

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 3, 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. 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.**

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

**A BIBLE THAT WORKS BOTH WAYS.**—A young Presbyterian minister asks what he ought to do, "in case he is called in to baptize a sick child, and earnest request is made that baptism be administered to a sixteen-year-old girl." The *Interior* answers: "It is the children of that family have the birthright of baptism, all of them have it."

We agree with the *Interior*, that if baptism is a matter of birthright, then all members of the family, without distinction of age, have an equal claim to it. Nay, we would go further, and say that all, without regard to moral state, have the same right to it. The whole question turns upon the "if." Now, Baptists believe the New Testament is perfectly plain in its teaching that baptism is not by right of natural birth, but by right of spiritual. This rules out the unregenerate of all ages. But the reasoning of the *Interior* from its assumed premise is correct. If the infant has baptism by right of natural birth, so must other people, and the question of moral fitness does not come in. The premise assumed, however, is most false and pernicious, especially when we associate it with the truth, that baptism gives entrance into the visible church; for this virtually opens the visible kingdom of Christ to those who do not belong to the invisible. W. L. E., N. B.

**—LOST TIME TO MAKE UP.**—"It was my pleasure recently to baptize a man who had been one of the most prominent gamblers in the South. He kept for years the most respectable place of that sort in this city. But he is now a greatly changed man, full of love to Christ, and of zeal for his cause. In taking up a collection last week for a special purpose, only about two-thirds of the required amount was raised. He begged to be allowed to pay the rest, 'for,' said he, 'I've been doing no good all my life, and I'm anxious to do all the good I can now. I have a good deal of lost time to make up for.' I liked that, and thought it was worth recording."—*Dr. Eaton, in Examiner.*

Who is there of us that has not a good deal of lost time to make up? How much was worse than squandered in sin before we accepted Christ as Saviour! How much time has been wasted since, as opportunities have been allowed to pass unimproved, while we have thought of self, and not of the will of the Master! It may be questioned whether we can make up lost time, each moment requiring from us all that we can put into the Christ and men. "Still the desire to make up this lost time is what we all should have. Brother, the time is short. Let us work while the day lasts."

**—CATHOLIC CONVENTION.**—The Catholics of Germany have held their annual convention at Breslau. About one thousand guests were present from Germany and elsewhere, while the attendance at the popular meetings was as high as three thousand. A deputy of the German parliament was made president. Dr. Winkhorst, the famous Ultramontane leader in the German parliament, was the hero of the occasion. He declared he would never unbride his steel until the Catholic church had gained all it had lost. Among other things, he said the Jesuits must be restored to Germany and the temporal power given back to the Pope. These sentiments were received with stormy applause. His most significant utterance was that the attempt to bring back the

Jesuits would have the support of Bismarck, open or concealed. The truth is, Bismarck has none too many supporters. His arbitrary course has alienated those who were once his warmest friends. He must have the support of the Catholic party, to carry his measures. As he believes religion subordinate to politics, he is willing to purchase the support of the Catholics by any concession that will not alienate his present partisans. Still we do not think there is any great reason for fear of Jesuit intrigues. The nations are becoming too intelligent to submit to what the people of a less intelligent era rejected.

**—THE "SUN" STILL SNIERS.**—The *Sun*, referring to our remarks on its article about the result of the deliberations of the joint committee on union, candidly acknowledges that there is at least as much misapprehension between political parties as between religious denominations, and that the party press are largely responsible for this. Our contemporary thinks, however, that this fact does not disqualify a political paper from reading denunciations as homily on the wrong of allowing misapprehensions to exist among them, although our Lord has said, "First cast out the beam out of thine own eye," &c. We are willing to admit that our Lord does not require perfect sinners before he permits us to try and make others perfect. At the same time, a man should be very careful not to assume much of a prerogative to censure in other people that which exists in at least as great a degree in himself, unless it is very evident he is making strenuous exertions to overcome his own failing. We are glad to believe the *Sun* recognizes the evil of the party bitterness which has been a blot upon our secular press, and we shall not take it unkindly if it does read us a homily now and then, when we need it; and we may return the compliment. We are sure, also, that it is a matter of rejoicing to all good men, when our secular papers treat of religious subjects in a reverent spirit.

**—RUM-SELLING REFORMERS.**—The rum dealers of the U. S. have just held their promised meeting in Chicago. They feel that the public sentiment of the country is rising against them, and that they must reinstate themselves in the good opinion of their fellow citizens, if possible. So they "pledge themselves to the faithful performance of every duty" as citizens, "they most earnestly favor temperance," they are "in favor of both public and private morality," and a lot of other good things. What simplicity the putting on record of such utterances, by the liquor men, assumes? Do they really think that professions of this kind will weigh the weight of a straw, when they uphold a trade that does more to overthrow the very excellencies they assume to favor, than all the other causes combined?

**—PROGRESS.**—The Baptists of Devonshire, England, have increased from 3,296 in 1866, to 5,436 in 1886. In the report from which these statistics are taken, one of the reasons given for this great success is that they "have developed as far as possible the grouping principle." One great reason why our Home Mission work has been so blessed is because attention has been paid to the same principle. There is room for further improvement.

**—GRAND RECORD.**—At the funeral of the late Saml. Morley, the following testimony was borne, on one point of his character and life. Why should not all do likewise? Surely it is not more than our Lord deserves or desires? His most intimate friend said of him:

He held everything in trust; he was a steward, and must be faithful; as his gains increased his gifts must increase; nay, he would toll in his business when he might have left it, simply that he might have larger means to carry out the will of his Master. It was to him a blessed thought that he had the high honour of being a steward of Christ.

**—TRUE EVERYWHERE.**—A Brahmin is said to have written to a missionary: "We are finding you out. You are not so good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

Yes; if Christians were as good as the Bible, they would be perfect, and their lives would be irresistible. The nearer they approach to this standard, the more moral power will they have. Still, unbelievers have no right to reject either the Bible or Christianity because those who profess to follow its teaching do not come up to the measure of its demands. Neither the book nor those who profess to be governed by its teachings would be worth so much if the standard aimed at were not far beyond the present attainments of any.

**—MORALS OF IT.**—"The new theology" controversy, according to reports from Boston, has been transferred to the church courts, and perhaps to the civil courts. Charges have been preferred against five of the Andover professors for heresy in teaching a probation in the next world, and the case will come before the Board of Visitors this

month. From their decision an appeal lies to the Supreme Court of Massachusetts, its jurisdiction being based on the conditions attached to certain endowments. Nothing but a great church council can determine whether the Congregational church regards the holding and teaching of such a doctrine as heresy.

**—NO OBJECTION.**—"As Rev. Mr. Luck, the Baptist pastor, was baptizing some converts in the Dan river, a Pedobaptist, who had been looking on with profound interest, turned to a friend standing by and said, with something of a shudder: 'I would have to be born again before I could submit to this.'"

It does not argue against immersion but for it, that there is a shrinking from submission to it. May not our Lord wish, at this time, to provide a barrier against the admission of the infidels into his visible kingdom?

## Chicago Letter.

### THE ANARCHISTS.

Since our last letter the application for a new trial for the seven men now under sentence of death, has been argued before Judge Gray and the application refused. When asked whether they had anything to say why sentence of death should not be passed on them, they each in turn spoke at great length—some of them speaking for several hours. Their orations were evidently very carefully prepared and were addressed to the public rather than the Judge. There is little doubt now but that they will hang. But will this end the trouble? No one dreams of it.

Nothing can be more disastrous than the present conflict between capital and labor. It is perfectly plain on the one hand that the Internationals and all Communist organizations that have for their aim the removal of all distinctions of wealth—and all incentives to industry and economy, are the enemies of mankind and should be driven out of existence; on the other, it is equally plain, that if capital is so used, that no thrift, no industry, no economy however rigid will secure a livelihood, then the masses are wronged and untold evils must result.

The interest and the safety of the highest is bound up with the condition of the lowest. And if we oppress the poor, and especially, "the hireling in his wages," if we neglect their material, moral and spiritual welfare, there will come a terrible Nemesis to mark the Divine displeasure on our conduct, and we may perceive our guilt all too late when the vast temple of our liberties is wrecked and ruined, for—

"The eternal laws of justice bind Oppressor with oppressed, And close as sin and suffering joined, They march to fate abreast."

**VARIOUS RELIGIOUS DENOMINATIONS** have been holding important meetings in or near our city. First came the Congregationalists. They have been a good deal stirred up over the New Theology. The question as to whether persons should be sent to foreign lands as missionaries who held the doctrine of the "Larger Hope," was warmly debated. The majority stood by the old orthodox faith, but the other side claim that the matter is far from settled.

The Episcopals have been holding what they call "The Episcopal Triennial." They have been having a pretty stormy time also. The first ripple was occasioned by a proposal made by Phillips Brooks that the body send greetings to the Congregational Union. This was objected to on the ground that it would be a recognition of schism—would in fact be a recognizing of them as churches; and how could that be when there is but one church in America and that is the Protestant Episcopal Church! "The people of the Lord! The people of the Lord are we!"

But the breeze stiffened considerably when the proposition was made to change the name of the denomination from "The Protestant Episcopal" to "The Catholic Church of America." They divided pretty equally on this question, and the debate was spirited and warm. It will probably remain unsettled for the present. Those who favor a change of name say that they are or ever have been Catholics. They seem to think that a change of name would put them more correctly before the world, and enable them to sweep in all the sects—the Baptists included.

The Methodist Conference for this session was held at Evanston, a suburb of Chicago. This body voted out and out to work and vote for prohibition. This means a great depletion of Republican ranks, as the Methodists as a rule have voted with that party. Good men are beginning to see that the time is coming once more when they will have to vote for principle and not for party. Both the old parties are bound hand and foot by the rum power. It is refreshing to see the followers of Wesley in conference discussing methods for the destruction of this gigantic evil which threatens the very life of their nation, while our Episcopals

friends are wrangling about a name, and the Congregationalists are debating the problem whether the heathen will be saved without the gospel.

**THE BAPTIST STATE CONVENTION** of Illinois was held last week in Springfield, the capital of the state and the old home of the martyred Lincoln. Three organizations were represented in this convention, the Pastoral Union, the Sabbath School Association, and the State Missionary Association. The year has been a very successful one in missionary operations. The number of missionaries employed has been 54. The number of persons added to the mission churches has been 1911, the majority of these were received by baptism on a profession of faith. Twelve church edifices have been erected on the mission fields. The whole cost of carrying on this important work has only been \$11,000. One missionary has baptized 230 converts during the year. Much of the money has been raised on what is called the Life Membership plan. That is, \$30 makes a person a life member of the society. Persons [are asked to promise five dollars a year for six years, when they will receive a certificate of membership. At the present time we have 2000 persons pledged in this way. This secures a permanent income to the society for six years and does not leave it to the chances of collections only. We have tried this plan for seven years and it works well. The success of the method has resulted largely to the faithful labors of the State Missionary, Rev. H. T. Graham.

**HERE AND THERE.**  
Dr. Lawrence of the Second church has closed his sixth year of labor with his present charge. The membership of our church is over 1200. At present four of our city churches are pastorless, namely, the Central, North Ashland Avenue, Humboldt Park, and Hyde Park. They are good churches, but not strong in numbers. Dr. Perren has been elected a second time president of the Pastoral Union, he is also president of the Pastors' Conference in the city. The last meeting of the Baptist Social Union was addressed by Dr. Dowling of Cleveland and Henderson of Detroit. The *Messenger* and *Visitor* is read by your correspondent with delight. The sermons it publishes are worth double the subscription price. WESTERN.

## Progress of Catholicism in England.

[TRANSLATED FROM THE "COURIER DES PROVINCES MARITIMES," SEPT. 30th, 1886.]  
"It is an indisputable fact," says a well known English writer, Mr. J. A. Froude, "that, in countries where Roman Catholics were, at the beginning of this century, as rare as frost in July, and where the idea of going over to Popery would have been treated as folly, Popery is coming to the front so vigorously and rapidly as to awaken attention and demand an explanation."

Two years ago, Mr. W. Gordon Gorman, author of an English review, gave the names of more than three thousand converts from among English Protestants, persons from among English Protestants, converts from among English Protestants, persons from among English Protestants.

"There is not," says the *Abbe Marin*, "a single considerable family, which has not contributed to the list of converts. All classes of society are represented in it—the nobility and the commonalty, the army and the navy, medicine, law, and letters, the clergy and the universities—and each of these classes has furnished men of distinction, who to-day are serving the Church in the world and in the ecclesiastical commonwealth. At this moment, the Catholics in the House of Lords number about forty, the most of whom are converts from Protestantism. Several are very well known abroad: the Marquis de Bute (converted in 1860) for example, and the Marquis of Ripon (converted in 1874) who recently Viceroys of India, under the ministry of Mr. Gladstone. The army furnishes nearly a hundred and fifty names of officers on the list."

It may be said that every day the ranks of the Catholics are receiving new recruits. "Among them," continues *Abbe Marin*, "are the fathers, the sisters, the cousins, sometimes even the children, of Protestant nobles, two or three of his grandsons; the late Archbishop of Canterbury and the present Bishop of Oxford are represented by two of their brothers-in-law. Mr. Gladstone himself has a cousin studying at this moment for the Catholic priesthood."

**BAPTIST BOOK ROOM, HALIFAX.**—Just arrived, per S. S. Carthagena, from London, G. B., 3 copies of Bibles, comprising in part, Oxford Teachers' Bibles; from \$2.50 up—splendid lot; Scholars' pocket Bibles, styles, sizes and prices to suit the times. Another lot of Bibles and Testaments—the smallest in the world—excellent present for a dear friend, can carry the Testament in vest pocket. Also, cheap Testaments at \$3.00 per 100.  
Geo. A. McDonald, Sec'y Treas.

## Lonesome Corners.

"The solitary place shall be glad."  
Somber and silent is the scene which those words a "solitary place" calls up before our minds. Stretching before us, far as the eye can reach, is a vast expanse of arid sand; towering above us are huge granite cliffs thrown up by some volcanic shock in ages long gone by; their rocky sides are deeply seamed and scarred, while here and there we see one rock severed from another as though rent asunder by some giant hand, and now they stand like silent sentinels guarding with jealous care the wondrous secret of their birth. Not one tiny blade of grass has dared to seek a shelter in the crevice of these gigantic boulders, the hot brown sand is laved by no pellucid stream, the wayfaring man may strain his eyes in vain to catch sight of the leafy shade of some friendly tree, for it grows not here. The echoes are awakened by the melody of no sweet songster on the ledge of the cliff the shrill cry of the wild goat is unknown; for it is "a solitary place," and no life is here. Doleful and dreary is the loneliness, painful and oppressive is the profound silence. And are there no barren wastes in human hearts? No solitary places where all is desolate and forlorn? Ah, in many hearts such places are to be found hidden far away from the curious gaze of an unsympathetic world.

Manifold are the ways in which these dreary tracts come into existence. In some cases their formation is rapid as when a tornado sweeps a plain leaving destruction and desolation in its wake; at other times a very garden of Eden by some subtle influence is slowly but steadily transformed into a howling wilderness. A sunny haired child has enthroned itself in its mother's affections. Day by day it entwines itself more closely round the heart in which it reigns supreme. Loving eyes watch the unfolding promises of future days with a delight which only mother can know; but a day comes when the little feet are at rest forever, the heart-throne is vacant—and a solitary place is left. The love of one centered on some fair woman; earth and sky have become like a new creation to him since her voice sent a thrill of gladness through his soul; heart is linked to heart, and no thought of sorrow casts a shadow over their bright dream—but it comes—the voice which was as sweetest music to his ear is hushed in silence, a devastating storm has swept over his heart—and a solitary place is left. Another has high aims and aspirations; he has planted a garden of far-reaching hopes in his heart; every present blessing is counted by him as a mere earnest of the great harvest the future has in store; but the keen winds of bitter disappointment sweep over that fair Eden, the springs of love and joy which would have kept his heart fresh and young dry up, his sun goes down at noon, one by one the flowers of hope fade and wither away, a solitary place is left.

Looking at earth's solitary places, we remember with thankfulness the sure promise that they shall yet "be glad," the parched land shall literally become pools of water, and ere long springs shall arise in the now thirsty desert. But what about the solitary places in human hearts; will any stream of living water ever flow over these sterile wastes, bringing life and gladness with it? Many only have their lonely hearts comforted when its earthly throbbing has ceased for ever and they are in the presence of the King. Carefully they guard "the solitary place" from the knowledge of their dearest friend—ah, they even seek to keep it secret from the Friend who would and would cause that desert to rejoice and blossom as the rose if he were only granted an entrance; for like the mysterious river seen by Ezekiel, "wherever he comes he brings life and healing." Christian, did some cherished idol once occupy a corner in your heart, and are you keeping the spot where it stood desolate and unoccupied? Then your life cannot be truly happy; darkening all the joy God gives you there will be the shadow of that deserted shrine. Though none other may even suspect its existence you will ever be conscious of its presence, it will hinder prayer and keep you restless and uneasy when alone with God, for the very fact that it exists is a proof you are not trusting his love. Oh, pour out your heart before him, keep back nothing, tell him all about your lonely feelings, fear not to take him into the solitary place. His presence will shed a halo over all that before looked so bleak and desolate. He will understand your sorrow as no human friend can, he will comfort you with a tenderness surpassing that of the most loving mother; and when the river of God, which is full of water, has fertilized the barren soil it will be from that very place that the King will gather his pleasant fruits and choicest spices.

Perhaps this may be read by one whose heart is altogether lonely. You have sought to fill it by all the world can give, but you find it won't do, for worldly pleasures, pursuits and ambitions will never

satisfy a heart which God made for himself; there will ever and anon be a yearning desire for something else, a striving after something better. Oh, do not stifle this craving; do not crush the half-formed longing for a peace of conscience which you know you have not got. There is one seeking admittance to your heart who will bring peace and joy with him such as you have never known before, and of which no power, not even death itself, will be able to rob you. His presence his salvation (Ps. xlii. 5, margin.) Long and patiently has he waited for you to receive him. Why, why will you bar your heart against him when he only comes to bless? Is a full pardon for all the black transgressions of a life-time to be lightly esteemed? Is it of no moment to you where you are going to spend the endless ages of Eternity? Surely, surely, you will not be so heedlessly foolish as to put off the tremendous concerns of your soul's salvation to an indefinite period, which most probably will never come, for the devil's lie is still "To-morrow will do," and at last his victims waken in eternity to find the wrath of God abiding on them, and to everlasting it will be "the wrath to come," "the wrath to come." But, thank God, it need not be so with you. Even as your eye rests on this page you can set out on your way Zionward, for now, even now, is the day of salvation, for now, even now, into your heart and heaven is yours. No longer will you feel alone in this cold world. "I will never leave thee, nor forsake thee," is your Saviour's promise, and thus you will prove the reality of the glorious prophecy, "the solitary place shall be glad."—*Christian Commonwealth.*

## This, That, and the Other.

—God's angels drop, like grains of gold, Our duties midst life's shining sands; And from them, one by one, we mould Our own bright crowns with patient hands. From dust and dross we gather them; We toil and stoop for love's sweet sake, To find each worthy set a gem In glory's kingly diadem.

Which we may daily richer make.  
—Mr. Day, superintendent of the Lutheran missions in West Africa, writes: "The vilest liquors imaginable are being poured into Africa in shiploads from almost every quarter of the civilized world. In one small vessel, in which myself and wife were the only passengers, there were in the hold 100,000 gallons of New England rum, which sold for one dollar per gallon, in exchange for palm oil, rubber and other productions common to the country. Almost every ship comes loaded with vast quantities of cheap intoxicants. The gin comes from Holland. All along the coast are scattered drinking stations, the bulk of their business being low-graded liquors."

—A circus was expected at the little village of O—and the inhabitants were as widely excited over the event as the inhabitants of small towns usually are. The colored population were particularly enthusiastic, but their pastor, the Reverend Pete Jefferson, was loud in his exhortation against it. He went so far as to threaten to expel any of his congregation who dared spend their money in so sinful a way. Strange to relate, when the eventful night arrived the most conspicuous person there was the violent person. "Why, Uncle Pete, what are you doing here?" inquired one of his white friends. "Law! Marry Henry, I hate it mighty, sah. But I've de shepherd, and I've 'bliged to look arter my flock. I got my eye on ebery last one ob dose on-christian niggers, and you see if I don't make 'em smell fire and brimstone on Sunday."

—Dr. Guthrie tells the story of a minister who, in passing the home of one of his flock, in a lonely part of the parish, overheard an earnest voice. Coming nearer to the humble cottage, whose only occupant was an aged and childless man, these words fell upon his ears, "This and Jesus Christ too! This and Jesus Christ too!" The pastor's curiosity was aroused to see what it could be which called forth such fervent and overflowing thanks. Looking in at the broken and patched window, he saw the old man sitting alone at a rude table, upon which were some crusts of bread and a cup of water, and with upraised hand and face suffused with tears of thankfulness exclaiming, "This and Jesus Christ too!"

—There are 219 Sunday-schools connected with the Evangelical Churches of New York City. Of these 83 are Episcopal, 66 Presbyterian, 59 Methodist and 41 Baptist. There are 16,000 teachers and 100,000 scholars. There are also 26 Chinese Sunday-schools in the city.

—Another large importation of Peace Envelopes, for collection purposes; 1000 in each box, white, plain or printed, with name of church, number, object, &c. Send for sample and price. A nice variety of Envelopes and Paper; also, another lot of very cheap Blank Books, various sizes and kinds; church Minutes and Records, &c., &c., at Baptist Book Room, Halifax.







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Sabbath School. BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Fourth Quarter. Lesson VII. Nov. 14. John 21: 1-19.

PETER RESTORED.

GOLDEN TEXT. He saith unto him, Feed my lambs.—John 21: 15.

I. THE DISCIPLES GO UP TO GALILEE.—The very morning of the resurrection the angels in the tomb sent a message by the women to whom they appeared, and the disciples went to go into Galilee, and Jesus would appear to them there (Matt. 28: 7).

II. THE LORD'S FISHERIES.—While they are waiting for the appointed time, seven of the disciples are by the sea, in the neighborhood of their former homes and the scene of their former labors.

III. THE NIGHT OF TOIL IN VAIN.—The seven disciples toiled all night, but in vain. Not a fish came to their nets.

IV. GREAT SUCCESS AT JESUS' WORD.—At daybreak (see Rev. Ver.) Jesus stood on the shore; but the disciples knew not that it was Jesus.

V. CHILDREN: A familiar oriental address. Have ye any meat? I, e., any fish.

A GREAT REWARD will be secured by those who write to Hallet & Co., Portland, Maine.

Struck Down in the Darkness. A black, bitter winter night, the hoarfrost of which stood white and thick on the beards of the soldiers who came tramping in from their cold night watch.

Those in the guard room were hardy and practised soldiers from the picked men of Cromwell's army.

Simon Peter. Peter, having greeted his Lord, now takes the leadership of the work in hand.

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"The nations, joining all in one, Did compass me about; But in the name of God the Lord I will them all root out."

A flash—a crack—a whir through the still air—and poor Salvation Hawkins lay dead on the frozen ground.

"And it was my work that he was doing!" cried young John with a pang of generous regret at the thought of another man having died for him.

I think most children love to hear stories about dogs, so I am going to tell the story of a little dog named 'Doggie'.

Sixty-five years ago, when my little boy's grandfather was about ten years of age, a farmer gave him a little collie pup for a pet.

He was very fond of all animals, but especially of dogs. He trained his little pet to be as obedient as a dog.

One day he was out in the field looking after his mother's cow, he sometimes felt hungry, and then doggie was sent home for a bone.

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NOTICE OF CO-PARTNERSHIP. I HAVE this day associated with myself in the business of MERCHANT TAILORING by and with ROBERT MAY, which business will hereafter be carried on at the old stand, 84 Prince William Street, in this city, under the firm name of JAMES S. MAY & SON.

Spring Announcement, 1886. In reference to the above notice of Co-Partnership, JAMES S. MAY & SON would call the attention of the public to their New Stock of Spring Tweeds, Diagonals, Coatings, Pant Goods,

NEW GOODS! In Gentlemen's Department 27 King Street, New Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Braces, French Braces, Straps, Corset Bags, Dressing Gowns, Gloves, Morning Shirts and Drawers.

MANCHESTER, ROBERTSON, & ALLISON. Mill, Steamboat, Mining and Railroad Supplies.

Books! Our Lord's Life on Earth, Hannah, \$1.00. In Christ, A. J. Gordon, D. D., \$1.00.

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GATES' ACADIAN LINIMENT. THE BEST IN USE!

MARGARET VILLE, N. S., March 28th, 1886. Messrs. G. GATES, SON & CO., Gentlemen.—This is to certify that I have used your ACADIAN LINIMENT in a severe wound of the hand, having ran the sharp end of a file nearly through the fleshy part of it.

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Messenger and Visitor.

25.00 per Annum when paid within Thirty days; otherwise \$3.00.

All communications regarding advertising should be addressed to E. A. FOWLER, publisher, St. John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

Messenger and Visitor.

WEDNESDAY, NOVEMBER 3, 1906.

THE INNER LIFE.

We all live two lives. There is the outward, which is lived before the world. It consists of word and deed. This life is observed at the place of business or work, in the home, in the church service—everywhere. It is an important life. On it the world depends for its material prosperity.

But there is another life, hidden from the eyes of men and known only to God, which is the most important, after all. It is the life where the secret forces of the soul are at work—where the affections, passions, impulses, motives, and the will have their seat. It is here that the man has union with the divine or the devilish. Just as the outer life of the body is determined by the action of the vital principle, so the outer moral life has its vital principle within, which determines its real character. It is this inner life, then, that is all important; for on it depends the way the outer powers which touch men and things are exercised, and their strength and vigor.

In the Christian life, it is the inner love to Christ and men which is to supply motive force to all activity; it is the inner love of holiness which must nerve for the struggle against sin; it is the inner single-ness of eye to God's glory that makes the action in the highest degree noble and virtuous; it is the inner fellowship with God and Christ which refreshes the spirit, and makes a man joyous in the midst of trials and toils. Everything, then, depends upon the nature and force of the inner life. Just as the fruit tree cannot be expected to bear well unless the most careful attention is given to the soil in which the roots and rootlets bury and hide themselves; no more can a life be fruitful, in any true sense, unless attention is paid to these inner depths of the nature, in which all action roots itself, and from which it must draw motive and impulse.

It is just here we fear the Christian life of today is deficient. The age is feverishly active. There is scarcely any time for leisure. What is to spare is claimed largely by reading, which has no special bearing on the soul life. Hours of meditation are not sought. Communion with God is scarcely known by many. There is not the great stir of soul which contact with God in hallowed communion ever calls up. Spiritual things are not so intensely realized, and for this reason do not have such a power to kindle enthusiasm or devotion. The work that is done for Christ and men has not in it the solemnity of conviction, and the burning ardor which helps to make effort most effective.

We do not mean by this that we have not a noble band of devoted men and women in our churches. We do mean that very many are scarcely stirred at all, by the great facts which are touching all lives, and that many hearts do not feel the thrilling impulse which comes from contact with Christ in secret fellowship.

Perhaps we preachers may be somewhat to blame, as well as the nature of the times. We say impatient for results, and this is well. But in our desire to see something done, it may be we have been seeking to stimulate to activity rather than feed the soul to supply sustained strength and lasting impulse. Do we not need to insist more on the importance of the inner life? Are our people not far too apt to attend to the reading of the Bible, secret meditation and prayer? Are they seeking to sustain their love to Christ by contemplating his love to them? Are they seeking to arouse and keep up halting desire by placing before themselves the life of our Lord in all its beauty and holiness? Are you, dear reader? We call attention to this subject in the hope that our pastors may consider whether here is not the Gordian knot of our whole difficulty in our work and benevolence. We cannot get the inner life right by any attempts to stimulate the outer activities. If we can but lead our people up to a higher and purer inner life, the outer life will conform itself to its image. We want constitutional treatment, and no merely local, in the disease which afflicts the spiritual life of so many.

UNION IN THE AID.

Four denominations have just held their annual meetings in the U. S. In each of these a deliverance was given in reference to a more or less general union among the various Christian bodies. The Congregationalists passed a resolution looking toward the union of themselves and the F. W. Baptists; the Christian body did the same. The F. W. Baptists have reciprocated, in the case of the latter body and may respond to the overture of the former body, when their delegation arrives. The Episcopalians,

notwithstanding the action to which we referred last week, have assumed the leadership in a general agitation for a union of all Christian bodies. They hold that this union can be effected only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first age of its existence, which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and his apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender." Among the inherent parts of this sacred deposit, they number "The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of his Church." While we, as Baptists, believe the church of the first century, so far as it was modelled after the teaching of the inspired apostles, to be a pattern we ought to imitate in every particular, we are not prepared to say that the church continued to the end of even the first century of its existence, to abide by the institutions of the apostles. The only safe grounds to go the fountain-head of all truth, in the New Testament. We fear, also, that it will be found a difficult task to make all Christians believe that the episcopate is to be an institution of the grand united church of Christendom.

In all this agitation about organic union between the various denominations, there is ground for joy and for fear. So far as this is an expression of a warmer Christian charity, we rejoice. At the same time, it must be remembered that the most earnest advocates of this union are, many of them, men who have no great appreciation of the value of truth. They clamor for union because they are indifferent to the claims of scripture teaching, and are therefore ready to make a way to union by each one trampling under feet all of peculiar belief which intervenes. Then the cry for union is most popular among the irreligious. There is danger lest the people lose their stern loyalty to truth, while they seek a union based upon compromise. There is altogether too much of the talk about non-essentials, and the "if don't make any difference" cry. We shall lose more than we gain, if, in our ardor for union, we grow less regardful of the teachings of Christ, and are willing to pay any of them less deference. We lose what is the very bulwark of Christian character, and we gain nothing for any union not in the truth cannot stand, as it must be dashed as the constant reign of truth approaches, which God is pledged to bring about.

The only union that is worth anything, is one based on unity of faith and feeling. The way in which this will be brought about, will be in the prevalence of a warm Christian love among all, a love that will dissipate prejudice, lead each to make the best and not the worst of all other people; to induce all to look upon agreements as well as difference, and prompt to a kindly and dispassionate re-consideration of the teaching of the word of God. For this union of heart, working its way out through unity of faith to general organic union, all true believers should ever pray.

INDEPENDENT SUNDAY SCHOOLS.

Not very long since we were in a community where there was an independent Sunday school. Be it understood, this was not a mission school or a union school. It was the chief school in connection with one of our large churches. But the church has not one word to say about its conduct and government. The pastor of the church has no rights in the school by virtue of his relation to the church. The church has nothing to say as to who shall be superintendent and officers, or what shall be the kind of instruction given. The members of the school, composed chiefly of children scarcely in their teens, appoint their own superintendent and officers. There is no report of the school ever submitted to a church meeting. The teachers may be members of the church, or they may be those who are most readily obtained.

This is not the only school in this anomalous position; although we are glad to know that the number of them is diminishing every year.

The more one thinks of a school run in this way, the more unfortunate it appears. There is always complaint in such cases of the want of interest in the school, by the church. But how could it be otherwise, when the school does not recognize itself as under the care and control of the church, and takes no pains to let the church know of its work and wants?

But how strange is the method of running a Sunday school on the independent plan, anyway! Imagine the children of a day school, of several grades, gravely holding their annual meeting to appoint the head teacher and the officers! Are these very children any better able to appoint those who will have the most to do with teaching them the truths upon which their eternity depends? What is church work if that of the Sabbath school is ruled out? Where is there need of the use of the most mature judgment if not in the care of the highest interests of the children? If the work of the church must be transferred to other bodies, let it be given over to societies composed of adults; but let us keep the children under the eye of the body our Lord instituted to oversee and carry forward what he wants done.

We are sure this strange severance of Sunday school and church exists, where it

does have place, because those interested have not thought upon it. We hope all will give it earnest attention; it is a matter of great importance.

Means of More Effective Work.

No. 4.

BETTER SYSTEM IN GIVING.

That which I referred to last week was applicable to a part only of church members; that which I shall speak of this week refers to all alike. Possibly I might have passed this subject, as a good deal of attention has been given to it late, but as I am endeavoring to call attention to those means of more effective work that, it appears to me, are most needed at the present time, and as the seed already sown seems to have taken but little root yet, I feel constrained, believing as I do in the great importance of system in all our work, and especially in what may be termed the business portion of it, to particularly emphasize it in the series of papers. I cannot account for the unusual laxness, and seemingly indifference to system, that in general pervades our body. Does it spring from real indifference to whether the Lord's cause prospers or not? I cannot think so. Possibly some time in the ages past, Baptists inhaled Quaker breath, and caught from them the epidemic of desiring to work only as the Spirit prompts," themselves being the self-constituted interpreters of the Spirit's promptings, and that wrecking fever has become chronic in that direction. It is the boast of our denomination that it makes the Bible its only guide-book in all matters of faith and practice, but it comes lamentably short of the teachings of that book in this respect at least. Place a well posted Baptist on the floor against the best posted Pedobaptist and, so far as distinctive principles are concerned, he is sure of an easy victory. But say one arise and try to justify the loose methods so often pursued in our financial matters, from Scripture authority, and he must ever after be able to sympathize with those who suffer defeat. I know Paul emphasizes individual liberty, but you know as well as I that he does not thereby detract one iota from individual responsibility, but on the contrary increases it. And you know too that Paul touches the matter in question directly in his letter to the Corinthians and explicitly directs that "upon the first day of the week let every one of you lay by him in store as God hath prospered him." And the whole tenor of Scripture most emphatically teaches that the very best methods, the most systematic and wise, should be pursued in the whole domain of Christian living and church government.

But do you ask what is the best method, there are so many urged upon us that we do not know which to adopt? This question I cannot answer, what is best for the may not be for you. But I think you will agree with me, when I say that uniformity is very desirable, and, therefore, so far as possible, when a large number have settled upon a method, and your financial agent is striving to have that method become general, it is desirable that you give your first attention, and make it yours if you can. To me there seems to be no more easy and workable system for churches to adopt than that of the envelopes, nor for individuals to adopt than that of contributing weekly, if possible, otherwise monthly or quarterly, not to pastor's salary merely, but toward current expenses, and toward the Convention fund at least quarterly in a separate envelope. How far superior is this to the method that now prevails in some of our churches, of soliciting quarterly subscriptions for pastor's salary, taking the weekly collections for the sexton, and the contributions at communion to defray the expenses of that service. Oh, the harassing perplexity that sometimes arises over the last named method! If for any cause the weekly cents don't pay the sexton, or the communion expenses are not fully met, or some repairs are needed, how are the additional funds to be gained? I have known much embarrassment to arise over a bill for a few panes of glass and others, amounting, in all, to not many dollars.

But whatever system is adopted there must be energy displayed in working it, or it will fail. I am not sure but, after all, here is the prime center of the trouble in our churches. We must display a greater interest, and exercise more zeal in the Lord's cause, if it is going to advance as it should. We must take hold of the financial difficulties of the church and denomination as we would were they our own, and grapple with them energetically and persistently. In this way only can enduring prosperity be gained.

And one thing more I would speak of and emphasize in this connection, namely, the importance of creating some definite standard by which to measure prosperity and our giving. First of all, let us resolve to accept scripture teaching in the direction of giving, and to follow it—to be Baptists, Apostolic Christians, in this regard as well as in matters of faith and doctrine; then let us be thoroughly conscientious in the application of that teaching. Paul's rule is "according as God hath prospered." But the question naturally arises, what is my duty according to this rule? When am I to know that I have given enough? Hence arises the necessity, it seems to me, of fixing upon some definite method of determining what is right. Under the "schoolmaster" men were instructed particularly upon this subject. By this we can see the importance of it in the Lord's eyes. He established a regular system—

the most complete that has ever been established—of tithing, and made it obligatory upon all, rich and poor alike. Now that we have passed from under the rod of that schoolmaster—the law—out into the liberty of the gospel, are we to forget the instructions received and disregard the will of our Master, then so clearly revealed? Surely this would be ungrateful and unwise. What we should do is to reverence those old instructions, to seek continually to understand their spirit more fully, and see to it that our life is, like Christ's, a perfect fulfillment of them. It seems to me, therefore, that as the tenth was the standard set up by the Almighty, that we cannot do better than accept the same. Not that all should adhere rigidly to the giving of just one tenth. The Hebrews did not do that. But that this be made as a guiding line or plummet. Not long since I was reading of one who, upon starting in life with a very few dollars, resolved upon giving one-tenth of his income; after a time, and he had been prospered, resolved to give two tenths; later in life he determined to give one half; and, after a fortune had been amassed sufficient for his family and old age, gave his entire income. And no name is more highly honored in America to day than his. God prospered him in all his undertakings, and has caused the remembrance of his name to be sweet in the earth.

If these words may lead some, many, to desire is all, who have not given this subject consideration, to consider it freely and fully, with a view to arriving at the will of the Lord concerning them, I shall feel glad; for by so doing they themselves will be greatly profited, and much increase of strength will come to the cause of the Redeemer in the earth.

C. R. B. DODGE.

Home Missions.

THAT HORRID DEBT

is growing less every day. Since my note of Monday morning the following sums have been received towards its payment: Blank, Wolfville, \$10; Rev. F. O. Weeks, Annapolis, \$25; A Friend, Wolfville, \$1; W. B. M. U., per Mrs. J. W. Manning, Treas., \$13; Rev. B. N. Nobles and wife, Jacksonville, \$2; Mrs. C. Henderson, Mrs. Adam Beveridge and Gertrude Henderson, of Andover, \$1 each; Mrs. David Currie, Forest Glen, Vic. Co., \$1; German St. Sunday school, St. John, \$15; J. C. Blackadar, Hebron, \$1; An Invalid Sister, Mill Village, \$1; Des. Jas. Crosby, Hebron, \$1; R. C. Hendry, Pleasant River, C. Co., \$1; Wm. Morrell and Jane Shaw, Freeport, \$1 each. Before reported \$139 27, total to date, \$215 27. We are expecting hundreds more before our board meeting of the 9th of Nov. Remits as soon as you read this if you have not done so already.

NEWS AND NOTES.

General Missionary Wallace is now in Lunenburg county. He baptized four at Mahone Bay on Sunday, the 24th ult. About 1000 people assembled to witness the baptism. In the evening these with two others were given the hand of fellowship.

General Missionary McGregor has been advised to visit the Canso church.

STUDENT MISSIONARIES.

Bro. D. H. McQuarrie has just finished a very successful mission at Moers River, &c. Eleven have been baptized, making the number of Baptists in that region about 25. The friends have contributed nobly to the support of the mission, having raised in all \$90.00. They desire his return next year.

Bro. W. S. Black has been much blessed in his work at Ballie and adjacent stations. Sixteen have been baptized, and the little church is greatly encouraged. Though bearing a heavy burden in trying to finish their meeting house, they have done well in support of the mission.

Bro. E. E. Locke speaks very highly of the churches at Hammond Plains and Sackville. He says, "I feel sure they would not be without a pastor if some of the brethren knew what a kind-hearted, sympathetic people they would find here." This mission was self-sustaining. Five were baptized.

Bro. A. K. DeBlois' mission at Brookfield, Col. Co., was shortened by sickness. The brethren there speak highly of his labors. The mission was self-sustaining.

Bro. W. H. Jenkins is so much esteemed on the Granville Mountain field, where he has spent his vacation, that the brethren are making strenuous efforts to keep him with them for a year. Four have been added by baptism. The Bro. has great hopes of a good work there this winter. Will all who read this, pray that his hopes may be realized?

Missionary Pastor Murray has had a prosperous year at Spring Hill and West Brook. Thirty-three have been added by baptism, and fourteen by letter. What a shame it would be to withdraw assistance from such promising fields.

VACANT PASTORATES.

There are upwards of thirty vacant pastorates in the Maritime Provinces, or in other words, upwards of 75 of our churches are now pastorless. Some of these pastorates could support men without aid, all of them are suffering for want of them.

ABROAD.

The Ontario Home Mission Society closed the year with a debt of \$2,200. At the public meeting \$1,200 was raised towards its payment. A. COMOS, Hebron, Oct. 29. Cor. Sec.

Ordination at St. Andrews.

An ecclesiastical council, called by the St. Andrews Baptist Church, convened at St. Andrews on October 7th, at 3 o'clock p. m., and organized by choosing Rev. F. A. Kidson moderator, and C. W. DeWolfe clerk. Prayer was offered by Rev. J. A. Gordon, and the records of the church relating to the call of the council were read, stating its object to be to consider the advisability of ordaining to the work of the Gospel ministry the pastor-elect of the church, Bro. C. W. Williams. The following churches were represented, as follows:

St. John—Brussels St., Rev. Dr. Hopper, " Germain St., Rev. G. O. Gates and J. Harding. " Leinster St., Rev. J. A. Gordon. St. Stephen—Rev. R. M. Hunt, W. H. Edwards, Wm. Bussell, and C. W. DeWolfe. Calais, Maine—Rev. A. J. Padelford and Des. Rideout. Bayside—H. Hittobins, H. Rigby, J. McFarlane, J. Wiley. Oak Bay—Rev. F. A. Kidson, Des. Berry. Esocobac—W. Hanson, D. Cameron. St. Andrews—J. R. Bradford.

Bro. Williams related his experience and call to the ministry, and his views of Christian doctrine and church polity, which were clear and satisfactory. The council then advised the ordination of Bro. Williams, and proceeded to make the necessary arrangements for the evening services.

At 7 o'clock p. m. a large congregation assembled in the hall, and the following order of service was carried out: Anthem; invocation, Rev. M. Hunt; hymn; reading of scripture and prayer, Rev. F. A. Kidson; ordination sermon, Dr. Hopper; anthem; ordination prayer, Rev. A. J. Padelford; right hand of fellowship, Rev. R. M. Hunt; charge to candidates, Rev. G. O. Gates; charge to church, Rev. J. A. Gordon; hymn; benediction by the pastor, Rev. Charles Williams.

It was ordered that a copy of these minutes be sent to the MESSENGER AND VISITOR, St. Croix Courrier, and Bay Pilot. C. W. DeWOLFE, Clerk.

MEMORIAL COSS.

The following explains itself. It is cheering to know that the MESSENGER AND VISITOR is appreciated.—Ed., Montreal. I have your MESSENGER AND VISITOR, give some one else the pleasure of reading them. Not persons who can and should have them in their family, but if you just think a little you can pick out one here and another there who really cannot have suitable clothing to wear to church half the year, much less subscribe for a paper. Send them your MESSENGER AND VISITOR. After having been without them a long time, a large package was sent. I found real soul food in them. After having been thoroughly read by my husband and self, they next found their way to the mate's room, who is a Christian, and enjoyed them as much as we. I had thought of next sending them to the sailors, when the mate said, "If you will allow me I should like to send those papers to a friend of mine in Germany, who did belong in Yarmouth, and would enjoy them so much." I thought I would write and tell you what a mission those few papers are on. I do not think if they all went on a like mission they would hurt your subscription list. I am so much pleased with our paper since its union, that I would like to spread it far and wide. I do believe it second to none.

M. T.

"Good-Bye!"

S. S. "PARISIAN," Oct. 21. I had intended before leaving home to write a few lines for the MESSENGER AND VISITOR in the way of saying "good-bye" to all the many friends we have met during our visit to our own land. But the change in our plans as to the time of starting and the consequent hurry in packing up and getting off allowed no time for this. Now that I have a little leisure I may carry out my first intention. We are making fair progress in our journey. At all goes well we expect to be in sight of land to-morrow morning, and shall call at Morville to-morrow to land the mails, and hope to reach Liverpool to-morrow evening, or Saturday morning, and shall probably remain there till Monday, when we hope to meet Miss Hatch, of Woodstock, who was to sail from Boston the same day we were to from Rimouaki.

There has been little worthy of note with regard to our voyage thus far. We were somewhat delayed in getting on board the steamer at Rimouaki, and the waiting at the station was wearisome. The weather in the Gulf was pretty rough, and most of the passengers were more or less sea-sick; but from then till the present time it has been all we could desire. There is a large number of passengers on board—among others Sir Charles and Lady Tupper. The steamer "Parisian" is certainly a very fine one and everything is calculated to make the voyage a comfortable and pleasant one.

I am taking up the study of the Telugu again, and the way it has gone from me is one thing that helps me to realize I have been so long on furlough. And I begin to realize that the time of resting is about over, and it all goes well I shall soon be into the midst of the work again. How little we know what the future has for us. I trust it has much of work, and as much of success as our Master may see best to grant to us. We know what the work is like, and are willing to do it, and we can leave the success to his keeping.

Mrs. Churohill is getting on nicely as regards sea sickness, and is rather enjoying this part of the voyage. I will try to find time to write a few lines from London and other points along the journey. And now as I close, in saying good-bye to all the kind friends I have met during our visit home, whom kindness has made our visit so enjoyable, I do ask earnestly that their prayers and their interest may follow us as we go back to our work. And I do earnestly desire for all our friends we are leaving behind the richest blessing from our Father in heaven.

G. CHURCHILL.

Foreign Missions.

A postal card from Rev. I. C. Archibald, dated Bimlipatam, Sept. 11th. He and Mrs. A. had been on the Bobbili field for two months, 29 days of which they spent in touring, working from three villages as centres. They met with an unusual amount of opposition, but they learned to regard that as a bad sign. The work at Bimlipatam is encouraging. Some are to be baptized soon.

A card from Rev. J. B. Hutchinson, dated Chilosele, Sept. 15th, states that he had just returned from a seven weeks' absence on the hills of Ceylon. His health is very much improved, and he feels like the trim for work. All at the station were well, and the work was moving on satisfactorily. J. MARON, St. John, N. B., Oct. 28.

Grande Ligne Mission.

As temporary agent of the Grande Ligne Mission, I have visited the following churches and obtained the sums opposite their several names:

Table with 2 columns: Name and Amount. Includes St. John, N. B., Germain St. \$29 00; Leinster St. \$17 00; Brussels St. \$11 00; Portland Bridge Mis. \$3 71; Carleton, N. B. Blue Rock Mis. \$2 93; Deacon J. P. Wells \$1 09; Fairville, N. B. \$7 00; Fredericton, N. B. three individual subscriptions \$7 00; Sussex, N. B. \$12 02; Moncton, N. B. \$21 56; Dorchester, N. B. \$2 98; Sackville, N. B. \$3 47; Truro, N. S. \$2 50; Halifax, N. S., Granville St. \$7 00; " Tabernacle \$16 31; " North St. \$19 61; Dartmouth, N. S. \$25 00; Windsor, N. S. \$41 91; Wolfville, N. S. \$30 00; Berwick, N. S. \$7 00; " S. T. H. Parker, Esq. \$2 00; Yarmouth, N. S. \$8 00; Milton, (collected to be sent) \$25 00; " Mrs. Shaw \$15 00; Mr. Meyer \$5 00; Yarmouth, N. B., First \$25 00; Mrs. Lovin \$8 00.

Total received \$460 02

I desire to offer my sincere thanks to pastors and their flocks for the very kind and cordial reception they have extended to me, and for the liberality with which they have responded to my appeals. My visit to the Maritime Provinces has been very pleasant indeed, and I shall always look back upon it with delight and gratitude.

My time was too limited to visit many of the churches, and I now appeal earnestly to those churches which I have been unable to visit for their share of assistance in carrying on the good work Grande Ligne Mission has undertaken, and the Lord has so signally blessed. Dear brethren, this is a critical time, financially, for us, and our work is more and more encouraging. Souls are being brought out, year by year, from the darkness of Popery to the light of the Gospel, and new avenues of usefulness constantly open before us. Will you not come to our help, and do it now?

A. L. TREMBLÉ, 154 Cadieux St., Montreal, P. Q.

Lantern Lectures.

I beg your indulgence to express my gratitude for the very great kindness and regard since commencing my lectures, and also to give some description of my work. The testimony of appreciation from a large number of ministers and others who have presided at my meetings, exceed anticipation. In the eastern part of the Province, four Presbytery pastors, in succession, took the chair and one of these gentlemen attended three lectures. More than thirty churches have been occupied, including the Baptist houses at Amherst, Windsor and Wolfville.

Slight objection has been expressed by some who had not seen the pamphlet lantern and were not acquainted with the lecturer, his subjects and method; but I have never heard of disapproval from any who have attended. It has been my endeavor to render the "Life of Christ," a means of grace. The brilliant pictures of these subjects, with other views and photographs, have drawn around us some who are seldom found in the house of God. Very seldom persons have listened with an attention which has inspired the hope that they were waking to the fact there is a real Christ, and more surely a pilgrim's progress from the city of destruction to the celestial world. Presenting a faithful portrait of true Christianity in this manner evoked full of a blessing, when there are so many, also, who have never felt the burden of sin or the joy of our Salvation. Many professors of religion would not act so if they were really trying from the flesh to come.

H. BONE. See advertisement in another column.



Rev. G. F. Currie

RESOLUTION SUBMITTED TO THE BOARD OF THE BAPTIST FOREIGN MISSIONARY SOCIETY OF CANADA AND QUEBEC, AT ITS MEETING AT PARIS, ONT., OCT. 21, 1886.

Resolved, That, at this, our first regular meeting since the death of the Rev. G. F. Currie, we record our sense of the very great loss our Society has sustained, and of the deep sorrow that has befallen us as a Board, in his being called from earth...

their baptism. There are many kind people in that place who do not approve of such conduct, and some of them told me that if the Baptist friends would build a church for themselves they would help them.

ALMA, N. B.—Albert county is called by some a Baptist county. There is only one Presbyterian church in the county. In Alma there are two Methodist churches. The Baptists of Alma helped the Methodists to build. There are 150 families living in the parish.

WIDOW PLAINS.—On Oct. 10 I had the privilege of baptizing a man that was born in this place. I do pray that the Lord will give more to this church to help in the conversion of sinners.

HAZELOVE, Oct. 22nd.—During the last two weeks I held some special services in Kara. The church has been much revived and a number added by baptism.

QUARTERLY MEETINGS.—The Albert Co. Baptist Quarterly Meeting was held with the Calcedonians church, commencing on Friday, the 8th inst. There was a good representation of ministers and delegates from the different churches in the county.

CHURCHMANSHIP.—A pleasant session of the Cumberland Co. Ministers Conference was held at the old meeting house, River Philip, on October 26-7. This place of worship, once a Baptist centre, has fallen into decay, but by the energetic efforts of the Oxford pastor, Rev. T. M. Munro, has been re-erected, re-plastered, re-painted, and re-opened.

MOORE RIVER, N. B.—I baptised three believers at Moore's River, Lord's Day, the 17th of October, and on the same day we had a conference meeting, at which I took the names of twenty-six baptized believers who desire to organize themselves into a Baptist church as soon as convenient.

the church during Bro. P.'s pastorate, fifty-five of these by baptism. There has been no great revival, but a continuous gathering. Our dear Bro. P. is slowly but steadily improving in health.

Bro. L. B. Gates has removed from Digby to Port Hawkesburg, Cape Breton, and wishes all correspondence addressed to the latter place.

Rev. Fred G. Harrington, owing to indisposition, being unable to go to India, is at present supplying the church in Point du Bois.

Dr. Cook, of a good Baptist family, and a graduate of Acadia, has lately settled at Oxford, N. S.

Brother S. W. Kierstead has accepted a call to the Surrey Baptist church, Albert county. We are glad our brother is to remain in the Province.

Rev. T. H. Harley, for several years pastor of Brussels Street Church, St. John, is on a visit to his old friends. He preached on Sabbath morning last in Leinster Street and in Brussels Street in the evening.

SENATE OF ACADIA COLLEGE.—There will be a special meeting of the Senate, at Wolfville, on the evening of Tuesday, the 23rd of November, at which it is expected that action will be taken in regard to increasing the staff of instruction in the College. A full attendance is desirable.

THE MEETING OF THE BOARD OF GOVERNORS OF ACADIA COLLEGE, called for Nov. 9th, is postponed till Nov. 26, at 9 a. m. The meeting is made necessary because of other appointments which interfere.

IT WAS RESOLVED by the joint committee of the Baptist Convention and of the Free Christian Baptist Conference, at their session in St. John, to call a meeting of the members of the Boards of their respective bodies, together with such brethren as the executive committee of the Free Baptist Conference of Nova Scotia may appoint, to be held in St. John on Wednesday, Nov. 17, at 10 a. m., to consider the basis of union adopted by the said joint committee.

BY AUTHORITY of this resolution the above named meeting is hereby called.

THE BAPTIST BOOK AND TRACT SOCIETY have engaged Mr. Randall Hiley, of Berwick, N. S., as their agent to collect for Capital Fund Account of the Society. Mr. Hiley will travel for the present in New Brunswick; will visit Woodstock and other towns along the St. John river, and the cooperation of pastors and friends of the society is requested, as that great success may attend his work.

CONVENTION FUNDS RECEIVED. G. F. Allen, Yarmouth, \$ 5 00 New Harbour and Seal Harbor churches, 20 00 Antigonish district, 20 00 Dorchester, N. B., 5 00 C. E. Gates, Brookline, Mass., 1 00 York and Sanbury Quart. Meeting, 14 00 A. Friend, Mangerville, 3 00 Little Chid, 0 20

RECEIVED FROM W. B. M. U. Oct. 23. St. George Upper Falls, per Mrs. W. Gilmore, \$ 1 00 " " Windsor, per Mrs. J. Nelder, 15 00 " " 26. Dorchester, per E. A. Pipes, 5 25 " " Rockport, per Mrs. Emmerson, 1 75 " " 27. Mrs. P. Woodland, 1 00 " " Mrs. E. L. Hart, 1 00 " " 29. St. John, Leinster St., per Mrs. J. Massey, 14 00 " " Debert River, per Mrs. L. D. McCully, 3 00 " " 30. Pineo's autograph quilt, \$18; from A. Friend, \$7, 25 00 (To constitute Mrs. E. O. Reed's Life Member)

FOR HOME MISSIONS. Belmont, per Mrs. Green, \$4 00 Onslow, per E. A. Blair, 5 00 Collection by the Banner Class of Dorchester Corner Sab. school, 3 00

IN THE ABOVE ACKNOWLEDGMENTS will be seen the notice of an autograph quilt. Mrs. Johal Pinson, aged over 70 years of age, who is an interested active member of the W. A. Society in Berwick, N. S., made and gave the quilt to Mrs. B. Sandford, of Bimlipatam, India, and with the assistance of a few friends, secured nearly two hundred names, and raised the sum of \$18. A worthy example for others to follow.

MARRIAGES. SMITH-WOLF.—At the Baptist parsonage, Liverpool, N. S., Sept. 16th, by Rev. J. W. Weeks, Mr. John Smith, to Miss Susan Wolf, both of Liverpool.

DOUGLASS-NICKERSON.—At the residence of the bride's father, Sept. 21st, by Rev. J. W. Weeks, Mr. Albert Douglass, of Calcedonia, to Miss Aggie Nickerson, of Liverpool.

MURPHY-FREEMAN.—At the Baptist parsonage, Liverpool, Oct. 27th, by Rev. J. W. Weeks, Mr. Algeo McLenan, of Brookfield, to Miss Hannah Freeman, of Greenfield.

MILBERRY-CHUTE.—At the residence of the bride's parents, Bridgetown, on the 4th of August, by the Rev. W. L. Parker, Mr. Levi E. Milberry, of Port Louis, to Miss Naomi J. Chute, daughter of Whitfield Chute.

WILSON-BRADSHAW.—At the residence of W. E. Frye, Fairfield, on the 27th ult., by the Rev. R. Mutch, Joseph Wilson, to Sarah J. Bradshaw, both of St. Martin.

PURDY-WILSON.—At Greenview Crossing, Cumb. Co., N. S., Mr. Henry Purdy, to Miss Emma Wilson.

HICKS-COOK.—At the residence of Mr. Bedford Cook, Dorchester Cape, on the 27th ult., by Rev. F. M. Young, assisted by Rev. D. B. Carpenter, Mr. Marcus Hicks, to Miss Julia Cook, both of Dorchester Cape.

20th ult., by the Rev. I. E. Bill, D. D., assisted by the Rev. D. W. Oranda. Mr. Egbert Trank, of Chagogo, to Miss Anne Lambert McHenry, daughter of Thos. McHenry, and granddaughter of the off-lying minister.

WHITMAN-FABER.—At Lake Side Hotel, New Ross, on Sept. 4, by Rev. S. J. Archibald, Rev. Asaph Whitman, to Miss Ida A. Faber, all of Chester.

DURKEE-HARDING.—On the 23rd ult., at the residence of the groom's father, by Rev. J. H. Hughes, Mr. Andrew Durkee, of Pleasant Valley, and Miss Jenny Harding, of Forest Glen.

MCNEIL-ABERNATHY.—At Marshmore Cottage, St. Mary's, Oct. 20, Mr. Eiram McNeil and Miss Mary Abernathy, all of St. Mary's, York Co.

SMITH-HARRIS.—In the Baptist Church, Salisbury, N. B., by Rev. J. M. Parker, Oct. 27, Mr. Isaiah Smith, of Truro, N. S., and Mrs. Olivia Harris, of Salisbury.

WILSON-RENE.—At the home of the bride, Oct. 29, by the Rev. M. P. King, Stephen A. Wilson, of Waterbury, Queens Co., to Maggie A. Rene, of Cambridge, Queens Co.

SATCHEL-JOHNSTON.—At Sandy Cove, Digby County, Oct. 20, by the Rev. J. C. Morse, Capt. L. F. Saunders, to Maria, eldest daughter of Collin Johnston, Esq., of Canada, and Mrs. M. P. King, who officiated at the ceremony for Yarmouth, accompanying of church bells and ardent wishes for long life and prosperity for these two who are "no longer twain but one flesh."

DEATHS. WEBB.—At New Jerusalem, N. B., Oct. 24, 1886, in the arms of her mother, Susan, E. Romella, infant daughter of Chas. E. and Anna D. Webb, aged 13 months and 9 days. May the day and night visions about the sweet babe raise the hearts and love of the bereaved ones to the merciful Father, who is the Almighty, with whom it is safe. "It is well."

O'LEARY.—At White Rock, King's Co., N. S., Oct. 19, Arthur O'Leary, aged 36 years.

JOWDY.—Oct. 20, at White Rock, Parry son of Joseph and Annie Jowdy, aged 14 months.

CRANDALL.—At the residence of her son, Daniel Crandall, Salisbury, N. B., Oct. 14, Rebecca, beloved wife of the late Rev. D. V. Crandall, aged 73 years. Baptized in early life by Rev. Wm. Burton, our esteemed sister maintained a good profession till the Master called her. As her soul declined, the seeds of grace ripened for the heavenly garner. "Blessed are the dead that die in the Lord."

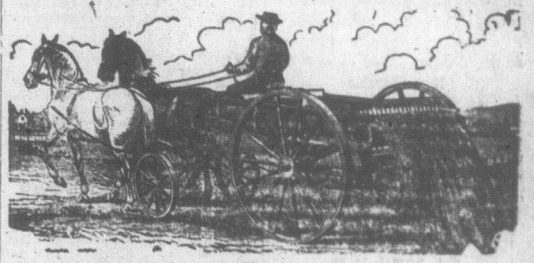
MURPHY.—At Broad Cove, Digby Co., Oct. 17, Mabel L. Murphy, adopted daughter of D. W. Munro, in the 21st year of her age. She sleeps in Jesus.

FREEMAN.—At Amherst, Cumb. Co., S. P., 22, Daniel Freeman, aged 71.

COCKER.—While it was our privilege on Oct. 10 to welcome our dear brother to our fellowship, it was also our duty to bury an aged brother to the grave. Isaac Cocker was born in Bristol, England, April 17, 1806. He came to this country in 1825, and in 1833 was united in marriage to Sarah Ward, of Wood Point, Sackville. When settled in life and brought in due time to feel the responsibilities of a parent, his mind was directed to a consideration of the great subject of religion. He wished to be an example to his children, and hence saw the need of a personal interest in Christ. When it pleased God to reveal his Son to our brother as his Saviour, he was brought to view the question of baptism in a way that differed from his early teaching. The more he read God's Word, the more was he convinced that what was done for him in infancy, and called baptism, was not what Christ taught or required. So on Feb. 22, 1863, he was baptized by the Rev. Wm. G. G. G., and united with the baptized of Sackville. From that time he adorned his profession. He was a man of few words, but his life spoke. After seven weeks of suffering, which was borne without a murmur, he died at the Marine Hospital in Sackville (of which institution he was a member), Oct. 8, 1886. He leaves an aged widow, four daughters and three sons, besides 38 grandchildren and 9 great-grandchildren, to mourn their loss. It can be truly said of him "The memory of the just is blessed."

GOUCHER.—I saw in your death list two weeks ago the name of Mrs. Joseph Goucher, of Melville Square, and mother of the Rev. J. E. Goucher, of Truro. I know long death notices are not desirable for a newspaper, and yet the written lives of some of God's faithful ones have been greatly blessed to others. Such, I am sure would be the memoir of her life, were it written. For six years the writer had the honor of belonging to the same church with her and I must say she was one of the best women I ever knew. She was not demonstrative in christian service, but went about her work in a quiet, unostentatious way. Her life was one of earnestness, consistency marked it every day. Her heart always beat in sympathy with human suffering and her constant aim was to comfort those that were in any sorrow. The current of her affections ran deep and strong, because in the channel of devoted love to Christ. Of her it might be said as of Demetrias, she "had a good report of all men and of the truth itself." She was taken sick at the house of her son-in-law, Dea. S. S. Munro, of Melville, where she had gone to spend a day on a visit. That was 19 months ago. Kind hands and loving hearts did all that was possible to minister to her comfort, and though her sufferings were often intense, yet no one ever heard her murmur. But she has gone. I shall never meet her on earth, but I can say of her as John said of the Elect Lady, 2 Epistle verse 12.

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.

FOR SALE BY TIPPET, BURDITT & CO., St. John, N. B. Or any of their authorized Agents throughout the Maritime Provinces.

BAIRD'S BALSAM OF HOREHOUND.

For the relief and cure of obdurate coughs, Irritation of the throat, Sore Lungs, Bronchitis, Asthma, Croup, &c. Baird's Balsam of Horehound is composed of delicate gums and other agreeable remedial agents that soothe and away the most obdurate Cough. It produces easy expectoration, is very healing in its nature, and by its Tonic properties strengthens the muscles of the Throat and gives a vivid vigor to the organs of speech. Baird's Balsam of Horehound will give relief as if by magic. Price 25 cents. All druggists.

JUDICIOUS MEN

Advertising is a key to certain success; who have something to sell must ADVERTISE. And will take pains to satisfy themselves as to the best mediums, and then patronize LIBERALLY. Papers of the largest bona fide circulation always bring the best returns for the money invested.

The "MESSENGER AND VISITOR" has the LARGEST CIRCULATION of any religious weekly in the Maritime provinces. SWORN STATEMENTS issued each month. For Advertising rates address E. A. POWERS, Publisher, SAINT JOHN, N. B.

Advertisement for William Crawford, Direct Importer of Cabinet Organs. Includes text: 'CABINET ORGANS, at a Bargain. Two American made CABINET ORGANS, suitable for Church or Sunday School use, are offered AT A BARGAIN. Why do they wear those Medals? Because they are the "Only" Upright "Belts" terms. Tuning done on order. WILLIAM CRAWFORD, DIRECT IMPORTER. 66 KING STREET, ST. JOHN, N. B. (The Sign formerly occupied by G. R. BENT.)'







THE HOME.

The Little Quaker. Brown-eyed Ruth, the Quaker's daughter, In her dress of simple gray, Walked beside her quiet grandpa...

How they revelled in the sunshine, While 'mid clumps of violets blue, Filling all the air with fragrance, Glistened still the morning dew.

Then outpoked the little maiden, Looking at her dress of gray, "Grandpa, can't you see the reason Why God made the flowers so gay?"

"While we wear the quiet colors That three know we never meet, 'E'en in clover or the daisies, That we trample under feet?"

"Seems to me a Quaker grandpa Should not grow such colors bright," Roughly the brown eyes twinkled, While her grandpa laughed outright.

"True it is, my little daughter, Flowers wear not the Quaker gray; But they neither soil nor labor, For their beautiful array;

"Feeling neither pride nor envy, 'Mong their sister flowers, they know, Well content to be a daisy, Or a tall and queasy rose;

"Keeping still the same old fashions Of their grandmothers of yore; Else how should we know the flowers, If each spring new tints they wore?"

THE YARN.

Careful experiments of Dr. Surtees, of the New York experiment station, show that strips tomato seed will grow and give a gain of fifteen days in earliness over ripe seed from the same plants.

—A. owns one of the best farms in this region. He has a fine orchard on it. He cultivates his trees with his own hands. He brings in loads of fruit when ripe for B. to sell.

—Two years ago the entire cranberry crop of Wisconsin was 5300 barrels. Last year the Wisconsin Valley alone produced 49,500 barrels.

—Washington Gladden believed that country boys made the most successful men, so he sent letters to 100 successful men in all ranks of city life, asking them where their boyhood had been spent, and how their time, out of school hours, was used.

—A widow gardening.—In preparing for the window garden don't forget the bulbs, which are so reliable and satisfactory, advise an authority. Plant them in pots or boxes of rich soil quite liberally mixed with sand; water and put in the cellar for five or six weeks that they may form roots, then bring them to the light, when they will soon begin to bud and blossom.

—"Blighting" the Ironing. "I never learned how to slight my work," said my very best and nice neighbor. More's the pity, thought I, as I looked at her pale, sad face. I really think it is hardly more important to learn how to do work well, than it is to learn how and when to slight one's work.

—Restoring An Old Orchard. A correspondent of the Rural New Yorker gives the following statement showing the advantages of manure and cultivation. Many years ago Mr. Gerrish owned a large farm in Boocawen, N. H., on which he set out what at that time was the largest orchard in Merrimack County.

—A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one taken after that age would show the settled outlines of features which even the wrinkles of old age would not crowd out.

—The woman who ironed those trousers cannot bear to leave a wrinkle anywhere in anything she irons. She could not rest if every brown towel was not folded exactly over a chair. It is hardly exaggerating to say that they looked "as good as new," and not at all as most washed and ironed trousers look.

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naturally uppermost, and when that has been ironed, the whole body is smooth enough for comfort and good looks. Of this creed I am not in the least ashamed, though earlier in life I supposed that such ironing was only to be done secretly, when in haste, and never to be told upon the house-top.

When I give a girl instruction about the ironing, I tell her to iron very carefully all the outside garments, but because they are better than the undergarments, but because wrinkles in these offend the eye. It certainly makes life more pleasant to wear these clothes that meet the eye look as smooth as the texture naturally permits to have them from some source.

—Careful experiments of Dr. Surtees, of the New York experiment station, show that strips tomato seed will grow and give a gain of fifteen days in earliness over ripe seed from the same plants. He also says that peas and corn fit for table use will grow and produce earlier crops than ripe seed, but plants from immature seed are feeble compared with those from ripe seed.

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his fellow patriots wish he was in Greece, but all-o brave and magnanimous to all the world, except tyrants, loved to quarrel and talk about them. A by need to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. It was the great artist Titian.

—A German boy was reading a blood and thunder novel. Right in the midst of it he said to himself: "Now this is no novel. I get too much excited over it. So here goes!" and he flung the book out into the river. He was Fitchie the great German philosopher.

—There was a new England boy who built himself a booth down at the rear of his father's farm, in a swamp, where neither the boys nor the cows would disturb him. There he read heavy books, like Locke, "On the Human Understanding," wrote compositions, watched the balance of the clouds, revealed in the crash and dash of the storm, and tried to feel the greatness of God who made all things. It was J. Mathias Edwards.

—Boys and girls entering your teens, you are at the head of life's rapids. Your craft is already catching the drift of strong desires, ambitions, passions. You feel them. They almost frighten you sometimes. Have no anxiety except to aim at the very centre of what is right, at the purposes which are deepest and purest. Kill the nerves of your strongest resolution. Turn to yourself and to God, who will help you. Then as you down life's stream, it will be exhilarating, grand—all true life! But take care! For your own sake, don't drift in among the rocks and whirlpools without the grip.

—ADVICE TO MOTHERS.—Are you distressed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? Try Mrs. Winslow's "Soothing Syrup" for Children Teething. It is the best medicine in the world for this purpose. Depend upon it, mothers; there is no other remedy so safe and so effective. It cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is prescribed as one of the oldest and best female physicians and nurses in the United States and is to be found in all the drug stores throughout the world. Price twenty cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

—Why We Should Abstain. One reason for abstinence from drink is the danger which attends even the occasional use of intoxicating draughts. The occasional use, though moderate, soon becomes habitual; and habitual use, by a necessary law of our nature, leads directly to intemperate indulgence. The law of stimulation is not to be trifled with; when all arrested, it craves additional indulgence, and thus by a sure and certain process leads to the most fatal results. There is no safety in the use of stimulants of any kind; it leads to habits fatal and ruinous.

—Another reason for abstinence is the danger of injury to the system. The habit of drinking, when it becomes a habit, does not only injure the system, but it also endangers others. Even if we do not form intemperate habits ourselves, others imitating our example and encouraged by our practice, may form such habits and thus be ruined, and we may be held responsible for their undoing. No man lives to himself; every man is bound to do all the good he can, and to prevent all the evil he can; and we are responsible both for all the good we might do, and all the evil we might prevent. Hence we must do good actively; and we must deny ourselves in order to do good to others. If their safety requires us to deny ourselves, we are bound to do it. All have influence; and no man can doubt that if he drinks, his example will encourage others to drink; and so neither can man doubt that if he abstains, his example will encourage and strengthen others to abstain; and thus their safety would be promoted; and hence, for their sakes, he should deny himself, and adopt the principle of entire abstinence.

—Let the young do this for the good of their youthful companions; and let the old do it for the sake of the young. The children and youth are in danger—some of them our own children—the appeal is to us as parents and as friends of the rising race, to deny ourselves for their sakes, and to adopt as the rule of our lives the principle of entire abstinence as a beverage from all that intoxicates, and to sustain and advance in every proper way the cause of temperance. Abstinence for the good of others, should be the rule of all our lives. Let no one have occasion to say that our example led him astray. Rather let our example and influence help and encourage every one to walk in the way of temperance and sobriety.—Presbyterian Banner.

—The Toga. A writer in the Sunday School Times, in an excellent talk to young people, shows that the important time of life is not when boys enter college or start in business, or when girls enter society or get married, but when both are going "into their teens." Among the illustrations which he uses are the following: A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one taken after that age would show the settled outlines of features which even the wrinkles of old age would not crowd out. Your physician will tell you that about that time the body too gets into its shape. If you are to be spindleshanked or dumpy, the stretch or the squat will have begun to grow into you. A Swedish boy, a tough little knot, fell out with clamped lips he kept back the cry of pain. The king, Gustave Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did; for he became the famous General Baner.

—A woman fell off a dock in Italy. She was fat and frightened. No one of a crowd of men dared jump in after her, but a boy struck the water almost as soon as she, and managed to keep her up until stronger hands got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. That boy was Garibaldi; and, if you will read his life, you will find that these were just his traits all the way through. He was a daredevil, but his recklessness could tell him he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make

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MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on 12th November, for the conveyance of Her Majesty's Mail, on a proposed contract for four years, twice weekly, between Clinch's Mills and Gooseberry Cove, from 1st January next. The conveyance to be made in a suitable vehicle drawn by one or more horses. The mails to leave Gooseberry Cove on a Tuesday and Saturday of each week, at 9 o'clock, and reaching Clinch's Mills in one hour after despatch. Returns to be made at Clinch's Mills on same days, as soon as practicable after the arrival of Mail train from St. John, reaching Gooseberry Cove in one hour from time of despatch. Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Office of Clinch's Mills, and Gooseberry Cove, and at this office. J. DEWE, Chief Post Office Inspector. POST OFFICE INSPECTOR'S OFFICE, St. John, Oct. 1, 1886.

TO BUILDERS.

SEALED TENDERS will be received by the undersigned up to 12 o'clock noon, Thursday, the 4th day of Nov. 1886, for the erection and completion of a Brick Building to be erected at St. Martin's, for the U. B. Educational Society to be used as a Seminary. Plans and specifications to be seen at the office of Harry H. Mott, Architect, 61 Prince Wm. Street, St. John, N. B. The lowest or any tender not necessarily accepted. HARRY H. MOTT, 61 Prince Wm. St., St. John, N. B.

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