

Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOL. LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR, VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, MAY 9, 1888.

NO. 19.

HALIFAX CORRESPONDENCE.—Our Halifax correspondence came just too late for last week. We insert it this week, although a little stale.

SPURGEON AND THE BAPTIST UNION.—We have purposely refrained from noticing the return of Mr. Spurgeon to the Baptist Union, as telegraphed to the American press, in the hope we should have all the facts through our English exchanges. This week the British mails are delayed, and our readers will have to wait a fortnight for our next week.

TRULY GREAT.—The Emperor of Germany has directed that the prayers on his behalf, offered in the Lutheran churches, shall be for "thy servant Frederick, the Emperor," instead of in the old form for "His Imperial Majesty, the Emperor Frederick." Perhaps the experience he is having, as he stands face to face with death, has helped his strong common sense, and made him feel that earthly dignities do not count anything with the omnipotent God. The humility shown in this change will touch many hearts and draw out intense sympathy and more impotent prayers.

ACQUITTED.—Hamilton, the murderer of Gambrell, the fearless editor of a prohibition paper, has been acquitted. There was a trumped up plea of self-defence. Five of the worst characters were brought forward to swear as the plea required. Though some contradicted previous testimony and statement and all, in one point, had their evidences offsetting by the evidences of several of the best men in the town, he was declared innocent, and set at liberty. It will soon become a question whether the most bare faced crimes can be punished when supported by the money and power of the rum traffic.

FINANCIAL.—The receipts of the American Baptist Home Mission Board Society for the past year were \$651,595.92. This was made up as follows: From contributions for general purposes, \$145,693.64; for schools and buildings, \$41,578.90; for church edifice work, \$39,629.00; total, \$226,901.54. From legacies, for all purposes, \$245,484.63. Gifts of conditional and permanent trust funds, \$24,956.63. All other sources, \$54,543.23. The deficit for the year would have been \$11,387.74, but for the receipt of a large part of the Coburn legacy.

HOPE IS IT TO BE WITH OUR HOME MISSION BOARD at the end of the year? There will be a deficit, unless the brethren come up to its help.

PROHIBITION VERSUS HIGH LICENSE.—Atlanta, Georgia, had prohibition for two years. Then it was repealed, through the votes of the negroes led by a mountebank, patent medicine man. In its place a high license law (\$1000) came in force last December. Comparing the arrests for drunkenness for the four months high license has been the law with the same months of the year before under prohibition we have the following: Arrests under four months of prohibition, 273; under high license, 818, or almost exactly three times as many under the latter as under the former. This does not give much countenance to the assertions of the rum people that prohibition does not prohibit; neither does it give much encouragement to a certain class of temperance people who believe that high license will clean out the low class of taverns, and, by making the traffic more respectable (!!) lessen drunk excess very considerably.

WORTHY OF IMITATION.—The Baptists of Maine are by no means a wealthy people. They are, however, very intelligent, and are destined to hold the first rank in culture. This is due to their system of denominational schools. First, there is Colby University at Waterville, second, there are the three academies at different sections of the state not as feeders. About \$650,000 have been received for the support of the University, and over \$200,000 have been contributed to equip and endow the academies. This has about all been done in the last twenty-five years. Of this total sum of over \$850,000, the Maine Baptists have given nearly \$500,000. A goodly proportion of this has come from the members of the poor country churches. The secret of this success has been in encouragement afforded to the poorer to give through some large donations, and through all the people doing something.

IN ACADIA to be lifted up this Jubilee year by a thank-offering of at least \$50,000, or is to be the knock-down blow of an abortive effort? Brethren of the churches, answer with your consecrated offerings. Do not delay.

CONNECTED.—The Independent, an able paper, but un denominational and an advocate of union at any price, gave the impression that Baptists, and especially Dr. Boardman, participated in a union communion service in an Episcopal church in Philadelphia, on Easter Sunday. This aroused considerable remark in sev-

eral of the Baptist papers. This has led to the publication of the facts of the case. There may have been two or three weak Baptists present; but none were there as representatives of churches. So far from Dr. Boardman being present, although invited, he courteously but firmly declined the invitation, giving his reasons. The Baptists of the United States have been wonderfully prospered while holding to strict communion. They have no desire to change their practice, and risk the drift away from them which has depleted the open communion Baptists everywhere. Dr. Boardman is an advocate of unity, which can exist without organic union. The one is inner, by sympathy and aim, the other is outward in organization and observance.

POOR CHANGE.—A brother who was present at a meeting of the holiness convention in Fredericton told us that the leader, Mr. Fowler, said there might be some church members saved by the skin of their teeth. Such an expression, in the midst of utter ignorance of the spiritual state of ninety-nine out of a hundred of those whose chances of heaven he assumes so accurately to gauge, seems to one who has not had the second blessing, to possess little of the charity which thinketh no evil but hopeth all things. Does he mean that there is only the barest hope of salvation for any of those who do not make the pretensions of holiness? He makes, but who are content, with Paul and the other scripture worthies, humbly to acknowledge their sins and repeat the Lord's prayer, "Forgive us our sins"?

THE PRIZE SYSTEM.—Toronto University has decided to give no more prizes, scholarships, medals, &c., out of its revenue. The grounds of this action have not come to hand. We have never looked with favor upon the prize system as generally adopted in colleges. It helps to draw away the students from the true aim in study. It sets a premium upon natural gifts which might better be employed in encouraging those who are less richly endowed by nature. It affords a greater stimulus to those who need it least, while it affords none to those who need it most; because they are hopeless of getting the prize. The stimulus given is not of the highest and most healthy kind. Sometimes, also, the spirit of emulation it arouses is not noble and unselfish. If one wishes to win knowledge for knowledge sake or because of the power for good the knowledge will be, this is grand; but if a student is led to think of getting the better of a competitor or the snatching from him of the prize, the aim is low and degrading to the trust manhood. And it is difficult for students to compete and not yield to the lower feelings.

SURE THIS TIME.—Second Advent people never weary of setting the time of our Lord's second coming. A Mr. Dexter is their great interpreter of prophecy, just now, and he has everything mapped out with circumstantial precision. He says the Beast must be a Napoleon, which gives General Boulanger, said to be Louis Napoleon's natural son, a right to compete for the honor. Now if we put the name of E. Boulanger into Greek letters we have a numeral value of 666; thus: E, 5; B, 2; O, 7; U, 300; L, 30; A, 1; N, 50; G, 3; I, 5; R, 200; total, 666. With this new Beast coming on we are to have wars and revolutions from 1888 to 1891, which will reduce the present twenty-three states of Europe to ten; in 1894 the Antichrist, Napoleon Boulanger, will be King of Syria and make an alliance with the Jews, and restore the sacrifices in the Temple; in the last three years of the century there will be massacres of millions of Christians; on March 5th, 1896, will occur the resurrection of the body dead and the ascent into Heaven of 144,000 living saints found watching; on April 6th, 1891, the rest of the Christians will be taken up; and on April 11th of the same year Christ will descend to the battle of Armageddon, and the Millennium will begin. The world is herewith warned.

HELP THOSE WOMEN.—Phil. 4:8 is often quoted in support of separate women's work and organizations. It is taken as an injunction to all to aid the sisters in the kind of work and not hinder them. A writer in the Religious Herald calls attention to the wrong use thus made of this passage. Two sisters in the church were at war, and Paul, in the preceding verse, exhorteth both of them to be of the same mind. In order still further to help to this desirable end, he entreats each whom he terms "true yokefellow" to help these women—that is, to a reconciliation, seeing that they had labored with Paul in the gospel. This is the view of the passage held by Bible students generally. Conebarg and Howson give the passage thus: "I exhort one another and I exhort you to be of one mind in the Lord. Yes, and I beseech thee also, my true yokefellow, to help them (to be reconciled)." The *Pulpit Commentary* says, "Help one another, and Sybil, the toward a mutual reconciliation."

Jameson, Fairbairn and Brown concur with Alford when he says, "It is the work of their reconciliation which he clearly has in view, and in which they would need help." Elliott: "Assist them in endeavoring to bring them to a state of oneness of mind." Meyer: "Help them to the reestablishment of concord." All this passage teaches, therefore, is that when sisters disagree, we are to help them to a reconciliation or to agreement. It has not the remotest bearing on the question of separate work or organization.

Settings by the Way.

The close of my last letter left me still at the bathing place. We left at 10 a. m. for a village seven miles away. On the way we passed through a large village where the Catholics are carrying on work. They claim to have three hundred Christians in a small Mala hamlet, close to the village proper. They count all, men, women and children, but even then I do not believe there are half that number. And then such Christians! We stopped awhile and had some talk with a few of the principal men and women. They were very slow to come to meet us, as the last time we were there and talked with the priest, made them do penance for listening to us. There was no improvement visible since our other visit, but rather the contrary. They seemed more ignorant and hopeless even than formerly. They complained that the priest does not help them. He comes once a year for a few days, teaches them some prayers, gives a few presents of clothes or rice, makes the new born children Christians, and then goes away. No school—no books—not one who can read a word. And this is a fair specimen of the work the Catholics are doing in these parts. Near Palkodah we overtook some women and girls (Catholics) who had been working on the road. I questioned them about their religion and induced them to repeat some of their prayers, and to sing to me. They repeated the Lord's prayer, the Commandments, and then chanted some of the prayers they offer to the Virgin and some of the saints as they placed flowers before them. It was certainly better than the worship offered to the Hindu gods, and goddesses, though the difference seemed to be mostly only in the change of names. Of Christ and his character and work, they seemed to know but little. What asked how they became Christians, they replied, that when the priest came to the village he took the new-born children and some "mumtrums" (incantations) over them, rubbed some water and oil upon them, gave each a rupee and that was all.

At one village on the way, we had a very interesting time. Quite a number of the men listened very intently, and begged for some books to learn more, and urged us to come again and teach them more fully. At Palkodah we went to see two men of whom I had heard as being converted, and desiring to be baptized. I was much interested in them. The father had first been impressed two or three years ago, by reading the Psalms, a copy of which his boy had procured of some colporteur, whether one of ours or not I could not learn. As he read he became deeply interested and desired to know more. Soon after he fell in with one of our men and procured a book which led him into the light. Since then he has been studying the Bible very carefully and has committed large portions to memory. The rest of his people in the village are very much excited and bitter against him, except one who seems to be very happy through faith in Christ. The poor old mother seemed very sad at the thought of losing her son. I could not but pity her and tried to lead her also to accept of Christ. The two men seemed pretty clear on most points. On the question of baptism I found him as we consider a good deal astray, both as to its significance and form. He seemed to believe it was necessary to salvation, that no one could be regarded as saved until he had been baptized. Mr. Goffin, one of the London missionaries near us, had heard of these men and had been to visit them, as well as his ostechists. So I was not surprised at his views on baptism. Mr. G. had urged him to be baptized, had told him that pouring was the proper thing and had offered to pour a big pot full upon him if a little would not satisfy him. He had also promised to build a chapel for him and to make him a catechist as soon as he was baptized. This all came out the first time I saw him. I almost made up my mind not to say anything to him on the question, as it would tend to destroy his confidence either in Mr. Goffin or myself. But the next day, Sunday, he came and spent the afternoon with us, and asked questions on many points. When it came to the question of baptism, I could do no less than take the New Testament and explain it as we understand it. As to the subject of baptism he had little difficulty in accepting our views. As to the rite itself he had the

difficult question to decide as to who told the truth, Mr. Goffin or myself. He had only the translation of the New Testament as made by the Pado-Baptists, from which it is impossible to find out how baptism is to be performed. It does seem too bad that this question should come up here for discussion before the heathen. But what are we to do? Truth is truth, and we are not free to give it up for the sake of peace. I have not heard yet whether the man has been poured upon or not, but I presume that will be the end of it.

At another place where the Catholics have work, I found one old man, a weaver, who really seemed to be "near the kingdom." He had been to Catholic worship, and had talked to the "Padre," the priest, until he had got quite an intelligent view of Christian doctrine, except in the matter of image worship. I was much pleased with him. But the professing Catholics were as ignorant as the heathen almost. The priests have got hold of them by giving a little money and promising to help them still further. I do not know sometimes but we shall have to do the same thing yet, for the majority of the people seem accessible only through the stomach. But there are times when the truth does seem to reach them. One day in a village I made use of an object sermon. We were sitting under a tree where a blacksmith and some potters were at work. I made a trunk from the fire to the tree where I was sitting and there placed a large circular tile. This was heaven, the fire was hell, and a circle midway was our world. While Nuri-ah was talking I made two clay images and placed them in the central circle. Then I called the people to look at what I meant. They saw it at a glance. "Well," I said, "according to Hindu teaching, where do sinners go at death?" "To hell," was the reply. "And what are we, sinners or sinners?" I asked. "Sinners," "Well, then, towards which place are we travelling, to heaven or hell?" There was a pause, and then came the answer "to hell." "Yes," I said, "see," and I began to move the clay images slowly toward the fire. "But," I asked, "is it God's wish that men should go to hell?" No, they thought God rather desired that men should be holy and go to heaven. "Does God invite us to come?" There was some difference of opinion. Some said "yes," others "no." "Yes," I said, "God invites us, but we will not listen any more than these images, if left to ourselves. But at length some of us do stop to listen, and what must we do then?" "Turn right about and go the other way," they said. So I turned one of the images round and moved it slowly toward the tree and placed it inside the tile. "Ah, that one has got to heaven," they said. "Now, see the other," I said, and moved it slowly toward the fire until it fell forward, and the people fairly shouted, "That one has gone to hell!" I never saw a crowd more deeply interested. Then we followed this up by showing what God through Christ had done to save men. There were no Brahmins present, or we should not have got through our object lesson so easily. We should have been called upon to explain all about God, his nature, creation and everything else.

I had another interesting experience at another place. The Dewan of the Meerghat estate, seat for me to pay him a visit one evening. He is a young Brahmin, well educated, speaks English very well, and has read a good many English books of a certain kind. He asked me to first give an outline of christianity, which I did, laying special stress upon the fact that it is a life to be lived, rather than a system of philosophy. He then proceeded to advance the stock arguments and objections against it, especially arguing against the doctrine of Christ as a mediator. Then he proceeded to unfold the mysteries of Hinduism. It was enough to take one's breath away, to listen to the claims he made for his particular school of thought. He claimed that it was a scientific religion, could be scientifically demonstrated to be true, and that it really included all other systems, christianity and all. According to this school God is everything. All life, all existence is one. If we only knew it, there is really no difference between God and ourselves. We are like men in a dream now, but when we get fairly awake we shall lose our individuality and become one with God. This knowledge will in time come to all created beings, and so all, even inanimate objects, will in time get salvation. Christians will be first in this way, only they will receive a much longer time than Brahmins. These are a few of the leading ideas advanced. Where asked for proof of their truth, he fell back on the "Shastra." But I have not time or space to write more of what he believed. It was the first time I had ever heard an educated man attempt to uphold Hinduism in English. But the most interesting incident of my trip, was an experience with some Koda people, west of the Hill tribe, on the mountains east of us. Hearing, here was to be a "Sunat" i.e., weekly bazaar, or fair, at

which many of these people would be present, I decided to go.

I was told that they were so timid, they would all probably run away when they saw me. When I first reached the place, there were only a few Kodas present, and sure enough, when they saw me, they soon got out of sight into the jungle. Finding that as long as I remained, others would not come, I went away to one of their villages, where the people were a little more civilized. Here I succeeded in making friends with a few men, but the women all ran into the houses, on my approach and there they stayed. Returning to the fair, after a couple of hours, I found a good many Kodas present. Many left at once, and the others looked at me as they would at a tiger. While I was looking on, suddenly there arose such a noise as I never heard before. The people were screaming and running in all directions. I thought at first, a tiger must have carried someone off. Looking to see the cause of the uproar, I found it was the Koda men who were howling, and at the same time clapping their hands to their mouths, producing a most unearthly noise. When I inquired the reason, the Telugus said it was because they were afraid of me, as they had never seen a white man before. I stood still laughing at them and sent the Telugus to assure them there was no cause for fear. After awhile they quieted down. I made a present of some beads to a couple of the women, and at length got some of the men to talk some with me. They understood Telugu a little. They are a simple hearted, truthful people, and I wish something could be done for them in giving them the gospel. But I must close now, I have not left myself room to speak of the religious aspects of our tour. I reached Bobbili, Saturday, March 10th, after thirty-two days absence, having visited and spoken in about 90 villages, many of them for the first time. I plan start on another tour the last of this week. G. CRIBBS. Bobbili, March 17, 1888.

Missionaries on Furlough.

NO. IX.

We have been a week in this old historic city, and of course busy in seeing the various objects of interest. To attempt any description of the statues, the temples, the mosques, the tombs, would be unnecessary, even if time permitted. Able men have been employed in this, and their productions are accessible to many of our readers at the present time. I will use the few minutes I can snatch from eight-seventy to say something of the mission work here in progress.

The United Presbyterians of the United States began work here in November 1854, and have been till the present the only body employed in direct evangelistic work for the natives of this country. From small beginning, they have now a strong well-equipped mission, with thirty American missionaries, male and female, about twenty native preachers, and a church membership of two thousand four hundred. Their college at Ayoob, 270 miles up the Nile, with more than three hundred students, would rank with many of our smaller colleges in America. A theological class is taught by Messrs. Lansing, Watson, and Harvey here in Cairo. Their work is chiefly among that most interesting people, the Copts, though many Arabs are in their schools, and a few have been converted and united with the churches. The Copts are descendants of the ancient Egyptians who became Christians in apostolic times. It is said that Mark preached the gospel in Alexandria, and perhaps in other parts of Egypt, in A. D. 55. We have visited an old Coptic church in a part of the city called Babylon, where Peter is said to have written his first epistle. Of this there is considerable evidence at least. "So that is in Babylon, elect, together with you salute them, and so doth Mark, my son." Under this church is a cave where Joseph and Mary, with the infant Jesus, are said to have rested when they fled into Egypt. Near this cave is a baptistry made in the rock, and still used for immersing children as is the custom of this people. Last Sabbath morning we went to the Coptic cathedral and witnessed the baptism of an infant. This ceremony took place in a small side room while the ordinary service was proceeding in the large hall. The baptistry was an excavation in a rock very like that at the old church at Babylon. It was basin-shaped, and about three feet across the top, and fully the same in depth. The water had been put in before we arrived. The officiating priest asked the mother some questions, to which she replied. He then put a small metal cross into the water and poured in a few drops of oil from a small bottle. The baby was then drenched, and the sign of the cross made with the oil on its forehead. The priest then immersed it three times in the most deliberate manner, putting the head several

times under water, and stopping its crying most effectually. That done he placed it on a little table, and began pressing it in various ways; at this point, the mother, after exchanging a few words in a not very pleasant voice with the priest, snatched away her babe and began dressing it; in a few minutes it regained the power of crying. We returned to the large church, where another priest was conducting the morning service. This consisted in chanting in Coptic, an unknown tongue to most of them, as well as to us. They translated the Bible into Arabic several centuries ago, long before any Christian missionaries came among them, but it was only in manuscript, and so very expensive. Therefore, if we may so call it, it still is Coptic. Next came the Lord's Supper; a large plate of hot cakes was brought in, and before being blessed, one was handed to each of us. Near the centre of each cake were five small punctures, corresponding to the wounds in the body of Christ. In a circle around these were little figures to represent the twelve apostles, and round the edge in Coptic, the words "Glory to God in the Highest." Blessing the bread was a long ceremony, and it became in their estimation the real body of Christ. When over the priest lifted the plate, and a shout arose from the whole congregation. After eating a large piece himself each one came up, and the priest with great care, laid a particle of the body of Christ should fall to the ground, placed a piece in each month. They did the same with the wine, the priest putting three small cups into each mouth. When done he drank what was left, and then washed the cup and drank the water. By this time the baptized baby, who had a right to receive the Supper, was brought; but all was over. The priest, however, was equal to the occasion. He again got the cup, rubbed his finger well on the inside, and then rubbed the baby's mouth. The mother turned away satisfied, we suppose. Miss Whately, daughter of the late archbishop, is doing a large educational work, and, indeed, has the Bible read in her school, but can do little more. We should feel much hampered in her position. She did not wish as even to mention anything about Christianity before her pupils. She is an earnest woman, however, and wishes to see them brought to Christ. But Egypt is under the blight of Mohammedanism, and one of the worst governments in the world. When the Turkish empire is divided, and may the day soon come—and England takes Egypt for her share, a brighter day will arise for these unhappy people, and the Lord's servants shall preach fearlessly the re-erecting, saving gospel.

We leave this week for Alexandria en route for Jaffa and Jerusalem. H. N. Cairo, March 13.

This, That and The Other.

—There are 72,968 Quakers in the United States, a net gain of 3,493 in the past three years. —No soul can preserve the bloom and delicacy of its existence without lonely vigils and silent prayer, and the great need of this necessity is in proportion to the greatness of the soul. —An artificial ivory of creamy whiteness and great hardness is now made from sound potatoes washed in diluted sulphuric acid, then boiled in the same solution until they become soft and dense; they are finally washed free from the acid and slowly dried. This product may be dyed, turned, and carved, and made useful in nearly every way that genuine ivory is. —Nearly all the German Universities have large endowments, and yet the state budget every year gives them a large sum of money. The University of Leipzig, for instance, is more than four hundred years old, and has large possessions of real estate in the city. The Saxon government, however gives it every year about \$400,000. —The Marcy Avenue Baptist church, Brooklyn, N. Y., although only in its fifteenth year, is the largest in point of numbers of the Baptist Churches in Brooklyn. Its membership is more than 1,100, and it has a Sunday-school of 1,400. Its new church edifice will cost about \$140,000. It is expected that it will be ready for occupancy early next April. —Why sin goes on and on and waxes worse and worse, is strongly stated by Dr. South: "God has set a flaming sword, not only before paradise, but before hell itself also; to keep men out of this, as well as out of the other. And conscience is the angel into whose hand this sword is put. But if now the sinner shall not only wrestle with this angel, but throw him away and win to complete a victory over his conscience that all these considerations shall be able to strike no terror to his mind, lay no restraint upon his lusts, no control upon his appetites; he is certainly too strong for the cause of grace, and his heart lies open, like a book, and high road, or all the sins and ill-will in the world freely to pass through."

Progressive Theology.

In this age of progress, religious opinions move at railway speed. Within the last few weeks many have made an open advance for a long time...

agree in next to nothing. It is a breach of brotherly love to denounce error. Hail, holy charity! Black is white; and white is black. The false is true; and the true is false...

regulates by religious principles as honorably as his species. It is in the fine points of character, chiefly, that real life imperils Christian faith...

to be brought back to the fold of Christ. There was weak and halting ones to whom a word of encouragement may be a benediction...

"A man stood near me, leaning against a tree. He attracted my attention, because his clothes were of fine quality, though worn and ragged...

AYER'S PILLS. Sugar-Coated Cathartic Pills. If the liver becomes torpid, or if the bowels are constipated...

But what if earnest protest accomplish nothing, because of the invincible resolve of the infatuated to abide in fellowship with the inventors of false doctrine?

In this point of honor often appears the auxiliary force of a liberal education to a good conscience. A cultivated sense of honor has a fitness of vision and a wary tenacity which are often the very aids which conscience needs to enlighten its judgments...

It was a thing to be remembered and remembered through all time which Algeron Byrd, for some time filled as an organ of the church, a few days before he left it in my mind that when God should cast me into such a condition that I cannot save my life but by doing an indecent thing...

Stopping the Leak. Jimsey sat out in front of the cottage, where the sunlight fell around him, his slow brown fingers carefully mending the net that was one of his few treasured possessions...

"The man again stopped me. 'You are young,' he said. 'You ought to have more money than the world. I am a very wretched man. If you would use your influence, could you get me work?'"

Regulate my bowels. These Pills are mild in action, and do their work thoroughly. Have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia.

The idea of a progressive gospel seems to have fascinated many. To us that believe in a sort of cross bread between nonsense and blasphemy, after the gospel has been found effectual in the eternal salvation of untold multitudes, it seems rather late in the day to alter it...

Now with this man, or that Council, or that Union, are the lovers of the old gospel at war at this present; but with the whole body of unbelief which is now attempting to borrow the Christian name, and effect a settlement within Christian territory. This spirit is in all the churches, more or less...

For some time filled as an organ of the church, a few days before he left it in my mind that when God should cast me into such a condition that I cannot save my life but by doing an indecent thing...

Something in the change of the latter struck Dan as he worked, and he remarked, partly to himself, partly to a young stranger from the Seabreeze House, who was interestedly watching him...

"The man again stopped me. 'You are young,' he said. 'You ought to have more money than the world. I am a very wretched man. If you would use your influence, could you get me work?'"

The Bowels. By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my white complexion healed, and in less than one month, I was cured...

When we call up before our mind's eye the gentlemen who have set themselves this presumptuous task, we feel half inclined to laugh; the case, so much like the proposition of moles, is so much like the Reformer, we are engaged. So much of subtlety is mixed up with the whole business, that the sword seems to fall upon a sack of wool, or to miss its mark...

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Ayer's Pills, Special Reductions. Subscribers wishing to inform his many Customers are advised that he will make lectures at the following Low Prices: Cabinets, \$3.00 per doz. Superior Finish. One Price per Card, \$1.50 & \$1.00 per d.

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Lesson VIII. May 30. Matt. 26: 36-46.
JESUS IN GETHSEMANE.

GOLDEN TEXT.
"Though he were a son, yet learned he obedience by the things which he suffered."—Heb. 5: 8.

I. **THE AGONY OF SORROW.** 36. *Then cometh Jesus with them unto a place called Gethsemane.* It had been a favorite retreat. "For Jesus," says John, "oft times resorted thither with his disciples" (John 18: 2). Perhaps Gethsemane belonged to one who revered the Lord, and invited him to make free use of it during his stay. Or, perhaps, as Dr. W. M. Thomson suggests, it might, along with other suburban gardens and pleasure grounds, be thrown open on the great festival occasions to all faithful pilgrims who came from a distance (*The Land and the Book*). The name means olive press, an emblem of trial, distress, agony, "as an enclosed garden or orchard," "where probably, amidst a variety of fruit trees and flowering shrubs, was a lowly, quiet summer retreat." The present Gethsemane is about three quarters of a mile from the wall of Jerusalem, is almost a square, 160 feet by 150 feet, and contains eight venerable olive trees. And with the disciples, the main body of the disciples, the eight, Jesus being elsewhere, and three going on farther with Jesus. *Sit ye here:* at the entrance of the garden, where they would form a guard against premature surprise. *While I go and pray unto you:* to a more retired spot. Luke says he went about a stone's throw, say 150 to 200 feet; or, if from a slight, twice that distance.

37. *And he took with him Peter and the two sons of Zebedee: John and James.* These three constituted the innermost of the conciliar circles of the discipleship. Beyond these three he went "a little further" (ver. 39), and was alone in his retirement. These three would thus be an inner guard against intrusion, and give a sense of sympathy and companionship to Jesus.

PRACTICAL OBSERVATIONS. (I) Have some spot sacred to communion with God. (II) Prayer and communion with his Father was Jesus' refuge in the hour of trouble. (III) Jesus was intensely human, as well as divine. And while he must "tread the winepress alone," it was a comfort to know that human friends and sympathies were near at hand.

And began to be sorrowful and very heavy. So great was his sorrow now, that all which he had previously endured was as nothing; now, as for the first time, he began to experience sorrow.

38. *And he saith unto them, Pray that ye enter not into temptation: the spirit is willing, but the flesh is weak.*

IV. **THE ANSWER TO HIS PRAYER.** 42. *He went away again the second time, and prayed, "More earnestly"* says Luke, "so that he added the account of the bloody sweat" (Luke 22: 44). His agony returned on him. Now he prayed not that the cup might pass from him, but that he might be able to fulfill the divine will in completing his sacrifice (Matt. 26: 42).

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43. *And he cometh unto them asleep again. The motive of this return we may reverently believe to have been, as before, the craving for human sympathy in that hour of awful agony.*

44. *And he prayed the third time, saying the same words.* The fact is suggestive, as indicating the nature of his repetition, which indicates not formalism, but the intensity of feeling.

THE ANSWER TO CHRIST'S PRAYER. Was Christ's prayer answered? and how? At the first glance it would seem to be our only example of unanswered prayer, for the cup did not pass from his bitter draught. But the Epistle to the Hebrews (5: 7) says it was answered. And a closer examination shows that it was answered in the three ways in which God answers our prayers. 1. By drawing us into closer communion with him, and by subduing to him. The man in a little boat trying to draw by a rope the large ship to himself, really comes nearer the ship. 2. There was a direct and definite answer to his prayer. (1) An angel came and strengthened him (Luke 22: 43). (2) "He was delivered from them which he feared, which was left by impatience and distrust, he should offend and disable himself to go on with his undertaking." 3. The third answer to prayer is the giving, not that which we ask for in the form we ask it, but the soul of our prayer, the thing we in our deepest hearts want, and would ask for if we saw all things as God sees them. If clearly before the vision of Jesus there had appeared the choice of the cross and its agony, but with it also the redemption of the world, the ineffable glory of God, the triumph over evil, who doubts which way he would have been his real, innermost prayer. His prayer was answered, for the cross was changed to a crown, Gethsemane into paradise, death into immortal glory.

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45. *And he saith unto them, Pray that ye enter not into temptation: the spirit is willing, but the flesh is weak.*

46. *Rise, let us be going: not to escape, but to confront the traitor and his band. How suddenly presents and a last part of our Lord reveal itself! He is at hand that doth betray me. Instead of naming Judas, the Lord described him, and, in the description, verified his own former predictions regarding himself.*

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"She hasn't been there at all, mother; Jennie says she hasn't invited her nor any of the girls. Where do you suppose she is?"

Mamma is very anxious, and sister Maggie who has just come in with a bundle that looked like books, was offering to go out and make a more thorough search, when the door-bell rang. A piercing shriek was heard from Kate as she opened the door; and then Pinkie's voice rang out, loud and clear:

"Come in! Come right in the parlor! It's just exactly five o'clock. I guess the party's most ready. Come right straight in!"

"And in they came, Pinkie at their head, brightly triumphant. Maggie echoed Kate's shriek. The parlor was full of them. Not a pair of shoes among them, though some of them had made an attempt at clean faces. Irish and German, black and white—two little Italians who had been singing in the street; all the children from the 'Creed' school; and Green Court. Their clothes were in tatters, their poor faces wan and thin. There were two little lame boys; and, clinging close to Pinkie's hand, a pale, half-frightened blind boy.

"Goodness!" screamed Jennie. "Who are they? Where did they come from?"

"More or less of 'em," said Pinkie. "They don't belong to hardly any one 'cept God. And I've brought 'em to my party."

Mamma laid her hand on Maggie's hip and frowned silence at Corneilia and John. "Why didn't you ask me, dear?" she said to Pinkie.

"You said just what I choosed," said Pinkie, somewhat aggrieved. "And the Lord Jesus told me to, out of the Bible. Yes, he did, Corneilia! And mamma, I've been all round and round, and isn't the party ready?"

"She's too good to live," said Katy. "Ye, darlint, it's ready just as soon as I lock up the silver spoons."

By this time mamma and others had recovered their presence of mind, and Pinkie's guests were made most welcome. The very dirtiest and their faces and hands washed, and they were all marched into the dining room, and sat down to one of mamma's unrivalled teas. After tea John showed them some pictures, Pinkie told some Bible stories, and Maggie won all their hearts by playing on the piano and singing.

Mamma's full eyes brimmed over when little Ellen, the blind child, after listening breathlessly to "The Master Has Come Over Jordan," whispered eagerly, "Is it far, lady? Could I get there? Maybe he'd make me so glad I could see!"

"And after all they didn't behave a bit worse than other children!" said Jennie, when they had all gone away, well fed, very warm and happy, and Pinkie was deep buried in Maggie's gift, dear delightful old Grimm.

"Here's the spoons, mum; and not one missing, praised be Providence!" said Katy.

"I'll never speak to you again, never one word, so long as I live, Pinkie May," said Jennie Davis the next morning. "To think you'd have a party, and never ask your own confidential friend, and fill your house chock up with beggar children."

"They weren't beggars, either," said Pinkie, the valiant. "They were begged of me. Trust your life, I had to coax some of 'em real hard to come."

"Coax their children?" sneered Jennie. "They're God's children, anyhow," said Pinkie, waving her hands. "And one morning at worship, my father just read out of the Bible, Jennie Davis, how if you go to have a party, to ask poor people, and lame ones, and blind ones—and I did—and not your rich friends, who'd ask you back—and that's you, Jennie."

"You needn't be afraid of that now, Miss Pink May," said Miss Jane Davis, I ain't, cause—I'm sorry to mention it, Jennie—but last week when I was at your house, and your mother gave you two chocolate sticks, you ate the whole of one and 'most all the other 'cept one small bite you measured off for me. And I was company, Jennie."

—Jane Ramsey, in *Christian Union*.

What a Mistake!

A careful examination would convince anyone that two-thirds of all the people in New England have been or are now afflicted with catarrh of the nose and throat. No doubt more than half of those persons have tried every blood purifier they have seen, with the erroneous idea that catarrh is a constitutional disease and must be purged out of the blood.

Why a greater mistake was never made! Stop for a moment and think or ask any reputable physician what common catarrh is, and what causes it, and the answer can be only this: "It is an irritation or inflammation of the mucous membrane of the nose and throat, caused by neglected colds, damp, piercing, irritable winds, foreign matter in the air which is poisonous to some persons and not to others; just as the bites of certain insects is a poisoned torture to some and has no unpleasant effect upon others." The reasons for this is found in the different structure of the outer skin and its counterparts which line all the inner organs of our bodies. Some people have chapped hands and chills and others are never so afflicted because of the peculiar structure of the skin of different individuals.

Therefore stop dosing. It is not blood purifiers you want, but good wholesome food that cleanses the better, then "keep your feet dry and warm, your head cool and bowels open," and use an external application, (Johnson's Anodyne Liniment is the best we know), to allay the inflammation, cleanse the surface, heal the sores, and your catarrh will disappear like magic. We do not say never to return, because you may catch a severe cold and in three months catch another equally bad, so with catarrh and bronchial troubles. Exposure may bring it on again. We learned more about treating catarrh from the wrapper around a box of Johnson's Anodyne Liniment, than we ever knew. Certainly this good old medicine deserves to be called "A universal family remedy." No matter how well you know this medicine it will pay you to send to I. S. Johnson & Co., Boston Mass., for a pamphlet free, just to learn how to use the liniment economically. A teaspoonful properly used will often do more good than a half bottle as some people use it.

Some one threw a head of cabbage at an Irish orator while he was making a speech, and he paused a second, and said, "Gentlemen, I only ask for your ears; I don't care for your heads." He was not bothered any more during the remainder of his speech.

Intercolonial Railway.
77. WINTER ARRANGEMENT '88.

AND AFTER MONDAY, NOVEMBER 1 1887, the trains of this Railway will run daily (Sundays excepted) as follows:—
TRADE TRAVEL WILL LEAVE ST. JOHN.

Day Express, 11:30
Accommodation, 12:30
Express for Sussex, 1:25
Express for Halifax and Quebec, 1:50

A Sleeping Car will run daily on the 18th train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Montreal.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec, 7:15
Express from Sussex, 8:30
Day Express, 11:30

TRAINS WILL LEAVE HALIFAX.

Day Express, 7:00
Night Accommodation, 11:30
Night Accommodation, 12:30
Day Express, 12:30

The leap year privilege is said to be six hundred and sixty years old, having been established in 1228 by an act of the Scottish Parliament, in these words: "During the reign of her blessed Majesty, Margaret, every maiden lady of both high and low degree shall have liberty to speak to the man she likes. If she refuses to take her to be his wife, he shall be mulct in the sum of one hundred pounds or less, as his estate may be, except and always if he can make it appear that he is betrothed to another woman, then he shall be free."

I can tell you, but you will never know the remarkable hair-producing qualities of Minard's Liniment until you or your friends have used it. As a hair dressing it is perfectly clean, makes the hair soft and glossy, removes dandruff and prevents hair from falling.

Inflammation of eyes can be cured in a few days by taking equal parts of Minard's Liniment and new cream, and bathing them freely at night and morning.

—Turn about is fair play. A New York alderman has been robbed—New Orleans *Picayune*.

OF THE MANY PROPRIETARY MEDICINES, none have stood better the test of public opinion than the well known remedy

FITZNER'S EMULSION.

There are many reasons for the popularity of this emulsion, which is the fact that it is made from the purest material, is scientifically compounded, is very pleasant to take, is of nice appearance, is well adapted for curing everything, and for Weak Lungs, Nervousness, Impure Blood, Scrofula, General Debility and for building up Delicate Children it is invaluable.

Brown Brothers & Co., Chemists, Halifax, N. S.

McShane Bell Foundry.
Finest Grade of Bells, China and Iron for Machinery, Coalers, Trucks, Cranes, etc.
Fully warranted satisfaction guaranteed. Repairing and making of all kinds of machinery.
H. McSHANE & CO., BATHURST, N. B.

BUCKLEY BELL FOUNDRY.
Bells of all kinds for Machinery, Coalers, Trucks, Cranes, etc.
H. BUCKLEY & CO., BATHURST, N. B.

MEN WANTED.
AT \$40 PER MONTH.
And expenses paid. A few salesmen to sell our Nursery Stock. Address with references.
D. H. PATY, Nurseryman, Geneva, N. Y.

McShane Bell Foundry.
Finest Grade of Bells, China and Iron for Machinery, Coalers, Trucks, Cranes, etc.
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50.00 per Annum; when paid within Thirty days \$45.00.

WEDNESDAY, MAY 9, 1888.

THE CONTEMPT CASE.

As stated last week, Editor Hawk, of the Transcript, is in jail serving out his two months sentence for contempt of court. The contempt for which he was condemned was found in certain editorials in which he suggested that Judge Fraser was influenced by other than legal considerations in his rulings in the Westminster election trial.

THE WEEK.

There is promise of a lively time over the Local Government Bill in the British parliament: 207 Liberal and 162 Conservative amendments are already on the boards.

SOPHISMS AND EVASIONS.

Controversies on baptism are usually fruitful in sophisms and evasions. Those at present in progress are no exceptions. Here is one that always pops up. When we argue that infant baptism is not of God because no hint of it is found in the Bible, it is replied, "There is no mention of women partaking of the Lord's Supper, and yet Baptists admit them to its privilege."

than this; we believe half could give five dollars each and not be worse off but the better in a year from now.

Possibly it might have been well to mention the brethren who have the leadership in the Associational committee, advised by the Convention and ratified by some of the Associations themselves.

Again, it is said, there is no more evidence that the Christian Sabbath is of divine institution than there is that infant baptism is of God.

The truth is, it is the Jewish Sabbath and infant baptism which are almost on the same ground, while infant baptism and the Christian Sabbath are in the strongest contrast.

All the intimations of the New Testament as to the Christian day of worship are in harmony with the belief it was the first and against the seventh, just as all the allusions to baptism are in harmony with the baptism of adults and opposed to that of infants.

His honor the Chief Justice, in pronouncing the sentence of the court upon Mr. Hawk, is said to have warned the press that less liberty of criticism would be allowed in the future than in the past.

It is well known that Mr. Hawk brought against the judge a charge of drunkenness as well as that for which he has been adjudged guilty of contempt. His honors have not noticed this charge, which, we believe, goes uncontradicted.

There is promise of a lively time over the Local Government Bill in the British parliament: 207 Liberal and 162 Conservative amendments are already on the boards.

intense excitement. The secretary of Foreign Affairs, while deprecating that the government had officially communicated with the Pope, admitted that there might have been a private understanding between Salisbury and the Duke of Norfolk, who negotiated with his Holiness.

The position on the continent remains unchanged. Boulanger remains quiet. The one safety for France is in the probability that any move by Boulanger, looking toward a dictatorship, will consolidate the various wings of the Republican party into an irresistible majority.

There are evidences that France and Russia are becoming more closely united. Gen. Gourka, in an interview with a French journalist, states that should war arise, France would have to deal with England as Italy's ally.

Russia is said to be inviting a Greek rising in Macedonia, and otherwise seeking to precipitate the Eastern question.

The heretic emperor of Germany continues to suffer in silence. One day he appears better and the next worse. Doubtless the disease is making progress all the time, and will reach a fatal result in a few weeks at most.

We have been asked to give an exegesis of 1 Cor. 1:17, "For Christ sent me not to baptize; but to preach the gospel." 1. This does not mean that Paul taught it was a matter of indifference whether believers should be baptized.

2. The converts he made were baptized. Lydia and her household (Acts 16:15), the jailer and his household (Acts 16:33), Crispus of the Corinthians (Acts 18:8), the disciples at Ephesus (Acts 19:5).

3. All believers of apostolic times were baptized. They all united themselves, as a matter of course, with the Lord's people, and this was the great act whereby they avowed separation from the world, and discipleship to Christ (see 1 Cor. 12:13; Gal. 3:17).

4. Paul assumes that all are baptized in two of the churches he had founded; had he been careless about baptizing all his converts, he could not have thus spoken.

5. All the Corinthians were baptized, although Paul had baptized only one family. All the statement, "Christ sent me not to baptize, but to preach," therefore, means, is that preaching was his great work. The baptizing, which his companions could do as well as he, was left to them.

Halifax Notes. The members of the provincial legislature have departed this city. It was comparatively a short session. Not so much talking as usual in the house of assembly out more work, although its members seemed afraid to make amendments to many bills—necessary amendments and therefore unpleasant—but left this work to the legislative council, and thus gave the council a plea for its existence.

The civic elections have taken place, and Mayor O'Mullin again takes office as mayor. It is too bad that a man who has been engaged in the brewing and liquor business all his life should occupy the mayor's chair.

The two chief events of the past week have been the consecration and installation of Dr. Frederick Courtney as bishop of the Episcopal church in Nova Scotia. The bishops of Ontario and Maine, the Metropolitan, from Fredericton, Rev. Phillips Brooks, of Boston, and others, were present, and took part in the proceedings.

The closing exercises of Dalhousie College were, this year, of more than ordinary interest. The completion of the new college building in the south-west suburbs of the city was taken advantage of to make a grand display and awaken interest in the institution, especially civic interest.

The senate, governors, and Alumni Association issued about 2500 invitations to an "At Home" in the new college buildings, some 1700 accepted. Thursday evening saw the building filled. Principal Forrest and others received. Refreshments were served; also, music and speeches in different rooms.

The hats and coats, too, were served very badly. Happy was he who found both. The "At Home" was a decided success. The beauty, wealth, and wisdom of Halifax were there in diverse costumes.

Did you ever hear of them? Or did you ever hear them? How they buzz, and sting, too! Take care of that fellow sailing round, making such a holy monotonous noise in the air. There is some honey in these bees. They have a hum—my like this: "Are you saved?" "Are you saved from hell?" "Do you know who are saved?"

Well, except of Christ, who has made peace for us? Now, this is honey, and Christians are glad to hear this humming. They rejoice that Christ is preached by any one, in any way, whether in practice or in truth—whether of envy and strife (Phil. 1:15). But, alas! the honey is spoiled. "Dead flies cause the ointment of the apothecary to send forth a stinking savor" (Eccles. 10:1). And so these dear sweet bees of mar and mangle the precious gospel.

First, they arrogate to themselves the sole power of discriminating the word; they alone see it; they alone have a monopoly of this business. This is a stinking presumption, and smells of hell.

Secondly, they soundly rate all "churches," "sects," and "denominations" as being another "sect," to wit, the Bee Bee—which is the bitterest of all the sects. This also smells of hell.

Thirdly, they creep into the houses of these other "sects," and with all the pertinacity of the little wax-makers, try to draw the dwellers therein to unite with their sect—to meet with them—"to break bread" with them. This smells of hell, like the leaven of the Pharisees, who compassed a house a good while to make one proselyte (see Rom. 16:17, 18).

Fourthly, they confound all "clergy-men," "priests," "elders," "ministers," and "bishops" in one scolding condemnation; all are wrong, "lords over God's heritage." There is no order of ministers, high and other social offices, he becomes a heavy weight for his church to carry, and he is next to be in the way of any a spiritual work. The other is that base of the smaller churches, personal quarrels. Two men or, maybe, two women have a falling out, and instead of quietly settling it, they roll up into knots of wrath and bitterness.—Baltimore Baptist.

authorized to expound God's word. They must be right, and cannot be wrong. Have they not the Spirit? The Bee Bees, in other words, are the only bees that make the genuine article. But no other honey, for ours only is free from a poisonous mixture. "A dead fly," which causeth the ointment to smell unpleasantly—the dead fly of spiritual conceit.

There is commonly a per centage of "unstable souls" in every congregation, who are readily beguiled. When once infected, they are easily led away from the plain practices of the Bible, and go buzzing about in imaginary "millenniums" and "sealings" and "types" of the old dispensation, and inveighing against "churches," "choirs," "ministers," etc., etc. They delude themselves with the notion that they have never heard the gospel before, and the silly souls are caught by the varying hum of the new swarm, and settle for a while in their hive. It makes a vast deal of difference, you know, as to the peculiar color of the bees. This kind have a serious foe: a "golly one"; "their words are smoother than butter, but war is in their heart." They do not laugh, neither do they manifest anger; but the sting is there, as you will find out, if peradventure you are beguiled by their drone to follow them.

The many friends of Bro. J. O. Redden will be glad to read the following: Loxroo, Santa Barbara Co., California. April 29, 1888.

I have thought for some time that I would be glad to send you a few words from this far land, saying how much I enjoy the Messenger and Visitor. Its messages and visits are very welcome. It is refreshing, stimulating and heart-cheering. We, perhaps, do not set so much value on home production till we are away from home. And at a distance one gets a truer view of times than close at hand.

I am glad that at my home, where so many dear interests of friends, churches, kindred are, there is such a helper as your paper. Some who see it here say that they never had a better paper. I am proud about it in this country, where Baptists are so sadly behind hand, trying to do work for our Master. I drive much and find it very tiresome but pleasant. We are gaining, but very slowly, here, and find many difficulties in the way. The general secretary, W. H. Latourette, told me that we made a larger per centage of increase last year than any denomination in the State. We numbered nearly 8000 in the State last year, but I think our statistics are very defective. Most of the growth is from new converts. Yet there has been some large additions by baptism.

Quite a number of Nova Scotia Baptists have found homes here, and I find that they bear transplanting far better than many who come from other localities. They seem to have a good strong vitality. Many are ready to become anything, and more nothing, when they cut loose from home influences. I am situated on the coast in Santa Barbara Association. This association covers nearly as much territory as N. S., but has only four Baptist pastors, an increase of fifty per cent. during the year. There is plenty of hard pioneer work here. My field is very large. We are prospering well. State Convention meets May 8; our association June 1st.

Logis! The reproduction of antiquated arguments in favor of infant baptism, by theologians in Albert Co., has its ludicrous as well as serious side, as will be seen by the following remarkably brilliant piece of logic (I) used by that "dear brother" Allen, (see statement 3, in his first article).

Statement.—"You must be a believer before baptism, and so you must enter heaven, for 'he that believeth not, shall be damned.' Children of unconscious age, are not unbelievers. Therefore, if the parent before is entitled to baptism, so in the infant, not being an unbeliever, also entitled to baptism."

Let the Baptist logician pale as he is ushered into the presence of such intellectual brilliancy as this.

Allow me to change a word, and yet let the logic (?) lose any of the power put therein by the giant mind that framed it.

Statement.—"You must be a believer before baptism. My horse is not an unbeliever. Ergo—if the patient believer is entitled to baptism, so is my horse, not being an unbeliever, also entitled to baptism."

Is it any wonder Bro. Weeks wants to take them one at a time.

—BACK INTO REVIVALS IN VIRGINIA.—It seems that in Virginia at least two classes of troubles grievously afflict against the success of our revival services. One is the social disposition of the will-to-do Baptists. When the Devil catches a Baptist and books him into card parties, high teas and other social follies, he becomes a heavy weight for his church to carry, and he is next to be in the way of any a spiritual work. The other is that base of the smaller churches, personal quarrels. Two men or, maybe, two women have a falling out, and instead of quietly settling it, they roll up into knots of wrath and bitterness.—Baltimore Baptist.

As no report of in the Massachusetts than two months, are interested in like to hear from been to work.

After assisting Belmont, N. S., I ha' the pleasure of the young people, our meetings, and the church pastor to gather joined with the requesting the H. pastor as soon as

I spent about a hill church, N. S., there four were received by letter, through believing faithful pastor, full of work. T. Sunday-school. The lies that the become one of our

After leaving York county, N. S., with T. A. Black, Bro. Blackadar had the majority of the place are in the young persons were revived as we met to worship God.

I came to Spring ten days since. The place. On a hill is a new Baptist finished, and the inside this summer.

Since I came occurred which whole place. A finishing a new he married in a few for a load of sand 'he said the bank and he died with The whole comm with the Anders sorrow.

God is blessing field. A young man and the Lord's for the first time church. A num seeking salvation, again next Lord's

Springfield, Yo An A brother under a speech, that min to the Annuity Fun thing from it wri seventy years of sickness, &c. Th On consulting day, I find that I "Depositor," in the Annuity Fun Sec. 8 and 15 o the question.

15. The mass present, shall be for a widow \$75, \$12.50; but no receive more than and mother are orphan, it shall r two orphans they or if a greater n 100.00 equally child shall hav after becoming si fund should not annuities above st ate amount of th be paid.

Rule 8 gives th ter for participat the rule:

8. Any minist accident or ill h salary, and any seventy years of his Annuity. I annually shall be the applicant o of the applican satisfactory info grounds of the c

—Dr. Chalmers perplexing and d read it. It is s received a week from his emine high tea and a sq. After a it would be wou the writer of the —The Baptist have published months of the ye to each month of list of Bibles a and School on t had on applicat Geo.

Home Missions.

Religious Intelligence.

As no report of my work has appeared in the Messenger and Visitor for more than two months, it may be that those who are interested in home missions would like to hear from the field in which I have been to work.

After assisting Rev. C. H. Martell in Belmont, N. S., I went to Mascon, and I had the pleasure of hearing a number of the young people, of that place, telling in our meetings that Jesus had forgiven them their sins. Three were received for baptism, and the church was anxious to secure a pastor to gather in the sheaves. They joined with the River Hebert church in requesting the H. M. Board to send them a pastor as soon as possible.

At the request of Rev. Fortier I spent three days in Parrboro, N. S., and was glad to learn that the Parrboro church was moving forward in the work of the Lord and united them, and that the Lord was adding to them those who were "being saved."

I spent about ten days with the Springhill church, N. B. The last Sunday I was there four were baptized and three were received by letter, others had found peace through believing. Bro. Murray, their faithful pastor, had his heart and hands full of work. The church has a large Sunday-school. There are reasons to believe that the Springhill church will become one of our strongest churches.

After leaving Nova Scotia I came to York county, N. B., and spent a few days with T. A. Blackadar, of Keewick Ridge. Bro. Blackadar has been doing good work; the majority of the young people of the place are in the church. Two or three young persons were converted, and all felt revived as we met every evening for a week to worship God.

I came to Springfield, York Co., about ten days since. This is a pleasantly situated place. On a hill in the centre of the place is a new Baptist chapel. The outside is finished, and they hope to finish the inside this summer.

Since I came to the place an accident occurred which cast a gloom over the whole place: A young man, who was just finishing a new house and who expected to be married in a few weeks, went to a bank for a load of sand. When he was digging the sand the bank from above fell on him and he died without a moment's warning. The whole community sympathize deeply with the Anderson family in their great sorrow.

God is blessing our meetings in Springfield. A young man was baptized yesterday, and the Lord's Supper was administered for the first time for eight years in this church. A number of the people are seeking salvation, and we hope to baptize again next Lord's day.

P. S. MacGREGOR, Gen. Missionary, Springfield, York Co., N. B., April 30.

Annuity Fund.

A brother understood from the report of a speech, that ministers who are subscribers to the Annuity Fund will not receive anything from it until or unless they are over seventy years of age, although disabled by sickness, &c. The following is the reply.

On consulting my memorandum book to-day, I find that I have neglected to reply to "Depositor," in regard to the advantages of the Annuity Fund.

Sec. 8 and 16 of the constitution answers the question. 15. The maximum annuities, for the present, shall be for a minister \$150.00; for a widow \$75.00; each child of a widow \$12.50; but no family of children shall receive more than \$50.00. If both father and mother are dead, and there is but one orphan, it shall receive \$40.00; if there are two orphans they shall receive \$40.00 each; or if a greater number they shall receive 100.00 equally divided among them. No child shall have any claim on the fund after becoming sixteen years of age. If the fund should not be sufficient to pay the annuities above specified, then a proportionate amount of the available funds shall be paid.

Rule 8 gives the qualification of a minister for participating in the fund. This is the rule:

8. Any minister who on account of accident or ill health ceases to receive a salary, and any minister after arriving at seventy years of age, shall be entitled to his Annuity. Every application for an annuity shall be made in writing either by the applicant or by some person on behalf of the applicant, and it shall contain satisfactory information respecting the grounds of the claim.

E. M. SAUNDERS, Treas.

Dr. Chalmers' handwriting was also perplexing and often defied all attempts to read it. It is said that when his father received a weekly or fortnightly letter from his eminent son, he carefully looked it up. After a store had accumulated, the son would come and pay him a visit, and which he would break all the seals, and ask the writer of the letters to read them.

The Baptist Book and Tract Society have published a "Library Card," showing months of the year, and allowing five spaces to each month on one side, and a complete list of Bible's and Testaments for Church and School on the other. Samples may be had on application.

Geo. A. McDONALD, Sec. Treas.

NEWS FROM THE CHURCHES.

Oxford.—I am happy to be able to report progress in our work in connection with the churches in this region. Yesterday, Sabbath, was a blessed day. I can say that my whole soul is in the work; yet I feel that I need more grace and power, Christian boldness and deep humility, at the same time. How much we need, as pastors and ministers of the churches, to be filled with the Spirit and the love of God! Dear brethren in the ministry, let us preach the Word and nothing but the Word of the living God, and success is sure. T. M. MUNRO.

RICHMOND CHURCHES.—We are still at our post. Mrs. B.'s health being poor, my family have resided in Woodstock during the winter. But I have been able to keep up the regular services and to hold some extra meetings. Some old professors have become more interested, a number have asked for prayer, and a few expressed a hope in Christ. The pastor has been remembered by both churches during the domestic season: South Richmond church, \$24.30, and Richmond and Hodgkiss \$40. We have again been called to mourn our loss, by the death of two young ladies, Miss Lucy Merithew, of the South Richmond congregation, and Miss Bertha Spyrus, of the Richmond and Hodgkiss congregations; both of whom, while not church members, died trusting in the merits of Christ.

"Not one object of his care Ever suffered shipwreck there." J. C. B.

LOWER ATLANTIC.—The Lord still continues to bless this church. Five were added to her members, a few Sabbaths since, three by baptism and two by letter.

RIVER JOHN, N. S.—Sabbath, April 29th, we visited the River and administered the ordinance of baptism to one believer in Christ. Brethren, pray for River John.

BRIDGEWATER.—It was my privilege, yesterday, to baptize three more, two of whom are leading members of our choir, and one the librarian of the Sunday-school. The latter institution is in flourishing condition. The officers of the past year have all been re-elected, which speaks well of the efficiency and satisfaction with which they have done their work. Mr. T. R. Patillo, inspector of schools for Lunenburg and Queens, is superintendent. The class of young ladies taught now by Mr. Johnson Manning is very large, as is also that of the youngmen, taught by Dr. E. A. March. Scarcely any school in the Province can boast of better teachers than can ours. The prospect for the church generally is most encouraging.

SACKVILLE.—God is still giving us tokens of his grace. On Sabbath, the 22nd, I baptized thirteen, yesterday, the 29th, three. Forty-one have been added to our number, by baptism, since our last association. I have always kept a list of the name and residence of those I baptize, with the date of the baptism. I see by that list that those I baptized yesterday just made the number seven hundred that I have had the pleasure of thus "burying with Christ." This seems to be quite a number, but when I remember it was twenty-three years the 22nd of last past year leave all been re-elected, which speaks well of the efficiency and satisfaction with which they have done their work. Mr. T. R. Patillo, inspector of schools for Lunenburg and Queens, is superintendent. The class of young ladies taught now by Mr. Johnson Manning is very large, as is also that of the youngmen, taught by Dr. E. A. March. Scarcely any school in the Province can boast of better teachers than can ours. The prospect for the church generally is most encouraging.

CHESHAM.—Bro. G. W. Corey (Ho.) accepted a call from the churches here in October last, and since that time has been laboring faithfully and acceptably. About six weeks ago he commenced holding special meetings, and a gracious revival has been the result. Backsliders have been reclaimed, and twenty-six have been baptized. Bro. W. P. King and Springs were present during a part of the time, and helped on the good work, and baptized the candidates. We hope the work may not stop here, but that it may continue, and many more who we feel are equipping the way may find it, and that there may continually be added to the church such as shall be saved.

MELVERN SQUARE.—At this midnight hour as a watcher I sit by the bedside of our sick brother, Obed Parker, one of the latter fathers of our denomination, whose earthly journey seems nearly ending. Probably but a few of our ministering brethren have more sincere friends among their readers than this good brother, and I believe not many have done more general good work for the Master in this province than he has. His aged companions is also an invalid, but a kind, faithful daughter, since the death of sister Annie, has left her own home to care for these aged pilgrims, and gently guide their weary way to the river and the shining one. One of the last out-door acts of this saintly man was to creep his way on crutches to the house of prayer near by, and speak and pray sitting. The congregation felt it would be among his last public services, and so did I. Rev. Mr. Rowe has been conducting deeply interesting special services for some time past, with very encouraging results.

BURGESS ST.—The pastor gave the hand of fellowship to several last Sabbath evening. A number of others are coming.

BUTTERNUT RIDGE.—Rev. B. N. Hughes has accepted a call from the Butternut Ridge Baptist church, and commenced his pastoral work on May 1st. Pray for the blessing of the Master to rest on pastor and people. CHURCH CLERK.

MOSCON.—As I have not written to the Messenger and Visitor for some time, I thought it not best to let its readers know how God's work has been prospering in our midst. Bro. Hinson still continues to labor with us with his usual zeal and earnestness, and the Holy Spirit has been operating upon the hearts of his children. So that the church has been prospering, and bringing "their tithes into the store house," and the great Father has honored the feeble efforts of his loved ones, and souls have been gathered in. On Easter Sunday, April 1st, ten were baptized into the faith and resurrection of our Lord. On Sunday, the 15th, four more, and on the 22nd four more, and there are more seeking the Savior. We hope to have baptism on the first Sunday in May again. We have also time for the sick, returning to their Father's house, and pledging themselves anew. For all of these things we give thanks. How true, "not by might, nor by power, but by my spirit, saith the Lord." The church is praying for greater blessings, and we hope to report more soon. Amen.

SPRINGFIELD.—Bro. Hayward is taking up new ground on the border of his already wide field. He has held some meetings at McLeod's Corner, and five have offered themselves for baptism. This is a place which has not had Baptist preaching for long years, except very occasionally.

LEWIS STREET.—The pastor extended the right hand of fellowship to four on last Sunday evening; three by baptism and one by letter.

PERSONALS.

Bro. DeWolfe, of Beaver River and Millbrook, N. S., has accepted a call to the pastorate of the Hampton and Norton churches, N. B.

Bro. White, of Jacksonville and Jacksonville, has accepted a call to the Temple Baptist church, Yarmouth, N. S.

Bro. J. E. Woodland, for several years the esteemed pastor of the Temple church, Yarmouth, has accepted a call to the Baptist church, Galesburg, Illinois. His new field of service is the evening of Sabbath, April 25. The overflowing attendance attested the hold he had secured of the community. Bro. W. is one of the men we can very ill afford to lose.

Dr. Armistead, after a pastorate of forty years, resigns the charge of the Fifth Avenue church, New York. His ministry is to be continued, and he left free to do what he pleases to assist his successor.

Marriages.

FARMY DELONG.—At Kempf, on the 14th ult., by Eld. J. E. Blakney, Joseph E. Farmy of Pleasant River, to Ella Jane DeLong, of Kempf.

HARLOW—WATERMAN.—At Pleasant River, Queens Co., April 25, by Rev. J. H. Jenner, Maurice A. Harlow, of Brookfield, to Dora A. Waterman, of Pleasant River.

ACKER-MCCRAY.—At Lake Pleasant, Springfield, on the 6th ult., by Rev. W. J. Blakney, Levi Acker and Dora McCray.

DANIELS—RAYTUNE.—At North River, Lun. Co., on the 14th ult., by Rev. W. J. Blakney, Nathan Daniels and Letitia Raytune, both of North River.

ACKER-MALLMAN.—At the parsonage, Springfield, April 26, by Rev. W. J. Blakney, Cornelius Acker and Rosie Mallman.

HOWARD—WELSH.—At Newcomb's Hotel, Andover, Vt. Co., on the 25th April, by Rev. C. Henderson, Mr. Henry A. Howard of Preque Isle, Me., and Miss Mary E. Welsh, of Bath, Carleton Co.

DODDS—EPPE.—At the Baptist church, St. George, N. B., April 25th, by Rev. G. E. Good, James Dodds, Esq., of the firm of Eppe, Dodds & Co., of Adelia A. Eppe, daughter of Philip Eppe, Esq., all of St. George.

PORTER—CROSBY.—At the residence of the bride's father, May 3rd, by Rev. H. N. Parry, Mr. Asa Porter, to Minnie H. daughter of Geo. E. Crosby, Esq., all of Ohio, Yarmouth.

DUNKERTIN-BLENKHOORN.—At the Portland House, Advocate Harbor, N. S., April 30, by Rev. M. B. Shaw, E. A. M. Stewart, Easton Dunkertin, and Mrs. Margaret Blenkhoorn, all of Advocate.

STACKHOUSE-REID.—At the residence of the officiating clergyman, 117 Elliott Row, May 3, by Rev. H. G. Mellick, Mr. Whitefield J. Stackhouse and Miss Mary A. Reid, both of this city.

FINLEY-FREEMAN.—At Victoria, Aylesford, N. S., by Rev. J. L. Reed, Mr. Henry Finley to Miss Lillia A. Freeman.

LUCAS-LUCAS.—At the Baptist church, Lucas Settlement, on the 30th ult., by Rev. A. W. Jordan, B. D., Mr. Archibald Lucas to Miss Fannie, daughter of Mr. Henry Lucas.

GILLUM-CARVER.—At Halifax, May 1, by Rev. A. W. Jordan, B. D., Mr. G. G. Gumm, of Halifax, and Miss Catherine Carver, of Preston, N. S.

Deaths.

VANDEKIEK.—On 30th of April, at his residence, Union Square, Grafton, Mr. John Vanaukirk, in his 65th year. He had a hope of a better resurrection.

HART.—At N. E. Margaree, April 6, William H. Hart, in his 50 year of life, leaving a wife and nine children to mourn their loss.

DUKESHIRE.—At Lake May, April 15, very suddenly, Mrs. Eliza Jane Dukeshire, widow of the late Isaac Dukeshire, aged 49 years. She was a consistent member of the Kempf church. Her end was peace.

WITTER.—At Wolfville, April 19, the dear angel visited us and took from our home Sophie Witter, aged 11 years, darling daughter of Burpee and Annie Witter. We know that the dear Saviour had need of this precious one, and another lamb is added to the upper fold.

EISELER.—Son of Benjamin, and Eliza Eiseiler, on April 26th, at Tatook. Aged one year and eleven months.

YONG.—At the age of 63 years, at her residence on Iron-bound Island, Lunenburg Co., sister Eliza, widow of the late Edward Young, of inflammation of the lungs; a worthy member of the Baptist church, at Tatook. Converted about 45 years since, and baptized by Rev. Joseph Osk. She lived a life of piety and died the death of the righteous.

LONGSTAFF.—At the residence of her son-in-law, F. H. Hutchinson, Esq., Digby, April 25th, Thankful E., relict of John Longstaff, aged 91 years. Mrs. Longstaff was born in Yarmouth, N. S., March 24th, 1797; her father the late Capt. Christopher Strickland, being one of the early settlers of that place. When about twenty years of age sister Longstaff was baptized by Rev. Harris Mading, and maintained during her seventy-one years' connection with the Baptist body a consistent walk of piety. She died at 91 years, and was removed to Digby, making her home with her daughter, Mrs. Hutchinson, and at once identified herself with the Digby Baptist church; and, so long as her failing power would permit, was a regular attend-

ant at the various services. Though for more than eighteen years deprived of her eyesight, and the past three years confined to her room, none ever heard her complain; but in patient waiting she bided the Master's time. Her hope and confidence were bright to the last, and when the summons came she peacefully fell "asleep in Jesus," leaving to her surviving son and daughter, fourteen grandchildren and seventeen great-grandchildren, the rich heritage of a good name.

WHEELLOCK.—At Torbrook, Annapolis, N. S., March 26, Miss Clara Wheellock, daughter of Mr. Benjamin Wheellock, aged 47 years. She had never made a public profession of religion, but was interested in all that was interesting to the church of Christ, was most faithful to every true domestic and otherwise, and was an active and devoted member of the Woman's Mission Society for 17 years. She died trusting in him in whom she knew she had believed.

CRAFT.—At Wickham, Co. May 2nd, Stanley Clayton, aged 8 mos. and 15 days, second son of R. J. and Edith A. Craft. Or such is the kingdom of heaven.

WILLIAMS.—At her residence, Long Settlement, after a lingering illness, which she bore with Christian resignation, Mary T. Williams, in the 56th year of her age. She died in the triumph of faith.

Received for W. B. M. U.

Table listing financial contributions to the W. B. M. U. including names like Fredericton, per E. J. Phillippe, \$10.00; Gaspeaux, per Mrs M Freeman, \$5.35 for H. M.; Central Cambridge, per Mrs L. J. Flowers, collected at annual meeting, \$12.00; dues, \$11.00; 23.00; Port Greville, per Mrs E. N. Hatfield, \$5.00; Pagwan, Mrs A. McDonald, per Mrs Burgess, \$1.00; Upper Aylesford Mission Band, for W. B. M. U., \$25.00; Upper Aylesford Mission Band, for H. M., per Estelle Salfridge, \$25.00; Portapique and Upper Economy, per R. A. Crowe, \$9.00; West Jeddore, per Mrs J. Mitchell, \$5.00; Chapman, per Mrs E. King, \$5.00; Parrboro, per Mrs A. E. McLeod, \$2.00 for H. M.; 4.00; New Germany, per Mrs S. Barnes, \$6.00; Yarmouth (Temple church), per Mrs J. Hines, \$19.85; Infant class (Temple church), \$3.35; Berwick, per Miss A. Chipman, \$10.00; Riversiders Coll, for the late Eva Whitman, per Mrs Webber, \$3.00; Petisidaco, Mrs Blakney, per A. R. Emerson, \$2.00; Osborne, per Mrs D. C. Doleman, \$4.75; Mission Band, for W. B. M. U., \$7.25; St John (Lester Street), per Mrs J. E. Masters, \$8.25; Tusket, per Sadie Lent, \$2.60; Financial statement of W. B. M. U. for 3rd quarter, ending April 30th, 1888; Received from N. S., \$541.07; " " N. B., 293.12; " " P. E. I., 43.00; " " donations, 11.90; " " home missions, 43.85; Total for 3rd quarter, \$932.04; Six life members this quarter; May 1st, 1888; Paid J. March, treas P. M. B., \$875.00; " A Cohoon, " H. M. B., 43.85; \$918.85; S. J. MANNING.

Convention Funds Received.

Table listing convention funds received from various churches: First Yarmouth church, \$38.45; Germain St church, St John, \$62.82; Second Horton church, \$29.00; Robt Martin, Gaspeaux, for F. M., 2.00; Mrs Church, Unit A Chipman, 43.00; Wood's Harbor, 5.00; Samuel Pyle, Boylston, Guysboro, 5.00; G. W. Lantz, New Ross, for H. M., 2.00; Mrs G. W. Lantz, New Ross, for W. B. M. U., 1.00; Mrs P. Dodge, Middleton, 1.00; Miss Augusta Dodge, " 1.00; Miss Bella Randall, " 1.00; Mrs Wm Neilly, " 50; Whittemburg S. S., Lower Siewacke, 3.53; \$159.30; Yarmouth, May 7. G. E. DAY.

It is supposed that Roscoe Conkling left an estate of about \$200,000 and no will.

Bishop Keener, of the Southern Methodist Church, says that "the nearest road to the devil which he knows of, runs through the theatre."

"I have to thank you for a pleasant evening, Miss Biberbach," said young Peckinbath at 11.30 o'clock as he rose to go, "I have scarcely felt as if I were an acquaintance until this evening, but now it almost seems as if I had known you for years." "I was about to make the same remark," murmured the young lady, with her eyes on the clock. "It does, indeed, seem a long time."

We have received from Ferry & Co. a package of their seeds. We have found their seeds first-class, and so must multitudes for they are doing a business which is scarcely exceeded by that of any seedsmen in America.

JUST OPENED.—A new lot of Church Collection Envelopes; also, Cash Book for treasurer's use, ruled for each Sunday, number, name, residence, month, day, &c. Just the article: will last small church, say five years. Also, Church Records. These are goods every church should have. Baptist Book and Tract Society, Halifax.

For Delicate, Sickly Children Scott's Emulsion is unequalled. See what Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypochondria, for years, and consider it one of the best preparations now before the public. Its pleasant flavor makes it the great favorite for children, and I do highly recommend it for all wasting diseases in children and adults. Put up in 50c. and \$1.50.

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, N. B., and Prince Edward Island a full and complete 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. Planet Jr. Garden Tools, The Daisy Churn. Champion and Wisner Grain Drills and Seeders. TORONTO MOWER, MASSEY MOWER, SHARP'S HORSE RAKE, TORONTO LIGHT BINDER, MASSEY HARVESTER. Horse Hay Forks, Hay Elevators and Carriers, The Wisner Hay Tedder; The Copper Strip Feed-Cutter. The Little Giant Thresher and Level Tread Horse Power. The Chatham Fan Mill; The Champion Stumper. Pumps; Root Pulpers, Etc., Etc., Etc.

FOR SALE BY— W. F. BURDITT & CO., 37 to 39 Germain St., St. John, N. B. And by their Agents throughout the Maritime Provinces.

AMERICAN RUBBER STORE

LADIES' CLOAK DEPARTMENT.

In This Department we have all the Latest Styles and Improvements. We show New Styles as quickly as they appear in New York and Boston. We are showing some very handsome Cloaks in Stripes and Checks, made in all styles, including

LANGTRY, NEWMARKET, MALVERN and RAGLANS.

EVERY ONE of these Cloaks is WARRANTED. To fit all ages.

GENTS' COATS.

In Great Variety of Styles, including our Celebrated FIREMAN'S COAT.

BOYS' and YOUTHS' COATS.—Full Assortment; Sporting Goods; Camp Blankets; Fishing Boots; Sporting Boots; Rubber Hats and Caps; Tumblers, in a variety of styles; Gun Covers; Sportsmen's Folding Palls, Etc., Etc., Etc.

OUR LANGTRY BUSTLE is the Best made.

It folds up when sitting down and cannot get out of order. Every Description of RUBBER GOODS.

We are the ONLY Exclusive Rubber Store east of Boston. Wholesale orders filled direct from Factories. Send for Catalogues.

AMERICAN RUBBER STORE, 65 Charlotte Street, ST. JOHN, N. B.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this Spring, should not fail to write for Samples of CARPETS, OILCLOTHS and LINOLEUMS.

NOTE THE ADVANTAGES AS— NO EXPENSE! THE LOWEST PRICES QUOTED! THE NEWEST DESIGNS TO SELECT FROM!

WILTON Carpets, with Borders in French designs. BRUSSELS Carpets with Borders, all prices, to match all shades of Parlor Furnishings. BALMORAL and TAPESTRY DESIGNS Carpets are quoted over than any house in the trade. OILCLOTHS, LINOLEUMS and COOK Carpets, direct from Kilmilly, Scotland, cut in any piece and any shape to order. Fine Parlor and Drawing Room Furnitures upholstered to match the colors and designs of Carpets. Satisfaction Guaranteed. Address

HAROLD GILBERT, THE NEW CARPET WAREHOUSE, 154 KING STREET, ST. JOHN, N. B.

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.

A. J. LORDLY & SON, 93 GERMAIN ST., ST. JOHN.

93 to 97 CHARLOTTE STREET.

to call the attention of the General Public to two Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,

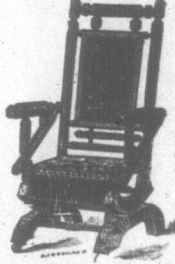
which I have now on hand, comprising, as it does, goods at every conceivable price. — ALSO IN STOCK — BRITISH PLATES bevelled and plain, framed and unframed. COVERINGS of all descriptions. CHILDREN'S CARRIAGES. MATTRESSES, Woven Wire and other Spring Beds of all kinds.

CALL, EXAMINE and COMPARE. No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE, (Late Stewart & White)

FOR SALE, BY THE SUBSCRIBER, Half a Million (500,000) Strawberry Plants of the following varieties, which prove most hearty and productive, viz.— CAPTAIN JACK, CRESCENT, GLENDALE, MANCHESTER, SHARPLES. Also, a few thousands, best varieties of RASPBERRY PLANTS. Prices Extremely Low. JOHN KILLAM, NORTH KINGSTON, KING'S CO., N. S.

Write Downward Facing Cards Sample Free. Bevel Edges. Children's Name Cards. Scrap Pictures. Etc., and large lists of Catalogues of beautiful Premiums, Novelties, etc. Send no stamp for Postage. NATIONAL CARD CO., 200 N. 2nd St., Phila., Pa.



Strawberry Plants. FOR SALE, BY THE SUBSCRIBER, Half a Million (500,000) Strawberry Plants of the following varieties, which prove most hearty and productive, viz.— CAPTAIN JACK, CRESCENT, GLENDALE, MANCHESTER, SHARPLES. Also, a few thousands, best varieties of RASPBERRY PLANTS. Prices Extremely Low. JOHN KILLAM, NORTH KINGSTON, KING'S CO., N. S.

A Common Cold

At the beginning of serious affections of the Throat, Bronchial Tubes, and Lungs...

Last January I was attacked with a severe cold, which, by neglect and frost settling on my lungs...

Speedily Cured. I am satisfied that this remedy saved my life...

The Best Remedy. Cough, Croup, and all Throat and Lung Affections...

Ayer's Cherry Linctual. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

PEW FOR SALE. GERMAIN ST. Baptist Church.

WALTERS WATCHES. THE ASSORTMENT BEING THE ONLY AUTHORITY...

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The Name of Jesus

How I love the name of Jesus! Sweetest name that e'er was known...

When I hear that name so holy, How my heart with joy is thrilled...

Name melodious! far exceeding Highest notes that angels raise!

Shield that turns the deadliest arrows! Swift the scatters malignant foes!

Wise of angels! Heaven in essence! Brightest sun that ever beamed!

Port of peace for storm-tossed spirits! Love gift from the Holy One!

Passport through this world of evil! Password at the gates of bliss!

Names with sunbeams interwoven! Rainbow-tinted, glory hued!

Dear precious! Ever precious! Dear alike to old and young!

Name that brightens all my future! Name that makes me strong and brave!

Oh, that all the world might hear it! Feel its power and learn its worth!

Name revered in earliest childhood! Name beloved in manhood's prime!

Name that cheers the weak and weary! All along the rugged way!

Every day that name grows sweeter! Name most holy! Name most blest!

Name that God, the Holy Spirit Through all ages glorifies!

Who is Jesus? Harp, the chorus! How it rises like the sea!

Name triumphant! Name eternal! God the Father loves it well!

Nobody ever said that Benjamin Potter and his wife lived unhappily...

It had not always been so. They married because they loved each other...

It was with somewhat the trepidation of his young days...

When he got home and caught a glimpse of his wife 'utzing about'...

After the supper was eaten and praised, Mr. Potter said, as if quite incidentally...

had known that she lay awake nights sometimes and cried, and thought he did not care for her any more...

He subscribed for a weekly religious newspaper. It had been taken in his father's family for generations...

He had just come home from town himself that Thursday evening...

He was not quite satisfied, though, after it was done. He would not have thought of giving her such a present...

After he got home there seemed to be no good opportunity for presenting his gifts...

Yes, I'll warrant you," Mrs. Potter said, fretfully. "I never knew it to fail."

He felt as if he walked on air to the barn. It is so good to conquer self.

That afternoon, when Mrs. Potter's household was all done...

"What does all Hannah?" Mr. Potter asked, when she had made her good-bye bows.

Mrs. Potter liked the new shears; she was surprised and thankful.

Why, it touches the right chord in her woman's heart...

She had been ashamed of herself many times since she had remembered her husband's mild answer...

It was an unusual thing for him to do, and she felt almost superstitious about it.

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She had been ashamed of herself many times since she had remembered her husband's mild answer...

years ago. They did not talk much on the way out, but coming home their tongues were loosed.

"The fact is, little woman," Benjamin Potter said, "I have loved the husband I ought to 'a' been; but if you don't hate me, and will forgive me, things will be different."

"Forgive you! I'm the one to be forgiven," his wife said between her sobs.

"But, Benjamin, I thought you didn't care for me any more, so I got cross and hateful. I know I've been ugly as sin, and I don't see how you have stood it."

"There, wife, don't feel bad any more. It all shows what a crusty old fellow I've been. We understand each other now, and you can know, once for all, that you are the most precious thing in the world to me."

"Yes, we must," his wife said, eagerly. Maybe we never would have got out of the way, so, if we had kept it up."

After several years of fruitless negotiation, England and France have concluded a convention, or agreement, relating to the use of the famous Suez Canal in time of war.

The long artificial waterway—one of the most brilliant achievements of modern engineering—greatly shortens the water route between Europe and Asia...

It was not until the late part of the last century that the British flag was seen in the Suez Canal...

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RIGHT HERE IN CANADA.

WHAT YOUR FRIENDS AND NEIGHBORS SAY ON A MATTER OF VITAL IMPORTANCE.

Below will be found a sample of the multitude of letters...

International B. R. Dining Saloon, Amberst Nova Scotia, Jan., 1887.

Below will be found a sample of the multitude of letters...

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ROYAL MARKING POWDER Absolutely Pure.

Atlantic to Pacific. I WILL THROUGH TICKETS TO ALL W. ALER (U.S. and Tor) at lowest rates, by sea or by passenger ship.

Dissolution of Partnership. THE partnership heretofore existing between the late Arthur F. Tippet and W. F. Barrett...

SHARPS BALMSAM For Whooping Coughs & Colds.

Gates' Acadian Liniment. A well known vegetable compound...

Mutual Relief Society OF NOVA SCOTIA. PLACES LIFE INSURANCE within the reach of all at actual cost...

WM. S. ROBBINS, No. 11 Main Street, ST. JOHN, N. B.

Notice. I have received from the hands of Dr. Robinson, your medical examiner...

News Summary.

DOMINION. Potatoes are worth \$1.00 a bushel in Lunenburg, N. S.

There is talk of iron works being started at New Glasgow on a large scale. The Government boat has placed the automatic buoy at the entrance of Lockport harbor.

The acreage under cultivation in Manitoba and the North-west will be a third greater than last year. The Albert railway was reopened on Saturday by Mr. Kilham and mails will be carried as usual over the line.

The duties collected at the port of St. Stephen for April amounted to \$4,768.96, an increase over the same month last year of \$98.26.

The well-known Oxford, N. S., Manufacturing Company has completed its 20th year of successful operations under one continuous management...

By the explosion of a can of dynamite, carelessly left near a stove, 18 hantymen, in the employ of King Bros. at St. Paudens, N. B., nearly lost their lives.

Two brothers named Slaughterhouse, of Terrace Bay, Halifax Co., went gassing in a fishing boat, Sunday. The boat was found, full of water and nine ducks in it, but no trace of the brothers...

The average of teachers' salaries paid in the maritime provinces is: N. B. N. S. P. E. I. Male, 1st Class, \$521.30 \$438.01 \$400.88

Literary Notes.

Mr. George Kennan will tell in the May Century how he came to go to Siberia in the Century expedition. Mr. Kennan had spent some time in Siberia already in connection with the overland telegraph scheme...

The female teachers in the public schools of Toronto have formed themselves in a mutual benefit association.

General Boulanger has announced that he will visit the department of the Nord on May 15.

Prince Bismarck has declined the title of duke on the ground that he is not in a position to support the dignity.

It is rumored in London that the Queen's birthday a number of colonists, including Canadians, are to be knighted.

There are now fifty widows in New York who pass from \$1,000,000 to \$100,000.

More than a million dollars has been subscribed for the exposition to be held at Cincinnati this summer.

A woman in Milwaukee, who was arrested for attempting to poison her neighbor's chickens, was discharged by Judge Mallory...

The new dynamite car of the United States No. 239 is long, 26 1/2 feet long, draught 9 feet and displacement 725 tons.

DON'T Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way...

BEST ON EARTH SURPRISE SOAP THE GREAT SELF WASHER TRY IT

WILBORS COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME & SODA IRON

F. A. R. M. FOR SALE. THAT VALUABLE FARM containing 1300 Acres, situated at CANAAN RIVER, QUEENS CO., and known as the 'TAYLOR' FARM.

WIDE AWAKE SUNDAY SCHOOLS. Are not satisfied with singing "as happens" in your churches...

BAPTIST HEADQUARTERS. BAPTIST BOOK AND TRACT SOCIETY, 94 GRANVILLE ST., HALIFAX, N. S.

The London Panty Library. 30 Large Volumes; beautifully printed, illustrated and bound.

WEEKLY California Excursions. VIA FOUR DIFFERENT ROUTES. WESTERN tickets to all points in Canada and the United States...

UNDER THE VICTORIA. Jubilee Jewelry at Jubilee Prices. Now and until after the JUBILANT SEASON.

Victoria Hotel, No. 61 King St., ST. JOHN, N. B. W. Tremaine Gard.

The undersigned, desirous of forming a limited partnership under the laws of the Province of New Brunswick...

FOR SALE. THAT VALUABLE FARM containing 1300 Acres, situated at CANAAN RIVER, QUEENS CO., and known as the 'TAYLOR' FARM.

NEW GOODS! In Gentlemen's Department 27 King Street.

Remit \$1.00 HERBERT HARRIS, HALIFAX BURNERY, N. S.

We Can Send You. HAIRCLOTH PARLOR SUITE, for \$50 00. WOVEN WIRE SPRING BED, for \$60 00.

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