church for thirteen centuries, betrays utter ignorance or sectarian blindness."

Another Tribute to Acadia.
While other loyal sons of Acadia are hastening to pay their tribute of honor to our beloved Alma Mater, I feel that I must from this distant land send my mite of praise. On the 6th of June, 1885, I went out from her threshold to the work of life, and the fast flying years, instead of diminishing, have only increased my devotion and love to her.

To follow a course of study under her fostering care was among the earliest aspirations that followed my conversion. During my residence within her walls, besides obtaining the education which I sought, my views of life's true aims became higher and clearer, and the earnest purposes which I had entertained were deepened and established.

Among the advantages there enjoyed I may mention, four years under the strong, wholesome, personal influence, and sound, animating instructions of Dr. Cramp, and the noble men who were his colleagues; the mental drill required; education under the sanctifying influence of a positive earnest religion; the edifying ministry of the late, beloved Dr. O'Brien; Dr. Cramp's Sunday afternoon discourses to students, in the old Academy Hall; his inspiring survey of the Foreign Mission field in connection with the monthly missionary prayer-meeting; the "times of refreshing from the presence of the Lord" which so often visited the Academy and College; the life-long friendships there formed; the long walks and talks with earnest-minded fellow-students. There are the things which help to form character, and create worthy ideals, and provide a heritage for the heart for long succeeding years. And so, I love Acadia, and thank God that he ever led me there.

And the place itself! What comes could be better adapted to awaken and develop a love of the beautiful in nature! How often from the window of No. 16, or the balcony of the old College, or from the brow of the hill behind I have gazed on the scene of beauty till my whole being was

thrilled by it, the wide spread peaceful meadows, the placid Basin, the North Mountain terminating in Blomidon's majestic front, the distant fields beyond the Bay, the white sails moving here and there, the farms and orchards, the villages and homesteads, the matchless sunset, oh, the picture will never fade, till it is eclipsed by the glories of the coming kingdom!

Would that I could now span the ocean and overstep the continents, and join with those who this year shall do honor to and advance the interests of Acadia, and celebrate her fifty years! But the wishes of a loyal heart can go, though in person I am here. And I am here doing the work which Acadia fitted me to do.

Acadia College, founded in the prayers of holy men, signally blessed of God through all her history, victorious over manifold vicissitudes and difficulties, honored both at home and abroad for the soundness and thoroughness of the education which she gives, the spiritual birth-place of a great number of young men, the centre from which have issued many streams of light and blessing, and never more efficient and worthy of enthusiastic devotion than now, shall not—

"The love of all her sons encompass her, The love of all her daughters cherish her," and above all, the love of God make her a lasting and ever-increasing blessing!

And shall not the denomination whose peculiar glory she is, and which has shared most largely in her benefits, rally around her, and greatly increase her means and efficiency. W. B. BOGGS.
Barnstable, India, July 7, '88.

Hearing.
1. Before hearing. With the Partisans, preparation for Sabbath began on Saturday. Everything was done that could be done before the Sabbath came, to diminish the amount of care and work upon the holy day. . . . In these particulars, the Partisans are worthy of our imitation today. How many of our average church members earnestly seek fitness for the services of the sanctuary? . . . What you get from a sermon, remember, depends upon what you take to it. Take to it a preoccupied heart, and you will get little even from a superior discourse; take to it a heart free from spiritual food, and you will take away something good even from a discourse that is inferior.

2. While hearing. The minds of many are out of the meeting-house, while their bodies are in it. They are thinking of what they have done the past week, or what they are going to do the present week. The preacher may be in part to blame for not keeping their minds off these things, but not altogether. . . . Do you really want your minister to do his best in speaking? Then, do you your best in hearing? Listless listeners make powerless preachers. . . . Hear for yourself. . . . When reproved from the pulpit, do not get displeased with the reprover, but with that in yourselves which calls for reproof. Nathan rebuked David, but David did not get angry with Nathan. He turned his thought toward his iniquity, and casting himself down in deep contrition, besought God to deliver him from blood-guiltiness. John the Baptist reproved Herod and Herodias, but instead of trying to put themselves right, as David had done when reproved, they compassed the death of the faithful man who had told them of their sin. When members of a congregation are pursuing wrong courses, their minister should fearlessly, while always lovingly, tell them of it. Hear for yourselves, and not for others, we have said. We also say, Hear for others, and not for yourselves. That is, hear to apply to your own lives what is adapted to improve them, and not to apply the truth in thought to others' failings.

3. After hearing. Having made suitable preparation for hearing, and having given attention, what then? Will it do to admit worldly thoughts as soon as the sermon is over? Is it right to give invitations to picnics and parties, in the vestibule, or to talk business or politics about the door? Do we engage in foolish talking and jangling on the way home; or take up secular newspapers and fill our minds with trash after dinner? These questions need no answer. . . . Be careful how you criticize a sermon. . . . Especially in the presence of young people, should criticisms of sermons be guarded. . . . Think upon what you hear. Do not treat the sermon as though it were delivered simply to give entertainment for half an hour. Ponder its truths deeply and long. . . . Hear to act. Doing should follow hearing. . . . Rev. A. C. CHUTE, in *Standards*.

In Norway Baptists are being constantly fined and imprisoned for administering the ordinance of baptism; and an ex-member of Parliament has been heavily fined for celebrating the ordinance of the Lord's Supper in his own house.

Is Christianity a Spent Force?

Bishop Huntington of Central New York preached some time ago to the students of Cornell University on the text, "Ye are the light of the world." We append his closing touching paragraph: "You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalry of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brethren students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell? We cannot throw up the contest with any despairing excuse that our cause has lost its leader or its nerve. Tread where the night has lasted longest. On the Dark Continent, within less time than it takes you to complete your university course, three pillars of holy fire have opened pathways for the feet of the Lord into the desert. As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the masters of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a clear vision of the truth, as it is in Christ crucified and risen, brought her splendid learning as offering at his altar, and in South Africa, with the heroic love of a missionary to the natives, died in the confidence of a certain faith."

Far southward, a volunteer of the cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of the Ethiopian idolaters with the burden of his salvation on his conscience, and now the kingdom of heaven is pressing in after him to receive two hundred million souls. Just before he died alone there, he wrote in his journal, "My Jesus, my King, my Life, my Lord, my God, my Father, and my God that brought this year ends," and finish my task!

Later still, all over England, on a week-day morning, throngs of worshippers of every class, from the university and the palace to the digger in the ground, give humble and hearty thanks to God for their greatest soldier dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the name of the Lord of hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith."

This, That, and The Other.
—Pay as you go, and don't go all your pay.
—We are in great danger of spoiling Christians by doing too much for them. Our pastoral nurses feed them when they ought to be feeding themselves. We wheel them about in ecclesiastical pram-wheeled when the ought to be strengthening their limbs by vigorous exercise. A great many Christians are fearfully overtired with services and sermons. They are perpetually devoting the first-est of the wheat, and sever doing Christian work.—*Methodist Times (London).*
—An improved method of oiling the water has been patented in Germany. A rocket, to which is attached a cylinder filled with oil, can be fired with accuracy from the ship, and when it explodes the oil is scattered just where it is wanted. By the explosion of five rockets at a distance of from 1200 to 15,000 feet from a ship, a space of 1500 to 2000 square feet of water was covered with oil, and the waves were at once smoothed.
—An old-fashioned recipe for a little home comfort: Take of it, in the first place, one part, two parts of thought for family, equal parts of common sense and broad intelligence, a large medium of the sense of fitness of things, a heaping measure of living above what your neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and aesthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.

—Dr. Cuyler shouldn't pun on sacred things. We hear all the way from England that, in his paper before the Centennial Assembly, he claimed that the Apostle Paul rooked the oracle of Presbyterianism, which was inscribed: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." But the good man knew, all the time, that the only relation of the "presbytery" which Paul was talking about, with that which he was talking about, was one of "one—the Hoop's." He held the cotton, and the cotton told the bell.—*Congregationalist.*



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Lesson X. Sept. 2. Num. 13: 17-33. THE SPIES SENT INTO CANAAN.

GOLDEN TEXT. "Let us go up at once and possess it; for we are well able to overcome it." Num. 13: 3.

I. THE JOURNEY FROM SINAI TO KADESH BARNEA. The Start.—On the 20th day of the second month, almost a year after their arrival at Sinai, the pillar of cloud rose from the tabernacle and led the people from the valley of E. Rahab north-westerly down into the wilderness of Paran.

The Numbers.—A census (Num. 1 and 2) was taken of the men from twenty years of age and upwards, showing as the result a grand total of 603,550, exclusive of the tribe of Levi (22,000), and thus indicating an aggregate, in the whole host, of from two to three million souls.

The Wilderness.—The march was a three days' journey into the wilderness of Paran, the modern desert of Teb (or Tib), to Kitroth Hattavaah, "the graves of glutony." Here Professor Palmer found the remains of an ancient camp, surrounded by an immense number of graves.

Mourning and the Punishment.—Here the people fell to murmuring, and a fire consumed many. Then the mixed multitude who came from Egypt led off in further complaints about their food.

Political Organization.—The people left Egypt the year before, a mere crowd of fugitive slaves, with only the rudiments of national organization, and the faintest religious ideas.

The Rebellion of Miriam and Aaron.—The second station of the march was Hazroth, "the place of enclosures." Here Miriam, the sister of Moses, to whom, under God, he had owed his preservation in infancy, apparently bore a grudge at Zipporah, his wife, as a "Gushite," and therefore of impure blood, induced Aaron to join her in claiming that they also should be honored by sharing divine revelations.

Arrival at Kadesh Barnea.—The third encampment was at Kadesh Barnea, in the wilderness of Paran (Num. 12: 16; 13: 26). Kadesh Barnea, "the holy place in the desert of wandering," lies about 50 miles south of Beerseba, between the Arabah and the Mediterranean Sea.

The Expedition of the Twelve Spies.—This expedition was undertaken at the request of the people in general (Deut. 1: 22) as a matter of worldly precaution, but not of faith in God.

17. And Moses sent them: for he says that he was pleased with the proposal (Deut. 1: 23), this, in the present state of the people's feelings and faith, being the best thing possible. It was the custom in ancient times to send chief men on such expeditions, as being wiser and stronger than others, and adding weight to the report. Get you up this way southward; rather by the negeb, or south country, into the mountains; the hill country, or mountainous part of Canaan on the borders of which was Kadesh.

The object of this expedition was (1) to learn what were the attractions of the country; (2) the difficulties in the way of taking possession; (3) the best ways of reaching the country; (4) the preparations it was necessary to make.

21. From the wilderness of Zin. The name of the wilderness of Zin, in which Kadesh was situated, appears to have been given to the northern or north-western part of the wilderness of Paran. Unto Rehob: the Beth Rehob of Judges (18: 28), near Dan Lash and the sources of the Jordan at the foot of Mt. Hermon.

22. By the south: the Negeb, the south country on their way home. And came unto Hebron. The verb is in the singular number in the Hebrew: he came. It is quite possible that the twelve spies may not always have been together, and that only one may have gone to Hebron. Ahiman, etc. Probably names of tribes, not of individual warriors.

23. They came unto the brook Eshcol. This is generally identified with the rich valley immediately to the north of Hebron; described by Robinson as producing the largest and best grapes in all Palestine, besides pomegranate, figs, apricots, quinces, and other fruits, in abundance. One cluster of grapes and a bunch of figs were taken upon a staff. Single clusters are mentioned weighing ten or twelve pounds. Pomegranates, "a grained apple"; a large bush of the myrtle fruit bearing a fruit like a large apple, of beautiful brown-red color, and of a highly grateful flavor. The juice was used as a cooling drink.

And there in ver. 33 they are called giants, in whose presence the spies seemed like grasshoppers. "It is probab' the Anakim were a distinguished family, or perhaps a select body of warriors, chosen for their extraordinary size."

29. Amalekites who dwell on the borders of the "south country" and who had already attacked them once (Ex 17: 8-16). These were the first enemies to be overcome. The Hittites: a great, warlike nation, whose remains have lately been discovered. The Jebusites. These held the region about Jerusalem. The Amorites: mountaineers. Canaanites: lowlanders. Coast: borders.

32. A land that eateth up the inhabitants thereof. Either (1) a land of scarce fertility, unable to support its inhabitants; or (2) an unhealthy land; or (3) full of strife and discord, and war among the tribes, contradicting for supremacy within it.

The Evil Report from the Majority of Ten.—There seems to have been no difference of opinion as to the facts of the case. The two faithful ones did not contradict the facts. Wharren, then, was the report of the "majority" (ver. 32)? Why did Caleb need to quiet the people before Moses (ver. 30)? (1) Because they laid emphasis on the dangers and obstacles and minimized the good. (2) Because it was the fruit of unbelief. It left God and his promises out of the account, and yet they were the main facts.

The Punishment.—The ten spies were smitten by a plague and died. And of the people who were led astray by their discouraging report, no one was permitted to enter the promised land.

Modern Applications.—(1) God is leading us toward an evil report (ver. 32)? Why did Caleb need to quiet the people before Moses (ver. 30)? (1) Because they laid emphasis on the dangers and obstacles and minimized the good. (2) Because it was the fruit of unbelief. It left God and his promises out of the account, and yet they were the main facts.

"Steadily the compass—it never fails." It was a dark, lowering cloud that came sweeping up from the westward of Palestine, and at the entrance the moaning of the waves was heard high up among the fringing crags of Perry's "Look-out." A storm, one of Lake Erie's heaviest, was at hand. Steadily our brave little "Rising Star" stood out of the bay into the very teeth of the coming gale.

I ask the captain if I may go by the helmsman at the wheel—for something of a sailor, I wanted to see the best of it. And it came. A genuine, good blow, one of the many that quiver along a thousand keels until the timbers groan and rigging rattles the very air around. Here masses of mist and heavy cloud draped the waters till the rush of the gleaming breakers seemed like sheeted ghosts scolding the side of the vessel in the twilight darkness of the hour. We were rounding the north point of B. East Island. I had lost our bearings, but knew we must be in the vicinity. Looking anxiously into the face of the pilot I asked him if he was now steering by the landmark of the islands.

A furtive glance out on the wild, dark commotion of water, and then his eye fell tranquilly upon the trembling magnet in the boat before him. "No, sir. I steer by the compass—it never fails!"

Child of faith, son of time, how often these earthly landmarks fail? Be it engaging business, be it bosom friend, be it cheerful anticipation of some good thing coming—how the darkness and tempest comes down at last and shuts the door on another out of sight! Oh for an hour of pilotage to dispel forebodings and weather the storm! You may have it if you will. You will start out to sea to-morrow morning. Vessel may be staunch, crew in place, all tant and steady, but don't you go out without the Compass, the Child of Faith, and Christ in your soul "the hope of glory."

"And about the fourth watch he cometh unto them, walking upon the sea." See. ctd.

Busy and Cross. Not long ago, a mother, who often apologizes to herself and her little ones for her fretfulness by the excuse "I am so busy," went to make a farewell visit to a friend, who was preparing herself and a family of small children for a long journey. At the tea-table, relating the incidents of her visit, she remarked: "Mrs. M. was very busy." "And she was cross?" "Indeed, I never asked a little three-year-old 'D.' a 'nity about the table were astonished and amused at the question, but the mother was conscience-stricken. Had 'very busy' and 'very cross' come to synonymous terms in the thought of such a child?"

Should a mother be too busy to be amiable? The same time says one, "after the presence of time and duty is very severe; we cannot avoid such seasons of extra busy-ness, and the strain on our nervous system is too great; we are overcome. But is there a moment when we of necessity get out of the circle of God's grace? Has he not said 'I will not be angry with him that is tempted above that we are able to bear?' Has He not promised 'always, all sufficiency of grace for all things?' Has He not invited 'Come unto me all ye that labor and are heavy laden and I will give you rest?' If third mothers and busy housewives will but turn their hearts to the right place, these storms of temptation would beat and break on the outside of the Fortifier, and not disturb the serenity of the soul within. The mother who abides in Christ is always calm and equable. 'N. M. of these things' move her. The

duty of the present moment she attends to promptly and never worries about the duty of the next. She has time for everything, since she has all the time God wants her to employ, and He does not require more duty put in than that it will hold. The moment needed to speak the gentle word, to do a small kindness to her little ones, God gives her for that and for no other purpose. The serene face, the loving smile, are always there, and go a great way towards securing peace and harmony in the home group. The happy faculty of assigning to each one a part of the work, according to ability, is a help to mother and children. And so, with grace in the heart, grace on the lips, grace in the countenance, grace in the manner, the busy mother need not be cross.

If mothers only knew how they are mischieved and misled, how irritable, how dear mother, of your little ones as mirrors in which you could see yourselves? Forget to find fault sometimes; yes, stop your work and watch your children, just to see how they reproduce you, your language, your tone, your manner. To a if you are anything wrong, don't fault with yourself, not them; labor to correct yourself, not punish them; do this as much as you please, and it will amaze you to perceive in how short a time their faults, which have tried you so much, will begin to disappear. It is an experiment worth trying.

"O I cannot help being irritable; it is my natural disposition; I shall always be just-so, one way or the other." We have known mothers come to me with this hopeless conclusion, but we always say in reply: "That is just what grace is for, to give you a new nature, which shall be quiet, sweet, tender, loving. 'I thank be unto God who always compasseth us to triumph in Christ'—Advocate a d Guardian.

ADVICE TO MOTHERS.—Are you disturbed at night and broken up by your rest by a sick child suffering and crying with pain of cutting teeth? If so send at once and get a bottle of Mrs. Winslow's Soothing Syrup for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers; there is no mistake about it. It cures Dysentery and all other ailments of the stomach and bowels, cures Wind Colic, softens the gums, reduces inflammation, and gives tone and strength to the whole system. Mrs. Winslow's Soothing Syrup for children teething is pleasant on the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take it.

The New Hair Restorative sold by D. O. L. Watlock, we had have to be the best preparation in use for the hair. It does not dry gray hair, but brings back the original color. Many persons in St. John will remember Mr. Watlock's hair was almost white. He has been using it for over 20 years, and his appearance is a proof of its good qualities.

Facts to be Remembered? I. St. John has cooler and more enjoyable summer than any other city in America. II. Fact I, combined with the elevated position and perfect ventilating facilities of the St. John Business College.

III. This combination of favorable circumstances is enjoyed by no similar institution. IV. This course of study is full and thorough, and its our graduates for holding their ground wherever found. V. Students (lady or gentleman) can enter at any time. Circulars mailed to any address: S. KERR, 2-3 Prtnetal.

Dissolution of Partnership.

THE partnership heretofore existing between Arthur P. Tippet and W. F. Burditt, under the name and style of TIPPET, BURDITT & CO., has been dissolved by mutual consent. Mr. A. P. Tippet assumes all liabilities in connection with Grocery Commission Branch and will collect all accounts due same. Mr. W. F. Burditt assumes all liabilities in connection with the Farm Machinery Branch, and will collect the accounts due same. WM. F. BURDITT.

Referring to the above notice I beg to announce that the business of Manufacturers' Agents and Commission Merchants will be continued under the name and style of Arthur P. Tippet & Co., at the old stand, 3 and 4 North Water, and would respectfully solicit for the new firm the same liberal patronage accorded to Tippet, Burditt & Co. WM. F. BURDITT.

MAGNETISM.

THE MARVELLOUS POWER OF DR. J. GOR DON BENNETT'S ELECTRO MAGNETIC BELLS, and also the MARVELOUS NEW PATENT PROTECTOR or DIGESTER, are another proof of what wonders are now being done by ELECTRO MAGNETISM. The Digestor is worn alternately with the belt, and in cases of paralysis these are used together. Anyone suffering from indigestion can eat a good supper and get up fresh and hungry in the morning, by wearing the BELT during the day and the DIGESTOR at night. Price \$5 each. For sale by PARKER EROS, 144-146 SQUARE, SAINT JOHN, N. B.

VOICE CULTURE.

MISS JENNIE D. HITCHENS, Pupl of Mr. L. F. Mc BRILL, of Boston, Mass. Will open a class in vocal music in St. John September 15th. HITCHENS has had years of experience in teaching, with great success. She uses in teaching the CELEBRATED METHOD OF "OVERTONE" as taught by the best masters on the Continent and America. TERMS MODERATE. SPECIAL RATES to pupils coming from a distance. For terms and particulars address Hebron, N. B., for summer months.

McShane Bell Foundry.

Chinese and Paik Castings, Old-fashioned Towels, Clocks, etc. etc. Send for price and catalogue. BROADWAY, N. Y. City. Mention this paper. MENEELY & COMPANY, WEST TROY, N. Y., BELLS. Favorably known to the public since 1840. Church, Chapel, School, Bell, Alarm and other bells; also, Chinese and Paik Castings. BUCKEY BELL FOUNDRY, 1000 Broadway, N. Y. City. Send for price and catalogue. VANDEUSEN & TIFT, Cincinnati, O.

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JULY

IT WILL PAY

6,456.

AS IT HAS A CIRCULATION

Larger than any TWO religious weeklies

PUBLISHED IN THE MARITIME PROVINCES.

A TRIAL ORDER is solicited.

Write for RATES to Publisher "MESSENGER AND VISITOR,"

ST. JOHN, N. B.

Individuals have undertaken to do so; still there are some unclaimed yet. Single spots can be furnished for about twenty-five dollars. We also need help in furnishing our kitchen, dining room, and office. Will not some good sisters who serve full-time respond to the cry of need, send us sets of dishes, knives, forks, table-cloths, &c.?

Are the Sons of Ministers Bad Boys?

Your reference to some of the Presidents of the United States as a refutation of the too commonly expressed saying, that the sons of ministers, as a class, are lower in the scale than others, and your pertinent remarks in that connection led me to send you the following names in further confirmation of your position.

Ministers have given to the pulpit the following sons—Jonathan Edwards, Arch. Whately, Robert Hall, Lightfoot Lowth, Stillington, the Wesleys, the Beechers and the four Spurgeons.

They have given to the ranks of the world's poets, such men as Young, Cowper, Montgomery, Heber, Tennyson and Lowell.

Among their contribution to intellectual philosophers are the following names—Dugald, Stewart, Ordway, Reid, Broan, Abercrombie and Bentham.

Shining in the literary heavens are the following sons of ministers—Swift, Lockhart, Macaulay, Stears, Thackeray, Hazlitt, Bancroft, Emerson, Holmes, Kingsley, Mot, Arnold, Sir Christopher Wren, the architect, was the son of a minister. Sir Joshua Reynolds, the artist, was the son of a minister. Lord Nelson, the hero, was the son of a minister. Agassiz, the scientist, was the son of a minister.

As the son of a farmer and a close observer of the conduct of sons in general, I unhesitatingly repudiate the saying that the sons of ministers are worse than the sons of other men. Nay, in my humble opinion they are very far superior, as a class, in morals, and not inferior in mind.

D. G. MACDONALD.

No. five has been held in abeyance longer than was anticipated.

The renowned Prof. Lolette, who teaches drama in "The Art of Never Forgetting," visited the city, and among his class of about seven hundred, the writer and his "better half" were found. This, of course gave extra work that needed immediate attention—and consequently newspaper correspondence was laid aside.

But now, as I shall never more forget anything I see, hear, or read, I can afford time to finish my short series to the MESSENGER AND VISITOR.

Just here let me congratulate the Board of Directors and all the friends of the N. B. Seminary on their good fortune in being able to place Bro. Simpson at the head of the educational, and Bro. Gordon at the head of the financial department. It would be difficult to find better men for these places, respectively. All now needed to meet the highest hopes of those who planned and paid and prayed, are the blessing of God and the hearty co-operation of both wings of the Baptist body in New Brunswick. Let Acadia's Jubilee Fund be completed and the N. B. Seminary fully endowed, and the educational facilities of the territory covered by the Baptist Convention and the F. C. Baptist Conference (two bodies which, by the way, should and must become one) will be second to none under the control of any denomination in the Lower Provinces. God speed the efforts made in all these directions.

In my last I promised to tell your readers who are interested in me, all I know about my returning to the Provinces. And what shall I say? It would be a rather unceremonious dismissal of the subject to say that I know nothing about it, and yet what more can I say?

For a regular course in systematic theology, of which I felt my need through all the years of my ministry, and which I ardently craved, I left the Provinces, and for no other reason.

The object of my leaving is being attained. Having, by the grace of God, been permitted to enter upon the course at Newton Centre, I shall (I trust) unless I am "plucked," complete it at McMaster Hall on April 1st. What then? The dear Master knows.

"One step I see before me, 'Till all I need to see."

Where He may lead I'll follow, My trust in Him repose; And every hour, in perfect peace, I'll sing, "He knows, He knows."

My work in this city is exceedingly pleasant. I can get large congregations wherever I was publicly to proclaim the good news—whether on the street corner (street preaching is quite common here), or under a roof. The church I have the honor of serving is growing rapidly. Our cords are lengthening every week. I gave the hand of fellowship to seven last night. We have nearly doubled our membership since the 1st of March. We are all of one mind. They appreciate the old gospel. It

is their intention that I shall continue my work here. They spontaneously added one-sixth to my salary last week. Yet in view of all this, I have neither forgotten nor forsaken the Lower Provinces. I am in the hands of Him whose I am and whom I serve, and if in April next He points to P. E. Island, Cape Breton, or any other place, my feet shall run in the way of His pointing. I believe in a Divine call to the place of one's ministry as well as to the work of the ministry.

I have not turned my attention away from evangelistic work. More facilities in that direction are offered in connection with my present pastorate than in any previous one. The work may be styled evangelistic-pastoral in its character, and come nearer to my idea of church work than any heretofore enjoyed; yet when the Macedonian cry comes, as it does, from valued and faithful sowers of the seed to aid in gathering in the harvest, I find it hard to say no.

In conclusion, let me say that I have most satisfactory evidence of the leading of God's providence, as well as the help of His grace, in all my past wanderings. I, without hesitation, believe that I am here to-day because the Master wants me here, and I shall trust Him for directing wisdom and assisting grace in the future.

"All the way my Saviour leads me, What have I to ask besides? Can I doubt His tender care for me? Who thro' His life has been my guide? Heav'nly peace, divinely comfort, Here by faith in Him to dwell? For I know, whatever befall me, Jesus doeth all things well."

D. G. M. 314 Bathurst St., Toronto, Aug. 6.

Home Missions.

A special meeting of the Home Mission Board was held on the 6th inst., and the regular meeting on the 13th inst.

Reports were received at these meetings from all the missionary pastors except two, who will seem to have overlooked the request to report all work to July 31.

- 1. To the S. Andrews group, Char. Co., N. B., \$150 for one year, from August 1, 1888—Rev. C. W. Williams, pastor.
2. To the New Ross group, Lun. Co., N. S., \$25, to assist the Waverly church in making up their proportion of missionary's salary for three months—Stephen Laing, llo, missionary.

Receipts

Table with columns for item and amount. Includes Convention Fund, North Temple S.S., Testaments sold, Per Rev. F. E. Boulton, Collection at Clementsport, etc.

Before reported.....\$1,351.76 Total.....\$7,197.77

A. COBURN, Cor. Sec'y. Hebron, N. S., Aug. 16.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH

Payments

received since last report: Lewis S. Payson, Halifax, for 200 shares; T. E. Smith, Church St., Cornwallis, 10; Dea H. K. Eaton, Canard, 10; B. E. Rand, do, 10; Rev. R. Sanford, Bimbi, 40; A. Friend, St. John, 2; Dr. Dewitt, Halifax, 100; J. J. Wallace, Truro, 40; Miss Irene C. Spencer, Cove Bay, 10; I. M. G. Cunningham, Guysboro, 10; Mrs. I. M. G. Cunningham, ham, do, 10; Rev. A. E. Ingram, Pennfield, 10; from Oxford—Silas Goodwin, 1; Warren Goodwin, 1; Wm. Walker, 1; Mrs. W. Walker, 1; Charles Sutherland, San Francisco, 10; Miss Agnes Chipman, Hebron, 2; Charles L. Power, Yarmouth, 5; John Patten, Hebron, 10; S. F. Daniel, Paradise West, 4; Alonso Daniel, do, 1; Edward Bankman, Clements, 1; Mrs. E. Bankman, do, 1; C. S. Whitman, do, 2; from Clements—E. V. Potter, 1; Jos. Potter, 1; Howard Wright, 1; Mrs. R. Sanford, 2; Mrs. Wm. Spur, Clements West, 2; Dea Morris Adams, do, 2; John Potter, Smith's Cove, 2; Dr. Dyer, do, 2; Capt. Geo. Sullivan, do, 2; from Bar River—Dea Richard Clarke, 10; Rev. J. L. M. Young, 30; Dea Edw. Clarke, 4; Mrs. Edw. Clarke, 2; Miss Belle Clarke, 1; Dea Nelson Miller, 2; J. D. McCormick, 2; Dea H. H. Chute, 50; Mrs. H. H. Chute, 20; Mrs. Geo. Miller, 2; Miss Myrtle Miller, 1; Clarke Bros, 20; W. E. Reade, 2; from Base River—C. H. Havenstock, 10; Andrew Thompson, 2; Geo. A. Fallon, 2; Alvan Crowe, 2; Dea Somerville Fulton, 2; Charles Nelson, 4; Ferguson Davison, 4; Mrs. Charles P. Fulton, 1; Mrs. Isaac Fulton, 1; Francis Orwa, Upper Economy, 2; Dea Thos. Fulton, do, 2; David McLaughlin, do, 2; Mrs. Jane Fletcher, do, 1; Susan Murray, Centre Economy, 1; David P. Soley, Lower Economy, 40; A. J. Soley, do, 10; George McLaughlin, do, 2; Andrew Morrison, Five Islands, 1; Isaac Corbett, do, 2; John Taylor, do, 2; A. Friend, Truro, 2; Par. F. J. Bradshaw, Grand Mira, 1; Arthur Huntington, 1; Alfred Huntington, 1; Henry Huntington, 1; F. F. Hunting-

ton, 1; H. Huntington, 1; H. Huntington, 1; M. Huntington, 1; James Severance, 1; F. J. Bradshaw, 2; Mrs. Lockhart Dimock, N. W. view, 4; Rev. C. Henderson, 10, and friend J. Hebron, —7824. Before reported, 11,996; Total, 12,779 shares. A. COBURN, Sec'y. Job. Com. Hebron, N. S. August 17.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CHIPMAN.—Baptism at Chipman on July 29th. W. G. G. REV.

ALMA.—One was baptized into the Alma church Aug. 5th.

OAK BAY, CHAR. CO.—The good work still continues at Bartlett's Mills. It was my happy privilege to baptize five happy converts on the 12th inst. Bro. F. C. Wright, a very earnest worker in the Master's cause, was with me on that day.

Aug. 14th. F. S. TOWN. CLAREMONT.—It was my privilege to visit Rev. N. Archibald's field last Lord's day, and to observe with his people at Waldie the Lord's Supper at the close of the morning service, and to baptize into the fellowship of the church at Clementvale an interesting young person, in the afternoon. The congregation at the latter service was very large. I was sorry to find our esteemed Brother Archibald greatly afflicted with Sciatica. His sufferings have been very severe. It is hoped he is now gradually recovering. His people, great to their credit, have showed the utmost sympathy for their beloved minister during his prostration. Overwork is supposed to be the cause of the present prostration. Brother Archibald has had nine preaching stations, and about as many Sabbath-schools under his care. He has been abundant in labors, and the church has made rapid growth under his ministry. I was present at a meeting of the whole church on Friday last when it was unanimously resolved to divide the territory hitherto occupied by the Clements church into two fields of labor, and incipient steps were accordingly taken. ISA WALLACE, Granville Ferry, Aug. 15.

Personal.

The Billings church has granted Bro. Beale a vacation of six weeks. We wish him a very pleasant time, and hope he may be refreshed for his work. Let us hear from other churches doing the same.

Bro. Leban, agent of the Grand Ligne Mission, is on a visit to the Maritime Provinces. We commend him to our people.

Notices.

The Senate of Acadia College will meet in the library on Tuesday, the 28th inst., at 9 o'clock, a. m. A full attendance is requested. W. H. WATSON, Sec'y. Bridgetown, N. S., Aug. 9.

Notice is hereby given that the annual meeting of the stock holders of the Maritime Baptist Publishing Co. will be held in the vestry of the Baptist Church, Wolfville, Nova Scotia, on Friday evening, August 24, at 8 o'clock.

There will be a meeting of the Board of Governors of Acadia College, Friday, Aug. 24th, in College library, at 10 a. m. T. A. HIGGINS, Sec'y. Wolfville, Aug. 2, '88.

The next annual meeting of the Baptist Convention of the Maritime Provinces will be held at Wolfville, N. S., commencing Saturday, August 25th, 1888, at ten o'clock, a. m. The first session will be held in Assembly Hall, of Acadia College. Forms for returns have been sent to the churches. Additional copies can be supplied if necessary. Pastors and clerks are hereby requested to see that their returns are duly forwarded, whether delegates are appointed or not. E. M. KILBESTAD, Sec'y. Wolfville, N. S., Aug. 3, '88.

—BAPTIST BOOK AND TRACT SOCIETY.—The Directors of the Baptist Book and Tract Society will have a meeting at Wolfville on Saturday, Aug. 25, at 9 a. m. The Annual Meeting of the Society will be held on Monday, Aug. 27, at 9 a. m.

Delegates wishing to attend the Eastern Association held at Canoe, will note the following arrangements: All delegates by paying one full fare on the Inter-colonial (including Eastern Extension), Cape Breton route, and "Rimouski," which places between Miramichi and Canoe, can return free, on presentation of a certificate of attendance. Delegates who come by the Guysboro' Coach will have to pay one fare and a half. The "Rimouski" leaves Miramichi on the arrival of the train, twice a week for Canoe, Monday and Friday afternoons, and returns Tuesday and Saturday mornings in time for the train. The fare is \$1.75. We will not be able to hold our first session until Saturday morning, the 8th of September. Delegates who wish entertainment while here will be kind enough to forward their names to Mr. R. C. Whisman on or before a September 1st. Those who intend to come with private teams, will please mention it.

H. B. SMITH.

The Executive Board of the W. B. M. U. will hold its business meeting on Saturday, Aug. 25th, at 10 o'clock, in Wolfville. The business meeting of the Union will be held at half-past two of the same day. The mass meeting will be held on Monday, 27th, at half past two o'clock p. m. M. E. MARCH, Cor. Sec'y W. B. M. U.

Travelling Arrangements.

TO AND FROM CONVENTION.

Delegates to Convention will please note: The Inter-colonial (including Eastern Extension), Grand Southern, Elgin, Peticodiac and Havelock, Spring Hill and Parroboro, and P. E. Island Railways will return delegates who have paid one full first-class fare, free, on presentation of certificate.

The New Brunswick Railway will issue tickets from stations to be named next week—for one fare, good for return.

The steamers of P. E. Island Navigation Co., Secret. of Bay of Fundy, Route of Union Line of St. John River, return delegates free on presentation of certificate.

Western Counties Railway, will grant return tickets to all attending Convention, between all stations and Annapolis, at one and one-third fare. Parties must buy a

first class ticket to Annapolis, going, and will be returned for one third fare, on presentation of certificate on Steamer Evageline, and at ticket office in Digby. Good to 31st of August.

Steamer Evangeline, will issue 50 first class return tickets, from Digby to Annapolis, at one fare, which will be good for return only on presentation of certificate of attendance from secretary of Convention.

St. John and Minas Basin Route, Messrs. E. Churchill and Sons' Steamers will return parties having paid a first class fare going, free, on presentation of certificate of attendance.

Steamer Arcadia, will issue return tickets from Lunenburg to Halifax at \$2.00 to all parties going to Convention.

CHANGE OF ARRANGEMENT FOR DELEGATES TRAVELLING OVER WINDWARD ANNOAPOLIS RAILWAY. Return tickets will be sold at all stations, to Wolfville a one and one-third fare, thus saving the trouble of securing certificate at Convention for reduced rates. Tickets can be bought from 24th to 28th, inclusive, good till 31st inst. Be sure and ask for a return ticket to Wolfville.

The boats of Bras D'Or Steam Navigation Company will return free parties who have paid a first class fare going to Convention, on presentation of certificate of attendance, on presentation of certificate of attendance from Secretary of Convention. For the Committee, J. A. GORDON.

Marriages.

JOHNSON-FITCH.—At Marlboro, Mass., Dec. 20th, 1887, by Rev. F. A. Newton Merton A. Johnson, of Westboro, Mass., son of the late Adam Johnson, of Lower Truro, to Miss Emma A. Fitch.

DEBHAM-McCORQUODALE.—At Fredericton, Aug. 16th, by Rev. F. D. Crawley, Mr. W. O. Dunham, of the Post Office Department, Carleton, St. John, to Miss Miss McCorquodale, of Fredericton.

CRESLEY-BALCOM.—At Lawrence town, Annap. County, N. S., Aug. 13, by Rev. J. T. Eaton, Geo. E. Cresley, Esq., of Middleton, to Mrs. L. A. M. Balcom, daughter of the late E. M. Marshall, Esq., of Digby, N. S.

LIBBY-BALCOM.—At the residence of the bride's uncle, Geo. H. Casse, Esq., on the 23rd ult., by Rev. W. G. Corey, Mr. George Libbey, of Sanbury Co., to Miss Malinda A. Bailey, of Canning, Queens Co., N. B.

DICKINSON-WRIGHT.—At the residence of the officiating minister, Woodstock, on the 18th inst., by the Rev. Thomas Todd, Mr. Amos Dickinson and Miss Leina Wright, both of the Parish of Canterbury, York Co.

Deaths.

MARSH.—On July 6th, in her 18th year, Ellen, daughter of Bro. and Sister Henry Marsh, Back River, after a long and troublesome illness. Our young sister experienced religion more than six years ago, during the pastorate of Bro. Bleakney, by whom she was baptized. She made her religion a matter of principle, and she clung to it till the end. She spent the six years of her Christian life to honor her Master, whom she loved so well. She was buried on Sunday, the 8th, when a large concourse of people came together to pay their last tribute of respect. Sermons preached by pastor from these words: "The man is not dead, but sleepeth." "May the Lord comfort Bro. and Sister Marsh in their great sorrow. D. P.

BLAKENEY.—At Stillwater, Minn., Friday, August 3, of nervous prostration, Almira M., wife of D. A. Blakeney, and youngest daughter of Daniel and Elmira Foster, aged 27 years and 10 months, leaving her husband and two daughters aged 9 and 4 years and a large circle of friends to mourn their loss. Her loss is deeply felt in the First Baptist church, of which she was a consistent member and faithful worker.

JOHNSON.—At Manserville, Subury Co., N. B., on Aug. 2nd, Sister Johnson, widow of the late Geo. N. Johnson, passed the boundary line of suffering, as it is now with the Saviour she loved so dearly and served so faithfully while on earth. The call was sudden; she fell only a few hours, but soon got better. She professed faith in Christ recently, and was baptized by my predecessor, Bro. Webb. She made a straight record since then. The house she left is a sad one. Fatherless and motherless children stood by the side of their mother weeping as if their hearts would break. The duty of officiating at the funeral was one of the saddest experiences of my life. May the God of all comfort send his consoling angel to bind up the broken and bleeding hearts of the orphans. Sermon preached by the writer from Job 14:1, 2.

JOHNS.—In Liverpool, Aug. 14, at the home of her father, Dea. Cornwall Anderson, of the East Baptist church, of which she was a devoted member, Mrs. Mary E. Johns, formerly of Lower Gravelly, N. S., aged 42 years and one month. Mrs. Johns for several months suffered from consumption. During her long sickness she was very patient, and in all her hours of distress she confidently put her trust in Jesus. Her promise was fulfilled to her, "Lo, I am with you always," as she near the eternal home. She was an excellent housewife, a devoted, true loving and consistent Christian, she had few equals. Ever kind and unselfish, she endeared herself to all. Her last hours, like her whole life, were full of faith and trust in God, and she peacefully fell asleep in Jesus. Her loss will be deeply felt, especially by her own family, to whom her cherished memory will be a perpetual blessing. Her father and mother deeply mourn the loss of a beloved daughter; but they find comfort in the hope that she has found in His presence fullness of joy.

ELMAN.—At Ottawab, May 17, Mrs. Caroline Elman, aged 78 years. She leaves two sons and three daughters to mourn their loss.

HANSEN.—On the 25th July, of consumption, at the residence of Rev. Henry Hansen, Delina Hansen, in the 16th year of her age, grand daughter of Rev. Henry Hansen. She died trusting in Jesus that he would receive her spirit.

W. F. BURDITT & CO. FARM MACHINERY.

AS GENERAL AGENTS for the Maritime Provinces of Leading Manufacturers, we are able to offer to the farmers of Nova Scotia, New Brunswick and P. E. Island a full line of high class Farm Machinery in the selection of which we have had the advantage of twelve years practical experience in the business. Our list comprises:

- The Clipper, Brant and other Plows, in every variety. The Bailey Spring Tooth Harrow, (Steel Frame). The Planet Jr. and Diamond Point Cultivators. The Planet Jr. Garden Tools, The Dandy Corn Champion and Wagon Grain Drills and Severs.

TORONTO MOWER MASSEY MOWER, SHARP'S HORSE RAKE, TORONTO LIGHT PLOUGH, MASSEY HARVESTER.

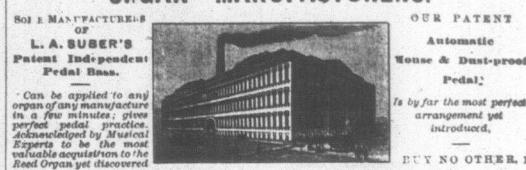
- Horse Hay Forks, Hay Elevators and Cones, The Wisner Hay Tedder, The Copper Strip Feed-Cutter, The Little Giant Thresher and Level Tread Horse Power, The Chatham Fan Mill, The Champion Stomper, Pumps, Root Pulpers, Etc., Etc., Etc.

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BEST IN THE WORLD.

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EVERY ORGAN WARRANTED FOR SEVEN YEARS.

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C. R. SMITH, St. Stephen, N. B.

J. F. McMURRAY, Fredericton, N. B., do.

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MILLER BROS., ST. JOHN'S, N. B., do.

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THRILLING TEMPERANCE STORY! FOUNDED ON FACTS.

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Reliable Agents Wanted all over the Maritime Provinces. REFERENCES REQUIRED.

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FOR EVERY HOME THIS IS THE CHAIR.

STRONG, STYLISH and COMFORTABLE.

THE FRAMES are well finished in imitation of Walnut, Mahogany and Cherry, or in Ebony and Gilt.

These are the prices, freight prepaid by us to any part of the Provinces:

- Covered in TAPESTRY Carpet, - \$6.00. " " BRUSSELS " - 6.50. " " WILTON " - 7.00. " " VELVET PILE " - 8.00.

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NOTICE.

PARTIES who intend to furnish Private Homes or Offices with Carpets, please call on or write for Samples of CARPETS, OIL-CLOTHS and LINOLEUMS.

NOTE THE ADVANTAGES:—

NO EXPENSE! THE LOWEST PRICES QUOTED!

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WILTON Carpets, with Borders in French designs, SATISFACTORY QUALITY, and all prices, to match all shades of Parlor Furniture. BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OIL-CLOTHS, LINOLEUMS and CORK Carpets, direct from Kilmory, Belfast; also in all colors and designs on order.

Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction Guaranteed.

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Note the difference in the figures of women who do and those who do not use modern labor-saving devices.

MORE BACKS are drawn out of shape by the old-fashioned see-saw, rubbing, twisting, wrecking way of washing clothes and cleaning house than by any other means.

Try the greatest invention of this Century in the way of soap—James Pyle's PEARLINE. It does away with the rubbing, hence there is no wear and tear on body or fabric.

Mill Supplies.

RUBBER AND LEATHER BELTING, O. L. DISSON'S SAWS, EMERY WHEELS, FILES, LATH AND SHIMBLE FILES, AND EVERY ARTICLE REQUIRED IN MILLS.

HORTON Collegiate Academy.

The next term of this Academy will open on WEDNESDAY, SEPTEMBER 5.

St. Lawrence Canals.

Notice to Contractors. SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the St. Lawrence Canals," will be received at this office until the 25th day of August next.

Union Baptist Seminary.

Will be opened on SEPTEMBER 20. Arrangements will be made for an excursion to St. Martin on that occasion.

NEWTON THEOLOGICAL INSTITUTION.

Term of Year begins on TUESDAY, SEPT. 4th.

BAPTIST UNION THEOLOGICAL SEMINARY.

Morgan Park, Illinois.

St. John Business College and Shorthand Institute.

Next week's announcement.

ARK HOTEL.

Being lately better fitted and furnished, is now open to the public.

NEW ENGLAND CONSERVATORY.

Instruction under ablest Masters.

News Summary.

The telephone line between Newcastle and Caxham has been completed. About \$40,000 worth of new sailings are going up in New Glasgow, N. S.

The N. S. cherry season has been very good this year, something like 20,000 boxes having been exported. A trestle bridge 42 feet long is being erected across Red Head creek, St. John Co.

The St. John Savings Bank deposits for July amounted to \$102,450.95. The Bay Cables railway is progressing rapidly under energetic direction of Messrs. McKinnon & Sax.

The heaviest salmon caught in the Tay, two weeks ago, it was 4 ft. 5 in. long, 28 in. in girth and weighed 52 lb. The annual report of the national league of Great Britain was presented to the Birmingham convention on Wednesday last.

Table with 2 columns: Destination, Amount. Includes entries for Dartmouth, Parrboro, Little River, etc.

The governor general has issued orders for a ball at the Quebec Citadel on Sept. 4. The "Thingalla" and "Geisler" two Danish steamers, collided off Sable Island, N. S., on the 14th.

An interesting discovery has just been made by Dr. Teckart, Professor of Church History in the University of Konigsberg, who has found in the library there numerous manuscript sermons, and commentaries by Luther, hitherto unknown.

The twelve thousand itinerant ministers in the Methodist Episcopal Church are to have contributed, last year, \$109,000 of the missionary money paid in or on their behalf.

Very remarkable and much better than the plain oil. Dr. W. H. Cameron, of Halifax, N. S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites for the past two years and found it more agreeable to the stomach, and have better results from its use than any other preparation of the kind I have ever tried."

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California Excursions.

WESTERN tickets to all points in Canada and the United States, via either the Canadian Pacific, Grand Trunk or United States lines.

UNION LINE. DAILY TRIPS.

To and From Fredericton. UNTIL further notice, the splendid Steamers DAVID WESTON and CADIZ, alternately, will leave St. John (Lebanon) for Fredericton, and Fredericton for St. John, EVERY MORNING (Sundays excepted) at 8 o'clock, local time, calling at intermediate stops.

For accommodation of business men and others, Steamers Acadia will leave Fredericton every Saturday evening at 6 o'clock, for St. John, calling at intermediate stops. Monday morning, to arrive at Fredericton at 8 o'clock, and change and return to St. John on Saturday evening at 6 o'clock.

Intercolonial Railway.

88. SUMMER ARRANGEMENT '88. ON and AFTER MONDAY, JUNE 4, 1888, the TRAINS running daily (Sundays excepted) as follows:

Table with 2 columns: Train Name, Time. Includes entries for Day Express, Express from St. John, etc.

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Vacation Notes.

JUST RECEIVED. A BEAUTIFUL ASSORTMENT OF GOLD AND SILVER WATCHES AND JEWELRY.

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HAIRCLOTH PARLOR SUITE, for \$50 00. ASH BEDROOM SET, 25 00. Woven Wire Spring Bed, 5 00.

THE TEACHERS' REST.

In Summer from PIANO, CLARINET and VOICE instruction is quite complete with making a plan of campaign for the coming year, and a visit to one of the famous Dixon & Co. Music Stores of

PRIZE.

Prize sent to any person, male or female, who will send us their name and address with that of a friend, who would like to see our agent, and a silver, to help pay postage. We are giving away lots of valuable goods.