

The Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, MAY 26, 1886.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy to go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

TROUBLE IN THE ARMY.—There is said to be a rebellion in the Salvation Army. General Booth has "court martialled" two prominent leaders, Commissioner Colbridge and Col. Day, and they threaten to organize another army. A circular has been issued, calling a monster meeting to denounce Booth's "un-Christian assumption." He will probably be called to give an account of his disposition of the enormous funds which have been flowing into him, and which he has appropriated according to his own arbitrary will. As he has all the property of the Army in his own name, there is no way to wrest that from his hands, even though it should appear that he has misappropriated any of the immense sum gathered up from all parts of the world. It is not strange that this threatened disruption has come, it is strange it did not come sooner. The submission of so many to the arbitrary fiat of one irresponsible man cannot last, in this age when people are growing so rapidly in intelligence.

DISCIPLES' BELIEF.—The *Religious Herald*, Richmond, has opened its columns to some communications by a Bro. Bagley on the doctrines of the Disciples. The object is to find out just what they do believe, and then be in a position to know whether there is hope of union between them and our denomination. It having been hinted by Rev. Mr. Bagley that the Disciples had abandoned the extreme views of Alex. Campbell, the *American Christian Review* responds in the following emphatic way:

The position of the Disciples is this: It is impossible to offer sinners salvation without baptism. No man under the preaching of the gospel can be saved without immersion.

This, as the *Religious Herald* says, will set at rest all movement for union, if it represents correctly the Disciples' view. How is it with the few Disciples in the Maritime Provinces? Do they hold this view? Should not our people note this statement of the leading Disciple authority?

SOUTHERN BAPTIST CONVENTION.—The statistics of the Southern Baptists are as follows:—589 District Associations, 8,129 ordained ministers and 14,488 churches. There have been added to the churches by baptism during the year 66,527. The total white membership now numbers 1,039,600. There are 8,088 colored Baptist churches in the South, with a membership of 899,540. There are now in the United States 28,953 Baptist churches, with a total membership of 3,125,227.

The statistics of the various missions of this convention are, Italian, baptized during the year 24, present membership 289.
African, baptized 18, membership 125, pupils 230, contribution \$230.
Chinese, baptized 17, membership 547, contributions \$600.
Mexican, baptized 87, members 270, contributions \$25.
Brazilian, baptized 23, membership 168, contributions \$485.

The Home Mission work is being pressed with great vigor, as the following summary will show.

WORK DONE.	
Number of missionaries.....	255
Churches and stations supplied.....	643
Weeks of labor.....	9,899
Sermons and addresses.....	27,263
Prayer-meetings.....	5,238
Baptisms.....	3,812
Received by letter.....	2,344
Total additions.....	6,156
Sunday schools reported.....	328
Teachers and pupils.....	12,531
Religious visits.....	33,154
Churches constituted.....	70
Meeting-houses built.....	49
Pages of tracts distributed.....	268,615

The Baptist Review for the current quarter is one of the best which has yet appeared. It contains six articles, besides the Editorial, Homiletic and Review departments. We commend the following passages from Dr. Nordell's article on the Preacher as an Interpreter to the attention of all:

He (the interpreter) must be honest with the truth. It is not his truth. He has not created it, nor has he discovered or invented it. He does not own it in fee-simple. A steward has no right to be free with his Master's money. The liberality of a steward is the liberality of a thief. An interpreter has no right to be liberal with his Lord's truth. The liberality of an interpreter is the liberality of a cheat. He who through an erroneous notion of liberality presumes to be liberal with revealed truth sets teachers gazing toward God and perjurally toward

men, for above all things in the world man needs truth.

Our old friend, Rev. Malcom McGregor, discusses Rom. viii: 29, 30, and does it well. Dr. MacArthur, gives some valuable hints to pastors on the organization of a church for work. He recommends the appointment of an advisory committee to assist the pastor, and to prepare business for the meetings of the church. Dr. Geo. B. Stevens treats of the Pauline Theology of the Law, in a very able manner. He claims that Paul, in the use of the term "law," always had the Mosaic Law in mind, either directly or more remotely. The immediate historical aim of the law to restrain sin, not to increase it. This was the only purpose of the law known to Jews. The law increases the consciousness of sin, and is the occasion of increasing the violence of sinful desire through Christ. He states his view as to the relation of the law to believers in the following sentence:

If we have rightly interpreted, thus far, the Pauline doctrine of the law, it follows as an inevitable consequence that Mosaic law does not retain under Christianity the same prescriptive moral authority which belonged to it before. It is completed in the gospel. All its elements of permanence are taken from Christianity which is complete in itself and does not need to be supplemented from any previous incomplete stage of revelation.

We are not prepared to accept this last statement without modification; the article is a suggestive one, however.

Drs. Dobbs and Wilkinson take opposite sides of the Sabbath question. The former argues that the Lord's day "is essentially and peculiarly an institution of the gospel dispensation." The latter argues from Christ's words "the Sabbath was made for man" re-erects for perpetuity the fourth commandment of the decalogue. This preserves the Sabbath for us; and what is of essential importance, preserves it as a religious institution—that is, as an article of human obedience to God.

In the editorial note on the question, there is a sentence which contains much of the pith of the whole matter: "If the Sabbath is an institution demanded for man's highest development, is it conceivable that God left the world in ignorance of it—including even his chosen people—until he met Moses on the Mount? We would avoid eisegesis, but is it eisegesis to see in the declaration of Jesus that 'The Sabbath was made for man' something more than would have been conveyed by the words 'The Sabbath was made for the Jews.'"

We cannot refer to the departments.

BAPTIST CONGREGATIONAL UNIONS OF GREAT BRITAIN.—These bodies meet at the same time this year, and both in London. They are to have a union session, which some regard as the first step toward organic union of the denominations. Open communion makes this less improbable than where the strict practice prevails; still we believe no such union very near at hand. It is significant, however, that the Rev. E. White the president of the Congregational Union is a Baptist, who has, with his church, formed the union of which he is now president. This illustrates one of the tendencies of open communion. It makes so little of baptism that it may well be ruled out as having any bearing on the question of denominational connection.

ONE WAY.—There is an increase in the number of infants baptized among the Congregationalists of the U. S. The *Pittsburg Teacher* gives the reason, in the following words: "No doubt this increase is mainly due to the growing custom of presenting Bibles by the church to its baptized children on Children's day." It is significant that it is not even supposed the increase to be due to any increase of faith in the scripturalness of infant baptism. No doubt a larger premium would induce a still greater increase of baptisms; it is good to get the present, and the child will not be harmed, it is supposed.

CELESTIAL MISSION.—A Senor Diaz was baptized a year or two ago by Bro. R. B. Montgomery, our Brooklyn correspondent. He is a Cuban, and his soul was filled with a desire to do good to his people. He has been laboring in Havana and vicinity for some time and wonderful success has attended his work. A Baptist church has been formed, and four hundred profess conversion. The results of his efforts are all the more remarkable, because mission work had been attempted by brethren of various denominations; in this priest ridden land, and had failed and been abandoned of all.

AMUSEMENT EXERCISES.—The evening entertainment at Wolfville promises well; the Rev. D. A. Steele is to be one of the speakers; the Rev. B. W. Lockhart of Suffolk Conn. is to read the original poem; Miss Wallace of the Seminary is to give a reading; the Haydn Club of Halifax, which is to supply the music, consists of fourteen instruments, and enjoys a reputation as being among our highest class musical organizations.

The Baptist Annuity Association.

I am exceedingly anxious that our ministers of Nova Scotia and P. E. Island should become one with the New Brunswick brethren in the management and enrolment of this Association. This they can do by raising an amount equal to the Bradshaw fund. We want to raise the capital stock as soon as possible to \$100,000. If Nova Scotia and P. E. Island will raise \$10,000, then we can have one association for the Maritime Provinces, and upon proper conditions can place it under the guidance of our Convention.

For many long years I have seen and deeply felt the necessity for such an institution; but not until I called upon Jacob Bradshaw, as I believe under divine direction, for \$10,000 to lay the corner stone, could we see the way open to found such an association. When he said in response to my application, "put me down for \$10,000," there was a rift in the cloud and the sun light came streaming down. It was one of the happiest moments of my life.

My object was to combine a small annuity of the ministers with a life beneficiary fund. The former would give a legal claim and the latter would make that claim very valuable. Without a large beneficiary fund, if ministers insure, it would be better to go the usual insurance societies of to-day.

The \$10,000, as the case now stands, is a great boon to the ministry of New Brunswick; but I want my brethren of the other Provinces interested in convention to enjoy equal benefits with us. There are brethren and sisters in Nova Scotia who are just as able individually to give \$10,000 to this fund as is Deacon Bradshaw, and if the case were properly placed before them my impression is they would cheerfully give. This would make a great commencement.

All Christian denominations in the world, of any note, make provision for their infirm ministers and for those dependent upon them for support. This provision comes in to supplement inadequate salaries. The Baptists of these Provinces have been doing something in this line; but on such a limited scale as to bring the blush to one's cheek whenever he thinks of it.

But why do we make this claim? We make it as a matter of simple justice. Let me explain. Who from the days of the fathers have led the people on the highest plane in the enjoyment of social, civil and religious freedom? Baptist ministers. Who have been among the chief advocates for free education for all classes without respect to creed or wealth? Baptist ministers. Who conducted their people to found institutions of learning of the highest type for the benefit of all the people? Baptist ministers. Who have led the way in the great temperance reform which has contributed so largely to the moral elevation of the people? Baptist ministers. Who have been instrumental in the conversion of thousands of immortal souls from sin to worship, and of studding all sections of these Provinces with gospel churches to shine as so many stars in the firmament of God? Baptist ministers. Who have led these churches to all the country with the influence of Sunday schools and missionary effort? Baptist ministers. What has been the financial reward? Simply a living for themselves and those dependent upon them upon the basis of a most rigid economy.

Are these the men, who, when sickness or the infirmities of age come upon them, that are to look to the alms house or to the cold-hearted charity of the world for support? or who when the sweat of death is upon their brow are to feel the cold iron grip deep into their souls because of a loved widow and orphan son to be left without any provision for their support?

My brethren in the ministry, with a heart glowing with love to you, and with earnest desire for the welfare of all be dearer to you, I beseech you let this matter be prayerfully considered at the approaching Association. As Dr. Saunders was the man who suggested to me the idea of raising the \$10,000 in N. S., it seems to me if he were appointed the agent for all the Associations to do this work that it would be done. Nothing but the pressure of work in my field has prevented me from appealing in person to wealthy friends in Nova Scotia on this subject. Go to these friendly workers some day in the name of the Lord of hosts, and they will not refuse.

The brethren must pardon the freedom I have taken in placing this important subject before them. With best wishes for all. I am as ever, in love,

I. E. BELL.

P. S. Let no one imagine by the above statement that I fall to appreciate the labors of my ministering brethren of this denomination. They have done a noble work for God and humanity; but I am dealing with a question having special reference to the Baptist brotherhood and therefore my remarks apply especially to them.

I. E. B.

The Ultimate Test.

Many substances which appear solid are vaporized and made to vanish under the oxyhydrogen blow-pipe. Their solidity can not abide so severe a test. Dying also is a test which makes many things that had a solid look flash out of sight. Nothing but indestructible fact can hold together and keep shape under it. Whatever can survive that intense trial must be reality. Our question is, whether the religion of Christ, which invites our reliance, endures that final test. It may seem to some that the death-bed of a delicate girl untrained, imaginative, excited, immature, is not the best place for conclusive experiment. It is just as easy to call other witnesses and carry the inquiry to different scenes, simply sampling from uncounted thousands.

John Selgen was one of the strongest and most illustrious lawyers who ever adorned the English bar. This great jurist, when his last case had been argued and he was done with the judgments of earthly courts, called to his bedside Archbishop Usher, and said: "I have surveyed most of the learning that is among the sons of men yet at this moment I can recall nothing of it on which to rest my soul, save one from the sacred Scriptures, which rises much on my mind. It is this: 'The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and Our Saviour, Jesus Christ, who gave himself for us.' On this alone the clear, strong mind, trained to judge of truth and fact, rests and relies.

William Shakespeare, whose mighty wings bore him to such a height that all subjects known to human thought lay visible in outline magnitude, relationship, under his view wrote with the last strength of his hand these words: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Michel Angelo Buonarroti, painter, sculptor, architect, and poet, the most masterful and nearly universal genius Italy ever produced, wrote in his old age:

"Well nigh the voyage now is overpast,
And my frail bark, through troubled seas and rude,
Draws near that common haven where, at last,
Must die the account be rendered. Well I know
How vain will then appear the favored Art,
Sole idol long and monarch of my heart;
For all is vain that man desires below.
And now remorseful thoughts my soul alarm,
That which must come and that beyond the grave,
Picture and sculpture lose their feeble charm,
And to that help Divine I turn for aid,
Who from the Cross extends his arms to save."

Thus strong minds from all realms of learning and high endeavor drop every thing else as they approach eternity and turn to Christ alone; while they who have spent their thoughts, life long, on things divine, only at the last make their affirmations more firm and simple. Friends country Archibald Alexander in his final hours about some of the views he had maintained through life, and he replies, "My theology is reduced to this, 'Jesus Christ came into the world to save sinners, of whom I am chief.' " White haired Bishop Whipple says: "As the grave draws near my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost."

Francois Riddle Havergal, dying in extreme pain, sends word to absent friends: "Good promises are all true, and the Lord Jesus is a big foundation to rest upon."

Ask anywhere whether the religion of Christ suffices to the end, bears the strain of death, and survives in the dissolution of all earthly things, and it is easy to have distinct and exclusive answer. Even the wilderness will speak. The mountains and the sea and the depths of the earth, will have a voice.

Twenty Welshmen are buried in a coal mine by the Cavingin of a gallery, shutting them off from the shaft. Ten days they remain there before relief digs its way to them, and then only five are alive. Standing in water above their waists, in the dark, fighting grim death with failing strength, the imprisoned miners found their only cheer in singing a simple hymn they had learned in the village church:

"In the deep and mighty waters
There is none to hold my head
But my only Saviour, Jesus,
Who was offered in my stead."

Ask the Alps, and the "monarch of mountains" will speak. In September, 1873, a party of eleven persons perished in the making of Mt. Blanc. On the body of Dr. Deane, of Baltimore, was found a letter in which he had written the following:

"We have been on Mt. Blanc for two days in a terrible snow storm at the height of fifteen thousand feet. I have no hope of descending. We have no provisions. My feet are already frozen, and I am exhausted. I have only strength to write these words: I die believing in Jesus Christ, with the sweet thought of my family, my friendships, and all. I hope we shall all meet in heaven."

Ask the sea what comfort men may have in dying, and the cliffs of the Welsh coast can tell you that, when a ship was breaking to pieces on the rocks, and poor sailors were clinging to the wreck, from which they dropped one by one the hissing waves, the storm-brought ashore the sound of hoarse voices singing in the frozen rigging—

"Other refuge I have none,
Hangs my helpless soul on Thee."

"Hold on!" said a group of skeptics to one of their number when his days were ending: "I have no objection to holding on, but will you tell me what I am to hold on by?" was the reply which convicted them of idiocy, and made them all dumb dogs.

In the solemn shadow where men have keener faculty for knowing reality than in any noontide, no man who had laid hold of Christ ever let go his hold, or cried out that he had nothing to cling to, or confessed, in the mist which dim all earthly things, that the choice made in the daylight of life, with death far off, was a mistake.

Clouds vanish. The sky remains. Across life's evening blow strong winds, which sweep science and philosophy away as vapor; but above shine on the heavenly stars of Christian truth which only brighten with earth's darkening night.

Religion alone suffices for both life and death. Neither in the ultimate test nor any other does it fail.—Dr. W. F. Kelley, in the *Western Christian Advocate*.

Walking With God.

So, then, God bids you come often from the noise and strife and tumult of life, bids you to come even from the grandeur and circumstance of its public religious worship, and shut the door that you may pray to your Father in secret. It is there your truest life is lived. It is there strength comes for the toil and weariness of life. It needs not long for this: not long to gather round you that sweet sense of Fatherhood which shall make the whole day sacred, and your work a service to God. You know how before you start away in the morning to your toil, you have only time perhaps for a loving word or two to your wife, and a hasty kiss for the little ones. But how much love you may put into those few words, and what sweet memory those little kisses leave all the day long. And so a moment or two of solemn speech with God, before the great tide of busy life flows in upon the soul, one short clasp of the Father's hand, one quick glance into his holy, loving eyes, will make the whole day sacred. We need no long prayers to bring us the sweet sense of God's Fatherhood, the hidden secret communion of him who is ever with us. I walk with my friend through a bustling, crowded street, and though I speak no word to him, the close pressure of his hand upon my arm, from time to time, tells me all I want to know. The little child, too, holding my hand through a long summer walk; he looks up into my face now and then. I look down into his, and in that look how much is said; what compact of trust and love, what bright assurance that all is fair and calm and pleasing between us. So a good man walks with God.—Rev. George Dawson.

Religion Never Dormant.

Every attribute of true Christian character is alive. Every spark of real religion is an exercise of the soul in benevolence and purity toward God and heaven. Religion which is not in operation is a repulsive carcass. It is death, decay and poison to the soul. Persons deceived by it, which they mistake for genuine love, that is, disinterested benevolence. They are governed by their feelings. They have no vigorous, stalwart, manly faith. They never venture out upon daring undertakings for God. They appreciate only such things in the church and in the labors of the ministry as excite their emotions. Preaching must make them happy, or it is no preaching. They are what somebody has denominated a kind of "religious epicures." They do not thrive on homely sermons which lay bare the roots of selfishness and expose its secret workings. This is not gospel food to them. They relish only that class of truths which fan their emotions into a flame.

It is all right to be happy, but happiness is not always religion. Happiness is a state of the sensibilities, and is of course involuntary, while religion is benevolence, and therefore powerful action. Every impulse of the religious soul is a bound forward along the lines of holy endeavor.

The hour of prayer and meditation is but a season for renewing strength in view of toil and conflict. Hence our hours of self-examination should be devoted to inquiries, not as to how we feel and how happy we are, but as to what end we are living for, and how we can gain best qualification for usefulness. Brother, arise! Resolve on doing something. Throw yourself into the arena, find a place somewhere in the field, and perform a work that shall live. What better is your for living in the world if the world is no better for your living? Your mission may not be a great one, but it is a good one, and goodness is always great enough. Encourage some soul to pray, some heart to believe. Induce your acquaintances to read their Bibles more. Devise schemes of mercy and charity, and enlist others to help you sustain them. Make the social meetings of your church a living power. You will find enough to do if only you first gain the willing mind.—Michigan Advocate.

This, That, and The Other.

—Frances Power Cobbe, who, while professing to be an agnostic, has been engaged in works of charity, readily admits that she finds more sympathy and readier help in her work from the Christians, even the most orthodox as the late Lord Shaftesbury, than from agnostics and doubters. She says, "Now, in my old age, I feel glad when I find my friends treading in the direction of Christianity, and not in that of the dreary desert of agnosticism."

—According to statistics in the *Observer*, the leading denominations in this country have the following numbers: Methodists 4,000,000; Baptists, 3,500,000; Presbyterians, 1,400,000; Lutherans, 911,000; Congregationalists, 418,000; Episcopalians, 405,000.

—Last week, we stopped at Burlington, Iowa. It has been a liquor stronghold, but the saloon-keepers have given up the contest, some going into other business, others moving to States where license prevails. So says the editor of the *Christian Evangelist*, of St. Louis, and yes, some people say, "Prohibition does not prohibit."

—The *Mt. Zionist*.—From Jan. 15, 1885, to Jan. 15, 1886, the *Mt. Zionist* in France received \$29,200, and expended \$70,380. The subscriptions were drawn from the following countries: United States of America, \$25,040; Scotland, \$17,000; England, \$13,040; France, \$12,600; other countries, \$1,600. More than 7,300 meetings have been held in Paris and vicinity, with 377,000 hearers. More than 225,000 tracts have been distributed. According to the figures in Paris those of the out-ports, we have a total of 12,357 meetings, with an attendance of 793,610 hearers, and 400,000 religious publications distributed.

—The statement was made in the House of Commons, in the recent debate on Disestablishment of the Welsh Church, that only an eight of the population are members of the Anglican Church.

—Thirty-five years ago it was the crime not high treason in Italy to possess a Bible. Now Bible Depots are established in every Italian city.

—Twenty-five years ago there was not one professing Christian in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sabbath.

—That which contents God may well content me. My soul, when thy eyes were full of tears on account of thy sin, and thy heart is disquieted on account of infirmities and imperfection, look thou right away from thyself "to the atonement made, by the utmost ransom paid." The offering of Jesus is perfect and accepted. The righteousness of thy Lord Jesus is without blemish; and thou art "accepted in the beloved."—Spurgeon.

—There are 1,500 ministerial students in the Baptist institutions of the U. S.

—The Northern Presbyterian Home Mission Board has raised this year nearly \$200,000 more than last year, and thus relieved itself of a very heavy debt.

—May we tell the story of the Telugu Mission once again? If so, we will give the contrast between 1856 and 1886. "Then there was but one station; now there are twenty from Madras to Chichester, and from the sea to Haanmakonda, centres of Christian work and influence. Then there were but two missionaries; now, about fifty. Then there were not ten disciples; now there are 30,000. Then there was but one small school; now there are many stations and village schools, a high school and girls' school, and two theological seminaries (taluk schools). Then there was one small thatched chapel; now there are many commodious, comfortable, and beautiful houses of worship."—Evangelist.

—Hans Market, the famous Austrian painter, was dismissed from the Art School at Vienna at the age of nineteen, as being "utterly devoid of talent," at forty-four his countrymen called him "Master."

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50.00 per Annum when paid within Thirty days; otherwise \$6.00.

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WEDNESDAY, May 26, 1886.

CONCLUSIONS.

A few months ago, the Croil Lectures were delivered in Edinburgh. The gentlemen delivering them is always selected by reason of distinguished ability and scholarship.

John the Baptist immersed his converts in the waters of Jordan. As understood by the apostles, it was simply that ceremony by which man or woman was admitted to the Christian community.

Our readers will remember Mr. Aitken, the Episcopal evangelist, whose preaching made such a stir in New York last winter. In a sermon preached shortly before leaving for England, he uses the following language, referring to Rom. vi. 4.

St. Paul speaks of our being buried with him by baptism into death. We never understand Holy Baptism till we take this view of it. It is not a mere washing; it is a burial and a rising from the grave; its lesson is death and resurrection.

When we read such clear statements of the truth as to baptism, and such accurate descriptions of the origin of the errors of infant baptism and sprinkling, it is one of the greatest wonders how those who know the facts so well, can possibly practice what they themselves declare to be erroneous.

Now, how is it possible to reconcile these utterances with the continued practice of sprinkling for baptisms, and the continued sprinkling of infants for believers' baptisms?

But when they (i. e., the people) are distinctly taught by such scholars as we have referred to that the practice of sprinkling and pouring and infant baptism are entirely out of harmony with New Testament

practice, and therefore, continued in antagonism with the only infallible guide which we have in the matter, surely the time has come when scholars themselves should not only practice what they preach, but should also insist on the people respecting the authority of the Word of God.

Who will say these strictures are too severe? There is, however, one thing worse than the course of these scholars. It is to twist scripture and lecture history, in the vain attempt to make them support false practice as to baptism.

OUR ASSOCIATIONS.

The gathering of our class will begin in a little over a week's time. It is to be hoped that our denominational meetings may be full of good cheer and inspiration.

There is an inspiration in numbers, and it is only in this way that the influence of our meetings can be widely felt in the churches. Especially should all our pastors be present.

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recommend to the Associations to set the time of their meetings in harmony with this arrangement. This would secure change of action, and the Convention might change its time of meeting so as to serve the new arrangement.

It is of great importance that the work of the denominational meetings be approached in a prayerful spirit. Let the devotional part of the sessions be cared for. Success or non success depends upon the presence or absence of the Holy Spirit.

German Correspondence.

In response to your very kind invitation to send occasional notes for the MESSENGER AND VISITOR, I commend what follows specially to the patience of your amorous readers.

One's voyage across the ocean is a very frequent topic for a letter, but I think it better to bury that subject in silence, partly because Maritime Province people are sufficiently well informed about the ocean and its doings, and partly because the subject possesses unpleasant associations.

Antwerp itself shows many signs of age, though at present none of decay. Within the last twenty years, since the abolition of the duties levied by Holland, in other words under free trade, the shipping has trebled, and to-day the Scheldt is thronged with vessels from all ports as it was in the sixteenth century when the city vied in wealth and glory with the queen city of the Adriatic.

Antwerp, where at last we find ourselves, is fast becoming the popular route for European travellers, and deservedly so. It is connected with New York by a magnificent line of steamships, the Red Star Line, popularly called the Artists' Line, because American artists usually select this route, possessing some of the finest and best manned steamers that run between Europe and America.

On returning through the art gallery on my way out my attention was called to a unique sight. I had heard of art under difficulties, but never till now did I see such an illustration of it—a painter without arms.

It was my privilege to address a large congregation on the Man'Christ Jesus, and the work that we as a denomination are attempting to do for him. Collection cards were distributed, and a collection was taken for the Convention Fund.

The annual meeting of the Associated Alumni of Acadia College will be held on Wednesday, June 2nd, 1886, in one of the class rooms of Acadia College, Wolfville, at 5 o'clock p. m.

Walking an elder in the friend of his younger lady wonderful way tell you one of our own people made of some of our principles in Mrs. L. she must lead the position says: "You that he will who walk of—A Saviour why did God for men?" There was no

Van Free and Braekeler are the great representatives.

I dare not attempt a description of the Cathedral, the finest and oldest in Belgium and the third or fourth in Europe. Its beginning belongs to the 14th century. That age wonderful for cathedral building. This century of ours is great, and can boast of great things, but it cannot build cathedrals, the very best it can do, is, as in the case of Cologne, finish those already begun.

Antwerp itself shows many signs of age, though at present none of decay. Within the last twenty years, since the abolition of the duties levied by Holland, in other words under free trade, the shipping has trebled, and to-day the Scheldt is thronged with vessels from all ports as it was in the sixteenth century when the city vied in wealth and glory with the queen city of the Adriatic.

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The following suggestive tabular statement has been compiled from official reports by Dr. Sawyer:—

Table with columns: Year, Students, College endowment, Int'nal, Special, From Church, For Miss, Home Miss, Com. Fund, Donor. Rows for years 1874 to 1886.

rambled off after the best of my inclinations, perhaps not after my readers'. Without ever deigning a glance at Brussels—the fashionable and flippant—flying over Waterloo, stopping at Louvan, Lieges, Aix la Chappelle or even Cologne.

Notes on the Way.

Since Longfellow published his Evangeline, the Annapolis Valley has been a place of much interest to the traveller. And no marvel, for it seems to possess almost every natural advantage. It has different kinds of soil suited to tillage, grazing, the raising of small fruits such as strawberries, raspberries, currants, gooseberries and blackberries, and especially to apple culture.

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On Monday the pastor and myself visited a large part of his field, including Somerset. The following day, with the aid of deacon Isaac Shaw, I looked over Waterville and Cambridge, and arranged to have service in the Cambridge meeting house on Wednesday evening.

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Order of Exercises in Anniversary Week in Wolfville.

Tuesday, June 1, 8 o'clock p. m., meeting of the Senate. Wednesday, 3 p. m., Graduation Exercises of the Collegiate Academy. Wednesday evening, Graduating Exercises of Acadia Seminary. Thursday, June 3, 11 o'clock, Anniversary Exercises of Acadia College. Thursday evening, Conversations in the College Building, under the direction of a committee of the Alumni. Friday, June 4, morning and afternoon, meetings of the Governors of the College.

After Many Days.

The words of truth are never lost. Like long-buried seed, they will bloom forth at last. A youth of fifteen once heard the celebrated Flavel preach a plain, powerful sermon, from which he received no immediate impressions. Soon after he came to America, where he lived to be a hundred years of age—a thoughtful, careless old man. One day, while sitting alone under a tree, his past life came vividly before him, and over the hills of memory, clear as the blue above him, rose the days of his youth, and with them the Sabbath morning when he heard the great, solemn Flavel. The sermon's thrilling words came back to him like an alarm-bell over the silent sea of years, awakening every sleeping sin. Startled and stung by conscience, he was led at last from a deep sense of guilt to a forgiving judge and a loving Saviour. He joined a neighboring church, and for sixteen years lived to be a consistent follower of Christ, and then Luke Short died at the age of a hundred and sixteen years in the glorious hope of a blessed immortality.

Little thought Flavel that his living words should echo over the sea of time, across the ocean between the Old and the New World, awaking a sleeping soul to everlasting glory. The seed of truth has a wondrous resurrection power. Sown in one heart, plighted and transplanted, it lives and grows from year to year, from century to century. Binney sat alone and wrote his book of Christian experience—full of thoughts born in prayer and baptized in tears. One of the printed copies some careless hand had torn and thrown aside, and Richard Baxter chanced to pick up the old torn leaves, and read enough of truth to lead him at last to feel the evil of sin, and to find peace and hope, and he wrote his "Call to the Unconverted," which Doddridge read, and was awakened and saved, and many other sleepers his solemn call aroused from their death-slumber, and many sinned by him were helped to reach their everlasting rest; and Doddridge, evaded through God's help by Baxter, wrote his "Rise and Progress" which led William Wilberforce to Christ, and Wilberforce wrote his "Practical View," which led Thomas Chalmers to be truly converted, while himself preaching an unknown Christ.

Let no preacher think his true, earnest words hermetically sealed and dead in the case of some hardened soul. They live even in the dust of memory's tomb. As the Danish poet tells us, the flower upon the earth grows at night time; so, in times dark, the flower of truth may grow unseen.—Christian Intelligence.

Denominational Meetings.

ASSOCIATIONS. Southern N. B., Penfield, Tuesday June 8, 2 p. m. Prescher, Rev. S. Welton; alternate, Rev. J. A. Cahill. Western N. S., Nictaux, Saturday, June 19. Prescher, Rev. J. A. Gordon; alternate, Rev. C. C. Burgess; circular letter, Rev. J. B. Woodland. Western N. B., Newcastle, Grand Lakes, Tuesday, June 22. Prescher, Rev. E. N. Nobles; alternate, Rev. C. Henderson. Letter, Rev. W. Parker. Central N. S., Hantsport, Saturday, June 26, at 10 a. m. Prescher, Rev. A. W. Burns; alternate, Rev. W. H. Robinson. Letter, Dr. D. F. Higgins. Prince Edward Island, West River, July 3. Prescher, Rev. E. Whitman; alternate, Rev. G. N. Archibald. Letter, Den. Arthur Simpson. Eastern N. B., Hillsboro, July 17, 2 p. m. Prescher, Rev. W. J. Swaffield; alternate, Rev. I. J. Skinner. Letter, Rev. Geo. Sealey. Eastern N. S., Parrsboro, September 10, 10 a. m. Prescher, Rev. F. M. Young; alternate, Rev. J. Miles; letter, Rev. E. F. Calwell.

CONVENTIONS.

Brasserie St., St. John, Saturday, August 21, at 10 a. m. Prescher, Dr. T. A. Higgins; alternate, Rev. S. B. Kempton.

Walking in the street together were an elder in the Presbyterian Church and a friend of his. The former said, "Who is your lady?" "She is Mrs. L., a wonderful woman, a very useful woman, I tell you one such woman will be the salvation of any church; but two would be its destruction!" The same remark could be made of some good men; and it shows that "we all need grace and patience." The principle in the Elder's remark is that Mrs. L. would not brook opponents; she must lead or fall back.

Rev. Edward Jackson, in writing about the posthumous influence of his father, says: "You cannot bury a saint so deep that he will not sway the lives of those who walk over his grave."

A Sunday-school teacher asked his several in a group, "Bro. Colwell was for men?" "A little boy answered, "Because there was no one else that could do it."

Religious Intelligence.

NEWS FROM THE CHURCHES.

NORTH SYDNEY.—We are still enjoying tokens of the Lord's favor. Sinners are coming into the kingdom and enlisting in the cause of Christ. Last Sabbath I baptized four and welcomed five persons into the church. The Lord be praised for his great mercy manifested towards us. May 18th. J. W. BANCROFT.

CAIRO.—On Sunday, 16th, we even called to visit the baptismal waters, when three happy believers were buried with Christ in baptism. In the afternoon a very large and reverential crowd of attenders. Our meetings are well attended, and our people are inclined to work. As a proof of this, we are now getting the frame of our new church raised and boarded in. They intend to finish the whole of the outside this summer. It is 60 feet long and 30 feet wide, with tower and spire on the angle about feet 50 high. JAMES SCOTT.

PARADISE, ANN., Co. N. S.—Dr. Day, in giving an account of his visit to Paradise, in the MESSENGER AND VISITOR a few weeks ago, said that the Sabbath school was faithfully held and that soon his labors would be blessed. It seems that he is a very accurate prophet; for soon after he was here there was a stir amongst the dry bones. At one of our regular week night services there were quite a number present, and we heard the words of our General, "The Lord does work through ordinary means, when the people are ready for it. As a result, I have had the pleasure of baptizing nineteen converts during these last three or four weeks. There are several other cases of conversion, but they have not yet offered themselves to the church. I may say, that three or four date their first impressions from the time of dear Bro. J. T. Eaton, and one from the time Dr. Armstrong was at Bridgetown many years ago. This will cheer the hearts of the above brethren. "One sower and another reaper." April 25th, eight; May 2nd, four; May 16th, seven. D. D.

NOTICE.—The N. S. Western Baptist Association will meet in annual session at Nictaux, on Saturday, the 19th of June, at 10 o'clock, a. m. Delegates and friends intending to be present will please send in their names to the undersigned as early as possible. Let all the names be forwarded by the 10th of June. To expedite mail, address all communications to the undersigned at Middleton, N. S. J. CLARK.

ANDOVER, N. B.—Special services are being held at Andover and vicinity by Rev. A. E. Ingram, assisted by our General Missionary Wallace with some tokens of the divine favor. On Sabbath, the 23rd May, an interesting young brother, who is a station agent on the N. B. Railway, was baptized into the fellowship of the Andover Baptist Church, and more are expected to follow.

FAIRVILLE.—It was my privilege to baptize a sister and to welcome her into the church. W. J. SWAFFIELD.

COLLINA.—The religious services at Collina, K. Co., on last Sabbath, the 23rd inst., were of more than ordinary interest. Rev. Elias Kinstead, who upon that day entered upon his 50th year, preached from Psalm xxxviii: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." The aged servant of God although physically somewhat feeble is yet mentally and spiritually vigorous and strong. His discourse was clear, logical and impressive, and highly appreciated by the large congregation present. For over half a century he has labored for the spiritual welfare of this community and is still interested in everything that pertains to the well-being of the Redeemer's kingdom. Brother William Wetmore (sic) who has charge of the school in this place has on several occasions during the winter and spring preached for us, much to the comfort and satisfaction of all. Owing to a severe illness he has for the past few weeks been laid aside from work. Our hope and prayer is that he may soon be restored to health and we may again enjoy his valued services. Com.

HOPKIN.—The deepening spiritual life which it has pleased God to breathe into the Albert Section of our church had its expression again in baptism when it was my privilege to baptize five promising young converts. Several have since risen in our meetings; some requesting to be prayed for, others professing to have received peace through trust in the Lord Jesus Christ. We raise our Ebenezer and cry "Hitherto hath the Lord helped us." We expect to receive a number of sated souls to-morrow evening for Christian baptism next Lord's Day. Remember, us, brethren, in your petitions at the throne of grace. GEO. F. MAISENBURG.

May 28. Cow Bay.—I had a pleasant, and I trust, profitable visit to this beautiful spot. On Friday evening I preached at Little Glace Bay, and found the dear brethren there steadily pressing forward. Heard twenty-eight of them testify to their good hope through grace. At Cow Bay, on Saturday, we had a very precious meeting at which four promising young men were, one young woman were received for baptism. I preached at Homeville, Cow Bay and Little Glace Bay on Lord's day, and baptized those mentioned above—one of them is a brother to pastor C. H. Martell—making the family a "household of faith" to the great joy of a praying mother. Rev. Shaw's coming is anxiously and hopefully awaited. He will find a warm welcome and abundance of work. May be come in the fulness of the blessing of the Gospel of Christ. The church at Cow Bay are in deep mourning over the departure of Bro. B. D. Bill and family whose loss they deem irreparable; but while they mourn, Bro. MacGregor and his little band at New Glasgow rejoice, for Bro. Bill has settled down to business there. May properly attend him. The work all along these shores is prospering. Bro. Colwell was invited to Fareham, about eighteen miles from his station at Grand Mira, to baptize five converts. He also baptized two in Sydney on Lord's day. Bro. Bancroft is abundant in labors and results. He received six more into the church last Lord's day and several are on their way for next week. Meetings at Boularderie are very interesting and the interest is deepening. I leave

for Moncton, next week to supply for Bro. Hinson during his absence. Reader, please follow me with your prayers. Boularderie, May 2, 1886. D. G. M. BRIDGWATER, L. Co. N. B.—On closing my efforts at Bridgewater, several weeks ago, I sent to the MESSENGER AND VISITOR items for your "news from the churches" but from some unaccountable cause they did not reach their destination. As some things then written would have been interesting to many of your readers, it may not be too late, even now, to give you some of the items then forwarded. On the last Sabbath in April 9 more were added to the Bridgewater Bap. church, 5 by baptism and 4 by letter and experience, among the latter was my life-long friend, T. B. Pastillo, Esq., Inspector of Schools for Lunenburg and Queens. These, with 4 received on the previous Sabbath, make a reinforcement of 13 during my recent visit. The church is much encouraged. They have requested our M. Board to co-operate with them, in securing the services in adjacent settlements and is appreciated and encouraged in his extensive and laborious field. I preached several times in the Town of Lunenburg to large and attentive audiences and was delighted with the indications of intelligence and activity. I witnessed. For so young a church our brethren and sisters deserve great credit for the advanced position they take in christian work. Their prospects are brightening. Our H. M. Board are to be congratulated for the success that has crowned their efforts in this old Town. I was glad to notice the indications of material prosperity in both the towns of Bridgewater and Lunenburg. In the former place the lumbering business is booming, in the latter fishing is the principal enterprise. ISA WALLACE.

May 24. ALMA, N. B.—I left Toronto Bap. College May 4th, for Alma, arrived May 6th. Alma is a nice little village by the sea. I was quite fortunate to get an appointment down by the sea, it was my privilege to spend the summer among the islands of the province in Lunenburg County, N. S. Brethren pray for us at Alma, that the seed sown this summer may bring forth fruit to the glory of God. C. E. PINKO.

PERSONALS.

The Rev. S. March of Bridgewater, N. S., was obliged to give up work for a few weeks on account of his health. We are glad to hear he has now so far recovered as to be able to resume his duties. Rev. G. N. Ballentine, recently of Woodstock, N. B., has accepted the entirely unanimous call extended to him by the Baptist church in Groton, Conn., and enters on his pastorate with many tokens to encourage and stimulate him. The members of the church in Groton are warmly welcome, but rally around him with much enthusiasm. The field is a promising one in many respects, and will no doubt yield large and permanent results for the advancement of the church in power and spirituality. A very pleasant recognition service was held on Friday, the 6th inst., a large congregation being in attendance. Rev. P. A. Nordell of the first Baptist church in New London presided and gave the charge to the pastor elect; Rev. J. D. Herr, D. D., of the Central church in Norwich preached an able and instructive sermon from 1 Cor. 2, and also gave the hand of fellowship in the absence of Rev. G. H. Miner of Mystic River, who was detained by sickness. The ordaining prayer and charge to the church were given by Rev. G. F. Genung of the Huntington St. church, New London, and the fraternal greeting by Rev. A. S. Leopold of the Congregational church in Groton. The remaining parts of the services were taken by other brethren who were present.

S. McC. Black, pastor at Kenoville, has received from his people many tangible expressions of regard. Especially valued is a gift of books lately presented by the young people.

Convention Funds Received.

- Rev. D. D. Parker and wife, \$2 00
Berwick church, 28 73
T. H. Parker, Berwick, 5 00
French Mission ch. H. and F. M., 1 18
Annapolis Min. Ch. H. and F. M., 1 00
Newcastle, North Co. N. B., 13 85
Lockport, instal., 49 00
Truro ch., 49 00
Chebogue, Yarmouth, 8 00
B. Upham, Truro, H. and F. M., 10 00
Hillsborough Pres. N. B., 60 00
French Mission ch. H. and F. M., 10 00
Murray River, P. E. I., H. M., 25 00
Montague, P. E. I., H. M., 25 00
Gaspareaux, 2d Horton, 28 16
Clements church, 15 00
\$371 92

Marriages.

NILES—On the 18th inst., by Rev. F. D. Crawford, Mr. Thomas A. Niles, of Kingsclear, to Miss Eliza Orr, of Fredericton. TORRENS—At the Bap. parsonage, Portland, N. B., on the 22nd inst., by the Rev. W. S. Stewart, Esq., the Rev. Wm. of Johnston, Queens Co. N. B., and Mary J. Small, of the same place. MILLS—MARRIAGE.—At River Hebert, on the 19th inst., by Rev. I. R. Skinner, Mr. Marvin J. Mills, and Margaret Marshall, both of River Hebert. MITCHELL—MARRIAGE.—In the Baptist church, Salisbury, May 24th, by Rev. J. M. Parker, Humphrey Mitton, Esq., firm of Grand & Mitton, and Ethel Blanche, daughter of Henry V. Cradall, Salisbury, N. B.

Deaths.

WHELOCK.—At Berwick, N. S., on the 13th inst., Dr. A. M. Wheelock, in the 73rd year of his age. GRANT.—At Hodgden, Me., U. S., on the 30th of April, after a short illness, in the 83rd year of her age, Mrs. Jane Grant, widow of the late Dea. William Grant, of South Richmond, Carleton Co. N. B. Our deceased sister found peace in Christ under the preaching of Elder-Bachelor, and was baptized by him. Earnest and faithful, a true witness for Christ during her life; she was able fully to trust him in a dying hour. We can truly say "she has gone to be with Christ, which is far better." She leaves behind her a large family to mourn the loss of a good mother and a dear friend. The services were conducted by the pastor of the church, preaching from the texts in Job 14: 10 and Heb. 4: 14. O. C. HERRICK.

KNOWLES.—At Milton, Queens Co. N. S., May 17th, Thomas Knowles, at the advanced age of 88 years. He was the oldest member of the church in this place, and one who "held fast his profession without wavering." Religiously, he was timid, but his faith triumphed over his fears. Of him it was beautifully true, "fought a good fight, finished his course, kept the faith." Through death he was released from the ranks and service of the church-militant, that he might enjoy the privilege and glory of uniting with the church-triumphant. He was blessed in life with two good wives, the first whom he died in 1852. His widow tells the parting deeply, as do all the remaining family, but, "like as a father pitied his children so the Lord pitied them that fear him." "The memory of the just is blessed."—Com.

URRICK.—At the residence of her brother, Robert Upham, Upper North River, April 15th, Mrs. Upham, aged eighty-two. She died at 10 o'clock, after a long illness, which she bore with the patience of the Lord, and was sustained and comforted by the presence of her Saviour. She rests in hope of immortality.

CROPLIV.—At the St. John hotel, St. John, March 26th, J. Edward Cropliv, of Digby, aged 22 years. Though Mr. Cropliv never made an open profession of religion, his friends are comforted by knowing he fell asleep trusting in Jesus.

THURBER.—At Freeport, April 13th, Naomi Thurber, orphan daughter of Parker and Ermar Thurber, of the same place, aged 14 years.

MORE.—At Freeport, Mr. William More, aged 73, leaving a wife and five children to mourn their loss.

RAYMOND.—At Freeport, May 9th, Lydia Raymond, beloved wife of James Raymond, aged 56 years.

ISRAEL.—At Freeport, May 10th, Alfarctis Perry, daughter of Joseph and Isabella Israel, aged 15 years.

CHUTE.—At Margareville, on the 1st inst., Jennie A., beloved wife of Dea. Charles Chute, aged 38 years. Sister Chute was present with us in the sanctuary on the last Sabbath in April, drinking in the word of life, as was afterwards manifest by her conversation, and before the first Sabbath of May dawned, her ransomed spirit, had, as we firmly believe, winged its way to her eternal home. In the removal of our sister, the church has lost a faithful member and brother Chute and his three little children a devoted wife and mother, but we are comforted with the thought that our loss is her gain.

HUDGINS.—At Margareville, on the 7th inst., Mrs. Hudgins, widow of the late John Hudgins, aged 82 years. Her friends have her in their hearts.

GAHAN.—At Upper Stewiacke, on March 28th, Mr. John Gahan, aged 50 years. Bro. G. was a good man, and walked worthy of his high calling. He loved the means of grace, and when possible, filled his place in the public and social services of the Lord's house. He sacrificed much in severing former ties, and embracing Baptist views. We feel much our brother's loss, but his is a glorious gain. O. C.

The Baptist Book Room have just received another lot of the penny Biographical series, No. 1, 2, 3 and 4,—12 Biographical sketches in each package, packages not broken.

No. 1. Gladstone, Beaconsfield, Nelson, Wellington, Luther, Chatham, Chaucer, Humboldt, Carlyle, Cansar, Wesley, Peter the Great.

No. 2. Barnes, A. Becket, Scott, Columbus, Shakespeare, Bunyan, Dante, Goldsmith, Frederick the Great, De Montfort, Mollere, Johnson.

No. 3. Burke, Schiller, Raleigh, Napoleon, Stephenson, Spurgeon, Dickens, Garibaldi, Cromwell, Fox, Washington, Wallace.

No. 4. Gustavus Adolphus, Calvin, Alexander the Great, Confucius, Alfred the Great, Knox, Bacon, Socrates, Bright, Homer, Hugo, Pitt.

Will be mailed postpaid on receipt of 30 cts., or the 4 packages for \$1.00. Geo. A. McDonald, Secy.

Baptist Book Room. Just arrived. New Version Bible; \$1.00, \$1.50, \$2.00 \$2.50 and upwards.

THE MOST SATISFACTORY COMPANY. See your Assurance with Ontario Mutual LIFE.



MONEY BARRELS.—A new device to raise money for Missionary, Church and Sunday School purposes. It is made of wood, light and durable, does not easily break, like the jug formerly used. Price, 50 cts. per doz. Sample by mail on receipt of 1 cts. in stamps. Baptist Book and Tract Society, Halifax. Geo. A. McDonald, Secy.

REMOVAL NOTICE. E. BANFILL has removed his Machine shop from Dock Street to the Starr Building, 54 SMYTHE STREET, where he will be glad to see his customers as usual.

CRIST MILL For Sale. The subscriber, wishing to retire from business, offers for sale the valuable grist mill, at Fredericton Junction, situated on north branch of Oromocto River, run of stones, and privileges for cutting mill in same building. Also, connected with the same, a good house, barn and outbuildings, with one acre of land under good cultivation, orchard, &c. This mill is located in a good farming district, will grind the year round, as water never fails. Purchaser has privilege to put in any other machinery desired. Enquire of Fredericton Junction, N. S. (May 25-31) J. H. SMITH, Proprietor.

BRISTOL'S Sarsaparilla. The Great Purifier. BLOOD AND HUMORS.

MONTE McDONALD, Barrister, Attorney-at-Law, Solicitor Etc OFFICE: No. 1 Barnhill's Building, Princess St.

KEMP'S PATENT Manure Spreader.



SPREADER AT WORK BROADCASTING. The greatest invention since the introduction of the Reaper and Mower. It covers every square inch of ground with finely pulverized manure, in one tenth the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large, uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower or Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

There are now over two thousand in use in the United States, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and severest labor of the farm easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ashes, muck, marl, etc., in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-tenth the time it can be done by hand.

Many farmers write: "It saves its cost every year." Another writes: "We have just finished cutting over 200 tons actual weight of hay, 50 tons of which we give the Spreader credit for, in consequence of evenly spreading the manure used in top dressing."

FOR SALE BY Tippet, Burditt & Co., SAINT JOHN, N. B. Or any of their authorized agents throughout the Maritime Provinces.

PURE SPICES and SYRUPS! Brown & Webb's Ground Spices ARE THE BEST!

The Best Spices are Brown & Webb's. Our REAL FRUIT SYRUPS Make Most Delicious Summer or Winter Drinks.

BRUSHES. Brushes. White-Wash, Kalmecina, Paint, Varnish Scrub, Stove, Shoe, etc.

BUDOCK BLOODBITTERS, DIAMOND DYES, OCELYRE PEPPER, AT WHOLESALE, PARKER BROS., Druggists, Market Square, St. John, N. B.

Mill, Steamboat, Mining and Railroad Supplies.

Rubber and Leather Splicing. Our Machine Splicing has earned a high reputation for durability and uniform quality. When in want, please send trial order. (Dustin's Gang and Circular Saw, Solid Chisel Point, and Inserted Teeth.) Rubber Hose, Steam Packings, Fire Hose a specialty, (either all Rubber or Jacket.) Valve Rubber, Emery Wheels, Rubber Metal, Lancing Blades, Steam Fittings, Iron Pipes.

OILS. Special quotations on Machinery Oil, (in 50 and 100 gal. lots), Lamp Oil, Castor, Sperm, Nantux, Seal, Kerosene, Cylinder, and West Virginia Oil; also Burning Oil. In addition to our stock of above goods, we keep Rubber Goods of every conceivable kind.

WHOLESALE AND RETAIL. HENRY, ALLEWOOD & CO., 25 Prince William St., St. John, N. B.

MONTE McDONALD, Barrister, Attorney-at-Law, Solicitor Etc OFFICE: No. 1 Barnhill's Building, Princess St.

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KEMP'S PATENT Manure Spreader.



SPREADER AT WORK BROADCASTING. The greatest invention since the introduction of the Reaper and Mower. It covers every square inch of ground with finely pulverized manure, in one tenth the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large, uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower or Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

There are now over two thousand in use in the United States, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and severest labor of the farm easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ashes, muck, marl, etc., in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-tenth the time it can be done by hand.

Many farmers write: "It saves its cost every year." Another writes: "We have just finished cutting over 200 tons actual weight of hay, 50 tons of which we give the Spreader credit for, in consequence of evenly spreading the manure used in top dressing."

FOR SALE BY Tippet, Burditt & Co., SAINT JOHN, N. B. Or any of their authorized agents throughout the Maritime Provinces.

PURE SPICES and SYRUPS! Brown & Webb's Ground Spices ARE THE BEST!

The Best Spices are Brown & Webb's. Our REAL FRUIT SYRUPS Make Most Delicious Summer or Winter Drinks.

BRUSHES. Brushes. White-Wash, Kalmecina, Paint, Varnish Scrub, Stove, Shoe, etc.

BUDOCK BLOODBITTERS, DIAMOND DYES, OCELYRE PEPPER, AT WHOLESALE, PARKER BROS., Druggists, Market Square, St. John, N. B.

THE HOME.

What News do the Angels Tell?

What news in heaven do the angels tell Because, tolled for the Master well What bolted heart has unlocked its door What wayward feet go astray no more What wasted life to the truth has come? What lost one found has been brought back home?

What hands are strong for the help I brought? What sightless eyes see the light they sought? What poor, parched lips can a new song raise? What silent tongue has a hymn of praise? What hungry soul has to-day been fed? What home made glad by the words I said?

What have I thought of his work so dear? What have I planned for his kingdom here? What have I given of the wealth he gave? What have I learned of his power to save? What have I done that the world may see? What have I done that he died for me?

What gathered sheaves from the scattered seed? What help in store for my time of need? What hope have I of a joyous home? What treasure there for the life to come? Search me, O God! at thy feet I fall; Try me and see, let me know it all.

A Home Story.

BY LINTA WILSON SMITH.

There is no other way, Clara. I'm the only relative she has left, and we must live here for the rest of my life, any way. The old John stayed with father and mother while I was running here and there. Now they are all gone, Martha is alone, and I am only right for me to look out for her awhile.

"Yes, Nathan, that is right, I know, but I can't help dreading it. I always had a horror of old maids, and Mrs. Tracy looked nervously round the plain kitchen of the little farm-house.

"You needn't be afraid of Martha. She isn't very old, and I venture to say, none of the prying, disagreeable old maids we read of."

In spite of her husband's reassuring words, Mrs. Tracy dreaded the arrival of his maiden sister, whom he had not seen since leaving his New England home to try his fortunes in the west. But, as Clara soon discovered there was nothing to fear in the quiet and faded woman who came to them, whose life had been so full of devotion to others that there had been no time for growing hard and bitter because some of life's sweetest blessings had been denied her.

The children, Bert and Mabel, and baby Ray, with the unerring instinct of childhood, felt the depth of her quiet kindness, and took her at once into their loving little hearts.

Miss Tracy, though wholly unobtrusive, was naturally very observant. This, together with the interest she felt in her brother's family, led her, before she had been many weeks an inmate of his household, to make a discovery. Nathan, in his desire to get on in the world, was missing much that would have made life pleasant.

In thinking so constantly of the future, he was losing all the sweetness of the present. That this was affecting the whole family, was only too apparent. It was seen in Clara's anxious, weary face, and repeated in a less degree on the countenances of the children.

"It is truly exhilarating to ride in this breezy air, over these fine roads, especially with so fine a rig," as you call it. The buggy is easy, and the horses really fine animals. You must be doing well now, Nathan."

"I suppose I am, Martha; but it has been a hard pull, with losing crops, sickness, etc. We're in doubt yet, but with hard work and economy, I guess we can make it up in another year."

"What then, brother?" "I intend building a large barn, and buying some choice cattle; then I shall build a nice house and prepare to take comfort. There isn't a better farm than mine for miles around, and I must make the best improvements possible. Then, some day, we'll have the best of everything."

"But who will share it all with you?" "Why, my family, of course!" opening his eyes wide with astonishment. "All except Clara, you mean?" "Solemnly."

"Why, Martha, how you talk! It is for her I'm working; whom else, I'd like to know?" "Now, Nathan, take a few plain words from your sister, who means only kindness. I've had experience, and in my judgment Clara hasn't vitality enough to take her through another year of work."

"I don't think you have been kind and good to her, and now that she has helped work up so far, I know you will be glad to give her a vacation. You do not realize what it is to care for these children and do all the work that must be done in a farm-house. She might have been slender when a girl, but not careworn. Tonight if you look at one of her old pictures, you will be convinced that I am right."

"Suppose I am, what then?" "Could you not send her back to Ohio for the winter? I can keep house."

ing fills her eyes, and quick tears, when she speaks of them. Sure of your consent and my willingness to keep house for her, she would go gladly."

"Undoubtedly; it would be the cheapest medicine you could give her, and the surest. Think it over for a day or so." That evening Martha was not surprised to see a startled, anxious look on her brother's face, as he slowly regarded his wife whenever he thought himself undisturbed. Husbands are often the blindest of all persons in regard to their wives, but Nathan was convinced.

That night, when they were alone, he suddenly exclaimed:—"Say, Clara, how would you like to visit your mother this fall?" She looked at him a moment in silence while a wave of color swept over her pale face; then turning away she said, brokenly:—"Don't talk about it, Nat. I know we can't afford it, and I'd rather not speak of it."

"But we can afford it, and Martha is willing to keep house for me. Now, do you want to go dear?" There was an unconscious tone of reproach in his voice, and a look of pain in his face, which she could not understand.

"O Nathan!" she cried, with her face hidden on his shoulder, "don't imagine that I love you any less, or am tired of our little home; but I do want to go. Just now there is nothing in the world that I want so much as to see father and mother."

"Well, then, you shall go, little wife. Don't cry so; I didn't know you cared so much; but that settles it; you shall go." After Mrs. Tracy and the baby were gone, Martha looked round the unornamented rooms, and resolved that there should be something new—something bright and pretty—before she came back the housekeeper. The "front room," had never been furnished, but after considering her resources, Martha thought she could manage it, if she could persuade Nathan into buying a carpet.

"A carpet? Why, Martha!" he exclaimed at her proposal, too astonished to say more.

"What is Clara's old home like? You don't want her to notice too sharp a contrast on her return," said the sister, quietly.

"I may get a carpet," thoughtfully, "but so many other things would have to come."

"Nat, when father and mother were gone, we thought of dividing things; but you had no home then, and while John lived, everything remained the same. When he started out here, I sold or packed everything, and there is a large box on the way for you. Besides bedding and clothing, there are pictures, vases, curtains, a table-cover, and some of mother's nice rugs. They will help furnish the room. You can afford to make a nice rocker and two chairs, and we'll make the rest."

"I'd like to know how," incredulously. "There are two bottomless chests in the granary. I will cobble the frames, and cushion seat and back; with strips of embroidery and heavy fringe, they will be handsome. That old rocker which I occasionally coming to pieces, can be mended and treated likewise—minus the rockers—and you'll have an easy chair. A pine table, which you can make, stained and covered with the spread will do nicely."

"Well, it sounds practicable; I'll help all I can." "There will be ottomans to make, a mantle to put up, and cornice for the curtains. It will take our spare time all winter, but how pleased Clara will be."

"I intend to have everything nice for some days," said the man, somewhat proudly.

"Yes, Nat, but a woman must have something to live on in the meantime. There is a love for the beautiful in every true woman's heart, and it should be satisfied. You cannot think how I miss the grand scenery I have feasted on all my life! Nathan, I believe, in this level, monotonous country, the homes should be very bright and attractive."

"I haven't thought anything about it." "It is not common for a man to think about the home as a woman does; for he mingles with the world, while most of his hours are spent within its four walls. Clara had no time to fix up anything—that baby was a sight of trouble—but if you and the children will help, we will do wonders."

"And they did so," when the mother came home four months later, she scarcely knew the place.

"Come and look at your wife," whispered Martha, when Nathan had finished the chores and was ready for a happy evening. There she was in the pretty room, chatting with the children. Joy and gladness shone through her face, which had lost its sharpness and pallor, and there was an elasticity in her movements which recalled her girlhood.

"She looks ten years younger, Martha, and if I can help it, she shall never wax so again. You have taught me a lesson. I'll not soon forget. We'll take what comfort we can now, if we never get a big home."

"Martha has made this one so pretty that we shall never see another," exclaimed Clara, hearing his last remark as she entered the room. "I'm so thankful to you all for this pleasant home-coming! Her eyes dim with happy tears."

VIRTUES OF CELERY.—Mr. Ward, of Perria Towers, Ross, writes that rheumatism became impossible if celery is freely used as an article of diet. Unfortunately, he is a Scotchman, and his article in its raw state to which we are all accustomed. Cut the celery, he says, into inch dice. Boil in water until soft. No water must be poured away, unless drank by the invalid. Then take new milk, very slightly thicken it with flour, and flavor it with butter; warm up the celery in the saucepan; serve with diamonds of toasted bread around the dish, and eat with potatoes. Permit me to say, he adds, that cold or damp never produces rheumatism, but simply develops it. The acid blood is the prime cause and the sustaining power of the evil. While the blood in circulation there can be no rheumatism, and equally no gout. Let me fearlessly say that the unamiable is impossible on such diet, and yet our medical men allowed rheumatism to kill over 3,000 human beings in 1876—every case so unnecessary as a dirty face."

GARDEN HINTS.—An experience of more than a quarter of a century in garden management, has taught me some things which I should have found it profitable to know as a beginner, and in the hope of helping others I will refer to some points of importance.

All quick-maturing crops require much richer soil and better cultivation than those that are longer in maturing. Late peas, like Champion of England, or Marrow, will give a profitable crop moderately rich land without manure, but the kinds that mature early in May must be furnished an abundance of plant food in such a form as to be at once available. The same is true of most, if not all crops; the longer the time in which they mature, the better chance they should have.

In all crops that come up thick and require to be thinned, every day's neglect after the plants are large enough to be thinned, reduces the yield of the crop. Beets, carrots, radishes, lettuce, parsnips, and such crops, should be thinned as soon as you can get hold of them with thumb and finger. In planting early potatoes, some days may be gained by planting the seed and spreading it in a warm room until it callouses as the buds begin to show, and in the case of freezing, the seed should be crowded down into the bottom of the furrow by stepping on it and covered with two inches of partly rotted manure before the earth is put on. Planted in this way, mercury may fall to 10 deg. for a single night without injuring them.—W. F. B., in Vick's Magazine.

COOPING, FEEDING, AND CARE OF Poultry. The best mode of setting hens is to sink a dardel on its side one-third into the ground, filled up with earth even with the earth on the outside, using a small quantity of hay to form a nest in the front of the dardel. This will prevent the cold air from reaching the eggs through the hay from the under side, and chilling them, while the earth in the barrel becomes heated by the hen which increases your chances for an early brood. Place one of the chickens described in front of the barrel, and by the means of a slide-door admit the hen to and from the nest. The coop becomes a feeding and dusting yard for her while sitting, and a home for her and her brood when hatched, besides preventing her from deserting her eggs.

As the season approaches June and July, pour into the barrel, before putting in the earth, a half-pailful of water. The heat of the hen will draw the moisture up and prevent too rapid evaporation in the eggs, and secure for you a better hatch.

By setting even a hen at a time, and doubling up the broods, you can rear the hens thus released (which generally do better the second time), by which means you can secure 18 clutches of chickens from 12 incubating hens, which will produce a rule about 100 to 110 marketable chickens. The surplus will make good the casualties.

Hatching and rearing the chickens away from your foul-house releases them from 20, and prevents the incubation of, millions of eggs, which are generally produced by setting the hens where they are in the habit laying.

JAMES PYLE'S PEARLINE is highly commended by all who have used it, for washing or cleansing purposes. It cleans the fabric without the tedious process of rubbing. Sold by grocers.

TEMPERANCE. Temperance in Politics. The saloon has been in politics for many years; it exercised politics in the saloon began to form in opposition to it, for its own defense. It is still in politics. What it has done to corrupt our government, municipal and state, and sap our civic virtue; what it has done to degrade the ballot and threaten the safety of the intelligent and moral portion of the voting public in matter of universal knowledge. In recent years attempts have been made to divorce the franchise and the making and administration of law from the saloon. Men who are not, as to their personal habits, total abstainers, nor as to their opinions prohibitions, are as ready to acknowledge and oppose the pernicious character of the saloon influence in our political affairs as the most enthusiastic of temperance reformers; but the saloons have been masters so long that they stubbornly refuse to yield their powerful position. They will neither allow legislators to enact more stringent laws, nor will they obey those already on the statute-book. They will neither be governed by public sentiment in this matter. They do not hesitate in this free, democratic country, to forbid legislatures to submit the question of liquor-selling to the arbitration of the people. They exercise a most monstrous system of terrorism over legislators, civil officers and candidates and parties. They have their hands on the machinery of both parties, and neither party dares to resist them, because it fears their power.

How much longer is this state of affairs to continue? Just as long as the saloon remains in politics and temperance stays out. It is high time that the saloon, which is a blot on the machinery of our government, be met by something more than threats of future vengeance. It is high time that they were brought face to face with the people at the ballot-box, and especially in party caucuses and conventions. The saloon in politics is a blot on the face of our government, and it should be met by temperance as a force in politics.

How shall this be done? The temperance voters of New York asked the Republican Party that the question of constitutional prohibition be submitted to the people. It never may be thought as to the saloon, but it is a force in politics, and it should be met by temperance as a force in politics.

Notice of Sale. TO THE WIDOW AND HEIRS OF ALEXANDER JAMESON, late of the City of Saint John, in the Province of New Brunswick, Merchant, deceased, and all others whom it may concern.

TAKE NOTICE that there will be sold at PUBLIC AUCTION, on FRIDAY, the 26th day of JUNE next, at twelve o'clock, noon, at CHUBB'S corner (so called) on Prince William Street, in the City of Saint John, in said Province, all that certain leasehold lot of land situate, and the lease thereof, with the building thereon, situated, lying and being in the said City of Saint John, and described in two certain indentures of Mortgage, dated respectively the twenty-ninth day of October, A. D. 1874, and the twelfth day of October, A. D. 1876, and duly recorded in the office of the Registrar of Deeds in the said City and County of Saint John, in Books O, No. 6 of Records, pages 119 and 121; and in Book W, No. 7, of records, pages 119 and 120, and made between the said Alexander Jameson, of the first part, and the Saint John Building Society, of the other part, as follows, that is to-wit:

The Southern half of a lot of land, situate in the said City of Saint John, and known and distinguished on the plan of the said City as the lot numbered one hundred and ninety-one, fronting on Brunswick Street, the half of twenty-five feet on the said street, and extending westerly thereon to the eastern line of Elm Street; also three feet of the northern part of the lot adjoining the above, and known and distinguished on the plan of the said City as the lot numbered one hundred and ninety-two, fronting on Brunswick Street, a front of three feet on the said street, and extending westerly thereon from twenty-five feet, more or less, to the eastern line of the plan of the said lot numbered one hundred and ninety-one, now under lease to one John Hipwell.

The above sale will be made under and by virtue of the power so contained in the above mentioned indentures of Mortgage, because default has been made in the payment of the money or contributions secured by said indentures of Mortgage, and in pursuance of an order of the Board of Directors of the said Saint John Building Society, made for that purpose on application to the undersigned.

By order of the Board of Directors of the Saint John Building Society, Dated the 26th day of April, A. D. 1886. WILLIAM FOSGYLE, Solicitor for the above Mortgagee, the Saint John Building Society.

cities of the state, there can be no question as to the expediency of consulting the people. The Republican Party gave the promise. It was accepted in good faith. A suitable bill was introduced into the Republican legislature, and passed its second reading. At this point the saloon appeared as a political force in opposition, and won an easy victory. The bill was lost by a vote of fifty-three to sixty-three. Eighteen Republicans united with a solid Democratic vote to prevent the keeping of the party pledge. It was an act of fealty to the saloon, but an act of treachery to party integrity, an act of bold defiance to the anti-saloon sentiment. What ought to be done?

What does the saloon do in the rare cases of treachery to its interests? Does it not require the retirement of traitors from public life, and is not its whole influence exerted to enforce such retirement? There is no cry of fanaticism against it, there is no surprise expressed, when it boycotts its foes. It is regarded as a matter of course, and is always expected. Let anti-saloon Republicans adopt the same tactics. The Republican assemblymen who voted against the submission of the liquor question to the people should be marked, and all possible influence should be brought to bear to prevent their re-nomination and re-election. How otherwise is temperance to become a force in politics? The Republican assemblymen who voted against the submission of the liquor question to the people should be marked, and all possible influence should be brought to bear to prevent their re-nomination and re-election. How otherwise is temperance to become a force in politics? 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News Summary.

—We have one British man of war in our waters looking after the fisheries and two more are expected.
—Prosecutions for violation of the Scott Act, are being enforced in Kings County N. B.

—The Legislative Council of P. E. Island has refused to step down and out.
—Mayor Duffy, of Moncton, offers, to honor a citizens subscription list with \$100 for the enforcement of the Scott Act.

—Nova Scotia's revenue for the current year is estimated at \$600,000.
—The contract has been entered into for the construction of the Short Line railway from Montreal, Fredericton, to Salisbury.

—Lunenburg N. S., will celebrate its 133rd anniversary on the third of June.
—D. J. Gillis, the Charlottetown murderer, has been making an ignominious attempt to escape from the Dorchester Penitentiary he has obtained saws and other instruments.

—J. V. Ellis of the St. John Globe has been appointed Speaker of the N. B. House of Assembly.
—Customs officials in Montreal have found that undervaluations have been made in the case of Cadix & Derome, and have exacted a fine of \$10,000.

—Riel's wife is dying of consumption in Winnipeg.
—On a recent vote on a temperance question in Parliament the Liberal Party accepted Messrs. Mitchell, Shakspeare, Colby, Girouard, Guibault, Townsend, Hurdess, Bergeron, Hackett, Macdonald, Kings, Cameron, of Inverness, Jameson and Wright, Mr. Foster, usually considered the temperance leader, voted with the Government.

—The United States fish commissioners' car in charge of J. Frank Davis, arrived at Portland, Ore., Saturday. It started with 100,000 shad of which about 300,000 died en route.
—The heavy rains have left a large part of Derbyshire submerged. Many of the public highways are impassable.

—England is in trouble again with floods. The heavy rains have left a large part of Derbyshire submerged. Many of the public highways are impassable.

—The government whips report that 220 Liberals are pledged to vote for the home rule bill with 86 Parallels, and that the number of the supporters is increasing daily.
—Under the head of "Gladstone Agonistes," the New York Sun eloquently urges "The debate now begun on the reading of the Irish Government bill may result in a temporary triumph of the anti-Gladstone coalition between Tories, Whig reactionists, and Radical deserters."

—The proposition to abolish the secret executive sessions of the Senate has been defeated.
—The fund for the families of the killed and wounded policemen of Chicago has reached the sum of \$32,000.
—General Neal Dow is preparing a book on the topic of Prohibition.

—Syracuse University one of the largest Baptist Colleges, has received the first installment of the \$40,000 endowment which the Rev. Wm. Griffin, D. D. intends presenting it.
—An official report shows that 66 policemen were wounded in the riot of the 11th of Chicago; 5 have died, 10 resumed their duties, and 51 are still unable to work.

—A Pukwana, Dak., hotel advertises as among its attractions a "Cyclone cellar."
—A man, whom the police unfortunately declare is the man who threw the death dealing bomb into their rank, has been arrested in Chicago.
—Most of the Socialist leader arrested in New York for inciting to riot and murder, has been released on bail, \$1,000 having been raised by nine thousand Communists.

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Pacific Guano Co'y, OF BOSTON. Capital - \$1,000,000. Works at Wood's Holl, Mass.; Charleston and Chisholm's Island, S. C.; and Swan Island, Caribbean, I.

Baird's Balsam of Horehound. For the relief and cure of obstinate Coughs, Irritation of the Throat, Sore Lanes, Bronchitis, Asthma, Group, etc.

Read This, and Consult Your Own Interests! The Best Soap in the World! For only Two Cents a Pound! Saves the Hands, Time, Clothes, Labor and Expense.

For Ladies to Read! To the housekeeper and her help, to the boarding-house mistress and her lady boarder to the toilet and bath, every lady of refinement.

Notice of Sale. TO THE WIDOW AND HEIRS OF ALEXANDER JAMIESON, late of the City of Saint John, in the County of Saint John, and Province of New Brunswick.

TESTIMONIALS. HANOVER, N. B., Dec. 11, 1885.—P. W. Maskell, Esq. Dear Sir,—I have tested your soap and find it real good.

BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness.

None More Pure Than WOODILL'S. THE following analysis (made by the Dominion Analyst) of three BAKING POWDERS sold in the market should put a stop to the unjust efforts of the Royal to induce the public to suppose that it is the best.

WOODILL'S BAKING POWDER. PURE GALT—Contains Carbonates of Potash, Calcium, Soda and Flour—fresh and pure.

WEBSTER. With or without Patent Index. IT IS THE STANDARD AUTHORITY ON THE U. S. PATENT CODE and in the Law of Patenting.

Baptist Book and Tract Society, No. 94 GRANVILLE ST., HALIFAX, N. S. 1886. SPRING AND SUMMER, 1886. LIST OF Cheap Libraries.

Our lines of cheap libraries especially commend themselves. The books are substantially bound, attractive in appearance, the quality of reading and its adaptation to Baptist schools is guaranteed by the society.

THE C... VOL... Directions... Many... agent, and... remit their... Go to the... money order... convenient to... close the am... and it will... even money... All o... Spruce... versary, just... men passed... founding. O... ministry, 120... years from 10... added to the... of these tre... given at the... funds of the... —Conserv... man of the C... Britain, gave... Union in Lond... a Baptist, the... favor of infant... his mind to p... destroyed one... that each... Referring to... sacraments... "You are the... in the strong... ancient solemn... alone doctrine... And yet he de... baptists again... late are so to... In the final... pments which... as much glory... where his belie... him? He do... however, and... much moral... though the lif... the words, as... —Universi... of business i... the considerat... difficulties of... structions to... recommended... the insurance... arrangements... company perm... the property... privilege of reb... for the sum... red for the p... by Aug. 1 there... 1, 1887 to be a... property, for... funds, etc. etc... \$500,000, so t... University, so f... for the future... troubles, at t... the price giv... the U. S. will... carry it throu... of a building f... —GERRARD... the first count... correspondenc... has been enjoy... expect to recov... of Toronto... —Resourc... ASSOCIATION... —Tares has—... the Southern B... field, Char. C... St. Martins and... the Union line... tribute from the... —Too Basse... sence, to ensp... formed in Bosto... moving in Rom... gone to a sub... quote from his... —I recently... should find a b... Church has be... but let me say... employed and... most pronounc... of the church... make her prote... cherries. I g... met got a meas... has given a... prayer meeting... lately, every o... of the reason... sence will no... back into the... with other de... It is a fact... last to exp... phical signs... away from us...