



YOU WANT LIFE OF MAN... PURIFIES THE ONLY... Acacia Mince, N. Dr. GATES—Dear Sir: I...

YOUR SU... IS SOLICIT... WOOD... GER... NO. AM... ALU... LIM...

NOTICE OF... To Catherine Kierstead, N. Kierstead, formerly of...

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never curse the people; the gate against solicitation in the future must be absolutely shut. But wait, there are those rewards of distinction, rich, costly, becoming to powerful a king... never curse the people; the gate against solicitation in the future must be absolutely shut.

See also how the want of the single eye leads at last to the certain triumph of a bad deity. Can he put serve self and God at once? He has tried by his sacrifice in vain to reverse the will of God.

Behold in contrast another life—"This one thing I do," cries the great Apostle. "Forgetting the things that are behind, and reaching forth to those that are before, I press toward the prize of the high calling of God in Christ Jesus."

BUSINESS CARDS.

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"Worth its weight in Gold." "It is worth its weight in gold to take away that scalding feeling in the throat!"

"DYSPEPTICURE." "It is worth its weight in gold to take away that scalding feeling in the throat!"

In her "Graves of a Household," Mrs. Hemans tells how one of the family sleeps in the far West, another on southern battlefields, a third in India, and a fourth somewhere in the blue sea.

Charles Kingsley in his "Farwell" to a young girl, sings—"My fairest child, I have no song to sing you, No lute could pipe to skies so dull and grey."

Of his boy, resting 'neath the daisies, John Pierpont says—"I cannot make him dead, His fair sunny head Is ever bounding round my stately chair."

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The Need of the Single Eye.

Let us look at its need in the light of a personal example. In the book of Numbers there is a lifted into view one of the most singular and interesting characters in the entire range of Scripture.

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"O change, stupendous change; There lies the soulless clod; The sun eternal breaks, The new immortal wakes, Makes his God."

Tom Hood watches the tide of life go heaving to and fro in an ever-weakening form, until as the tide rolls out of the river, and the stars pale in the east, the soul of the sufferer departed.

W. G. Clark follows a coffin to its last resting place. When the last echo of the preacher's voice has died away, he overhears him whispering in the mourner's ear.

Ani Lytton, that man of many-sided genius, who knew the human heart in all its varied moods, and understood life with its ever-changing experience, he, after death had touched his loved one, triumphantly chanted.

I stand three years ago in the Tower of London. And I looked at the oaken timbers of a room in that tower—from the window the block where Anne Boleyn but her fair head was plainly seen.

"A voice within us speaks the startling word, 'Methinks I shall never die.' Celestial Hymn it round our souls. According harps, By angel fingers touched, when the wild stars Of morning sang together, sound forth still."

Whittier, the Quaker poet, hears Dana's echo of Addison's song, and thus grandly responds—"Think of the notes of holy song, 'Sit and watch by her side an hour; This is her look, this is her bed; She plucked that piece of geranium flower."

And speaking somewhat in the same strain, Edwin Arnold in his "Dead Man's Message," makes a departed one thus speak—"Faithful friends, it lies, I know, Pale and cold and still as a dead; And you said, 'Abdullah's snore; Weeping at its feet and head."

Immortality. W. B. HISSON, MONCTON. NO. II. I have found it an interesting thing to notice how the poetic souls have spoken of this divine deathlessness possessed by mortals.

Glenn from the inner glory Shine brightly through the azure vault afar, And half reveal the story."

There is a land where everlasting suns Shed everlasting brightness; where the soul Drinks from the living streams of love that roll From God's high throne."

Into a dark tremulous sea of cloud, It is but for a time; I press God's lamp Close to my heart. Its splendor, soon or late, Will pierce the gloom; I shall emerge somewhere."

As the night steals off the earth, Bryant steps forth from his study, and looking at the appearing stars repeats with quiet emphasis the closing lines of his own "Thanatopsis," written long years before.

There is a power, whose care Teaches thy way along that pathless coast, Of desert, and illimitable air; Lone wandering, thou'rt not lost. He who from zone to zone, Guides through the pathless sky thy certain flight.

There is a power, whose care Teaches thy way along that pathless coast, Of desert, and illimitable air; Lone wandering, thou'rt not lost. He who from zone to zone, Guides through the pathless sky thy certain flight.

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YOU WANT IT! WOODILL'S GERMAN BAKING POWDER. IT CONTAINS NO AMMONIA, ALUM, LIME.

LIFE OF MAN BITTERS. Invigorating Syrup. One bottle has made a cure of me.

YOUR SUPPORT WOODILL'S GERMAN BAKING POWDER. IT CONTAINS NO AMMONIA, ALUM, LIME.

NOTICE OF SALE. To Catherine Kierstead, wife of Thomas W. Kierstead, formerly of the Parish of St. Andrew.

NOTICE IS HEREBY GIVEN that under and by virtue of a power of sale contained in a certain mortgage bearing date the twenty-second day of July, 1887.

NOTICE OF SALE. All that certain piece or parcel of land situate in the Parish of St. Andrew.

NOTICE OF SALE. To the heirs of RICHARD EYDIE, late of the City of Saint John.

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THE GREAT CHURCH LIGHT. PATENT REFLECTORS. FOR FIXTURES OF EVERY DESCRIPTION.

Sabbath School. BIBLE LESSONS. THIRD QUARTER. (Condensed from Peloubet's Notes.)

Lesson I. July 5. John 1: 1-18. THE WORLD MADE FLESH. EXPLANATORY. Christ as the Maker of the world is the Word that reveals to us all that we can learn of the nature and attributes of God from the works of God in creation.

1. "But as many as received Him." Accepted and believed in Him, and Kingly acknowledged His claims, and yielded obedience to His teachings. "To them gave He power" (Rev. Ver. the right). The original word combines the two ideas. He confers the power to be the sons of God, and confers the right to claim that privilege.

2. "The Word became flesh." The Word is a sense out of, apart from, God, yet it expresses proximity, drawing near. "And the Word was God." This statement annihilates two errors that might arise: (1) That the word, being with God, might be inferior. No; He was God, none greater than He. (2) That if equal to God, there might be two Gods. No; He is not one of two Gods. He is God Himself, the One Eternal God.

3. "All things were made by Him." Came into being through Him, by His agency. He exists, but all other things were made. "And without Him." Apart from Him. "Was not anything." No; not one (not even one) stronger than nothing.

4. "In Him was life." He was the source of all life, natural and spiritual (Col. 1: 16, 17). The word life occurs some 60 times in the brief books of John. It is a far greater work to renew a soul than to create a world. It is interesting to note that spontaneous generation is given up by all leading scientific scholars.

5. "Shineth in darkness." Better, as in Revised Version, in the darkness, which enshrouds man. The darkness of sin and ignorance, with no presence of God, no vision of heaven, the way there, no hope, no peace, but only wretchedness, sin, and despair.

6. "There was, and arose, or arose, in contrast with the was (extended) ver. 1, when speaking of the Word. "A man." A second contrast; human, not divine. "Sent from God." A third contrast with the Word, who was God. "Whose name was John." John the Baptist, a cousin of Jesus. An account of his birth is given in Luke, chap. 1, and of his manifestation as a prophet in Matt., chap. 3.

7. "The same came." To bear witness of the Light. "As the morning sky reflects the rays of the sun while yet itself unseen below the horizon, and bears witness that the sun is there, and is about to rise and flood the world with its blessed light, and bears witness also to the nature of that light, so John came before Jesus Christ to witness that He was coming, to show something of the effects of His coming, and to awaken people to look for Him.

8. "He was not that Light." Better, as Revised Version, not the light. The Baptist was not the Light, but the lamp that is lighted and shineth. He was *lumen illuminatum*, not *lumen illuminans*. John was not the source of light, but, only a reflector of the light, a lamp lighted.

old covenant. Observe the contrast between Christ and Moses (compare Heb. 3: 5), and between the gifts brought by the two. The law was given, a completed thing, once for all; grace and truth came, and continually come, grace for grace, out of the inexhaustible fulness of the Giver.

18. "No man hath seen God at any time." No man has seen God, but partial manifestations of God, hints and broken reflections of His glory. To see God is (1) to behold His outward glory where He dwelleth in light inaccessible. But it would be easier to gaze at a thousand suns united in one, than on the face of God's glory. (See Ex. 33: 20-23.) (2) It is to see the length and breadth and depth and height of His love, of His goodness, of His feelings, of His nature. No man could of himself see the true moral nature of God. It has never been discovered by the powers of intellect. Who by searching can find out God? "The only begotten Son." Who being like God, partaking of His nature, would know God perfectly. "Which is in the bosom of the Father" in the most intimate relations, close to His heart, familiar with His nature and purpose. "He hath declared Him." For He only could declare Him. He is the interpreter of God to us. He has done this by His teachings, by His love in coming, by His perfect example, by His testimony, by His resurrection.

19. "Are you discouraged, pastor, because your people seem indifferent to your labors, and have forgotten the interest with which they called you to your work? Be sure that you don't forget that your real call and commission came from One who never loses interest in your work and in your flock "in the which the Holy Ghost hath made you a bishop."—Ely.

20. "The statistics of the Wesleyans, of England, just published, show the total membership in Great Britain of 424,303, which shows a net increase of 688 in the year with 28,095 on trial for church membership, and 62,416 young persons meeting in junior society classes. Last year the increase was 2,653, and in 1889, 5,161. The Methodist Recorder gives a diagram which shows that the increase in Methodism for the past forty years is 142,020, or just over fifty per cent, and that during the past thirty five years, in which there has been no recession, the increase has been 163,445, or a little over fifty per cent.

21. "Nursing mothers and delicate child ren should make free use of Putnam's Emulsion, the best lung healer, strengthener, and flesh producer."—Trade secrets: Customer—How much is that medicine worth? I told you that, air!

22. "I have never known a man yet to die at three-score years and age, and of the wealth that he had got rationally."—Billing's Philosophy. Minard's Liniment is used by Physicians "Medicine," said a little girl to her playmate, "is something that makes you be careful not to catch cold again."

23. "Very little chat about wheat after it has been through the mill. Same with a man."—Field and Farm. "Make the best of small accidents" ("Ow," he screamed, "you've cut off a piece of my ear!" "Shoa! Don't car on, so, hoo!" said the barber. "I ain't 'nough for to affect de hearin'!")

24. "Minard's Liniment Lumberman's Friend PROFESSIONAL CARDS. C. W. B. BRADLEY, DENTIST, MONCTON, N.B. 200 Cor. Main & Bataford Sts. Jan 1 CLIFFORD SAYRE, M. D., PHYSICIAN AND SURGEON, MONCTON, N. B. Specialties: Diseases of the Eye, Ear, Nose, and Throat. Telephone No. 619 KING & BARRS, Barristers, Solicitors, Notaries, etc. HALIFAX, N.S. OWEN D. KING, & C. WILLIAM L. BARRS, LL.B. Money invested on Real Estate Security. Collections made in all parts of Canada.

25. "MONT. McDONALD, BARRISTER, & C., PRINCESS STREET, ST. JOHN, N. B. W. P. BONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B. JAS. C. MOODY, M. D., Physician, Surgeon & Acoucheur, 1100 and 1102, corner Grand and Grey Streets, WINDSOR, N. S. NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street. NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Longs, Braces, French Braces, Red Scarfs, Gun Bag, Dressing Gown, Gloves, Merino Shirts and Drawers. IN STOCK. ENGLISH ALL-LINEN COLLARS in the latest styles and designs ("Paper, Turb Down) and "The Sewel" (Paper Standing COLLAR).

NOTHING LIKE IT. MR. JOAB SCALES, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, Sour Stomach and Lame Back; in fact, I was completely prostrated and suffering intense pain."

WONDERFUL CURES. FOR THIRTY YEARS.—Mrs. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about thirty years I have doctored for Liver Complaint and Dyspepsia without getting any cure."

INDISPUTABLE EVIDENCE. HARDENED AND ENLARGED LIVER.—Mrs. H. Hall, Navarro, N.Y., writes: "For years I have been troubled with Liver Complaint. The doctors said my Liver was hardened and enlarged."

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 Editor,
 J. H. SAUNDERS, Business Manager.

Messenger and Visitor

WEDNESDAY, JUNE 24, 1891.

SETTLING DOWN TO WORK.

It is gratifying to observe that the proportion of students who go out from Acadia College to devote themselves to the work of the ministry continues to be so large. We are not informed exactly as to the number belonging to the class lately graduated who have the ministry in view, but think we are not astray in saying that at least one-third of that large class intend either to enter the ministry at home or to engage in foreign mission work. Several of the class are already settled as pastors. Mr. E. E. Daley has just been ordained pastor of the Berwick church; Mr. D. H. McQuarrie is settled at Brookfield; Mr. Austen T. Kempton, at Milton, Queens Co., N. S.; Mr. J. H. McDonald takes charge of the church at Bass River, Cal. Co.; Mr. E. B. McLisley has accepted appointment to Modern, Manitoba; Mr. W. M. Smallman enters upon his work at Dartmouth; Mr. R. Osgood Morse takes charge at Sydney, C. B.; Mr. W. J. Hellebrand with the church at Alberton, P. E. Island; Mr. J. N. Jenner continues his pastorate at Cambridge, N. S. Other members of the class are at work, but we are not informed as to the fields which they are occupying. Some of those named have made engagements for one year only, after which it is their intention to pursue a course of theological study. A good many students, still pursuing their course at Acadia, as will have been seen by the reports of the secretary of the H. M. Board published in our columns, are engaged in home mission work during the summer. Altogether our churches and mission fields must, for the summer, be fairly well occupied. It will be gratefully remembered that last year a special blessing seemed to rest, in many instances, on the labors of our student missionaries and pastors, and quite a large number of conversions and baptisms were reported as the result. Let us all hope and earnestly pray that similar and even larger blessings may attend the efforts to be put forth during the present summer.

MAKING MINISTERS.

Now that so many young men are entering upon pastoral work, either permanently or for a time, a good many of our churches will have an opportunity to show what they can do in the way of making or marrying a minister. We are inclined to think that churches have more ability in these directions than they are apt to give themselves credit for. The church with which the years of the first pastorate is spent is likely to have a very considerable influence upon the minister's career. Some churches make it almost impossible for the pastor not to succeed. There is so much of unanimity of spirit and endeavor, so much of hearty co-operation, of wise and friendly Christian counsel, of sympathy and appreciation, that the very atmosphere of the church is full of health and inspiration. How can a man fail to do his best in such a church—so upheld and strengthened by his brethren? They do not ask if he is a great man; they do not expect him to do wonderful things. They take it for granted that he has come to them to do the very best he can in the work to which he believes himself called, and they mean to aid him in it to the full extent of their ability. They give him their confidence and support. They feel a sense of possession in him. He may not be the greatest man in the world. They do not trouble themselves about that. He is their minister; they expect blessing through his work, and they will not be disappointed. But there are churches, unfortunately, that are not like this. They are filled with jealousy and antagonism, sectional and personal. If the young minister succeeds in pleasing one set, it is almost certain that he will not please another. One set will criticize his theology. It is not so correct or vigorous as the Rev. Dr. Strongbow's. Another set criticizes his rhetoric; it is not so elegant as the Rev. Lucius Silverstone's. Another set ridicule his voice; it is weak and contemptible in comparison with Rev. Bonerger Bellowell's. And then there are others who say his manner is not so winning or his smile so captivating as the Rev. Mr. Honeyman's. There are a good many persons who seem to have a very imperfect conception of the reason for their being in the church. Instead of considering that their office is to be living and active units in the church, to work and pray for the church's prosperity, to give unprejudiced and hearty sympathy and support to the man whom the church has chosen as its minister, they seem rather to think that their own function in relation to the church

is to be pleased. If the pastor succeeds in pleasing them, very good; they will speak well of him, they will be gracious to him. If he pleases them very much, they will make a little god of him; they will do anything for him, except, of course, to unite heartily with him in his work. And in all this they seem to be serenely unconscious that they are guilty of any lack of Christian duty. On the contrary, they are evidently proud in their own minds that they are patterns of patience and martyrdom to duty in that they do not organize an open revolt against the minister who is so stupidly unfortunate as not to please them. They tell how hard they have tried to like the new minister, but "it's no use, they just can't." But if the church is pleased with him they are not going to make a fuss. They hope they can stand it. Of course they do not reflect that it is all very unchristian and cruel to the minister. The young minister especially, who meets with cold indifference and prejudice where he had expected the genial atmosphere of Christian sympathy and helpfulness, is apt to have his self chilled and his soul embittered by the discovery. To help a young minister on to the greatest possible usefulness and success is a good and worthy ambition, and in doing this the church will be serving its own best interests. To fail in this is a lamentable failure in Christ as magnanimity as to do.

We do not write this because we think our churches in general are accounted to fail in appreciation and sympathy for the work of the ministry. We do not think that the young men themselves complain that this is the case. We simply wish to remind the churches that ministers are not wholly made in the colleges and the seminaries which they attend. The practical part of the education is immensely important, and with this the churches have very much to do. Let it be the ambition, then, of the churches and of the individual members of those churches, with which young ministers are settling for a permanent or a temporary pastorate, to do the utmost possible to help these men, and to make their life work as ministers of Christ efficient and honorable.

QUESTIONS.

How long does it require a Baptist to commune at a or with a pedobaptist church, and a pedobaptist to commune with a Baptist church before that Baptist church can be declared open communion, and who is responsible, the pastor who declares simply "after the congregation is dismissed the Supper will be served" or the deacon who officiates?

Perhaps some of our wisest brethren can settle these questions; we confess our inability.

A correspondent asks: "What treatment have you for deacons and other members of the church who violate the law and pay their fines with men of the world?"

It depends very much on what the law is. Men have been fined before now for preaching the gospel.

Christian Benevolence.

It will be remembered by those who read carefully the columns of the Messenger and Visitor that a few weeks ago, under the above heading, I presented some stray thoughts, which were suggested by an article on tithing in a previous issue, from the pen of Bro. R. H. Bishop. This I did not do to stir up or promote unnecessary controversy, but to present, as well as I could, the other side of a question which appears to many to have but one side. Furthermore, I spoke, not because I felt that I wielded one of the "abler pens," nor because I too did not realize that there were "others whom we would all rather see thrust into the thick of the fight"—if fight there were to be—but because, amid the silence of the "abler pens," I honestly hoped to be able to say some little thing of benefit to the cause of "Him who loved us and gave Himself for us." At the time of writing, I did not think of entering a discussion which would call for more from me, but one or two strictures and a few misinterpretations, which appear in a second article from Bro. Bishop, call for a reply. Kindly permit me a second hearing, Brother Editor, on the pledge of all possible brevity.

Reverting to my former article, I beg to remind the reader that I therein set before me as a task to prove that the giving of a tenth of the income, to religious and benevolent purposes was not a "sacred duty binding upon all." This I undertook to show by pointing out that it was unscriptural (not sanctioned or enjoined in the New Testament), after which I presented a few reasons why it was also unwise. All this I re-assert, and maintain that my position remains unimpaired, and my line of argument, with due respect to what has been said, unbroken.

To my first inquiry, "Is it Scriptural?" our good brother most unhesitatingly answers, "Certainly." Let us see. In the first place let us not forget that we are speaking as Christians, and that to us, "Thus saith the Scriptures," does not mean the same as it did to the Jew of two thousand years ago. A thousand things were scriptural before the resurrection morn which were not so after it.

In other words, whatever of the Old Testament is not re-affirmed in the New loses its significance with the dawning of the Christian Sabbath. But to the text under review. That the Old Testament sanctions tithing, and that both Abraham and Jacob practiced it—"hundreds of years before Moses, becoming the mouth-piece of God, said to Israel, 'The tithe is the Lord's,'" I readily admit. Indeed I too have reason to suspect that the practice of which we are speaking may be "almost as hoary with age as the hebdomadal division of time, and may have been honored by some in every century from Abel downward." "But what has all this to do with us as Christians?" Simply nothing, unless I can find the same enjoined as a duty by my infallible guide-book, Christ's New Testament. To show the fallacy of argument into which our good brother has been betrayed I submit that the same arguments obtain in favor of reviving other ordinances of the Jewish law. What about the sacrifices and burnt offerings of various kinds so pleasing to Jehovah, which began too with righteous Abel, were practiced by Noah, Abraham, Isaac and Jacob, were enjoined upon all the nation by the will of God expressed through Moses, thereafter faithfully observed by God honoring Israel down to the destruction of the Temple, and which were never abrogated by Christ, although more than once they must have come under His personal observation when "He was daily teaching in the Temple." Nay, farther, for argument's sake I grant that what was bounded by Sinai on the one hand was of course bounded by Calvary on the other, and another fallacy appears. Our brother says, "Tithing was not bounded by Sinai on the farther side; ergo, why imagine that Calvary necessarily bounded them on this side?" Noa sequitur, my brother, non sequitur. Logic has for centuries declared that the truth of a proposition does not necessarily involve the truth of its opposite.

Now, for positive New Testament authority we are referred to our Lord's casual reference to tithing as recorded in Matt. 23: 23, and Luke 11: 42-43. I simply request that the unprejudiced reader take these passages and read them carefully. Is Christ's point evidently to "sanction tithing" or is it rather to reprove Pharisaic perversion of the true spirit of the law? To make clear what I conceive to be the true meaning of Christ's words, I will not presume to go the length of changing the person of the pronoun to make the text read "more scripturally," but will only suggest that the ye be italicized for emphasis—"Those ye ought to have done and not to have left, the other unbound." Christ is simply rebuking their inconsistency as professed keepers of the law, and does not attempt to enter into a discussion of the rightness or wrongness of all the requirements of that law.

That portion of Bro. Bishop's argument which he constructs upon 1 Cor. 9: 2, (and from first to last it seems to be an inconsiderable portion), I have now nothing more to do with since he himself turns to demolish it; Paul's instructions, in this instance, he says, "seem to some of us not sufficiently explicit; in fact they are about as clear as mud." If this be so, why repeatedly quote the passage to substantiate the tithing practice, or why may it not with equal force and propriety be quoted to establish a more liberal practice?

Let our good brother should feel that I have not dealt sufficiently with his question. "When did Christ or any of His inspired apostles give the remotest hint of the abrogation of this law?" I venture another paragraph at the risk of becoming wearisome. By way of answer I ask, and I also "emphasize the question." "When did Christ or any of His inspired apostles give the remotest hint of the abrogation of the priesthood, the order of the Levites, the various sacrificial offerings, the ceremonial washings and purifications, and a thousand and one other things commanded by God and laid down within the compass of the Pentateuch?" Christ daily discussed the law and the prophets; when did He go through the whole category and abrogate? When we find Him in this task, I rather suspect we shall hear Him include tithing. "If unrepented, then," it is argued, "it is still binding." So with these other. But, suspecting that our brother will not continue so to argue, I beg to remind him that the "Galileo" originated in the wisdom of God, were "heaven-born schemes" and were "largely designed as an offset and corrective for the innumerable weaknesses of fallen human nature." "Nay, but, O man, who art thou that repliest against God?" In closing, I wish it understood that I stand for New Testament liberty in this matter. I did not say that "Every man—no matter how obtuse or niggardly—must be a law to himself in this matter," but I did say and still maintain that, "Under the prayerfully sought guidance of God, every man must be a law to himself in this matter." This is where the New Testament and Christ leave me, and here I must remain until a later revelation from heaven gives me clearer light.

JOHN B. MORGAN.

The Tobacco Question Again.

I am glad you have opened, and are keeping up, a canonade, if not a crusade, against tobacco, only regretting that I deem it necessary to refer to it again; but why our brethren should require it is more than I can tell.

With all the light thrown upon it by recent investigation, the organizing of Bands of Hope all over our land, the boys taught by their catechism it is a poison and therefore wrong, and so many of our brethren using it, especially our poorer ones, I am surprised that the better classes should deal in it, and there fore tempt the weak and unwary, especially our boys.

Now, Mr. Editor, the Eastern N. S. Baptist Association has already, as you are aware, spoken out in unmistakable terms at their last gathering at North Sydney, "condemning entirely the practice and traffic of tobacco amongst the membership." That same body at Casco and New Glasgow discussed the question in previous years.

And now, I hope the associations and convention so near at hand will each place on record their "deliverances" on the subject, for I hold that tobacco and alcoholic liquor should be sold by the same party and in the same store.

The reason I write so strongly is, I have boys who are tempted and more than once yielded to that disgusting habit of smoking, and what surprises some of our brethren, "condemns the practice" while they minister to the habit.

ANTI-TABACCO.

Visitation Notes.

Our Sunday-school, including the setting its surroundings give, is an interesting institution. It is composed of natives, and nearly all are heathens. There are 43 names on the roll, and an average attendance of about 38. Yesterday morning I reached the chapel at 7 a. m., and was met by half a dozen salarising urchins. As I took my seat by the desk the thought occurred to me to take notes for an article to the friends at home, and below is a truthful, if not artistic, description of what I saw. In a short time the scholars began to come in by twos and threes with the shy hesitancy and furtive sidglances I have seen in half grown chickens as they sought a roost in a strange place. The preachers and their wives soon arrive, the school is opened in the orthodox way, and a silence that would surprise many Sunday school scholars in Nova Scotia; the verses are recited by those who have learned them, the classes take their places and the hum of teaching is in the air. I have no class, but sitting in the Superintendent's chair, survey the scene. Our chapel is situated as close to the thoroughfare as the law will allow on the busiest street in the cantonment, with an alley running directly past each end. The doors are open of course, and the four large windows in the front are made of a framework of wooden bars with sufficiently large openings to admit a man's hand. The street is full of a quickly passing throng bound for the Suntha in town—Sunday is "fair" day in Visizianagram. A fat old Brahmin, who gives us almost a weekly call, steps across the narrow ditch and stands his two or three years' old boy, stark naked, on the window-sill, and both take a calm survey of the interior and then pass on. A native cart piled high with wood, and drawn by two erratic buffaloes, is navigated across the ditch, and down the alley by a sturdy and noisy coolie, the wheel scraping the step of our side door as it passes. A crowd of women pass with baskets full of rice-bran on their heads, followed by four coolies, each wriggling along between two huge bundles of straw suspended at either end of a stick across the shoulder. A group of Sepoys, in their regimentals, step in passing and examine us minutely from the safe distance of the door-step. A large herd of cows and buffaloes come along on their way to the common, driven by a dola man, who, shepherd-like, carries a young calf in his arms. An old tottering woman has just come up the alley with a basket on her head filled with dried cakes of cow-dung mixed with leaves for native cooking fires; just as she reaches our door she stops and lowers her load to the ground, and lights a cigar at the burning end of a cigar in the mouth of another woman, who meets her, with a big jar of water on her head and a naked child astride her hip. The weed draws, she represses her unsavory load, and leaving a trail of smoke passes on, uttering the peculiar droning whine of her tribe as she cries her wares. Our next is a man who steps confidently on our threshold, then seeing me draws back; he probably expected to be able to see the dozen or so young chickens just hatched which we carried in a large birdcage. Then the beggars appear, a score of them, leprous, lame, and blind, hideous beyond description. One poor wretch is slung in a basket in the middle of a bamboo pole, and carried by two less disabled comrades. Other groups on other errands follow these in quick succession, the men leading goats to be slaughtered, the women carrying charcoal and mat-maker's products on their heads; other men and women in eager haste to sell or buy—a godless host, knowing not or caring not that Jesus

lives, and died because He loved them. One out of fifty may have heard intelligently the story of the cross, but he cares not, and what of the other forty-nine? Just as the school is called together to listen to a short address by one of the preachers, the boys in a Mohammedan school just over the way open out in their daily programme, and shout their lessons in unison on the true primitive principle. Our meeting closes at half-past eight, and the motley congregation files quietly out on the street. I am just stepping over the door sill, when a big, surly cur lights on our preacher's dog, and pandemonium reigns for a few seconds. Peace is finally secured; I remonstrate with Chittalee for not leaving his hound at home, and then slowly wend my way through the sweltering heat toward home and breakfast.

April 27. M. B. SHAW.

Ordination.

By invitation a council assembled in the vestry of the Carleton Baptist church on the afternoon of June 17th. Pastor G. O. Gates was elected moderator, and G. J. Coulter White, secretary.

The council was then found to consist of the following delegates:—Carleton:—Pastor J. A. Ford, Deacons, I. Sharp, J. Belyea, J. McKinnon and W. H. Cold, well, and Deas. G. S. Mayes and R. J. Richards; German St.—Pastor G. O. Gates, Rev. E. Hickson, and Deacon J. H. Harding; Leinster St.—Pastor H. G. Mellick, and Deacons Marsters and Hay; Brussels St.—Pastor W. J. Stewart, Deacon Cattle, Bro. Cassman, Main St.—Pastor S. Walton, Bro. D. V. Roberts, Deas. S. Parker and C. E. Coleman; Tabernacle—Pastor A. E. Ingman and Bro. Brown; Fairview—Pastor C. H. Martell, Bro. J. F. Black and Geo. Baker; St. George—Pastor C. E. Pines. The following brethren were invited to seats: S. H. Fiewelling, G. J. Coulter White and Revs. N. McC. Black and J. L. Shaw. Pastor Walton led in prayer. Pastor Ford stated that the Carleton church had called the council to consider the ordination of Bro. J. H. King, a member and licentiate of the church, a brother well known and beloved, who had been called to labor in Regina, North-west Territories, where it would not be convenient to call a council, and where there is at present no church organized.

Pastor Martell moved, that the council proceed with the examination of Bro. King. Bro. King then gave a brief, clear account of his conversion, call to the work of preaching the Gospel, labors in evangelistic work and as city missionary, and his study at the Union Baptist Seminary, and year at Acadia College. Bro. King next proceeded to state his views of Christian doctrine and church polity, and was closely questioned.

Resolved, That Bro. King retire and the council hold a private session.

Moved by pastor Walton, seconded by pastor Martell, and

Resolved, Having heard Bro. J. H. King relate the evidences of his regeneration, call of God to the work of the gospel ministry and views of Christian doctrine, and being perfectly satisfied therewith, that we as a council proceed to ordain our brother, and set him apart to that high office, in accordance with the request of the church.

Rev. E. Hickson, a former pastor of the church, who baptized Bro. King, warmly supported the resolution.

Resolved, That a committee of three be appointed to make arrangements for the ordination service in the evening.

Pastors Ford, Hickson and Mellick were so appointed, and reported as follows, which was adopted: Sermon, Rev. W. J. Stewart; Ordination prayer, Rev. G. O. Gates; Welcome to candidate, Rev. H. G. Mellick; Address to congregation, Rev. S. Walton; Preliminary—Rev. C. E. Pines, prayer; Rev. A. E. Ingman, Scripture reading.

Resolved, That Rev. H. Martell write a charge to the congregation in Regina, to whom Bro. King is to minister.

Resolved, That the secretary furnish a copy of the proceedings of the council for publication in MESSENGER and VISITOR.

The ordination service was carried out in the evening in the presence of a large audience, Pastor Stewart preaching on the extent of the Christian minister's responsibility. Pastor Walton was unable to be present. Rev. J. H. King pronounced the benediction.

G. J. COULTER WHITE, Sec.

To Colorado via Burlington Route.

ONLY ONE NIGHT ON THE ROAD.
 Leave Chicago at 1.00 p. m., or St. Louis at 8.25 a. m., and arrive Denver 6.15 p. m. the next day. Through Sleepers, Chair Cars and Dining Cars. All Railways from the East connect with these trains and with similar trains via Burlington Route to Denver, leaving Chicago at 6.10 p. m., St. Louis at 8.15 p. m., and Peoria at 3.20 p. m. and 8.00 p. m. All trains daily.

Tourist tickets are now on sale, and can be had of ticket agents of all roads and at Burlington Route depots in Chicago, Peoria and St. Louis.

There is no better place than Colorado for those seeking rest and pleasure.

DONATION.—I wish to acknowledge the kindness of the Linden church, who, on the 7th of May, met at Bro. H. Mills', and after spending a pleasant time socially and partaking of an excellent tea, presented me with \$27, which I acknowledge gratefully.

E. C. CONYER.

Home Missions.
BOARD MEETING.

The H. M. Board met on Monday, the 15th inst.

REPORTS

were read from general missionaries Wallace and Young, and from pastors C. E. Pines, of 2nd St. George; P. O. Rees, of Cardigan, York Co.; T. Todd, of Wakefield; S. Langille, East Dalhousie; J. C. Spurr, Fairview, P. E. I.; E. N. Archibald, Hammonds Plains and Sackville; L. A. Conroy, Rawdon and Maitland; I. W. Carpenter, Gabarous and Fouchie; A. H. Hayward, Florenceville; and I. R. Skinner, Lower Stewiacke and Musquodobit.

GRANTS.

To Springhill church, N. S., \$125 for year, beginning June 1st; Rev. H. B. Smith, pastor. To Milford and Greywood, N. S., \$50 for year, beginning May 1st; Rev. J. C. Bleakley, pastor. To the Third Horton church for one year from June 1st, \$65, to assist them in making up \$300 to enable them to secure continuous student labor; Bro. C. T. Halsey, missionary. To the Newcastle and North Esk churches at the rate of \$125 per year for eight months from April 1st; Geo. C. Crabbe, missionary.

APPOINTMENTS.

Bro. Calvin Lane a mission of twelve weeks to Tracadie, N. S.; Bro. McLean to Cardigan and 1st Keswick churches till October.

REMARKS.

The H. M. Board will need \$3,234 before the 10th of August if it is to close the year without a debt. Who will assist in making up that amount?

The receipts from Church Efficacy Day are beginning to come in. The school of the First church, Yarmouth, leads the way with a contribution of \$23.15. We hope to hear from a very large number of our schools. With a little effort \$1,000 can be raised for this much needed work.

A. CONOON, Cor. Sec.

Hebron, N. S., June 17.

Jottings from Sackville and Elsewhere.

Since the settlement of Rev. W. H. Warren, M. A., as the successor of our late esteemed pastor, Bro. Hall, the work of the Lord has been going steadily forward under his hand. The congregations are good and attentively listen to the clear and forcible presentation of the truth. The prayer meetings are well attended and increasingly interesting. Last Sabbath evening steps were taken to organize the young people of the church for religious work. Upon the whole, the outlook is encouraging. Our young brethren, Estabrooks and Tingley, are earnestly co-operating with their pastor in his work. Since brother Wallace's highly fruitful visit to Point de Bute, religious work has been carried on largely by the church itself. Our young friend and brother Murray is now on the field, and no doubt the good people on the Point will render him every assistance and give him such encouragement as to make his initial work in the ministry agreeable to himself and profitable to the people. The church that gives a young man a good hearty "God speed" at the beginning is doing a good thing. Midgie is being served by another of Acadia's sons during vacation, Bro. Arthur F. Baker. Bro. Judson Kempton is rendering valuable assistance to Rev. D. A. Steele on the Amherst field. "Instead of thy fathers shall be thy children."

Bro. L. M. Weeks is laboring hard and with a good degree of success at Dorchester, and the same may be said of Bro. Smith, of Springhill, and Corey, of Oxford, both now important fields which are being well cultivated. Bro. Stacks is spending his vacation at Parkboro, where his ministrations in the past are held in grateful remembrance. Bro. DeWolf, licentiate, of Newton, Mass., has also preached to the congregation of Parkboro with very much acceptance. It is hoped that this brother may return to labor in his native land, but the foreign field is calling to many of our young men for "help."

Quarterly Meeting.

The York and Sunbury quarterly meeting met with the First Baptist church, at Upper Keswick, Friday evening, June 12. Opening sermon by Bro. Worden, from 2 Timothy 4: 2—"Preach the Word."

The business of the quarterly meeting was taken up at 10 o'clock Saturday morning, after a very enjoyable conference meeting. The claims of the different pastorless churches were spoken of at great length, various ideas about the manner of work and the best way to supply the pressing needs, spiritually and financially, were talked over. The reports from the various churches were greatly interesting, mostly cheerful, yet there were some facts reported that caused a pang of regret. Taken altogether, much knowledge was obtained, that will be very helpful in the future.

The preaching services were largely attended and listened to with attention and benefit. Still there is a new sally that the people from other churches of the denomination show more interest in the general business of the quarterly, by sending more delegates. Sunday evening adjourned to meet with the church at Nashwaak Village, first Friday in September.

M. S. HALL, Secy-Treas.

Religious

NEWS FROM THE
 ST. GEORGE.—Sunday 14, we gathered at the one sister, the only one of her parents, was St. George Baptist Holy Spirit lead man appointed way.

MAURICEVILLE, N. B. A. of the class of B. place, pursuing this place, proposing the vacation season prove a blessing to June 14th, he preached on "Paul's respect for

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Dorchester Baptist
 CORRECTION
 In the issue of June column headed News from a piece appears headed "it being more convenient church clerk at the C. has been appointed to publishing his addresses appear to us that there is no organized B. at the Corner, and as the proper—now recognized—has not made a clerk.
 By order and in behalf of the B. A. of Dorchester, June 13, 1891.

BY THE MINUTES OF THE BOARD OF DORCHESTER BAPTIST CHURCH.
 DORCHESTER, N. B.
 Business meeting open in the vestry of the church. Deacon Humphrey pointed clerk, pro tempore.
 On motion, resolved to be conducted under the auspices of the Baptist Convention of the Province.
 On motion, resolved that Bro. Frederic C. Palmer be recognized as the representative of this church for the present year.
 On motion, resolved Hicks be requested to books, papers and records in his possession to Bro. Palmer, the clerk of this church.
 On motion, resolved C. Palmer, as the clerk, notify the secretary of the Eastern Convention of the Maritime Provinces of the resignation of New Brunswick and Visitor of his clerkship of this church.
 Minutes read and approved.
 (Signed,) H. W. Warren.

The foregoing is a minutes of the Dorchester church.
 Clerk of Dorchester

It will be seen by the citations, which came to sources, and which, on, we resolved that there is difficulty in this church, and a difficulty is speedily getting to lead to more arduous responsibility same of the members whom in particular we to say. What we The responsibility is indeed, on whomsoever our brethren of the will permit us, in the kindness and faithful think it is a time with and prayerful introduction member take this matter and shut the door, arising upon others the present state of affairs of his Lord, all responsible for the been done, and the in connection with so, how can I undo to I am responsible? love and humility pro "think not only upon also every man upon others," and this, as troubles within the daily cease.

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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1899.



News Summary.

The death is announced of Judge Peters, of the Supreme Court of P. E. Island. Sir Alexander T. Galt, formerly high commissioner for Canada in England, is dangerously ill with influenza. The heat in Toronto was extreme the first of last week, the thermometer registering as high as 100 in the shade. The outlook for the crops in eastern Ontario is said to be rather gloomy. The want of rain has been severely felt. A Belleville, Ont., despatch says: Eggs are being shipped from this place to the English market at the rate of 24/60 dozen weekly. A despatch from Prince Albert states that a number of delegates from Dakota, after examining the country around that place, telegraphed the minister of interior to reserve a township for themselves and others from Dakota. It is stated that Mr. Andrew Carnegie has a contract with the U. S. War department to supply \$5,000,000 worth of nickel steel for the new American cruisers and that he will order the nickel from Sudbury, Ont. The mining will be by the Harvey process. Moir's bakery and biscuit manufactory, Halifax, was burned to the ground one day last week. The premises were of brick and occupied half a block in the vicinity of the new city hall. The loss is placed at \$100,000, while the insurance only amounts to \$20,000. It is stated that the carriage trust, otherwise the National Carriage Company, had bought the eight carriage mills in Canada. They are in Halifax, St. John, Quebec, Montreal, Lacoste, Fort Hope, Toronto and Brantford. The price paid is said to have been \$2,000,000. The Baron Hirsch institute, for the establishment of which Baron Hirsch forwarded \$200,000 to the Young Men's Hebrew Benevolent Society of Montreal, was formally opened on Wednesday last. The object of the institute is for the relief and amelioration of the poor of the Hebrew faith and the education of their children. The Toronto Methodist Conference has suspended for a year Rev. James Thompson for preaching the heresy that "there is no material hell, no punishment for wrong doers, but annihilation, and that the idea that there would be punishment with perpetual fire was illogical and unsupported by scriptural testimony." The Manitoba Government's crop bulletin just issued states that the reports show an increase in the crop area of 267,407 acres over that of 1898. Of this increased area, 170,707 acres are devoted to wheat, the total territory now being 29,954 acres. The appearance of the crops on June 15th was most promising for a large yield. At the meeting of the Presbyterian General Assembly in Kingston, Rev. Mr. Murray, of the Presbyterian Witness, was called to the editorship of the Presbyterian Record, but declined in favor of Rev. Mr. Scott, of New Glasgow, who received the appointment. The Assembly has arranged to appoint a medical missionary to labor among the Jews in Palestine. It is learned from the Sun that Rev. Drs. Pope and Sprague, and Dr. A. A. Stockton crossed the bay on Friday to attend a meeting of the board of regents of Mt. Allison University, at Wrentham, N. S. The meeting is the election of a successor to Dr. Inch, president of the university. The Nova Scotia Methodist conference began its session in Windsor on that day. Reports from forty-eight fruit-growing districts of western New York give a most discouraging outlook for fruit this season. The apple crop is again for the third successive year, almost a complete failure. The crop of Bartlett pears will be insignificant. A fair yield of Duchess and Angouleme pears and a good crop of white cherries in some localities may be looked for. The only fruit of which a large yield is secured is the strawberry, which has blossomed fully and has been harvested also looking well and a full crop is certain. Reports from northern New England are to the same effect. The apple crop will be small. At the Anglican synod lately held in Toronto, a note was taken on a report of the resignation of the bishop of the state school resolution. The resolution was in the effecting the resignation of the bishop, which was asked by petition to submit such legislation as will secure to all religious bodies the rights now enjoyed by the Roman Catholics in regard to the religious education of their children, and that all denominations be requested to appoint delegates to agree upon as wide a basis of religious education as may be possible, and to bring the government to meet it. It is a necessary part of the curriculum of every school in the land. The synod were, clergy, 109; laymen, 13; the boys, clergy, 17; laymen, 22. Mr. Asst. Stevens, of Hillsboro, narrates a recent experience that credits more than the usual amount of rain to the lower animals. Mr. S. is informed in a plaster quarry at Hillsboro, and one morning at an early hour, while going to his work, noticed his mare following him in an excited manner. She would run up to him and then look back in the opposite direction. Such unusual conduct as this from the brute creation induced him to retrace his steps, the mare then taking the lead and Mr. Stevens following in nearly the same degree of excitement as the anxious mare, who finally stopped close by a pile of brush, and there to the surprise of Mr. S., was a little colt a few hours old that had become entangled in the brush wood. The

Marriages.

GORMAN-JONES.—At the parsonage, June 8, by Rev. F. D. Crawley, William Gorman, of Fredericton, to Mary Jones, of the same place. ALLEN-JONES.—At the parsonage, June 17, by Rev. F. D. Crawley, Samuel L. Allen, of Matapogue, to Mary A. Estey, of Kingshew Village. KITCHEN-ROACH.—At the parsonage, June 17, by Rev. F. D. Crawley, Nevers Kitchen, of Upper Falmouth, to Clara Roach, of Queensbury. WILKINSON.—At the residence of the bride's father, Upper Falmouth, June 2, by Rev. P. N. MacGregor, Jesse A. Wilk, of Ouellet, to Odessa Elter. MCGREGOR.—On June 4, at the residence of the bride's father, by Rev. P. A. MacEwen, Susie Haley, to Edward R. Sweet, all of Windsor, N. S. WARREN-MOORE.—At the parsonage, North River, E. E. J., June 16, by Rev. F. D. Crawley, Joseph F. Warren, to Elizabeth Moore, both of North River, P. E. I. WHEE-WHEE.—At the Baptist parsonage, Greenville, June 10, by Elder P. D. Nowlan, Charles M. Webb, to Magie A. Webb, both of Greenville, Cumberland Co., N. S. STARR-TREFFY.—At Bridgewater, on the 10th inst., by Rev. C. W. Corey, J. C. Starr, of Kentville, to Fanny H., daughter of Capt. R. P. Treffy, of Bridgewater, N. S. McLEOD-COOKSON.—At Bridgewater, on the 11th inst., by Rev. C. W. Corey, Colin McLeod, of Brooklyn, Q. Co., to Mary E. Cookson, of Haverhill, Mass., formerly of St. John, N. B. GERMAN-FULLER.—At Kellyville, Kings Co., N. S., June 10th, by Rev. M. E. Field, Kings Co., to Laura B., daughter of Henry Fuller, Esq. FRASER-HUBLEY.—By the Rev. Wm. E. Hall, at 249 Creighton St., Halifax, June 6, Thos. Edward Fraser, of Glen Margaret, to Nina M. Hubley, of French Village, Halifax Co. GROSS-CARTER.—At the Baptist church, June 9, by Rev. W. McGregor, assisted by Rev. M. Gross, Harrison Gross, of Hillsboro, to Lillian Carter, of Hopewell Cape, both of Albert Co. WILSON-BAIRD.—At the residence of Clifford Baird, brother of the bride, June 10, by Rev. C. Corey, Rev. C. P. Wilson, B. D., pastor of the Baptist church, Campbellton, N. B., to Mary W. Baird, of Little River, Cumb. Co., N. S. McQUARRIE-REED.—At the residence of the bride's father, Avonport, June 11, by Rev. P. N. MacGregor, Rev. D. H. MacQuarrie, B. A., pastor elect of the Brookfield, Queens Co. Baptist church, to Jessie A., youngest daughter of C. K. Reid, Esq. ROCKWELL-LOWE.—At the residence of Howard Kelley, Esq., River Hebert, brother in law of the bride, June 11, by Rev. P. N. MacGregor, Rev. D. H. MacQuarrie, B. A., pastor elect of the Brookfield, Queens Co. Baptist church, to Jessie A., youngest daughter of C. K. Reid, Esq. GILCHRIST.—At Cambridge, Q. Co., June 5, Mrs. Jane Gilchrist, in the 84th year of her age. She died sweetly trusting in Jesus her Saviour, and we buried her with a sure and certain hope of a glorious resurrection. READ.—At Barronsfield, May 29, Wm. Read, Bro. Read bore his protracted illness with Christian resignation, and died trusting in the merits of Christ. May the Lord give comfort to the sorrowing wife and young son. McLEAN.—At his home at Second Falls, June 9, David McLean, aged 98 years. The deceased came down to his death-bed without a preparation to meet God, but, while suffering physical pain, he placed his trust in the merciful and merciful God for mercy, and died trusting in Christ. McINTOSH.—At Rugged Head, on the 12th inst., Mrs. Ann McIntosh, widow of the late Jared McIntosh, in the 84th year of her age. Deceased had been a member of the Baptist church for 55 years. She died trusting in the atoning merits of her Saviour. McNEIL.—At Fredericton, June 14, after a short but severe illness, Miss Elizabeth McNeil, in the 70th year of her age. A member of the Baptist church in this city, a humble, faithful and devoted Christian. Our sister will be mourned and missed by a very wide circle of warm friends. SUNDERS.—At her home at Elmcroft, June 6, Mrs. Mary Sunderland, widow of the late George Sunderland, aged 88 years. The deceased was baptized a few years ago by the Rev. Mr. Trouble. She died with a sure and certain hope of a glorious resurrection. JORDAN.—Suddenly at Little River, on the 12th inst., Mrs. Sophronia Jordan, beloved wife of Alvin Jordan, aged 45 years. Sister Jordan was a believer on the Lord Jesus Christ, and for her to die was gain. Funeral services were held on Saturday, June 14th, by her former pastor, Rev. E. H. Thomas. CALVERT.—Suddenly at Hopewell Cape, Allen Calvert, in the 71st year of his age. He had been baptized some 45 years ago, into the membership of the Hopewell Baptist church, by the late Rev. Wm. Sears. He had lived a consistent Christian life, and after an illness of ten days passed quietly away. MEYER.—May 26th, after an illness of fifteen months, in her 73th year, Mattie Jane, wife of John Meyer, of Isaac's Harbor. She was baptized at one of the Freshell Baptist churches at Halifax about two years ago; since which time her Christian life has been exemplary.

Deaths.

She died trusting in Jesus. She was buried on the 28th, the pastor officiating. DOWNS.—At Ferrisburgh, N. S., June 12, of paralysis, Mrs. Mary Downs, aged 90 years. She lived a devoted Christian life, and was prepared for immortality in glory. She was the mother of sixteen children, and leaves eleven children, fifty-five grandchildren, and a great-grandchildren, and a large circle of friends to mourn their loss. The funeral services were conducted by pastor L. J. Tingley. LINTHOS.—May 20th, after an illness of only seven days, in his 85th year, Bro. J. Wm. Lintnos, of Isaac's Harbor. Bro. Lintnos was one of the oldest members of this church, having been immersed about fifty years ago. His life was that of a true Christian. He left us in his sleep. His departure is a great loss to his bereaved family, the church and this community. He was buried on the 24th, the pastor officiating. NEELY.—At his home in Brooklyn, Annapolis Co., June 2, Clark Neely peacefully entered into rest in the 84th year of his life. Deceased was baptized by Rev. Dr. Brill in 1856, and maintained a consistent walk for more than half a century. Bro. Neely did not always enjoy the assurance of faith, and in his last days the burden of iniquities was heavy, but he responded to the summons of death like a man of God. Our brother realized the fulfillment of the promise, "With long life will I satisfy him and show him My salvation," in the conversion of his children, two sons and four daughters. They remain to cherish the memory of a faithful and kind father, whose influence did so much in bringing them to Jesus. CAREY.—At Fairview, Kings Co., June 1, of consumption, Ada M. Carey, aged 21 years, daughter of Deacon Francis and Augusta Carey. About four years ago our sister, under influence of Christian training and by studying God's word, became deeply conscious that she was a sinner, and after some weeks of deep anxiety she obtained that peace that can be found only in Jesus. In April, 1899, our sister made a public profession of her faith in Christ, and was baptized into the fellowship of the 4th Cornwallis Baptist church, by the Rev. Isa. Wallace. About five months ago she was stricken down with consumption. But through her tedious illness she was sustained by faith. Never a murmur escaped her lips, but with unflinching faith in her Redeemer, she went down to death. Such an example of Christian patience is rarely ever witnessed; her pathway was that of the just which shone brighter and brighter as she neared the end of her earthly journey. Her remains were buried in the church and Sabbath-school to which she belonged. We tender to the heart-stricken parents and four weeping sisters our sympathy. ESTABROOKS.—At Fredericton, on the 29th April, in sure and certain hope of a glorious resurrection with them who sleep in Jesus, Hannah Lee, relict of the late Charles Estabrooks, of Canning, Queens Co., in the 84th year of her age. While yet in the days of her youth, she was converted, baptized and received into the fellowship of the old Canning Baptist church, and for sixty years her witness has been "to the honor of Christ and the glory of His name." United to her Lord by a living faith, keeping covenant with the church in all humility and brotherly love, and "walking in wisdom towards them that are without," her life and testimony have been full of "praise and worship and blessing to God our Father, and the Lord Jesus Christ." Through an intimate acquaintance of many years, the writer had learned to revere her simple faith, and kind and gentle Christian character. 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