

Messenger and Visitor.

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VOLUME LIII.

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To Our Subscribers.—We again ask your special attention to a request which we have often made, i. e., that in ordering a change of address for your paper, you will give us in full, the present post-office address, as well as the name of the office to which you wish us now to send. By attending to this you will confer on us a favor, and put it in our power to comply with your request.

ABSENT MEMBERS OF CHURCHES AND FAMILIES.—Many of our young people are leaving their homes for life abroad. Their pastors and friends can do much to assist these young friends to a proper course of life by giving them letters of introduction to pastors and friends in the cities to which they go; or where this is not convenient, it is always proper to advise city pastors of their residence. This will greatly assist the city pastors in the work they are always glad to do for the strangers in their congregations; and this course will prevent many unwary ones from falling into improper and harmful associations.

JEALOUSY is an expensive and debilitating thing. Neither individuals nor nations can afford to indulge it. We are sorry to hear what the *Montreal Witness* says:

International jealousy over waterways is increasing between Canada and the United States. Canada is digging a canal at Sault Ste. Marie on the Canadian side, so as to be independent of the American canal, which they have the use of, and now the Americans talk of digging a canal around Niagara Falls on the side of the river, so as to make Americans independent of the Wendland canal. The existing canals are capable of accommodating a greatly increased traffic, and could easily be enlarged, so that the mutual jealousy of two kindred races causes the waste of large amounts of capital which might be usefully employed in developing the great resources of this country.

GENERAL ACTION FOR PROHIBITION.—The General Assembly of the Presbyterian church in Canada, at its meeting in Toronto in June, 1889, instructed its committee on temperance to take steps to secure the co-operation of other churches in Canada in petitioning the Dominion Parliament to give the country, at the earliest possible date, a law prohibiting the importation, manufacture, and sale of intoxicating liquors. This committee in obedience to this instruction has secured the co-operation of the General Conference of the Methodist church of Canada, and now seeks the co-operation of all other religious bodies in the Dominion. A joint letter of these committees is now being sent to the several religious bodies, with a form of action to be passed at their annual sessions. It is hoped that in this way the united and unanimous action of all the churches of Canada will be secured in favor of a prohibitory law for our Dominion. So far as Baptist associations and conventions have to do with this matter, it will only be necessary for us to reaffirm what we have oft repeated on this question.

THE *Religious Intelligencer* of Fredericton, has these sensible and timely things to say of the imprisoned Scott Act offenders and their sympathizers:

Several of those whose names appear on the jail register do not, we think, feel very well pleased with the *Telegraph* for publishing them. They do not regard themselves as complimented by having themselves published as having danced attendance on imprisoned ruffians. It is a notoriety they do not enjoy. They may by this time begin to see that Edwards is making use of their reports for his own bad purposes, without any regard to their feelings or credit. We hope they see it. But they might have known it without having had to learn it through so unpleasant an experience.

The statements sent the *Telegraph* by its correspondent here about the effect on the business of the city, of the closing of the Queen Hotel and the Barker House are the very best stuff. There is a degree of surprise that the *Telegraph* lends itself to the rum men by giving such absurd reports in its columns. The closing of the hotels can damage nobody but their irate proprietors, as they will know before they are a month older. The other hotels can take care of all who come, and are doing it with a good deal of pleasure. The readers of the reports would get the impression that the whole city is in a state of feverish excitement about the jailed hotel keepers, that business is at a standstill, that commercial travellers are avoiding the city as though it were a pest-stricken place, that the steamers will soon stop running and the trains into the city be cancelled, and that there is general weeping and wailing over the awful desolation. The fever is all in the heads of the jail chaps and the handful who revolve about them, whether in jail or out. And the people look on and smile at their antics and hope they are enjoying the exhibition they make of themselves. The reports sent abroad may make a few unthinking people, far away from here, think the prisoners the objects of general and profound commiseration, but it is impossible to make anybody here, or anybody elsewhere who knows them, regard them

as martyrs. And it is quite as impossible for sensible people any where to think of the community having any other than a gratified feeling that they are where they deserve to be. And that is what this city has, the sensational reports to the contrary, notwithstanding.

REV. S. J. ARCHIBALD.—We are sorry to record that another of our faithful workers is laid low. We still hope that his useful life may be spared to his family and church. The following note is all we have yet heard of our brother's illness:

JACKSONVILLE, May 20.
I drop this postal to inform you that Rev. S. J. Archibald is gradually failing, and we, with himself, think he cannot recover. We feel his work among us has been "well and faithfully done," and that a rich reward awaits him whenever the Master says "Come up with me."

R. HANNAH.
THE MISSIONARY IMPULSUS is overflowing its ordinary course. It looks as though we were on the verge of a new movement; which will enlist, in a profitable way, classes of Christian workers who have not hitherto been employed in direct mission work. As in our churches at home, every calling and talent finds a place of usefulness, so may it be in the foreign fields. It is just possible that a Christian carpenter could now be employed in our Telugu land, at a financial advantage. This movement is upon us as the following note indicates:

The Boston correspondent of the *Christian Herald* says: "Some of the best men our seminaries graduate this year have offered themselves for foreign mission work. In the last two committee meetings we have had four men from Hamilton, Cossum, Heston, Mosier, and McKay have been accepted. They are thoroughly bright and true men. Side by side with these men, the outcome in part of the students' movement throughout the country, a number of mechanics, carpenters, blacksmiths, and others, are offering themselves. A devoted carpenter, a member at Clarendon street, has been accepted for the Congo field, who will be of great service to us there. May the men multiply, older and younger, long out or short out, so that they fit the need and do the work."

SENSELESS TALK FOR CANADIANS.—The *Canada Presbyterian* says the sensible thing when it speaks of Canadians and our country in this way:

We have no problems to discuss and settle that have not been grappled with by other nations. The dual language difficulty has been dealt with in one way or another half the continent in Europe. The great nation to the south of us has a perplexing race question on hand at the present time. Every nation has its difficulties. Are we Canadians so exceptionally pious that we think the Almighty should exempt us from national difficulties of every kind, or are we so exceptionally soft that we must cry out in despair when confronted with any ordinary national problem? What are statesmen for if not to solve difficulties? Underneath all these questions there is a rather fundamental one which constantly crops up—Are Canadians capable of governing themselves? If not, let us ask somebody to take charge of us or give the country back to the Indians. Surely we are not prepared to admit at this time of day that we cannot take care of ourselves and work out our destiny as a nation. There is one very depressing circumstance in connection with some of the matters that are agitating the public mind. Some people consider problems quite new that are as old as the Roman Empire. That is too much like a country where large sums are expended on education.

We have great pleasure in endorsing these wise words. They are timely as well as truthful. We hope they may help counteract the bad influences of the pedagogical utterances by disappointed politicians, who are ever prophesying ruin and decay for our good land. Such sound reasoning as is here given, by our esteemed contemporary, will do much to culture an intelligent loyalty and hopeful content in the various constituencies of our Dominion. It would be well for our country if the press of our day would take a lesson from our contemporary and deal less in defamatory personalities—which are ever active and retroactive for evil, especially when the moral character of public men is untruthfully assailed—then it would be most helpful in overcoming the few political difficulties that are now perplexing our people, and hindering our prosperity.

FLAGELLANTS.—It is hard to believe that the brutal rites described below can have place in Christendom to-day. The following, however, is by a Methodist minister, who only relates what he saw, in a secluded place in Mexico. The ceremonies of the first day consisted of a solemn procession from the hut where these poor deluded Catholics dwelt, to a cross at some distance away. The narrator proceeds to describe the doings of the second day—Good Friday:

At eleven o'clock the same ceremonies took place at the door of the dug-out. When the door opened three men came out, dressed, or rather undressed,

as they were yesterday. Their hands were not tied. Each man held in both hands a whip made of the cactus, commonly called soap-wood, but known in the technical language of science as probably *phalangium pomaridianum*. It is a plant which grows in great abundance in this territory, and is used by the natives as soap. The leaves of this cactus are as sharp as razors, and lacerate the flesh fully. The backs of these penitents had already been terribly cut in great gashes by broken glass, and now as soon as the procession began they began to punish themselves. Walking as they did yesterday with the lash hanging between the feet, they throw it upward and backward upon the naked back, first over one shoulder, then the other. They do not spare themselves, for they use both hands, and stepping slowly, stop every step to take a few blows, the sickening thud of the lash as it comes down on the already raw and bleeding flesh. The first blow starts the blood, and the lash becomes discolored; soon it looks like a piece of bloody meat, and the backs upon which it is doing its fearful work are fast becoming dependent of skin, and the raw, quivering flesh is plainly seen by us. The singing never stops, the beating never ceases. The path is marked by blood. When the cross is reached the victims kneel before it, and continue their flagellations for a time. Then, as yesterday, they walk on their knees to the cross, and embrace and kiss it, sneering it with their blood in the act.

Now the procession is resumed; as they return to the dug-out it is noticed that one of the party has ceased to punish himself. He makes a feint at it, but the blow passes harmlessly at his side. He cannot endure more, or has possibly sufficiently atoned for his sins. The leader continues his blows, and his back is a most horrid sight. Played alive, he continues his self-imposed torture till he passes out of sight and the door is closed. Where we cannot see, barbarous ceremonies now take place. A hideous drink is given each, and the wounds are washed in vinegar mixed with irritants to add to the torture of the wretches.

At three o'clock the final procession took place. Now only two appear, and one of these does not punish himself; but the one who was the leader in the forenoon seems to have become frenzied with the fanaticism of his order, and he pours on the blows as if it were a luxury rather than a torture. Reaching the cross, when the ceremonies are ended, the attendants take it from its place and lay it upon the bleeding back of this man, and, as he quivers under the weight of its iron, he is held by two strong men—goes over this bloody road, his naked feet bleeding, each step as the sharp stones bury themselves in the flesh, back to the dug-out, where it is set up against the wall, and the disgusting mockery of religion ends so far as our eyes are permitted to see them.

But this is not all. The writer adds: That I might learn somewhat more about this matter, I called on a Mexican, who is a Protestant, and as much opposed to these hideous performances as Americans. He knows much about the Flagellants, and has known them to beat themselves until the vertebrae was laid bare and could be counted. On another occasion he knew one to die, who others to do it for him, and as much opposed to these hideous performances as Americans. He knows much about the Flagellants, and has known them to beat themselves until the vertebrae was laid bare and could be counted. On another occasion he knew one to die, who others to do it for him, and as much opposed to these hideous performances as Americans. He knows much about the Flagellants, and has known them to beat themselves until the vertebrae was laid bare and could be counted. On another occasion he knew one to die, who others to do it for him, and as much opposed to these hideous performances as Americans. 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CLIFFORD SAYRE, M. D., PHYSICIAN AND SURGEON, MONCTON, N. B. Specialties: Diseases of the Eye, Ear, Nose, and Throat.

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Sabbath School.

BIBLE LESSONS.

Second Quarter.

STUDIES IN LUKES GOSPEL.

Lesson X. June 8. Luke 11: 1-13.

TEACHING TO PRAY.

GOLDEN TEXT.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11: 9.

I. JESUS TEACHING TO PRAY, BY EXAMPLE AND BY PRECEPT. Ver. 1. As He was praying in a certain place, the certain attitude in prayer was either standing or bowing on the knees, with the head toward the ground.

JESUS' EXAMPLE AS TO PRAYER. (1) Jesus gives us an example of the habit of prayer. The fact of His praying is frequently mentioned. When He ceased. One of His disciples said unto Him, Lord teach us to pray. Not "give us a form of prayer," but teach us how to pray, with what spirit, asking for what things, with what form, or shall it be without form, in what way, so that we may obtain the blessings of prayer and an answer from God. As John also taught His disciples. It is not known whether John taught his disciples some form of prayer more perfect and spiritual than those customarily used by the Jews, who were very punctilious in the use of forms of prayer, or whether he only taught them the true spirit and aim of prayer, and how to pray so as to receive an answer.

Practical Suggestions. Prayer brings the impotence of man into connection with the Omnipotence of God. Christ teaches us to pray, (1) By His Word. (2) By His Spirit. (3) By His example. (4) By His Providential dealings and deeds.

II. THE MODEL PRAYER. 2. And He said unto them, When ye pray, say, Not necessarily the words that follow, and only those, but, as in Matthew, "after this manner" pray ye. (1) The fact that Christ gave His prayer in two different forms shows that no exact form of words was required; and the fact that Luke, writing at least 25 years after the formation of the Church, gives one form, and Matthew another, shows that no obligatory form was in use in the churches.

"It embodies all essential desires of a praying heart, yet in the simplest form, resembling in this respect a pearl or which the light of heaven plays. It expresses and combines in the best order, every divine promise, every human sorrow and want, and every Christian aspiration for the good of others."

THE ADDRESS. Our. Implying that all men are brethren, because children of the same Father; implying, too, our fellowship with Christ. Our Father. The most endearing name under which God can be addressed, reminding us of His infinite love and exciting our filial love. Which, art in heaven. Showing that no earthly father is meant, but God Himself, perfect in holiness, limitless in power.

FIRST PETITION. Hallowed. Held in reverence, treated as holy, loved and worshipped by ourselves and by all. Be Thy name. God's name means "Himself as revealed and manifested."

SECOND PETITION. Thy kingdom come. The reign of God through Christ in the hearts of all men. The aim of prayer is this prayer implies that we are doing and giving all in our power to hasten on the coming of this kingdom in our own hearts and in the world.

THIRD PETITION. Thy will be done, as in heaven, so in earth. The standard of obedience is that of the inhabitants of heaven, both in inward spirit and outward form. The petition implies: That all the world may obey God as perfectly as the angels obey Him. What a prayer this is! What changes, what overrulings it implies.

FOURTH PETITION. Now begins the second class of petitions,—those for ourselves. 3. Give us day by day our daily (or needful) bread. That which satisfies our daily wants; both bodily and spiritual.

FIFTH PETITION. And forgive us our sins. One of the first and deepest needs of the human soul is forgiveness from our heavenly Father,—to be received back into His fellowship, His family, and His home. For we also forgive. We cannot sincerely ask God to forgive us, if we do not forgive those who have sinned against us.

SIXTH PETITION. And lead us not into temptation. That who art the guide of our life, lead us away from temptation. For whosoever wishes to be led into temptation, and is not afraid lest he fall, is already more than half fallen.

SEVENTH PETITION. But deliver us from evil. Not merely from the evil one, but from evil, every evil, temporal and spiritual. The mark of a saint is the strength of his longing to be delivered from all sin.

CONCLUSION. In Matthew is given the reason for perfect faith in God that He can and will answer the prayer,—"For this is the kingdom and the power."

III. AN ILLUSTRATION OF THE WAY TO PRAY. 5. Which of you shall have a friend, and shall go unto him at midnight. A most inconvenient time, when it would require a good deal of patience to grant the request. Lead me three loaves. Thin cakes, of which it would be easy to take three to satisfy a hungry man.

6. For a friend of mine. Giving the reason for his inopportune but urgent request.

7. My children are with me, and I cannot rise and give thee. I will not, I cannot without too much trouble. It would disturb the family. (2) It was no little bother to get up from a comfortable bed, light a lamp, and get what was needed.

8. Not... because he is his friend. Though the higher motives will not avail, for the friendship is so weak. Yet because of his impotency. The word rendered by "impotency" is too mild. It should be, as in the margin, shamelessness; it is, no shame can check or stop. "Forbearing impotency." He will rise and give him. It was no less trouble to grant his wishes than it was to endure the unwearied impotency. The argument of this parable is: "If selfish man can be won by prayer and impotency so give," much more certainly shall the merciful Lord bestow."

WHY DOES GOD REQUIRE IMPOTENCY IN PRAYER? The reason why God requires this impotency is not from His

unwillingness to bestow, but by the opportunity to make us fit to receive. The great difficulty with all God's gifts is on our part, to make us willing and able to receive. The gifts would be wasted on us, unless we had the appreciation and desire which made us importunate. We lose many prayers for want of two things which support each other,—specificity of object and intensity of desire. A gift of food is of no use unless there is a want. Books are of little value unless there is a desire for knowledge. The wrestling in prayer increases the desire. Only they who hunger and thirst after righteousness can be filled. "If the delay of a divine answer to prayer could be attributed to the disapproval of our request, impotency would be impertinent; but when the delay is caused by our unreadiness to receive, impotency becomes a necessary condition of the grant."

IV. THE ANSWER TO PRAYER ASSURED. 9. And I say unto you. Applying the parable just spoken. Ask... seek... knock. The three words imply distinct degrees of intensity.

10. For every one that asketh, etc. The promise is repeated to make certain more certain.

THE ABSOLUTE PROMISE. The promise here given is absolute and unqualified to those who fulfil the conditions. These conditions imply (1) that we ask what we want. (2) That we ask in Christ's name (John 14: 14), and hence things which He approves. (3) That we ask in faith, which is proved by perseverance, and by the faithful use of all proper means. (4) That we ask in submission to God's better knowledge and will.

NOTE IN REGARD TO THE ANSWER. (1) That the best things cannot be given directly, as money or houses can be given, but they must be wrought in us; and the extent to which they can be given depends on our co-operation. Such gifts are characterized by the Holy Spirit, wisdom, usefulness, love. (2) The best answers to prayer, therefore, often taken a long time to ripen so that we can receive them, but the answer begins to come with the first prayer of faith.

V. THE ANSWER AND PROOF FROM HUMAN EXPERIENCE.—Vers 11-13. 11. If a son shall ask bread (a loaf). There is here implied, not merely a promise to give some answer to the prayer, but to give the thing asked for, or something better. If he ask a fish, he will receive a fish or a serpent. Which resembles some forms of fish. Here the substitute spoken of is not merely useless, but hurtful.

12. Ask an egg... offer him a scorpion? Perhaps, the contrast refers only to the different properties of the egg and the scorpion, which is sufficiently emblematic.

OMNIVIA. Human fathers do not give such gifts, and yet how often we deem the bread God gives a stone, the fish a serpent, and the egg a scorpion, totally misunderstanding the character of His best gift.

13. If ye then, being evil, imperfect, sinful, selfish. Know how to give good gifts unto your children. Very few, if any, are so much better than the brutes as to do this. But how much more will your heavenly Father. Infinite in His love and goodness, and in His desire to help and bless. Give the Holy Spirit. The best of all good gifts, the sum and source of all. It is like giving life to the dead, making possible to him all enjoyments and all powers. It is like giving light to those in the dark, or sight to the blind, revealing all the glories of earth and sky. The good father who gives this best of all gifts, will not withhold any of the lesser good things.

Robbie's Victory.

Rob Preston put on his coat and hat and came out of school very slowly, with a perplexed, troubled look on his bright, sunny face. Some of the boys were already outside, and were whispering and laughing about something. Rob evidently knew what it was, but he did not want to join in it; still, instead of hurrying away as he might have done, he lingered irresolutely.

"The truth was Robbie was fighting a real battle within himself. There was a new scholar in school, little Annie Hoffman. Her father was a miserable drunkard, and they were poor as poor could be. Her mother had done her best; but poor little Annie was a pitiful sight in her faded, ragged garments.

Rob had discovered in some way that a few of the rougher, more thoughtless boys were proposing to make some fun for themselves when she came out of school to go home, and all the afternoon his conscience had been pleading earnestly with him.

"On ought to try to stop them," he said.

"But they would not hear a word from a little boy like me," he answered.

"Then you must help Annie. The poor little thing will be frightened if they laugh at her." "Then they will laugh at me," said Robbie; and he fairly shivered with dismay at the mere thought of the about they would give if he showed himself Annie's champion.

"Well, suppose they do laugh, answered the little group, and what then?" "If you are mamma's little man, oughtn't you to be brave enough to bear that? You were wishing the other day that you could do something brave and good; here is a chance for you. If you cannot do this little thing, you would not be very apt to do anything great."

So this afternoon had passed, and now Rob must decide one way or the other; but it seemed to him that he was no nearer a decision than at first.

"We'll have some prime fun," he heard Tom shout. "She is the greatest-looking object I've seen for her age."

"Hullo there!" he called out as Annie appeared in the doorway. "Is that a rag bag I see walking around?"

"The little group around Tom shouted as he spoke, and Rob's face grew crimson with pain for Annie and for himself.

"Don't, please, boys," he said pleadingly; "she isn't to blame, and it will make her feel so bad to be laughed at."

"Oh, run home, little Molly Coddle," said Tom, contemptuously; "it will take more than you to stop me."

Rob walked on a few steps. What should he do? Oh, dear, why couldn't he go right home? He could not stop them, they would probably only laugh the more if he did anything.

"But Annie will feel as if she had a friend."

"I can't," said Rob, with a little choke; and, boy that he was, his eyes filled with tears as he turned toward the gate.

"O Rob Preston, I'm ashamed of you," said the faithful old woman. "How shall you feel when mamma takes your face between her hands to give you your good-night kiss and calls you her little laddie? Will you want to look up in her face? Won't you feel ashamed to think what a coward you have been? Shall you want to tell her about it? Robbie, be mamma's brave little laddie."

There was just a minute's hesitation, then Robbie turned and went quickly to the steps where Annie stood, quivering with fear.

"Come with me Annie. I'm going your way," he said; and Annie caught hold of his hand instantly.

"I'm so afraid," she almost sobbed.

"I am never coming again. I didn't want to say, but mother cried and wanted me to."

"I'll tell you," said Robbie, reassuringly; "we will go right to my home, and tell my mamma. She always knows just what to do."

So they went bravely down the walk; and, though the boys tried to laugh, they could not make much of a success of it. Somehow, Robbie's sweet, successful face touched them.

"He was a plucky little fellow," said one, after the two had gone.

"Yes, and more of a gentleman than any of us, if we are older," said another.

Mother scolded and comforted little Annie, and sent her home happy, with one of her own Annie's outgrown dresses that just fitted her, and a promise to come and see her mother.

When she had gone, mamma stooped and kissed Robbie.

"My own precious laddie, my little man," she said fondly.

"But I wasn't brave at first. I wanted to run away like a coward, and I thought of you, and how ashamed I should be to have you know about it," said Rob.

"That was right, dear; but remember God sees and knows always. Mamma might not, perhaps; but we cannot hide anything from Him. Think of that when you are tempted. We must try very hard not to do anything we are ashamed or sorry to have God know, mustn't we?"

"I'll try; but, O mamma, sometimes it is so hard even to do right in little bits of things."

"I know, laddie dear; but remember, we can always have help if we ask for it."—National Baptist.

Fear Not.

Would our King tell us again and again, "Fear not" if there were any reason at all to fear? Would He say this kind word again and again, ringing changes as of the bells of heaven upon only to tell us that we know all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons He gives why we are not to fear, and the all-inclusive circumstances in which He says we are not to fear; see how we are to fear nothing and no one, and never; see how He Himself is in every case the foundation and the grand reason of His command; His presence and His power always behind it; and then shall we hesitate to say, "I will fear, as I fear Thee, O God, with me?" Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—F. R. Havergal.

Dyspepsia has driven to an early and even suicidal grave many a man who, if he had tried the virtues of Ayer's Sarsaparilla, would be alive to-day and in the enjoyment of health and competence. Sufferer, be warned in season, and don't allow the system to run down.

"There's a seat," said a lady in a street car to another who was hanging on so strap, as a man got up and jumped off. "Thanks!" she replied, sweetly. "But some other man might like to sit down."

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

"Did you go to the seance last night?" "Yes." "Did the spirits materialize?" "Yes, but the medium told me nothing." "Told some what?" "Material lies."

Sure but not slow.—People who have used Dr. Thomas' Electric Oil to get rid of pain, find that it is sure but not slow. A cure even of long standing is speedily controlled and cured by it. Rheumatism, neuralgia, cramp, lame back, and swollen neck rapidly disappear when it is used.

"Well," said Uncle Hiram, who used to belong to a singing club in his early days, "I never heard a woman play like that woman we heard in Boston that night. It was just awful. My ears ache even now." "Yes," replied his nephew; "she was rather loud, that's a fact. But then her execution—" "George!" exclaimed the old gentleman, as he seized his nephew by the arm, "you don't mean to say that they went so far as that? Well, 'tisn't for me to judge them. I only heard her once. It seems terrible—a woman, too; but then they had to listen to her every night. And they won't have to hear her again. Perhaps it is all for the best, George."—Boston Transcript.

Rev. W. E. Gifford, Bothwell, was cured of Dyspepsia and Liver Complaint by three bottles of Burdock Blood Bitters, previously his life was almost burdensome with suffering.

Our part of duty is never in more than one place at the same time. For the time being, we always belong in one place, and in one place only. If we recognize this truth, we shall never have reason to fear that we ought, perhaps, to be somewhere else than just where we are, when we are in a place where our present duties, and we never have a right to be anywhere, even for a moment, where it is not our duty to be. There is no such thing as a choice between duty and its shirking. We ought always to be where we belong; and it would be wrong for us not to be there.—S. S. Times.

JOHNSON'S LINIMENT. ANODYNE. Established 1810.

—UNLIKE ANY OTHER.—

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Whooping Cough, Catarrh, Influenza, Cholera Morbus, Diarrhoea, Rheumatism, Neuralgia, Toothache, Nervous Headache, Stomach, Lame Back, Sprains in Body or Limbs, Burns, Scalds and Burns.

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.

It is marvelous how many different complaints it will cure. Its strong points lie in the fact that it acts quickly. Resolves all Cuts, Burns and Bruises like Magic. Relieves all manner of Cramps and Chills. All who buy direct from us, and request it, shall receive a certificate that the money shall be refunded on return of the bottle. Retail price by mail 25 cents a bottle. Express and postage provided for any part of United States or Canada. Valuable pamphlet sent free. J. H. JOHNSON & CO., Boston, Mass.

GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

For Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera-Morbus and all Bowel Complaints, NO REMEDY EQUALS

PAIN-KILLER

49 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for

Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

Sold Everywhere at 25c. and 50c. a Bottle.

Beware of Counterfeits and worthless Imitations.

MACHINE BELTING.

OUR NEW SEAMLESS RUBBER BELTING DOES NOT BREAK, OR OPEN AT THE PULLES, BUT GIVES BEST SATISFACTION.

WE SUPPLY: Emery Wheels, Gang Saws, Rotary Saws, Edge Saws, Shingle Saws, Files, Cant Dogs, Rabbit Metal.

ESTEY, ALLWOOD & CO., 68 PRINCE WILLIAM STREET, ST. JOHN, N. B.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.



"Cabinet Trim Finish" for Dwellings, Drug Stores, Offices, etc. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc., etc. BRICKS, LIME, CEMENT, CALCINED PLASTER, etc. Manufacturers and Dealers in all kinds of Builders' Materials SEND FOR ESTIMATES.

CONSUMPTION SURELY CURED

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. BLOOM, M.D., 186 West Adelaide St., TORONTO, ONTARIO.

HALL'S BOOK STORE, Fredericton.

BAPTIST HYMNALS, SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNALS.

Head quarters for School Books, Sheet Music and Music Books.

The Representative MUSIC HOUSE.

W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS

BY THE GREATEST MAKERS.

Don't fail to write or call for prices, and send us your money and be sure of a first class instrument. CASH OR EASY TERMS.

ICURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY. When I say Cure I do not mean merely to stop the pain for a time, and then have them return again. I MEAN RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sicknesses a life-long study. I want my remedy to CURE the worst cases. Because others have failed it is no reason for not trying a cure. Send at once for a treatise and a Free Bottle of my infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address—H. C. BOUT, I.C.O., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.

H. C. CHARTERS, DEALER IN STAPLE AND FANCY DRY GOODS, No. 217 MAIN STREET, MONCTON, N. B. (Opposite the City Market).

"BEST VALUE FOR THE MONEY" OUR MOTO.

ASK YOUR MERCHANTS FOR— Yarmouth Woolen Mills TWEEDS, HOSIERY, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool Stock.

MESSINGER and VISITOR. \$2.00 per annum. When paid within thirty days \$1.50.

Messenger and Visitor

WEDNESDAY, MAY 28, 1890.

CONSERVATISM IN THE CHURCH.

The church of Christ can only exist as she progresses. Progress demands change—not in the principles, but in the forms and methods of its life and labors.

THE PASTOR'S TRIALS.

Whence are they? In his own weakness and wickedness. These are over come and removed by the omnipotent strength supplied, and the cleansing influence of faith in Christ applied to his own heart.

worn pastor pours—in confidence—into the ears of his brother ministers, none as so keen as this. No influence is so potent as this in producing frequent changes in the pastorate; and some are so rarely mentioned, in a public way, by the retiring pastor.

BAPTISTS IN THE SOUTH.

The Southern Baptist Convention met at Fort Worth, Texas, on the 9th inst. The gathering was large and alive to the work on hand.

THE WEEK.

In the United States Congress the tariff measure known as the McKinley bill has been adopted. It levies high rates of duties on Canadian products.

The negotiations of the Behring Sea matters with Great Britain are now reported as progressing smoothly. There appears now to be an agreement on the principles of settlement.

The Home Mission Board of this convention also reports a healthy life, and increase in its work and income. This Board co-operates with the various State Boards in supplying destitute places.

The general election in Nova Scotia has resulted in the return of a large majority to support the Liberal party. This is just as well, provided the best, by which we mean, the most honest and capable—men have been returned.

an event worth chronicling, is the visit of Prince Arthur, the third son of Queen Victoria, to this Dominion. His royal highness the Duke of Connaught, accompanied by the duchess and suite, arrived in British Columbia on the 22nd inst.

The Year Book.

With your permission I would like to say a word to some of the readers of the Messenger and Visitor in respect to the Year Book. In accordance with the resolution passed at Fredericton, copies of this Year Book were, some months ago, sent to the clerks of all the churches within the Convention.

Friends will please address S. Selden, Esq., Granville St., Halifax. Edwin D. King, Chairman of Publishing Committee. Halifax, May 23.

Rochester Correspondence.

Our mild spring-like winter departed so quietly and quickly that before we thought to say "good-bye," it was gone. It was so little like winter that it seems as if summer only fell asleep; but now she has waked from her nap and is busy with her birds and flowers.

The atmosphere of Boston is full of labor reform. Workmen are on the strike. They held several meetings in Tremont Temple while we were there. Having just read previous to our visit "Looking Backward," we wondered many times what is going to be the upshot of all this?

An important change has been made in our course of study. The two years "English" course has been done away with, and every man must henceforth take the "regular" three years course. It is claimed that this will enable the Seminary to work to better advantage, that college graduates will be attracted to a school especially adapted to their abilities, and that many men who would have taken the "short cut," will find that they are able to spend a few years more in taking the regular course with Greek and Hebrew to their great advantage.

A Visit to Boston and New York.

Through the kindness of our church and other friends, we were privileged to enjoy a visit to Boston and New York. No better time, perhaps, could have been selected than the first three weeks of May.

As we sped along by "Flying Yankee" through town, village, city and country, the green foliage of the trees, the green grass of the meadows and lawns, and the blooming flowers of parks and gardens, told us that we were approaching summer lands.

We spent several days with Bro. Swaffield. It was our good fortune to attend the annual meeting of the Bethel Board and listen to several addresses from brethren interested in this work, and also to listen to Bro. Swaffield's annual report.

The Baptists in Boston ought to support heartily this work. Most of the churches have moved up in the fashionable part of the city and left the Bethel almost the only light in that location. Bro. S. told these representatives very plainly that "the rushing in of foreign sinners resulted in the rushing out of native saints."

The atmosphere of Boston is full of labor reform. Workmen are on the strike. They held several meetings in Tremont Temple while we were there. Having just read previous to our visit "Looking Backward," we wondered many times what is going to be the upshot of all this?

That these workmen have just cause for complaint there can be no doubt; that they carry to extravagance their agitation for reform is equally certain. The pulpit is called upon to speak out on this matter. But how shall it speak? It were folly to condemn these workmen as having no just ground for complaint; it were foolish to join them in their extravagant demands.

Edward Bellamy in "Looking Backward" selects the year 2000 for his millennium. What is it? Some things in it most grand. Selfishness and cruelty are left behind; yet retained are some of the social evils that have and are cursing our race.

We would have mentioned as the first requisite of the speedy coming of the millennium, the removal of this cursed social evil. Are the evils of rum and tobacco to be perpetuated into the coming millennium? Then God deliver us from the millennium! Better stay where we are and fight this demon of strong drink, with the faith and hope of a coming good time when the shackles of rum and tobacco shall be thrown off, and

man stand erect in the likeness of God, than to have Bellamy's millennium. So while many see in these political and social commotions—in these socialistic, rationalistic, atheistic movements, the approach of disaster and ruin, we behold in them the promise of a better day; for athwart the sky and beyond the storm-cloud there is the rainbow of God's promise—"the holy Jerusalem descending out of heaven from God."

May God give us hope and faith and courage to fight against evil, and by faithful, consistent, earnest, holy living, prepare the way for the feet of Christ as He marches forth in the dawn of the millennium.

International S. S. Convention.

The Sixth International (Tenth National) Sunday-school Convention of the United States and British North American Provinces, will be held (D. V.) in the city of Pittsburgh, Pa., Tuesday, Wednesday, Thursday and Friday, June 24th, 25th, 26th and 27th, 1890.

The Province of New Brunswick is entitled to eight delegates. The total number of delegates provided for is about seventeen hundred. Each delegate must be furnished with a certificate signed by the proper officers of the Provincial organization, and these certificates in blank will be furnished to delegates by the Secretary of the N. B. Association.

It is earnestly desired that these delegates be carefully selected from among the best workers in the various organizations, as matters of the greatest interest to all friends of Sunday-schools will be considered by the convention; among others, the following important topics: The improvement of the work done under the direction of the International Sunday-school Executive Committee; the question of a uniform course of Normal lessons; the election of a new lesson committee; the report of the delegates to the World's Sunday School Convention in London in 1889; the plan for co-operation in Sunday-school work throughout the world; the World's Sunday-school Convention to be held in the United States in 1892, or 1893.

It is expected that all railroad and steamboat lines will return at one-third fare, or in some cases possibly at less rate, those delegates who pay full fare in going to the Convention. The reduction can only be obtained on the "Certificate Plan." That is, parties desiring the reduced fare must take a receipt at the railroad office where the ticket is purchased (when starting for the Convention), and on presentation of this receipt or certificate they will be entitled to purchase return ticket at reduced rate.

In view of the importance of this convention of Sunday-school workers, it is requested that frequent and earnest prayer be offered that wisdom may be given to all who have direction in the preparation for this gathering. That Jesus Christ our divine Lord may be glorified, that the Holy Spirit may be honored, and that the inspired Word of God may be magnified by all who participate in the exercises. And that the blessing of God may rest upon and crown the deliberations of the Convention.

The executive of N. B. Association will meet in St. John about 10th June to appoint eight delegates, and will be glad to receive from county or other organizations the name of any persons who can go. We should have a full delegation from N. B.

Thoughts in Brief.

Talking about heaven will not take us there. By depreciating the worth of others, we do not enhance our own. The soul can have no peace with God while continuing in love with sin. He is the best preacher whose character exhibits the most of Christ. The value of faith entirely depends on what it rests upon. Mistakes in medicine endanger the welfare of the body; but mistakes in doctrine endanger the welfare of the soul. There is no satisfaction in sin. Faith lays hold on the promises of God, and also on the God of the promises. The interpretation of this life is reserved for the next. We shall be satisfied with the explanation,—only let us patiently wait. Jesus is a treasure. Oft, alas! unknown; Simple faith can make Him. Once for all our own.

Letter from Rev.

During the past year I have been failing. Through able to be out but through the spring had advanced improved, yet I am My doctor tells me that year's rest. Therefore the pastorate of the

For over 50 years in the "Old, old story," ago I was ordained whole time I have not without a pastorate eth the secrets of sor pain it has given me work. The additional, and Hectanooga prom strength. But th for the harvest: "The Beals, of Hebron, to and blessed his labor down through the La there are those who ward. My prayer is th the harvest will send the work."

Richmond, May 22. [We extend to our heart-felt sympathy heart and flesh are f old story so often told the comfort of other place in retirement on his song in glory.]

Home Missions.

RESOURCES FROM AMERICA. Dea. Lushy and wife, A. Ella M. Rockwell, Bessie, Mrs. John E. Roberts, Point, P. E., D. Digby Jemum church, Weymouth Falls church (can), Collected at Greenville, land Co., Collected at Millville, " Williamsdale, Mrs. Elinor Metcalf, Dale, Linden church, per De ton, Deacon Charles Kock, herst Shore, Harold W. Rockwell, Shore, Collected at Amherst, land Co., North Fort, " Linden, " Rockport, land Co., N. B., Convention Fund, Rev. Bishop, Mrs. G. L. Johnson, towards student mis Con. Fund, Carleton, and Madawaska meeting, J. W. Barns, Wolfville, Convention Fund, De Convention Fund, Whit church, First Baptist church, special donation to, churche, Halifax Co. Mrs. Edward F. B. Convention Fund, Bess church, Convention Fund, " Lake George, York and Sunbury Co. Meeting, held at Gib Convention Fund, Up mot church (Margaret tion), Convention Fund (Prin section), Convention Fund, S church, Rev. S. D. Ervine, And "A Friend," Frederic "A Baptist Friend," in Charlotte Co., "Convention Fund, "A Friend," Indian Islas lotte Co., Convention Fund, Argyle, Convention Fund, North S. S., Ohio, Convention Fund, Hebro Convention Fund, San church, Convention Fund, S church, Convention Fund, Mrs. Uhlman, Carleton, Convention Fund, Mill Greywood, "Convention Fund, A Hendry, Hants, G. H. Burnett, St. John J. W. Fall, Mahone B.

Before reported... Total... MAINTENANCE AND NORTH Amherst church, Temple church, York J. E. Robertson, Red P. Dr. Day, Rev. S. D. Ervine, And W. W. Elliott, Clarence. E. A. F. Randolph, P.

Before reported... CHURCH FINANCIAL Mission Band of H. church, Halifax, A Friend.

Total... IN THREE MO the accounts of another must close. We shall about \$2,850 in that tions proper, and \$630 the North-west Mission are to close with the bal side. Will all interest help to swell the Con that all the interests ma

Hebron, May 13.

THE BURIAL OF JESUS.

BY REV. T. M. CLARK, D. D., Bishop of Rhode Island.

No plaintive hymn or word of prayer... No long procession winds its way... It is the funeral of a King!

Down in His grave, with less parade... With hastened hand and hurried air... The work is done and all is still.

In the lone garden where He lies... The work is done and all is still... The empty cross upon the hill.

Costs its dark shadow on the ground... Beyond the reach of hostile arm... In the lone garden where He lies.

No sounds from human voices here... Waiting to roll away the stone... The work is done and all is still.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc. BY MAE RAYMOND.

CHAPTER XXI.—Continued. THE LAST TIE.

The sun was just visible above the horizon... The boy's face was toward the sea... "If they had met you this morning it would have been my fault," she breathed.

"You may ride on and tell them we are coming... "It is the tower of Aigues-Mortes," he said... "You—here?" she gasped.

"It was a false report about my arrest... "You—here?" she gasped... "It was a false report about my arrest."

"You would not have known—I did not mean you to know—until it was done... "You—here?" she gasped.

"That's just what I was telling her just now, sir... "You—here?" she gasped.

"That is true, Michael is not at all blameless... "You—here?" she gasped.

"Hence drew her deeper into the shadow of the tree... "You—here?" she gasped.

"Do you suppose I can ever forget that you were willing to lay down your life for me?" asked Agnes Chevalier's brother.

"I may hear that he is dead, my soul seems to dissolve with dread... "You—here?" she gasped.

"It is from my grandfather," she said, as she put it into his hand... "You—here?" she gasped.

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"I never thought of such a thing, any more than I was still in the convent... "You—here?" she gasped.

"Marguerite," he said, and something in his voice made Marguerite forget herself... "You—here?" she gasped.

"Greater love hath no man than this, that a man lay down his life for his friends... "You—here?" she gasped.

"Until when? Oh, my darling! are you afraid to trust me?" "Until I saw you just now," she answered.

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CATARRH AND COLD IN THE HEAD HOW CURED. NASAL BALM. A certain and speedy cure for Catarrh in the Head and Catarrh in the Throat.

SCOTT'S EMULSION. Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. A perfect cure for Scrophulous, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

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INTERCONTINENTAL RAILWAY. '89. Winter Arrangement. '90. ON AND AFTER MONDAY, 28th DECEMBER.

GATES' INVIGORATING SYRUP. For Coughs, Colds, & La Grippe. A little night and morning will soon make you all that we say of it.

MANCHESTER ROBERTSON & ALLISON. OHIPMAN'S PATENT. BEST FAMILY FLOURS MADE IN CANADA. Ask your grocer to get it for you.

WET AFTERNOON. (OR ANY OTHER TIME) And SEARCH in OLD TRUNKS, CLOSETS, &c. LETTERS AND PAPERS dated between 1847 and 1860, and on them you are sure to find out

STAMPS. which you can turn into MONEY. You may see light enough to find a LARGE LOT OF STAMPS LEFT IN THE ORIGINAL ENVELOPES.

H. L. HART. CARE MESSENGER AND VISITOR. ST. JOHN, N. B. Perfect Days in June. Need Perfect Lays for June, and here they are!

THE HOME. Thoughtful Independent. There is a stage, I am told, in the development of all plants of nature, when it has exhausted nutrition packed up for her but has not yet developed gathering nutriment from a while the plant becomes languid while it is in the process.

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WET AFTERNOON. (OR ANY OTHER TIME) And SEARCH in OLD TRUNKS, CLOSETS, &c. LETTERS AND PAPERS dated between 1847 and 1860, and on them you are sure to find out

STAMPS. which you can turn into MONEY. You may see light enough to find a LARGE LOT OF STAMPS LEFT IN THE ORIGINAL ENVELOPES.

H. L. HART. CARE MESSENGER AND VISITOR. ST. JOHN, N. B. Perfect Days in June. Need Perfect Lays for June, and here they are!

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary brands, and cannot be sold in competition with the outside of low cost, short weight, cheap, or unwholesome powders. Sold only in cases. ROYAL BAKING POWDER CO. 108 Wall-st., N. Y.

W. H. FAULKNER, No. 243 MAIN STREET, MONCTON, N. B. (Stone Store opp. "Transcript" office.)

Ready-made Clothing

GENT'S FURNISHING GOODS.

An Elegant and Well-selected Stock always on hand. Our Specialties are Hats, Caps, and Fur Goods.

CRANDALL'S CLOTHING EMPORIUM, Dore's Block, Gerrish Street. Custom Tailoring neatly and promptly done. A full line of Ready-made Clothing always on hand.

NOBLE CRANDALL, Windsor, N. S.

Burdock BLOOD BITTERS. THE KEY TO HEALTH. Cures all the chronic ailments of the Stomach, Liver, Bowels and Blood, carrying off all humors and impurities from the entire system, correcting Acidity, and curing Biliousness, Dyspepsia, Sick Headache, Constipation, Rheumatism, Dropsy, Dry Skin, Eczema, Jaundice, Heartburn, Nervous and General Debility, Salt Rheum, Erysipelas, Scrofula, Etc. It purifies and expels from the Blood all poisonous humors, from a common Pimple to the worst Scrofulous Sore.

CHURCH CHAIR FOR HEATING



J. & J. D. HOWE, FURNITURE MANUFACTURERS, ST. JOHN, N. B.

C. E. Barnham & Sons. HAVE A COMPLETE STOCK OF PARLORSUITES From \$35 upwards.

BEDROOM SETTS In Ash, Cherry, Walnut and Oak, at very Low Prices.

RATTAN and REED CHAIRS. Jubilee Platform Rockers at \$4.50 each.

MATTRESSES, SPRING BEDS, &c. Mail orders promptly attended to.

88 and 85 Charlotte St., St. John, N. B.

WISNER'S BALM OF WILD-CHERRY. Cures all the chronic ailments of the Stomach, Liver, Bowels and Blood, carrying off all humors and impurities from the entire system, correcting Acidity, and curing Biliousness, Dyspepsia, Sick Headache, Constipation, Rheumatism, Dropsy, Dry Skin, Eczema, Jaundice, Heartburn, Nervous and General Debility, Salt Rheum, Erysipelas, Scrofula, Etc. It purifies and expels from the Blood all poisonous humors, from a common Pimple to the worst Scrofulous Sore.

USE DEARBORN & CO'S SPICES & TARTAR. Secured guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

News Summary.

DOMINION.

The wires are nearly all up for the street lights in Sackville and the company are awaiting the arrival of the lamps from the factory.

The American Eagle must be a gay old bird—he is bald. If you don't want to be bald, use Hall's Hair Renewer, and you won't be. Try it.

It is estimated that there are already about one hundred millions of lumber in the Fredericton Booms and about eighty million on the way.

A fire in Woodstock on the 22nd inst. destroyed the dwelling of John Gallagher, a barn belonging to Mr. Kelly and some furniture, etc., belonging to Wm. Glen and Geo. Smith.

Two thousand four hundred valuable volumes have been given in Great Britain to aid in restoring the library of Toronto University, and the British government has promised copies of State papers.

The Newfoundland schooner Margaret M. became a total wreck on the 21st, near Little Port, Cape Breton. She was from St. John's bound to Sydney. At the time it was very foggy with heavy sea and blowing a strong breeze. She will be sold at public auction.

A bridge built by a San Francisco bridge company over the north arm of the Fraser river, for the Provincial government, built by the Columbia, collapsed on the 15th inst. It had been taken over from the contractors. This is the second time this bridge has fallen during the course of construction.

Perhaps the finest orchard in the Province is that owned by Mr. Isaac Peabody, of St. Mary's; 1,000 plum trees in four parallel rows run around the entire orchard, enclosing 1,100 apple trees of all varieties in the centre. Only a few years since the apple crop alone amounted to \$1,000, and the same year Mr. Peabody sold plums to the amount of \$800.

The annual statement of the Bank of Montreal was issued May 14, showing an increase of earnings amounting to \$50,000 over last year. The deposits, however, show a decrease of nearly \$6,000,000, which is accounted for largely by government withdrawals. Discounts are about the same as last year, viz., \$32,000,000. Overdue debts have increased from \$38,000 to \$75,000. The stock has declined slightly since the statement was issued.

Why do men seek insurance on their ships, their goods, and their houses, yet fail to be so careful before investing their money in their life? Can it be that it is because the loss in the former case would fall upon them personally, while in the latter it would fall upon the desolate family when their own struggles are over? Place the interests of your dependents before your personal interests by insuring your life in The Dominion Safety Fund Life Association, St. John N. B.

The observatories of Greenwich and McGill college, Montreal, were placed in direct communication May 11, by means of Mackay-Bennett cables and the Canadian Pacific telegraph line, for the purpose of testing the accuracy of the longitude of Montreal. Eight or ten tests were made, and the actual time of transmission was three-quarters of a second. Had it not been for repetition at Cape, N. S., where the land wire connects with the cable, the time would have been instantaneous, the distance being 4,600 miles.

The abandonment of Iceland by its inhabitants is one of the most interesting episodes in the shifting of population that the world has ever known. There is a little country that has a civilization, a literature and a history of its own, and yet its people find the conditions of life so severe that they are turning their backs upon it and seeking new homes. Several hundreds of Icelanders have come to this country during the last few years. Homes are found in the northern regions of the Canadian North-west, and there the Icelanders will be merged in an entirely new civilization while the old Icelandic nation becomes merely a tradition of the past.

BRITISH AND FOREIGN. The Jubilee offering of the women of England, a statue of the late Prince Consort, has been unveiled in Windsor Park by the Queen, assisted by the King of the Belgians.

Wm. Simpson, an English tourist, who has just returned from King Kalakaua's dominion, says half the foreigners living there believe there will soon be a serious revolution in Hawaii, and it is thought by many that war will immediately follow the convening of the legislature on May 28th.

A new megaphone has been placed on the market in England, by which the human voice can be so magnified that it may be heard at a distance of several miles. On its appearance a poor humped Englishman wrote to the papers and said that if the electricians had on hand or in view an instrument that would so diminish the human voice that it couldn't be heard at all, he was willing to pay a good deal of money for it.

A Georgia editor has an old Confederate shoe, manufactured for the government in 1864, just before the war ended. The sole is hollow, the thickness of an inch thick, and is made of poplar wood, evidently shaped with a hatchet or drawing knife. The upper is attached to the sole with a strip of rawhide, running entirely around the shoe, the leather being held to the sole with large carpet tacks. The upper is of rough cowhide, dressed up on the inside.

The alien labor law of the United States has been declared to be unconstitutional by Judge Lacombe, sitting in the United States Circuit Court in New York. Under this decision four Italian immigrants will be released, and three hundred more who are under suspicion will be arrested.

Tender Corns. Soft corns, corns of all kinds removed without pain or sore spots by Putnam's Painless Corn Extractor. Thousands testify that it is certain, painless and prompt. Do not be imposed upon by substitutes offered for the genuine "Putnam's" Extractor. Sure, safe, harmless.

Marriages.

DAY-ORSER.—At the residence of the bride's father, Carlisle, May 21, by Rev. A. H. Hayward, MANRAT A. Day, of Brighton, to Nettie A. Orser, of the same place.

MCLATCHY-STEVENS.—At the residence of the bride's father, Hillaboro, May 21, by Rev. W. Camp, Joseph W. McLatchy, to Ettie Stevens, both of A. B.

MCKAY-FERRIS.—At St. John (North end), May 23, by Rev. Sydney Walton, B. A., Jeremiah McKay, of Washabemoak, N. B., to Priscilla Ferris, of Grand Lake, N. B.

Deaths.

PHILLIPS.—Very suddenly, at Middle Simons, April 26, Jessa B. Phillips, aged 76 years.

PETERS.—At Westport, N. S., May 10, of croup, Alton, youngest child of Rupert and Annie Peters, aged 2 years and 8 months.

FREEMAN.—At Forest Glen, Colchester Co., May 10, of diphtheria, Martin E., aged 23 years, eldest son of Robert and Charlotte Wright.

ESTABROOKS.—At Rockland, Carleton Co., May 9, of injuries received April 21, from the kick of a horse, George C., eldest son of the late Shepherd H. and Agnes Estabrooks, aged 24 years and 9 months.

TRASK.—At Bloomington, Annapolis Co., N. S., April 6, in the 16th year of her age, Georgina Trask. Our young sister was a member of the Nictaux church, and a devout Christian. Her hope in death was unshaken.

CARTER.—At Rockland, Carleton Co., March 18, Emily Gladis, aged 7 months; May 12, George William, aged 3 years, 2 months, and on May 16, Viola Floyd, aged 10 years, 3 months, beloved children of Frank and Elizabeth Carter.

STRENGTH.—At Rockland, Carleton Co., N. S., April 6, in the 16th year of her age, Georgina Trask. Our young sister was a member of the Nictaux church, and a devout Christian. Her hope in death was unshaken.

HOYT.—At Keswick, May 11, James W. Hoyt, aged 69 years. Mr. Hoyt was an Israelite indeed in whom there was no guile. He professed religion when quite young and joined the Baptist church in Prince William, York Co. From there he moved to Keswick, and removed his membership to the church in that place, thence to St. Stephen and became a member of the church there, from there he removed to Maple Ridge near Millville, and joined the little church there, and remained a member of it until called to join the church triumphant. Mr. Hoyt was a faithful and devoted Christian, always ready to do all he could for God and His cause wherever his lot was cast, and lived and died respected and beloved by all acquainted with him. He leaves a sorrowing widow, one son, and two daughters as mourners.

CUSHMAN.—In the Bunker Hill District, Charlestown, Mass., May 4, Eliza, widow of the late Rev. W. W. Cushman, D. D., aged 80 years 8 months. The dear departed sister was originally the wife of Rev. Frederick Miles, of precious memory, one of the founders of the New Brunswick Baptist Educational Society, and the first Principal of the Seminary established at Fredericton. Mr. Miles went to England on a collecting agency for the institution over which he presided. He succeeded in bringing home some money; but what was better, he brought a wife of priceless value. She was the daughter of Mrs. Moore, of London; she was highly educated, and was the light of his household and the joy of his heart. During his protracted and severe illness she was his ministering angel, and guide and comfort to the spirit world. Some time after the death of Mr. Miles she married Rev. Dr. Cushman, at that time the esteemed pastor of the church at Bowden Square, Boston. By him she had one daughter, who grew up under her fostering care, and in process of time became the wife of Dr. Davis. After the death of Dr. Cushman she remained with her loved daughter until the death angel called her. Mrs. Cushman was especially gifted in letter writing, and kept up an extensive correspondence with absent friends, who always read her letters with immense satisfaction. Her Fredericton friends were especially numbered in this direction. Letters received from her by the writer of this sketch shortly before her death were full of bright hopes with regard to the future. She seemed to anticipate her speedy release from earth, and her reception into the heavenly world, where she would meet with joy the many loved ones who had gone before. She was a bright star in the church militant, but she has gone to shine with greater brilliancy in the diadem which adorns her Saviour's brow. Among the many who deplore her departure, there are those who will soon meet her with joy in her glorified state in heaven. May her loved daughter be sustained in her deep affliction by the precious promise of the word of life. I. E. BILL.

THE NOVA SCOTIA WESTERN BAPTIST ASSOCIATION. The Nova Scotia Western Baptist Association will hold its forty-third annual session with the Upper Gagetown Baptist church, at Upper Gagetown, N. B., commencing on June 24th, at 2 p. m. Rev. P. R. Knight is to preach the associational sermon. Rev. F. W. Crawley to be his alternate. Rev. T. Todd is to write the circular letter.

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THE LATE REV. H. J. POTTER'S MONUMENT.—Further contributions: Principal J. B. Oakes, M. A., Horton Academy, \$5; Rev. E. M. Grant, Sussex, \$5. Dorchester. L. M. WEEKS.

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HALBY.—In the death of Bro. Wm. Halby, Esq., the St. Stephen church loses one of its most intelligent and helpful members. He was born in Yarmouth, N. S., Jan. 22, 1831, and entered into his rest May 17, 1890, aged 59 years. At the age of 21 he was baptized into the membership of the First Yarmouth church. In 1870 he was one of the number to leave the mother church to form the present Temple church. In 1881 he moved to St. John, and connected himself with the Leinster St. church, of which he was made a deacon, which office he held until he came to St. Stephen, two years ago. Our acquaintance with Bro. Halby has been comparatively brief, but sufficiently long to give some conception of his worth. A layman of more than ordinary intelligence; a Bible student, with an unflinching faith in the old truths of the gospel; fearless in the expression of his convictions; ever loyal to his Lord and Master, he was well fitted to be a leader among God's people. For many years he has been a faithful and earnest teacher in the Sabbath-school. In a sense he lived for his Sabbath. He could sing with peculiar heartiness, "I love thy church, O God." No part of our denominational work was unprofitable to him. His heart and hand were ever ready to respond to the needs of missions at home and abroad. The institutions at Wolfville were very dear to him; three of his four sons there received their training. His loss to the St. Stephen church is irreparable. He was a valuable counsellor in all its financial and spiritual interests. To the pastor a steadfast friend and helper, encouraging by words and prayer in all laudable undertakings; especially inspiring in the close attention which he gave to the preaching of the word. Being dead he yet speaks in tones of tenderest compassion, urging us on in life's duties, persuading us to battle for the right until life's great ideal shall be reached and crowned with a blessed immortality. Beside a large circle of friends he leaves a widow and four sons to mourn their loss. We are sure that the consolations of the gospel; and the companionship of Jesus comfort the sorrowing ones in their great trial hour. The funeral services took place on Tuesday afternoon, 20th inst., at 2 p. m., as assisted by Rev. Mr. Mellick of St. John, and Rev. A. J. Padelford of Calais. Brethren John March, C. E. Burnham and Thos. L. Hay, came from St. John to act as pall-bearers. The remains were laid away in the beautiful cemetery just back of the town to the rest and resurrection of the just. W. C. GOUGHEN.

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