

Messenger and Visitor.

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VOLUME I.

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THE CHRISTIAN VISITOR,
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VOL. II.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 17, 1886.

NO. 46

—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do so, with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not some more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—ALL ALIKE.—How often do we see a great field of rocks jutting up through the surface of a fertile field; or a wide, unsightly bog, lying in the embrace of a verdant landscape. The rain and sunshine fall upon rock and fen; but no bloom and fruitfulness result. They receive these ministries from the skies, and that which makes the grass spring, the flowers bloom, and the grain and fruits grow all around, is wasted upon them. The glory of the sunshine but reveals their deformity, without helping to remedy it. Yet the sun does not say, "I will not shine longer upon them," nor the sky, "I will not pour out my refreshing showers." Sunshine and shower continue to fall upon them, as upon the fields that answer the kiss of the sunlight with bloom and beauty and fruitfulness.

Here is a man or woman toiling to do good. In the community where the labor is done, are some who remain like the rock or the unsightly fen. There seems to be no good received for all the labor put forth on their behalf. All the tears of concern that have been shed over them, all the light of truth that has been cast upon them, appear to make them no better; apparently it is but a dead weight. It may appear that they are but revealed, in all the greater moral unlightness, by the concern and the light. Sometimes the question may arise, why all this waste of energy and precious force? Nay, weary workers, do not cast away out from the range of your solicitude and effort. Learn a lesson of patience and forbearance from the sky. Remember it is God who ordains that the sunshine and shower shall fall upon rock and fen, and he is so rich that he can waste a little, if need be. But be not too sure that anything is ever wasted of what God does or ordains. The sunshine and the rain are surely, if slowly, crumbling away the rock. The whole soil which now is so rich in fruit and flower was once hard rock, and some of the richest tracts of earth were once unsightly bog and fen. So in communities where the efforts of the Lord's people meet with no immediate response, the future may show the grandest fruitage. Anyway, all we have to do is to learn the lesson of the sky, and let our ministry of mercy extend to all we can reach, and leave the results with God.

—MONSTROUS.—Says the Presbyterian Record:

We note with regret that there are four sects which, even in the face of an overwhelmingly dominant heathenism, display the narrowest sectarian bigotry, and delight in obstructing and destroying the work of other Christian bodies. These are the Plymouth Brethren, a small wing of the Baptists, the Roman Catholics, and "High" Episcopalians. Only lately the Plymouth Brethren and the narrowest wing of the Baptist body tried to introduce their views among the churches of the American Board in Turkey.

Says Dr. Hamlin in the *Bibliotheca Sacra*:

The most atrocious modern case of Christian disregard of all comity and of all the deceptions of Christian denominational intolerance is the thrusting of certain Baptists into the work of the American Board among the Armenians of Turkey. Now what is the full front of the offending? Simply this: Some native Armenian Christians, from the independent study of the Bible, became Baptists. They have used their liberty to express their sentiments, and the result is that quite a number of their countrymen have come to their view. It seems as if these brethren of other faiths desire us to withhold all sympathy from converts to our views, if not to use the most stringent measures to force them back into the Congregationalist churches. At least they desire us to see to it that they hold their peace. It will be some time, however, before the Baptists of America will be led by hard speaking to adopt a course like this. If our brethren of other beliefs cannot, with the Bible in their hands, hold their people, they must not expect us to become dogs to drive stray sheep back into their fold.

—HARD WORKERS.—It is doubtful if our people generally realize how hard the larger proportion of our ministers are worked. Some have large fields, with many preaching stations. There is pastoral work to be attended to, the sick to visit, social claims to be met, funerals to attend, marriages to solemnize, prayer and conference meetings to lead, details of church work to keep in hand, the indifferent to arouse to interest, those that are going astray to lead back to the right path, and a thousand and one things to drain energy, sap heart power, and exhaust the whole man. This must all be done, and yet there must be the careful preparation for speaking to the people. Where a brother has a city pastorate, the claims are often greater. There is the greater mental strain to prepare for the same people all the time; there is committee work of a denominational character to be done; there are general calls, as he is a fellow pastor to help on all that pertains to the welfare of the city. Let not any of our people suppose our pastors have an easy time of it. Their thought is always occupied, even when they have no special public duty to perform, and, if they are true men, and we believe our pastors are as true as steel, for the most part, there is a strain on soul and sympathies which is trying to heart and life. Give them your best sympathies, brethren of the churches. Don't add to their burdens, but lighten them by reaching out the helping hand. Remember, they work for God.

—ALMOST INCREDIBLE.—The following from the *London Baptist* seems almost incredible. We are glad to know there are so many in the Episcopal church who are better than some parts of the Prayer Book, and hold that salvation is by faith alone. However, our stand for baptism as a symbol of salvation already gained, against the belief that it is saving, is still needed.

Twins were lately born at Upton-on-Severn, one of whom survived its birth so short a time that it died unbaptized; the other was christened and then died. It is reported that the parents wished the babies to be buried in one coffin, but were erroneously informed that this was illegal; and on this day a clergyman read a service over the unbaptized baby, but declined to do so over the other, the little coffin being kept outside the cemetery gate until the service was over.

—LET US BE LIKEWISE.—Our readers remember that the English Baptist mission on the Congo lost \$20,000 by a fire at Stanley Pool. It is now announced that more than enough special contributions to cover the loss have been sent in to the treasurer. The Baptists of the Maritime provinces belong to the same race, and are capable of doing noble things. We should not be surprised if the dollars kept flowing in to Bro. Coburn, until that debt which cripples our Home Mission Board is swept away. Could any better thing be done at thanksgiving to morrow than to enclose a thank offering to this object? Bury this debt so deep under the dollar bill that it will never be able to see the light again. Do it quickly, brethren and sisters in the Lord.

—THANKSGIVING DAY.—To-morrow has been set apart as a day of thanksgiving. There is always reason enough to thank God, even when things are at their worst; because we are ever dealt with better than we deserve. This year, however, has been very favorable. No great calamity has overtaken the country. The crops have been good, and the people generally are fairly prosperous. May the sacrifice of praise to-morrow be as sweet incense to the Father of all mercies.

—THE YEAR BOOK.—The Year Book for 1886 is published and ready for distribution. It is a volume of over 200 pages. It contains the minutes of the Convention, and of the various Associations, the reports of the denominational Boards, statistical summaries, lists of ministers and licentiates, &c. It is gotten up in the best style. Any one who secures a copy and reads it will have as correct an idea of the work of the denomination the last year as well as can be given.

—THE D. D. CURRIE CASE.—It will be remembered, by most of our readers, that as the Methodist Conference of N. B. were proceeding to try D. D. Currie for adultery, the court in Fredericton issued an injunction, forbidding the Conference to proceed further in the case. The Conference, in deference to the court, adjourned the trial till last week. The Supreme court has considered the question, and has decided—three against two—to sustain the injunction. It has always been supposed that a Christian body had a right to examine charges against one of its ministers, and to exclude him from fellowship, if need be. It will take many by surprise to learn that a Christian denomination cannot relieve itself from the odium of having as a prominent member, one who is supposed to be guilty of the foulest offence against morality. If it is true that the State gains the power to control action, in a case of this kind, because the body desiring to investigate gross charges, with a view of

discipline, has accepted incorporation at the hands of the State, there had better be an understanding at once. The decision of the Supreme court of N. B. will, no doubt, be tested by the highest court of appeal. If it is found that religious bodies cannot have incorporated as to hold property without making their most obvious and necessary functions subject to the jurisdiction of the State, there is need of some radical legislation on the subject. It is to be hoped that the Methodist Conference will appeal this case to the highest court. All denominations have an interest in the question.

—ON THE FENCE.—A man came out as a candidate for political honors in Maine, at one time. He wished to catch both the prohibition and non vote. This is the way he took to please both sides. He said, "Gentlemen, I am in favor of prohibition; but I am against its enforcement." We sometimes fear our governments adopt the policy of this Maine man. If the temperance party force a law through the legislature, then, if the government is not against its enforcement, little is done to make it operative. However, we are glad to see that some of the provincial governments are helping to enforce temperance laws. The truth is, it is becoming more difficult to block temperance legislation. Temperance men are getting aroused. They are determined to be the shuttlecock of politicians no longer. There is fear of a temperance party, which might soon hold the balance of power, in this fair Dominion of ours. In the United States the party is already outlined, and has this balance of power in some States. It might afford interesting occupation to some future historian to find out how many politicians have taken the position of the frank Maine man.

—PENITENT IMMERSION.—We have heard of two cases lately in which Methodist brethren have immersed candidates for baptism. One case was on P. E. I., another in Kings county, Nova Scotia. We had understood that the Methodist Conference of the Maritime Provinces, a few years ago, passed a resolution forbidding its members to do other than sprinkle or pour for baptism. As it is understood now in the great Union Methodist body of the Dominion that its ministers are at liberty to adopt immersion, sprinkling or pouring indifferently as baptism? It is to be seen, how in it that the ministers of this denomination, almost without exception, are ready to argue that immersion is not the Scriptural baptism? If it be not so, how is it that we have these cases of immersion? We have known of ministers desiring immersion, arguing against its Scripturality, and then when enquirers refused to yield to sprinkling or pouring, end it immersing them, rather than lose them to their church. We do know which to blame most in a case of this kind, the minister who performs what is to him a parody of a sacred rite, for the sake of gaining a member to his church, or the man or woman who consents to submit to immersion from the hands of one who is, in his own estimation, parodying the most sacred of ordinances for a purpose, with the intention of following up this action by membership in a church out of harmony with his or her views of truth. It is a serious matter to trifle, in this way, with what God has instituted, and with the truth which is so unspeakably sacred.

The Baptist Seminary.

At a large meeting of the Union Baptist Education Society, held on the 20th of August last, it was agreed to locate the Seminary in St. Martins. It appeared that the citizens of that place had subscribed \$16,000 for the object, of which amount, Captain G. W. Masters gave the generous sum of \$10,000. This, we believe, is the largest single gift ever made in the Province in any one person for educational purposes, and in doing this our brother has performed an act which will largely be felt, not only to the advantage of the Baptist denomination, but in the interest of general education in this Province. Such acts speak to other men of means, and become an incentive to similar, viz. benefactions.

The Board of Directors, after the Society had decided the question of location, lost no time in making arrangements to carry out its wishes. Architects were asked to submit competitive plans, embodying certain general requirements. They were carefully considered and the result was the adoption of those furnished by H. H. Mott, of St. John. Whether the building should be of wood or brick and stone, was decided in favor of the latter, and tenders were asked for according to plans and specifications made for that purpose.

The following is a general description of the building. It consists of three departments, viz.: the centre building for scholars, two purposes and wings at each side for male and female departments, connected with the centre building. The centre building is 77 feet long, by 66 feet deep. The wings at either side are 39 1/2 feet wide, by 75 feet deep. The connections at either

side between the centre building and the wings are 31 1/2 feet long by 25 feet deep, making total frontage of 217 feet.

The entrance to the centre building is through a tower 22 feet wide by 80 feet high, projecting from line of centre building wall 12 feet. The front of the wings accommodating the male and female departments are each finished with an entrance for students, on either side of which are bay windows extending up through each story, and finishing a top deck roof. The connections between the centre building and wings, as well as the wings, are finished with Mansard slate roof. The walls of the centre building are 5 feet higher than those of the others. The roof of the centre building is finished with a glass dome in the centre, 36 by 20 feet, which lights the main staircase, hall, &c., and through which a system of ventilation is arranged for the academic hall and class rooms. The ell back of the centre building is 66 feet deep by 39 feet wide, the extreme end of which is finished in three stories, the remainder in two stories with a cross roof.

The ground floor of the centre building contains two class rooms, library, museum, general reception room, and Principal's apartments. The ground floor of male and female departments contains in use and reception rooms for each department, and 18 students' rooms and bath rooms. The ground floor of centre ell contains dining room 36 by 40 feet, with 14 feet ceiling; also, kitchen, scullery, pantries, and entrance to janitor's rooms.

The second floor of the centre building contains 4 ordinary class rooms, 2 large class rooms, and a studio. The male and female departments second floor supply 20 students' rooms. The centre ell contains the academic hall, 36 by 50 feet, and 16 feet ceiling, with janitor's apartments in the rear.

The third story will contain 33 rooms, used as dormitories and study rooms, with necessary provision for water supply and bath rooms.

The tender for the completion of the building as above set forth, in brick and stone was accepted from Cansey & Maxwell for the sum of \$25,575, to be finished and ready for delivery to the Society on November 1st, 1887. The above sum includes all plumbing for water and sewers, also provision for placing in the building any system of heating and light that the Board may adopt.

The contractors will begin work at once, and hope to be ready for the laying of the corner stone inside of three weeks. A committee of arrangements for ceremonies in connection therewith has been appointed, and due notice will be given of the time, the reduction of the railway fares, and the speakers, &c. It is to be hoped that many of the friends of Christian education will arrange to be present at St. Martins on that occasion. J. E. HORRICK.

Rev. William George.

In many of the family circles, where the MESSENGER AND VISITOR is welcomed and read, the late Rev. William George was more or less known as a missionary, somewhat eminent for his zeal and success in labors on the mission fields of the Missionary Union in Burma. It may not be known to all, or to many of those familiar with the name of Rev. Mr. George, how much he was esteemed and loved by missionary associates and Burman disciples. That is discovered in the various communications recently received from missionaries in Burma, and published in the last number of the *Missionary Magazine*.

Mrs. H. W. Hancock, writing from Zeegong, under date of Aug. 14, 1886, after sketching the work and success of Mr. George in several districts, and referring to his falling health, goes on to say:

"To the noble wife, who for two years, besides the care of her family, had taught the women, and carried on three schools, and to say nothing of the daily calls upon her for medicine, books, &c., it was clear that her husband was undertaking too much when he began his class in First Corinthians a few weeks ago. But bravely the untiring missionary fought with disease, and daily rallying his energies, completed the explanation of the ninth chapter, when he grew rapidly worse. After a week of anxious care, the dear wife prevailed upon him to seek medical aid at Rangoon. But the fourth day the doctor told him he must leave Burma at once, and Mrs. George bade him good for her precious children, and to bid farewell to the dear disciples. It was indeed a bereaved mission, and tears flowed from many eyes. But all rested a few years in a cold clime would restore the loved teacher to health and Burma. It was, therefore, a terrible shock when, on Tuesday evening, August 3, a telegram was read from Mrs. George, dated Calcutta, India: 'It is well with him. Died this morning.'"

The disciples met together, and prayed for the loved, widowed mamma and the dear, fatherless children. Two messages of Scripture were telegraphed to her, and preparations made for the Sabbath. Rev. A. T. Roe, D. D., and wife, and dear Mrs. Paeker, were present from Rangoon; and a tender, grateful memorial service was held in the little Burmese chapel. Dr. Roe preached in Burmese from Rev. xiv. 13, in the morning, to a company of stricken disciples, who eagerly listened to the comforting truths he unfolded from

that portion of Scripture; and, in the afternoon, seven of the native brethren spoke words of grateful remembrance and earnest words concerning the work to which their loved teacher George gave his life. The bereaved mamma and her fatherless children were committed to the loving care of the dear heavenly Father."

Mrs. M. B. Ingalls, from Thongzai, Aug. 6, 1886, writes:

"Our hearts are filled with sorrow over the sad news of Mr. George's death. We did not expect he would return to Burma; but we thought he would be a living witness for Burma, and that might be his special work. It is a great blow to his wife and family, and it is a great loss to our society, and to the station at Zeegong; and to me it is another heavy loss. When Mr. Crawley went, it seemed like the cutting off of my right hand. We had been linked together so long that I could scarcely bear the blow. No other brother could fill that place, but the Lord gave me another link, and I have had another true and loving brother. His station was the next mission station north of me, and he and I and our people have been banded together in our work. He was full of sympathy, and knew how to work with me, and we had many plans for future work; and he, the one missionary gentleman in our Association and ministerial conference, was our centre. I went as far as my Leppadan library to meet him when they went to Rangoon; and he was so changed, that my heart half sunk with sympathy and sorrow. It was like a little child, but we did not think he was so near the end of his journey. I spoke to him about our ministerial conference in September, and proposed that we should postpone it, or omit it this year. 'Oh, no,' he replied; 'I hope to be well, and will be with you at that time. If spirits do come back to earth, I am sure he will be with us in such gatherings; or, at least, we shall not see that face here, or hear those loved, manly tones. It is well with him, but we are the orphans; and alas! for dear Mrs. George and the dear little children. Mrs. George has been a noble worker here, and has the love of thousands, and the real sympathy of hundreds, but that will not heal the wound.'"

Rev. W. F. Thomas, from Hehthada, Aug. 12, 1886, writes more fully as follows:

"As my work among the Karens of Tharrawaddy brought me into closer relations with brother George than any of my brethren, may I be permitted to record a few impressions of his work, which struck me as quite unique in the Burman mission? In the first place, Zeegong is one of the few Burman missions in which the founders of this generation have had the pleasure of being acquainted. Furthermore, its founders, besides having had the privilege of being associated with such a pioneer as the sainted Crawley of Hehthada, was also otherwise peculiarly qualified for the most important work of beginning a new mission. 'Not only was it brother George's privilege at the outset, to baptize over thirty converts—the largest number of Burmese ever baptized at once, to my knowledge,—but, the revival in Zeegong, of which we have heard so much in our missionary periodicals, has continued with little abatement, to the present time. Such steady church growth as this argues great wisdom on the part of the founder, not only in dealing with the unconverted, but also in training and leading God's servants to the educational maturity under his personal instruction, and some of whom are now multiplying his influence in Arracan and other distant parts of the country, are the best monument to his memory. 'I shall never forget how brother George preached, or how he prayed. A grand preacher in any language, his good knowledge of Burmese enabled him to exert a most powerful influence on the thousands of Burmese who listened to his words. So completely did he throw all his consecrated powers, which were neither few nor small, into the work of preaching to the heathen, that no one could ever forget him. Any more than they could the sainted Kincaid. Were any proof needed to confute the senseless error that it is immaterial whether or no a missionary can preach, the proof would certainly have been conclusive enough, could one have seen the Burman listening spell-bound to his earnest words of soberness and truth. Every one of his efforts on the heathen reminded me of Paul's sermon on Mars Hill, in its adaptation of the truth to the Burman mind, which he understood so thoroughly. But what shall I say of his prayers? What struck me most was the sublime simplicity of his faith in prayer; expecting just here and now, the blessing, which, like Jacob of old, he would not be denied. It was this large faith which made him, above all Christian workers with whom I have been associated, a heavenly man; for, as we have seen, he had to look in vain. He did not, however, commit the error of expecting great things from God, without attempting great things for God.' It was this earnest desire to see yet greater results, which induced him and his family to make the then difficult removal from Hehthada to Zeegong; and, later, to lessen associational limits by uniting with the Thogzai mission in forming the new Burman Association of Tharrawaddy. In fact, I know of no better rebuke to the weak faith which disparages work among 'the proud and haughty Burmese,' as compared with the inferior races of the country, than the grand success which attended the prayerful efforts of this dauntless man of God.'"

I am sure, Mr. Editor, you will deem such testimonials to Mr. George's worth and work deserving of republication in the columns of your journal; and those who know the man, but not much of the missionary, will read with a mournful interest what is brought out in these testimonials. Allow me to add, that my first contact and acquaintance with Rev. Mr. George, just as he was setting out on his missionary career, when I was serving as pastor of the Lenistie street church, in your city, produced on my mind the distinct impression that he was a man of not a few eminent qualities; and that, in subsequent days, he would make for himself with the divine blessing, a brilliant record in the foreign mission field. He was a manly man. In my thought he is always associated with that other noble man and devoted missionary, Rev. A. R. Crawley, whom our denomination in the Maritime Provinces gave to the service of the American Baptist Missionary Union. The memories of Crawley and George will continue to be linked together.

W. S. MCKENZIE.
Mission Rooms, Tremont Temple,
Boston, Nov. 2, 1886.
Newton Correspondence.

I presume a few notes from Newton Theological Seminary will be of interest to many of your readers. It would be difficult to find a more beautiful spot, or a spot in every way better adapted for a school than Newton Centre. The charming scenery, finding its way to the soul through eye-gate, adds to the inspiration that comes from the devoted instructors through ear-gate. The soul must be hopelessly parched that receives no development from the influences and privileges of this place.

The faculty is composed of six men—workmen that need not be ashamed—men of mind, and heart, and deep-toned piety, whose influence with the students must be good and lasting.

To come into the presence of Dr. Hovey the esteemed president, is to feel one's self in an atmosphere of pure theology; to attend Dr. Lincoln's classes is to find out all you want to know on any subject—a walking encyclopedia—especially on his chosen department, church history; to listen to the lectures of Dr. Stearns is to walk side by side with all the Old Testament writers, from Job to Malachi; to sit at the feet of Prof. English is to receive inspiration that does not come from ordinary men and to be filled with an enthusiastic desire rightly to divide the Word of Life; to spend one hour with Prof. Brown is to learn some Hebrew, by the inductive method; to hear Prof. Currie rendering one piece in written thought that you have never used for the benefit of your hearers when reading; and to sit under the instructions of Prof. Burton—the youngest man on the faculty—is to learn the mind of the Spirit in the New Testament scriptures from a soul that is itself moulded by the truth and is constant communion with its Author.

The school numbers sixty-five, than whom it would hard to find a band of nobler men. Ten of the number are here given that vacant churches and the H. M. Board may have them in mind next June: Powell, Price, Fletcher, Lewis, Saleman, Tingley, Smith, Reals, Hutchinson, and the writer.

The spiritual condition of the school is most healthful, and the missionary spirit is marked. The Missionary Society in connection with the school sent four delegates to represent us at the American Inter-Seminary Missionary Alliance, which held its seventh anniversary at Oberlin, Ohio, Bro. Hutchinson being one of the four. At that meeting there were present two hundred and thirty-four delegates, representing thirty-three theological seminaries, belonging to ten different denominations, besides eleven missionaries with the venerable and honored Dr. Ashmore at the head.

Our boys returned full of the spirit of the Master—the model missionary—and the meeting at which they gave their reports was one of great power. As the result of it, some have already decided to preach the gospel in the regions beyond, and many are seriously considering the matter. At this point it looks as if all the middle class are ready to say, here we are, send us, and some in our own large class of twenty-five have turned their faces eastward. May the mantle of those who have fallen in the thick of the battle fall upon them. O. O. N.
Newton Centre, Nov. 10.
P. S. The spirit of missions is not confined to theological seminaries. I am glad to learn from the following extract from a letter just received, from a young man of much promise in one of my last year's mission fields.

"As you are the one under whose preaching I experienced religion, I naturally turn to you in my difficulty. I am much puzzled as to whether I should devote my life to the Christian ministry or not. I have laid the matter before God and still find no solution to the question. . . . I have a desire to be a foreign missionary." Will the reader pray that he may have the guidance and comfort of the Holy Spirit. D. G. K.

NOTICE OF CO-PARTNERSHIP.

I HAVE this day associated with myself in the business of MERCHANT TAILORING my son W. ROBERT MAY...

Spring Announcement, 1886.

I IN reference to the above notice of Co-Partnership, JAMES S. MAY & SON would...

Spring Tweeds, Diagonals Coatings, Pant Goods, and the latest novelties in SUITINGS...

TEAS, COFFEES, SUGARS

Great London & China Tea Co. Just received: 100 BEAUTIFUL sets of China...

HERBERT W. MOORE, Barrister-at-Law

SOLICITOR IN EQUITY, CONVEYANCER, etc. etc. OFFICES: ROOM NO. 1 FUGOLEY'S BUILDING...

SALT, RICE AND SODA

Daily exported per Ship Nettie Murphy: 6,500 BAGS LIVERPOOL SALT

J. E. FRASER, ENGRAVER ON WOOD

Orders may be left at Geo. A. KROPP'S Church St., or 83 Garden St., St. John, N. B.

Advertisement for C. C. Richards & Co. Yarmouth, N.S. featuring 'REMEMBER' eye medicine.

C. C. Richards & Co., Sole Proprietors. It is an invaluable Hair Renewer & cleans the scalp of all Dandruff.

THE DREADFUL DISEASE DEFIED. GENTS: I have used your Minkard's Lintment successfully in a severe case of eczema...

WROUGHT AND CAST IRON JACK SCREWS. These Jack screws have broad bases, stout handles with ball joints...

Indian Boot and Shoe Store. J. E. COWAN. OPIUM

Sabbath School. BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Fourth Quarter. Lesson IX. Nov. 29. Rev. 1: 4-18.

JOHN'S VISION OF CHRIST.

I am he that liveth, and was dead; and behold I am alive forever more.—Rev. 1: 18. I. INVOCATION OF GRACE FROM THE THREE CHURCHES...

II. AN ASCRPTION OF PRAISE TO JESUS FOR HIS THREEFOLD BLESSING. 'Unto him that loved us, and proved that love by coming from heaven to teach and to save us, and by giving his life for us that we might have eternal life.'

III. THE ASSURANCE OF HIS COMING. 'Behold, he cometh. His coming is certain, the redemption of the whole world to himself; the millennial day, the triumph of Christianity is sure.'

IV. THE VOICE OF JESUS. 'Companion (follow-partaker) in tribulation. John was at this time an exile for Jesus' sake, and had all the reasons other persecuted Christians had for being discouraged.'

V. THE VISION OF JESUS THE CHRIST. 'I turned to see the voice. "The voice" is used to signify the person speaking. I saw seven golden candlesticks.'

VI. THE FAITH OF LITTLE JEAN. 'A fierce wind came sweeping around the corner of Pennyman's avenue one morning in the winter of 1884.'

VII. HIS FEET LIKE FINE DRUMS. 'Polished or burnished brass. As if they burned (or had been refined) as a furnace. And his voice as the sound of many waters.'

VIII. HIS RIGHT HAND SEVEN STARS. 'The stars are explained later on (ver. 20) to be members of the angels (ministers, or representatives) of the seven churches; they are described as stars in his right hand.'

15. I am he that liveth. The living one, who possessed absolute life in himself, and began to die when he died. Yet he became man, subject to death, and died as man die. This shows that it was Jesus the Messiah who was speaking.

The Boys Who Are Wanted.

I want all the boys, and all the girls, too, to read this and see if they are like Harry? Do they try to make things easy for mother? Do they help carry mother's burdens?

"Come, Harry! It's seven o'clock, and snowing fast," called his mother from the foot of the stairs. "Why didn't you call me before?" "Why be the pains to sweep before school, and I like to do them before breakfast."

"Excuse me, please, mother, this morning," Harry said, as he finished before the rest. "I want everything easy for you before I go to school."

"Dear boy! I believe that is the motto of his life—I want to make things easy for mother. He's never too tired or busy to help me. He's solid comfort."

"Oh, no! I don't like wiping dishes as well as sweeping snow," to be sure; but that's no matter. I never stop to think what I like; it's what's got to be done to save mother."

"Bless you, my boy! Don't you ever think of yourself!" "Oh, yes! I'm a selfish one, anyway; but I'm trying to do better every day, and it's easier since I ask God to help me before I begin."

"Are you a Christian, Harry?" "Oh, yes! I've belonged to the army of the Lord just a year, and it's been the happiest year of my life."

"Those are the boys who are wanted," she said. "Those are the boys who are wanted."—Well Spring.

The young clerk had worked her way down through the large heap, and was beginning to think of lunch, when she came upon a peculiar little envelope addressed in German to "Jesus in Heaven"; she tore it open hastily, and found a soiled sheet written all over in a child's cramped hand.

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Messenger and Visitor.

WEDNESDAY, NOVEMBER 17, 1886.

REPRESENTATION.

A Methodist minister from England preached in St. John on Lord's day, Nov. 15th. He is reported to have said, "Theoretically, we Methodists hold to the doctrine of universal redemption, and it is a point upon which we pride ourselves. We hope it is not an empty pride; for it is an undeniable fact, that we, unlike the Calvinists, hold that every man may be saved, if he will."

The reverend gentleman who made these remarks is a D. D. and is treated with great consideration by his brethren in the Province. But his study of the doctrine of Calvinistic bodies must have been for the sake of finding out something better than what is, or he would never have been betrayed into such statements as these. The most charitable construction to put on his words appears to be that he has been so well satisfied with his own belief that he has never taken the trouble to inform himself of the tenets held by those who differ from him, and has taken up the vulgar standards of ignorant people, and repeated them for sober truth.

He asserts that the Arminian doctrine of our Methodist brethren differs from Calvinism in this, that it believes that every man may have salvation if he will. That is, he asserts, that Calvinism believes that a man may be refused salvation, even when he wills to have it. Now we venture to say that there cannot be found a Calvinist who will say that there is now, or ever has been, a man who has been refused salvation when he wished to have it. We doubt whether there can be found in the writings of any Calvinist any approach to this doctrine. It is true that Calvinists believe that a man will not seek salvation out of any of the impulses of his own sinful heart, and must have help from God, or he will not seek him. Even the Calvinists who think the atonement limited to the saved—and these are not very many—hold that a wish to be saved from sin is the assurance that salvation is ready to be given. Calvinists are perfectly satisfied with the words of our Lord, "All that the Father hath given me, shall come unto me, and he that cometh unto me I will in no wise cast out."

He also states that Dr. Ryland, and presumably, Calvinists in general, believe that some will be saved and others lost, "do what they might." This is the most shameful slander. Calvinists believe that no man has a right to assume he is a saved man, if he is not in possession of a holy principle that will make him hate sin. They are a little more rigorous on this point than are our Arminian friends. The latter say, a man may have been saved, although now showing by his life that he is lost. The former say, if a man is at present without salvation, that he never had saving grace, and was self-deceived if he thought he had it. In other words, the Calvinist believes that no work is saving unless lasting; the Arminian holds that a work which may not last a week may have been saving for the time. The most that Calvinists will concede is that it is possible for a work that is saving to be lost; but this is in the case only of the final atonement. Our Methodist friends believe saving grace to have no slight a hold upon a man's nature that it may be lost and gained an indefinite number of times, as a man jumps back and forth between the regenerate and the unregenerate state. Which of these beliefs holds the most firmly that character and action suitable to itself may accompany salvation, the one that assumes the new holy life received with salvation to have so firm a grasp of the soul as to make them eternally inseparable, or at most, only to be wrested apart with the tearing out of the very nature: facts to which the new life must cling; or the other, which supposes the new life to have so feeble a hold, as to be unclasped over and over again; doing the nature so little violence, each time, that all the capacity for salvation remains. The reader must judge.

BANKINGS.

For two days last week, we transformed ourselves again into a field editor, and paid a visit to the Springfield churches in Kings county, N. B. These lie along the Bellisle. This is a beautiful sheet of water. Skirted by its broken, hilly border on each side, with its diversified fields and wood land, it affords a very pleasant trip to summer tourists. The little screw steamer, "Bellisle" goes up and down on alternate days. She starts from Indiantown at 1 p. m., and reaches Hatfield's Point about seven. On reaching Long Point on Tuesday

evening, we found the people expecting a lecture that evening and a preaching service was already announced for Wednesday evening. We did our best to fill the appointments. During the day, we looked after the interests of the MESSENGER AND VISITOR. The list of subscribers has been nearly doubled.

There are two churches and three places of worship on this field. On each side of the Bellisle is a church and a meeting house, while at the head of the bay, there is a third house, erected while Brother McIntyre was pastor in a community where there are at present but few Baptists. These churches had their golden day when the lamented W. A. Carey was pastor. The fragrance of his devoted life and beautiful character will long remain in this community, as in every other where he was known. The churches had not had any pastor of very great length since. They are at present pastorless, but have given one of their old pastors a call to come back again. Bro. McIntyre has not yet accepted their invitation. It is to be hoped they may soon be blessed with the man, through whom God will work mightily.

In this region the union of the two Baptist denominations would be a great blessing, so far as economy of men is concerned. Springfield and Orlana, with the united force of the two bodies, would make two strong fields. As it is, both bodies are weak on each field. We hope soon to hear that the Springfield churches are working in harmony and with earnestness for the salvation of the lost. There are very many young people, full of the energy which must find vent in mischief, and may expand itself in what is worse, unless the higher aims are given by the income of new life from God. May the people all be awake to the claims of their Lord and of the lost.

INDEPENDENT S. SCHOOLS AGAIN.

We gladly insert Mr. Kinnear's criticisms on our editorial. Every subject has two sides. Some have a great many. It is well to have a question of the importance of that considered by our brother well ventilated. We may not agree but good may result.

Upon his communication, we remark: 1. We are glad to know that good work is done by Independent Sunday Schools. This we never doubted. The only question is which is the best way,—the Sunday School independent of the church, or regarded as a part of its work, and under its general supervision. The Sunday School to which our brother refers may have done good work, and yet our contention be true that it is better to have organic connection with the church; for the school might have been more prosperous had this been the case.

2. Yes, the church existed before the Sunday School, but this does not prove the school should be independent of the church, when this form of work began. The church existed before foreign mission work began; but this does not prove that foreign missions should not be regarded as a part of church work, and be under the supervision of the church. Neither does the fact that some of the first Sunday Schools were independent, and even prosper, prove that Sunday Schools ought to be independent always; for there might have been mistakes then as well as now, and greater success might have attended the other system, if adopted.

3. Our chief criticism was of the practice of having the children as well as the teachers vote in the superintendent and officers. Our brother leaves out the worst feature of independent schools, and makes the best of the best. Let the reader remember it is against a school where the children vote for their officers that our chief objection lies. Still, we believe there are sufficient objections against independence of the church, even though the teachers only have a voice in the appointment of officers. We are free to admit, however, that the teachers and active workers in the S. School are the best qualified to select officers, in most cases. A plan, adopted in the only true churches over which we were pastor, was this: The teachers of the school were constituted a nominating committee of the church, and action was taken. In this way, the church felt the S. School was a part of its work, and something was done to create a general interest in the School throughout the church, while the knowledge of the best informed S. School workers was utilized. If we say to the church, you care nothing for the School, and we will not consult you in anything, the church will probably become as careless as this kind of treatment presupposes. It is easy to have all the advantage of the better knowledge and deeper interest of those actively engaged in the selection of officers, and still not put the school out of the pale of church work.

4. Still, we repeat, "What is church work, if that of the S. School is ruled out?" The great work of the church is to save souls and help them to a sanctified life. This is what is done in every S. School that has any idea of its real mission. The church is to do other than S. School work; but her work and that of the S. School are identical so far as the S. School work goes. Yes, the scholars in the day schools can select a teacher from those only who have passed an examination as to qualifications. The S. School scholars can select from those who have had no such test of fitness. Does our brother mean to say that therefore the S. School children should be allowed to select their officers, &c., while the day

scholars should not? We both agree that the teachers should have a voice; but does he think the teachers and children better qualified than the teachers and their fellow church members? This is the real point.

Home Missions.

The regular meeting of the Board was held on the 8th inst.

MEMORIAL REPORTS were received from brethren Rousseau, Wallace, McGreggor, Jenner, Pines, Jenkins, Black, McQuarrie, Murray, Fillmore, S. J. Archibald, Hill, J. E. Bleakney, C. A. Vincent and G. W. Williams.

Of aid for one year were made to the following fields: 1. To the Granville Mountains, Annapolis, N. S., \$100.00, W. H. Jenkins, missionary; 2. To the Dalhousie East Church to assist in supporting their pastor for one fourth of the time \$50.00, Rev. W. S. Bleakney, pastor; 3. To the Tobique field \$200.00, Rev. C. Henderson, pastor.

Rev. I. E. Hill, Jr., has resigned at Newcastle, Northumberland county, and gone to Cheongin, Yarmouth county. This leaves an important mission field vacant. We hope to be able to place another pastor there shortly. Bro. Hill's pastorate has been much blessed.

Bro. Vioe nt reports ten baptized and two received by letter at Campbellton during the quarter, and many anxious.

Bro. Pincro reports 14 baptized and three received by letter, at Alma and outstations. Negotiations are now in progress with a view of grouping this church with 2nd Harvey so as to increase the ability of the field and make it possible to have regular pastoral supply.

Bro. J. Williams has just completed a prosperous year on the Montague field, P. E. I., 33 having been baptized and 8 received by letter and restoration. Two promising stations have been opened during the quarter. From one of them a requisition signed by 70 persons was sent to the Montague Church, asking that their pastor might come and preach to them. The brethren at Montague, though having only half of the pastor's time, at once agreed to let their pastor spend half of that time at the new station, promising to pay the same as if they had the full portion of their time. Well may the pastor call them noble brethren.

Bro. E. T. Miller baptized 6 on the Lower Stewiac field during the past quarter. Bro. Miller has been much blessed on this field and is encouraged by seeing it advancing towards self-support.

Pastor Murray received five into the fellowship of the Spring Hill church on Sunday, Oct. 31st, one by baptism and four by letter. Others are deciding to follow Jesus.

THE DEBT.

has grown less since last report by the following sums: A Friend, Annapolis, \$1; Rev. S. H. Cain, Lunenburg, \$1; C. W. Saunders and wife, Dalhousie East, \$2; per Mrs. G. B. Smith, Amherst, the following—Miss Jane Logan, Mrs. Harding, Mrs. W. M. Reid, Mrs. McCully, Mrs. D. Prid, Willie Prid, G. B. Smith, and A. Friend, \$1 each, and Mrs. G. B. Smith, \$2; C. W. Widden, Antigonish, \$100; Nathan Durkee, \$1; Rev. D. Freeman, Lansing, \$1; "M. L." Windsor, \$1; Mrs. L. M. Weeks, Harvey, \$1; per E. C. Simonson, Tusket—Mrs. John Hatfield, Mrs. William Hatfield, and E. C. Simonson, \$5 each, and Mrs. Caddie Gavil, \$6; Mrs. Emeline Reese, Beaver River, \$1; Rev. S. McC. Black, \$3 33; J. B. Chute, Berwick, \$1; per A. J. L. Brookfield, Queens Co.—Wm. Parker and Mrs. J. S. Dally \$1 each, and J. M. Freeman and A. Friend, \$50 each; Amherst Point S. School, \$2; Mrs. W. A. Pickels, Mahone Bay, \$1; Blank, Digby, \$2; W. H. Jenkins, Parker's Cove, \$11 56; Mrs. Aaron Jenkins, Johnston's, Q. Co., N. B., \$1; Rev. T. M. Munro, Oxford, \$1; and Mrs. Jos. Archibald, Bedford, \$1. Previously reported, \$302 52; total due, \$469 91.

In sending his contribution, Brother Widden writes: "Enclosed you will find cheque for \$100, being my promised share. I must think that in the Baptist body in these Maritime Provinces there are not only nine but twenty-nine brethren good and true, who can without any inconvenience join in wiping out, not \$1000, but the whole \$3000 debt, if they could but realize that they are the Lord's stewards, and responsible to him for what he has committed to their care."

A COMRADE.

Cor. Secy. H. M. B., Hebron, N. B., Nov. 12.

Notes by the Way.

When I passed through St. John on my way eastward, I attended, by appointment, a missionary meeting at Leister Street church. It was quite evident that this church had lost none of its interest in our denominational work. Formerly, Foreign Missions perhaps occupied a larger share of attention than any other object embraced in the Convention scheme. It may be so, but there is a growing desire to stand by the scheme in its entirety. This is as it should be. Persons will naturally have their preferences in regard to the objects

to which they contribute, but it is better to let the current of our donations run in the channels marked out by the denomination.

I learned from observation and report that business in St. John was by no means lively. Revival in trade seems very inconsiderable. There was something cheering in the news that some American parties from Rockland, Maine, had bought the Drury lime works and the Greenough lime works. They are to build draw kilns, which will produce one hundred barrels of lime per day. As the supply of limestone is inexhaustible, wood in the vicinity cheap, and the water deep close to their works, they expect, it is said, to do a most extensive business. It is to be hoped that many enterprises of a similar kind will soon be started to keep our restless population at home.

At Salisbury I stopped to see the pastor, Rev. J. M. Parker, who is working well and successfully. The interest in the town is not large, but the outlying districts form a field of much promise.

In Hillsboro the prospects were rather encouraging. The people are industrious and economical. The inhabitants of the parish, it is said, have \$60,000 in the Savings Bank. About 120 years ago Mr. Stevens, from Germany, and his seven sons settled in this place, and now his descendants can be counted by scores and hundreds. They are generally industrious, thrifty, and respectable. The First Church in Hillsboro seems to be in good condition, and the pastor, Bro. Camp, is highly esteemed.

At Moncton, I attended meeting and addressed the people at some length. I was much pleased with what I saw. There are signs of progress everywhere. The elegant meeting house, which was almost a free gift to the church by Oliver Jones, Esq., is lighted by one electric light, which is far superior to gas light, and is much cheaper. The vestry is lighted in the same way. The pastor of the church, Rev. W. B. Hinson, is working very successfully. The church, it is thought, would have raised a dollar per member last year for Convention Fund had it not been for the pastor's absence. From the energetic way in which he has taken hold of the work this year, I expect most gratifying results.

It is not only desirable but absolutely necessary that all our pastors should help me in the great work committed to my care. Those connected with the Eastern N. S. Association are in a manner pledged to this course. I hope all our pastors will be equally bound by the claims of the denomination upon them. The needs are great and pressing. Home Missions, Foreign Missions, and the College require enlarged contributions. Let each lend a helping hand.

How can it be done? I have on hand thousands of cards and envelopes for collecting purposes. These have been found very useful by pastors and collectors. Let each church send for some of these cards or envelopes which will be sent at the rate of fifteen cents per hundred for envelopes, and thirty cents per hundred for cards. Let each individual contribute something, and the funds will be amply sufficient. Now is the time to circulate the cards and envelopes. Let there be no delay.

G. E. DAY.

Yarmouth, Nov. 12.

Independent Sunday Schools.

In the last week's issue of your paper, I observe an article headed "Independent Sunday Schools," in which you deprecate a Sunday School in connection with a church over which the Church has not an absolute and direct supervision. You appear to think that a Sunday School that the Church does not directly control—appoint its superintendent, teachers, and other officers—supply it with money and direct the kind of instruction to be given—that does not report itself directly to the Church in regard to its conduct and government, is an anomalous and unfortunate one.

After reading your article over carefully, I fail to see that you have adduced any arguments in support of your views that would warrant you in coming to the conclusion you have.

In the first place, the Sunday School was not primitively an institution of the Church. The Church worked and prospered many centuries before the inception of the Sunday School. You ask, "What is church work if that of the Sabbath School is ruled out?" I answer, just the same as it was before the influences of the Sabbath School began to operate. The Church for these many years labored and prospered without the Sunday School, which proves that the conclusion to which you have come (if I understand your question right) is not borne out by the history of the Church. The first Sunday Schools organized by the Church were organized and existed independently of the Church, and among these early schools were some of the most prosperous and successful Sunday Schools that the world has ever seen.

The work of the Church and the work of the Sunday School are not identical, and one can exist separate and apart from the other and still be prosperous. Time will not permit me to enlarge on this point, and to speak of the particular work and sphere of the Sunday School in relation to the Church. The point I wish to make is, that it does not necessarily follow that a Sunday School to be successful must be related to the Church in the manner indicated in your article referred to. To

elucidate this I may say that there are no laws or regulations or directions laid down in the New Testament by the Great Teacher himself or his apostles or writers, informing us how Sunday Schools should be managed, and how they should exist in relation to the Church. This information we must obtain by observation and experience, and being engaged in Sabbath School work for the last twenty years I am free to say that I cannot agree with you in your conclusion, and I think if one carefully reviews the history of the institution he will find my position supported.

Now let us look at this matter a little more closely. You will agree with me that the success of a Sunday School in this day in no small degree depends upon its superintendent. You will also, I think, agree with me that a man to be successful as such, must have an especial adaptation to the work, and must further have the respect and confidence of those with whom he is so closely identified, and over whom he presides. Now, I ask you, who is it the better position to select the superintendent, the teachers in the school which he superintends—those who have made a study of this matter—who understand the wishes and requirements of the school, and who fully appreciate the particular kind of man they require for the position, or the members of the church—a large proportion of whom know nothing of Sabbath School work and are not inside the Sunday School from January to December? Now, I ask you candidly, whom do you think would be likely to make the better selection? I think there can only be one answer to this question. Undoubtedly it is the teachers in the school.

Again, on the same line of argument, who would be in the better position to select and fill vacancies in the staff of teachers? Would it not also be the teachers rather than the church members? The teachers, who understand the wants of the particular class and the capabilities of the appointees. And also, in the same manner, the appointment of the other officers of the school. Surely, under such a system as this, the school would be more likely to secure superintendents, teachers, and officers better adapted to their individual positions and more harmony and prosperity in its operation.

You further say, "Imagine the children of a day school of several grades, gravely holding their annual meeting to appoint the head teacher and the officers." Now, this is not an analogous case by any means, and if it were it rather sustains me in my position. The head teacher and the other teachers in a day school, before they can take their positions, must be thoroughly examined by competent examiners, and licenses of a certain class are given them as their capabilities appear. Not so with the Sunday School teachers. They undergo no examination in order to establish their competency. And, therefore, say that their selection should be made by those most competent of judging their capabilities for the work and, in my opinion, the teachers in the school are the ones, acting of course in unison with the superintendent.

Now, in illustration of the principles I have laid down, I will call your attention to a Sunday School not one hundred miles from this village, and which, at present, it is unnecessary to name, but probably the very school you refer to in your article, as I understand you have recently been in the community where it is located, which has been conducted on the principles that I here advocate. This school was organized under this system and management, on February 23rd, 1883, with four teachers and twenty-two scholars; no library, no funds in the treasury, and some of the assistants and equipments that are deemed necessary in this age to run a Sunday School. This little band of faithful workers has proved to be the nucleus from which has grown one of the most successful, prosperous and interesting Sunday Schools in this Province.

From that small number in February 1883 it had grown in February 1886 (3 years) to a school of sixteen classes and with a membership of 175, supplied with a Library of about 400 volumes with three Librarians, and furnished with all the modern improvements and equipments, including a proper system of book distribution and with ample funds in the treasury to carry on its legitimate work, and all this without having the vital connection with the church that you advocate. It has not only supplied funds for its own purposes, but on one occasion, at least, if not more, has contributed from its funds for church purposes, and on no occasion has it received any money from the church treasury.

Vacancies have been filled and officers selected by the teachers in council, and the teachers in choosing teachers to fill vacancies have invariably endeavored to appoint those who were professing Christians and they have experienced no difficulty in doing so. I will not differ with you on this point. I believe that teachers in a Sunday school should be converted men and women. That during the three years history of the above school, quite a number of the scholars have been led to the Saviour and have joined the church, thereby proving that God has blessed the efforts of those who have been laboring in this school. The writer having been connected with a number of Sunday schools, and having visited the largest Sunday schools in some of the principal cities of the United States, has pleasure in stating that he never saw a school which was more interesting and in which greater harmony prevailed.

I am quite sure that if this Sunday school had sustained the relation to the church that you mark out and had depended upon the church for its funds to carry on its work, it would not have been the prosperous school that it has been, for although the church is as you say "one of our large churches," yet it is with very great difficulty that the church can raise sufficient funds to pay the pastor's salary, to say nothing of the other calls upon its treasury incident to church organization.

Fearing I am trespassing too far on your space, I will close for the present and will finish in a future letter.

SABBATH SCHOOL WORKER.

Sackville, N. B., Nov. 8.

Foreign Missionary Notes.

Rev. R. Sandford, wife, and two children reached London from Halifax on Oct. 20th, and sailed from London on Oct. 28th for Madras and B. Malipatan by S. S. "Daede," of the British India Steam Navigation Co.'s line.

Rev. G. Churchill, wife, and child arrived at Liverpool, per S. S. "Parisian" from Liverpool on Oct. 28th, and sailed from Liverpool for Madras, on the S. S. "Clan Matheson," on Nov. 6th. They had a very pleasant passage across the Atlantic, being just in the rear of the severe storm experienced by the steamer on which the Sandfords were.

The "Clan Matheson" has also among her passengers Miss Hatch, from Woodstock, Ont., for Cocosada, a young lady, Dr. Cummings, and Sestinar, a Telugu girl. These last belong to the Baptist Missionary Union, and go only to Madras.

Many Sunday schools, mission boards, and individuals who have for some years forwarded funds for the support of native helpers, &c., have not as yet sent me any intimation that they desire to have the same privilege for the present year. If no immediate application is made for the continuation of such special designation, the list will be thrown open for the use of those whose applications have had to be denied. I hope to be able to give a full list of those who have pledged the special support of all the native helpers in an early issue of the MESSENGER AND VISITOR.

The Bible Fund, opened at the last meeting of Convention, has not received much attention of late. It is of great importance that a movement of this character, designed to place in the hands of the Telugu people the Word of God correctly translated in their own tongue, should receive the prompt and generous support of those whose increase enable them to give of their abundance, whilst it calls forth from those less able to contribute gifts, akin to that so commended by our Lord, as he stood over against the treasury waiting those who cast in their gifts. Contributions for this fund are always thankfully received.

Remittances to India this week causes the treasury to be overdrawn more than two thousand five hundred dollars. The only receipts of any moment for the first quarter of Convention year, have come from the treasury of the Woman's Baptist Missionary Union. Scarcely anything has come in from our churches, and the list of donations is a very brief one.

Cannot something be done at once toward collecting and forwarding the money needed to meet the quarterly expenditure?

J. MAJOR.

Sec'y Foreign Mission Board, St. John, N. B., Nov. 15, 1886.

Notice to Aid Societies.

The Executive Board of the W. B. M. Union held its regular meeting on Wednesday, 10th.

The Secretary read a number of communications.

The Treasurer's report shows that the first quarter's amount of the \$3,000 pledge had been paid to the F. M. B.

The matter of more thoroughly getting at our work was fully discussed, and in order that this may be at once proceeded with, the following were appointed to act as county secretaries with the hope that they will take up the work and do it as unto the Lord.

If any of the sisters need assistance in organizing or holding special meetings, and will notify the secretary, help will go to them at once.

LIST OF NAMES OF COUNTY SECRETARIES.

Mrs. L. E. Bill, Newcastle, North Co.
Mrs. Willard Estabrooks, Sackville, Westmorland Co.
Mrs. John Lewis, Hillsboro, Albert Co.
Mrs. Gilbert White, Sussex, Kings Co.
Mrs. G. U. Hay, St. John, St. John Co.
Mrs. A. H. Gilmore, St. George, Char. Co.
Mrs. W. C. King, Chipman, Queens Co.
Mrs. Richard Phillips, Fredericton, York Co.

Miss Sarah Layton, Woodstock, Car. Co.
Resigonche, Gloucester, Kent, Sunbury, Victoria, Madawaska counties have no appointments, as we could not think of any to appoint, but we leave the matter for the present with the sisters in those counties and shall hope at once to hear from some live woman, "here am I, send me," and she will be appointed forthwith. The King's business require haste. M. E. MARSH, Nov. 15. Cor. Sec. W. B. M. U.

—There are 91 Baptist periodicals in this country. Fourteen of these are published in Philadelphia. Four German Baptist papers are published at Cleveland, O. There is a Welsh Baptist paper at Utica, New York. One in French at Granby, Quebec.

Two children down by the shining strand... The Round of Life... A soft green dell by the breezy shore...

FOR SALE or TO LET. That desirable property in WOLFFVILLE VILLAGE.

Partly occupied by A. J. Pines, M. A., on the site of a Dwelling... Apply to T. E. CHEFFMAN, Treasurer Acadia College.

Park's Shirts. WE HAD TO CALL THE ATTENTION OF THE RETAIL & COUNTRY TRADE.

Better Weight, Faster Colors and More Durable. When Any OTHERS In The MARKET.

WM. PARKS & SON, Limited. ST. JOHN, N. B.

DOORS, SASHES, AND BLINDS. STAIR RAILS, BALUSTERS, NEWEL POSTS, FINE AND HARDWOOD MOULDINGS.

Planning, Matching, Moulding. A. CHRISTIE W. W. CO. 12 WATERLOO STREET.

WALTHAM WATCHES. THE subscriber being the only authorized Agent of the WALTHAM WATCH CO.

CLOCKS, WATCHES JEWELRY. Something new! Just what you want! OUR LATEST NOVELTY.

BUSH'S FLUID FOOD, BOVINE. General Debility, Indigestion, &c. PARKERSBURG, Agents. MARKET SQUARE, ST. JOHN, N. B.

SEAL SKIN SACQUES. HAVING received our collection of London dyed, Double Extra Quality Alaska Seal.

SEAL SKIN SACQUES. Is made from the choicest Quality of Seal, and can guarantee the Quality, Perfect Fit, and Entire Satisfaction.

C. & E. EVERITT, FURRIERS, 11 KING STREET. A PRIZE. Awarded six cents for postage.

"I think not," answered Della, glancing over her shoulder quickly... "Only up to Mr. Humphreys," Della answered.

"Margaret has a few friends there to tea," she answered to the look... "You are staying for me, know, and I cannot let you go."

"I shall not need that," Olive said, as Della laid out a heavy mohair switch... "Little real is my motto, and I know your hair will look nicely in your neck."

"Any way you wish. I haven't the least bit of a knock at hair," said Della... "I shall not need that," Olive said, as Della laid out a heavy mohair switch.

CHAPTER VII.—Continued. Everything settled upon the afternoon gathering when the time for it came.

"I've seen more of Della lately, and an beginning to appreciate her, Margaret answered with quiet dignity that represented further comment.

"Yes," said Margaret; "it's too bad. I don't know; I suppose her aunt treats her anything but pleasantly, and there's time enough for him to reform; and just think of the money."

"That's his father's, I believe," returned Margaret. "Yes, and the old gentleman knows how to keep it, too; but still there's a chance."

"Where is Della?" asked Hope. "Where is Della?" asked Hope. "I saw her going down street as much as an hour ago."

"In what direction?" asked Margaret, with a sudden thought. "Down; she was near Jackson street when I saw her."

"Jackson street was on the way to Della's," she was right, Olive had been very tired herself at dinner time, for it was "preserving day" at Judge Emmond's also.

"I'll have a good rest before I dress, any way," she said, when at last released from the kitchen; and once in her own room, she wrapped a light afghan about her and lay down on the lounge, in just that exhausted state when rest is perfect luxury.

"Why that is almost as good as being a missionary," exclaimed Hope. "My dear Miss Seymour," said Miss Banks, "I hope that you have not made the mistake that I did for a long time, in supposing that only those who assume some particular garb or name are called on to be earnest workers in this world of suffering."

"I understand what you mean, Miss Lake, and I have often thought that one of the hardest places in which to form a really self-denying, earnest womanhood is just that which you young ladies occupy. You long to be of real use in the world, and yet you live in a world of suffering."

for the realization of your brave resolves. In your homes of ease it's hard to realize all the suffering and heart-aches in the world around you.

"But how can we help ourselves, Miss Banks?" asked Olive, turning eagerly to the speaker. "Here we are all fast in the coil of which you speak."

"I think the thought of our individual responsibility to God is one that will help you here, Miss Emmond. Purpose and strive to be in the world just such persons as God meant you to be; find out your own capabilities and opportunities, and use and improve them heartily."

"And when we do attempt to do anything, like as not we make a blunder of it," said Cousin Nell. "I'm for ever being imposed upon. For instance, once while I lived at home one day when mamma was out, the cook called me to the kitchen to see the most distressed specimen of womanhood I had ever seen by my lot to meet."

"I shall not need that," Olive said, as Della laid out a heavy mohair switch... "Little real is my motto, and I know your hair will look nicely in your neck."

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The Benefit of Druggery. Do you think that the great and famous escape druggery? The native power and temperament, the capital at birth, the outfit, counts for much, but it converts us common minds of huge mistake to hear the uniform testimony of the more successful geniuses about their genius.

"The Prime Minister's secret is patience," said who? "Fit, the great Prime Minister of England. Who, that you, wrote, 'My imagination would never have served me as it has, but for the habit of commencing humble, patient, daily, toiling, drugging attention?'"

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New Store, New Stock, New Prices. FURNITURE, Carpets and Crockery, all at lowest prices. 6000 lbs. Resilient White Granite, reduced to 10 per cent.

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

PANELS.....\$5.00 per dozen. CABINETS.....4.00 " CARDS.....\$1.00 & 2.00 " FIRST IN THE CITY!

BRITISH MAILS. THE first packet of the Weekly Liverpool Mail Line is intended to be despatched from Halifax on Saturday, the 17th inst.

LANTERN LECTURES. REV. H. BOOL intends to pursue his present Lecture Tour through Yarmouth, Shelburne, Queens, and Lunenburg counties, on ward to Halifax.

THOMAS L. HAY. Hides and Calf Skins, AND SHEEP SKINS. STEREOGRAMS—15 SYDNEY STREET.

MENEELY & COMPANY. WEST TROY, N. Y., BELLS. McShane Bell Foundry. BUCKEYE BELL FOUNDRY.

READ THIS! A testimonial to the Worth of BUDS AND BLOSSOMS. "Buds and Blossoms," published at Halifax, N. S., is not only one of the cheapest, but the most valuable of the papers for young people that has come under our observation.

WANTED 10,000 SUBSCRIBERS. To Buds & Blossoms a Friendly Greeting! Good Pay to Correspondents, a Dollar Gold Piece, etc.

CONSUMPTION. I have just received a new edition of a book on Consumption, the most complete and up-to-date work on the subject.

THIS PAPER may be found on the following terms: \$1.00 per annum in advance, or \$1.25 per annum in arrears.

Baptist Book Room, HALIFAX, N. S.

RENEW! RENEW!

ORDER EARLY! ORDER NOW!

LIST.

PAPERS.

G. A. McDONALD, Secy-Treas.

Baptist Book Room is receiving stock of Christmas Cards.

AO ADIA COLLEGE WOLFFVILLE, N. S.

SEPTEMBER 30th.

Apply for Catalogue to the Principal.

Horticultural Academy

ACADIA SEMINARY, WOLFFVILLE, N. S.

WEDNESDAY Sept. 1st

UNION BAPTIST SEMINARY.

Work will be continued for the coming year at ST. JOHN.

KNABE PIANOFORTES.

GATES' VEGETABLE PLASTER.

Lame Back, Cracked Hands, Lungs Sore, Spinal Disease, Cuts on Horses and Cattle, etc.

Great London & China Tea Co.

W. Tremaine Gard, Goldsmith, Jeweller & Optician.

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Piano Teachers.

Seal Skin Sacques.

Seal Skin Sacques.

O. & E. Everett, Publishers.

65 A MONTH.

News Summary.

DOMESTIC.

The winter time table of the I. C. R. will go into effect on the 20th inst.

Fishery Inspector Rogers, of Amherst, has received a letter from the government of Sweden, asking for plans and working models of his fishway, with a view to its introduction into Sweden.

Sir Leonard Tilley has purchased a lot on German street, St. John, on which he intends to build a fine residence, the plans and specifications for which are being prepared.

During the present year, 972 horses from P. E. Island passed through this city on their way to the United States.

NEW GROWING TRADE WITH CANADA.—Tonnages of over 3,000 barrels of potatoes were shipped to Havana from Annapolis last week.

The schooner "Unexpected," Baxter, sailed from Canning for Havana on Monday. Her cargo consisted of 1,370 bushels potatoes, 154 barrels apples, 6,000 feet lumber, Shippers, C. E. Gordon, and Sheffield & Wickwire.

The schooner "Edmund," which sailed from Digby the 25th inst., will have to move along quickly to the "Resolution," which is at a Spanish port the first cargo under the regulations of the new treaty.

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who promptly checked the numerous attempts at haranguing by recognized leaders of that dangerous element of London society.

One thousand policemen were on duty at Trafalgar Square, where the socialist had announced their assembling. They now announce a "demonstration" to be held in Trafalgar Square on the 21st inst.

The total production of sugar in the season of 1886-87 will exceed the largest crop hitherto raised on the island, says a despatch from Havana on the 11th.

Gen. Kaubars has sent another note to the Bulgarian government demanding the release of the Bulgarian conspirators.

It was announced at the regular fortnightly meeting of the executive council of the Irish National League that during the past two weeks \$5,500 had been received in donations to the parliamentary fund in the various Irish branches of the league contributed \$1,195 of the amount.

The Dublin police have been instructed to report upon the number of persons evicted from holdings in each district of Ireland, to state whether those evicted are to pay the rents, and whether the National League influence those who are able but who refuse to pay the rents demanded by landlords.

Prince Waldemar has sent a telegram to the Regents expressing his grateful sense of the honor conferred upon him by the Sobrangs in erecting him Prince of the Regent. But his father has sent a telegram also, in which he declines the honor for his son.

Three Italian ironclads have been ordered to join the British fleet at Malta.

Railway traffic in the south of France has been stopped by floods.

The Colonial and Indian Exhibition closes to-day. The Standard says the receipts have been over \$600,000. On last Friday night the total admissions had reached 5,452,844, more than a million in excess of any previous exhibition. The authorities, the most successful hitherto, reached 4,153,396.

GENERAL.

A paradoxical phenomenon may be seen at New Edinburgh, Clare, on the west point of the Sissiboo. There is a well of pure spring water, which rises in the well when the tide goes down in the Bay, and falls in the well when the tide comes up in the Bay.

Archbishop McCarthy's lecture in Halifax, spoke of Canada as having "the happiest combination of true liberty, and self-government known on earth."

During 1885, the mines of Montana produced as follows: Gold \$3,400,000; silver, \$9,600,000; copper, \$5,000,000; lead, \$1,250,000—a total of \$22,300,000.

The biggest restaurant in America are two that face Washington Market, in New York. One feeds 10,000 persons a day, and the other serves 8,000. The average cost of a meal in one of these mammoth dining rooms is 25 cents.

A novel method of constructing a house has been adopted by Dr. J. J. Eastport. Instead of framing the old-fashioned way, the walls are built on a ground to be shaped and framed, the doctor has hit upon the expedient of having the building raised before the lumber has been shipped. There is about 90,000 feet in all. When it reaches Eastport all that is necessary is to put the frame in position. By towing this platform of wood to the ground to be shaped and framed, the doctor has hit upon the expedient of having the building raised before the lumber has been shipped.

The 125 steamships plying between the United States and Europe cost \$100,000,000, employ 18,750 men, spend \$1,000,000 a month for coal, carry 500,000 passengers a year, and cost \$2,000,000 for passage money, exclusive of what is paid for freight.

Australian farmers are troubled by rabbits, which breed there at an enormous rate. One farmer offers \$75.00 for a rabbit proof wire fence to extend 203 miles.

"Pay as you go and get what you pay for." Sheppard Homans, late Actuary of the Mutual Life of New York, and author of the American Experience Table of Mortality, says: "The level premium system has its advantages and its disadvantages. It is a combination of insurance, which is one thing, and of investments, which is quite another thing. Each man can choose for himself, whether he prefers to pay for insurance as he gets it, or whether he prefers to pay largely in advance. The one is as sound in theory and in practice as the other. It is the motto of the Dominion Safety Fund Life Association, St. John, N. B., is 'Insure for insurance, and control your own investments.'"

News has been received of the safe arrival of Dr. Wilhelm Junker, the Russian explorer, who for seven years has been exploring the interior of Africa. He is now 60 years of age, and has a Russian expedition was last year sent in search of him, but a package of letters dated Maladala, Victoria Nyansa, Aug. 16, 1886, safely arrived at St. Petersburg, in which Junker writes: "Seven long years have made great changes, but I am in first-rate health and enjoy a little rest." Dr. Junker is a short, round looking man, with a reddish beard. The results of his exploration are firmly expected to be more important than any gained from travel in Africa since Stanley emerged at the mouth of the Congo.

The British Quarterly Review says of the charitableness of the Americans: "No people are so tender, so generous, so lavish of active sympathy toward the sick, the bereaved and the unfortunate."

Mr. Gladstone calls his study the "Temple of Peace." There are three writing tables there. At one Mr. Gladstone does his political writing, at another his library work, and the third belongs to Mrs. Gladstone.

WELL DESERVED SUCCESS.—The great success of the Knabe Pianos is alone due to their brilliant and superior qualities for harmony, sweetness of tones, great power, and a thorough equalization throughout the entire scale, as well as their plain touch. They are universally pronounced by the press and the musical profession as being unsurpassed by the instruments of any other maker. One of the most prominent qualities of the Knabe Pianos on which is generally overlooked by the purchaser, is the superior workmanship that characterizes them, and it is conceded that they will retain their tone, and the general quality of wear, far beyond those of any first-class maker.—The New York World.

South Peoria boasts of a dumbbell champion, Milton Foreman, who puts up a 51-pound dumbbell ten times at arm's length, overhead, with one arm, in 25 seconds, a 73-pound bell six times in 15 seconds, an 86-pound bell twice in 5 seconds, a 91-pound bell once in 2 seconds, and a 125-pound bell nine times in 40 seconds.

Convention Funds Received.

Table with 2 columns: Name, Amount. Includes First Hillsboro, N. B., Holland Harbor, for Home M., etc.

St. Stephen, N. B., \$12 72; Dartmouth, N. S., 26 50; Horton, 1st, Wolfville, 94 25; Hebron, Yarmouth, 75 00; Greywood and Milford, 2 93; Second St. Mary's church, Des. Jas., 1 00; McKeen, 1 00; Edward McKeen, 1 00; Wm. L. McKeen, 1 00; Berwick, first instalment, 42 00; C. W. Saunders, Yarmouth, 5 00.

CORRECTION.

Some time since I credited New Ross church with \$26 50. It should have been New Ross, \$16 20; Waterville, Hants, \$10 30; Yarmouth, N. S., G. E. Dav.

An Extended Experience.

Writes a well-known chemist, permits me to say that Putnam's Painless Corn Extract never fails. It makes no sore spots in the flesh, and consequently is painless. Don't you forget to get Putnam's Corn Extract, now for sale by medicine dealers everywhere.



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low cost, short weight, adulterated or phosphated, sold only in cans. ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

The Ontario Mutual LIFE ASSURANCE COY.

HEAD OFFICE, WATERLOO, ONT. DOMINION DEPOSIT, \$100,000.

The Ontario Mutual Life Assurance Co. guarantees in plain figures on its policies under the company's seal, definite values either in cash or paid up assurance, thereby enabling a member to know the value of his policy at any time and without loss in case of death. Examine its popular plan and rates before insuring your life elsewhere.

Local Agents for Halifax—A. D. CAMERON H. L. HART. General Agent for Nova Scotia—J. B. NEWCOMB. Avonport and Antigonish—JESSE P. SMITH.

W. Tremaine Gard, Goldsmith, Jeweller & Optician, No. 87 KING ST., under Waverley House, SAINT JOHN, N. B.

S. Schofield, Agent. SAILINGS FROM LONDON. MILANESE 2,400 Tons, October 11; ULINDA 1,789 " " October 20; DURHAM CITY 2,002 " " October 29.

S. Schofield, Agent. SAILINGS FROM HAMBURG. DAMARA, 1,170 Tons, November 3. SAILINGS FROM ST. JOHN. DAMARA, 1,170 Tons, November 29. And Regularly Thereafter.

THE ONTARIO MUTUAL LIFE CO., Dominion Deposit, \$100,000.00. H. M. SIPPRELL, GENERAL AGENT, ST. JOHN, N. B.

JUDICIOUS

Advertising is a key to certain success; MEN who have something to sell must

ADVERTISE

And will take pains to satisfy themselves as to the best mediums, and then patronize

LIBERALLY

Papers of the largest bona fide circulation always bring the best returns for the money invested.

The "MESSENGER AND VISITOR" has the LARGEST CIRCULATION of any religious weekly in the Maritime provinces.

SWORN STATEMENTS issued each month. For Advertising rates address

E. A. POWERS, Publisher, SAINT JOHN, N. B.

QUEEN HOTEL, HALIFAX, N. S., Sept. 15, 1886. Since my connection here, and for previously in St. John, I have used

WOODRUFF & GERMAN BAKING POWDER. and always found it a first class Baking Powder. ROBERT S. HYLE, Steward.

WOODRUFF'S FOOD. If a child is properly nourished, quiet night and a joyous, happy childhood are the result. Think of infants as peevish and fretful because they are being slowly starved, owing to the inability of mothers to supply the proper nourishment. Rigo's Food produces good, healthy flesh, with plenty of bone and muscle as thousands in every part of the land can vouch for. In cans sold by Druggists everywhere. WOODRUFF & CO., Palmer, Mass. Pamphlet free.

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