

Messenger and Visitor.

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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 14, 1885.

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A large number of our subscribers have not yet paid their subscription for the MESSENGER AND VISITOR for the year 1885. They will do us a great kindness to remit at once. Some are sending the advance subscription of \$1.50 for next year with the \$2.00 for this. How many will send us \$3.50 before the end of next week? Please remit promptly, as we are in need of funds.

THE FOLLOWING is from Mr. Gladstone's "manifesto" just issued, and gives this veteran statesman's idea on a question of considerable interest among ourselves: "The rule of our policy is that nothing should be done which can be better or as well done by voluntary effort, and I am not aware that, either in its moral or even its literary aspects, the work of the state for education has as yet proved its superiority to the work of the religious bodies or of philanthropic individuals."

The statement of fact in the above holds good in this country with still greater emphasis than in England. In no respect is the work of state institutions of learning in these Provinces superior to that done by those of the various denominations.

We commend the statement of policy to our wise legislators. Why squander our revenues on educational work which can be as well, if not better, done by institutions supported by voluntary contributions?

There is a great deal of useless repetition about clinging to the "old church." Many church members upon leaving home to settle elsewhere permit their membership to remain in the church with which they have been connected, and consequently their influence and labors are often lost to the Master. A church member ought always to take his letter with him and even if he sojourns in a place but a short time should put in his letter with some Baptist church. It is just as easy to secure a letter of dismission from the church with which he has recently united as from the "old church" at home.

This is excellent advice. Many churches are cursed by the presence in their community of members of outside churches who will not unite with them. Their presence, under such circumstances, produces discouragement. Their example affords an excuse for people who believe themselves converted to delay baptism and union with the Lord's people. Some of them become religious tramps. We have found, however, that the real reason, in most cases, why members going to another place do not unite with the church there, is a low state of spiritual life, which makes them all too willing to be released from the claims of actual church membership. Often they attend worship with another denomination—if pressed too hard to take their place in their own church where they live—for the same reason. The love for the old church is often but an excuse. However this may be, it is a fact that no real church membership can be held except where our lives. Here only can church duties be done, and discipline be exercised. The more we insist and act upon this understanding the better.

J. B. Gordon said recently, "a church has no right to discipline a man for getting drunk, when it does not discipline him for drinking." Is not this right? The only reason, perhaps, why the man who drinks does not get drunk is because he can bear more liquor than another without drunkenness. Be this as it may, the influence of the man who drinks and does not get drunk is more pernicious and dangerous than that of the drunkard, and there is less excuse for it. In the one case the example leads to imitation, in the other, it acts as a warning. In the one case the man drinks when he has more power over himself to abstain, in full view of the fact that he is leading others to begin the indulgence who may not be able to restrain themselves from an excess which might ruin them and disgrace their friends. In the other case the man drinks because he is over-mastered. Yes, if we discipline for drunkenness, let us also for drinking.

LOOKING BACK upon my writings for the last twenty years, I believe that their failure has been in very great part owing to my compromise in the infidelity of the outer world, and my endeavour to base my pleading upon motives of ordinary prudence and kindness instead of on the primary duty of loving God—foundation other than which no man can lay.

These words of John Rankin in *Fore-Christians* are as pathetic as instructive. Looking back from the grave side this brilliant writer is oppressed with despondency at the failure of a large part of his life. This has not been due to the want of desire to do good, or earnestness in seeking to do it. In the quiet of old age, on a review of the past, and in light of prolonged observation and experience, he comes to the conclusion that failure has been due to the lack of appeal to the highest of all motives—love to God.

Is not this true? Men cannot be raised very much by appeals to their selfishness. This is the motive which rules in all sinful actions, and cannot be expected to be the

lever to raise men out of sin. Nothing but a grasp of what is highest can raise men above what is lowest. Here is a lesson for all workers for the good of men. Do not think any too low to respond to the highest motives. God keeps a place for himself in men's souls, and the appeal to love God because of what he is and has done will meet with a response as long as the heart is not altogether emptied of capacity for good.

THE EARL OF SHARPSBURT is dead. He reached the age of eighty-four. No peer of Great Britain has ever had a reputation more unexcelled, or has pursued a career more filled with all that is ennobling and philanthropic. He has ever been the champion of the laboring classes, and of the needy generally. An ardent evangelic careworker, he has been identified with all the work of this section of the episcopal church. His services were ever at command, however, in the interests of all good objects, whether in connection with his own body or with others. He will be much missed from the various public gatherings at which he was ever ready to act as chairman. May his mantle fall on many of his class.

THE FOLLOWING gives the latest law proceedings against the Mormons:

Three convictions for unlawful cohabitation were secured in the District Court on Tuesday, Sept. 29th. Bishop Hiram B. Clawson was sentenced to the full extent of the law, which is six months imprisonment and \$200 fine, and costs. Truman O. Angell pleaded guilty, and was fined \$150. I. W. Sears, assistant superintendent of Zion's co-operative store, pleaded guilty, and was fined \$300. He promised to obey the law in future, and to counsel others to do so.

There is a rumor that there is soon to be a general migration to Mexico, where, it is said, a large extent of territory has been purchased, rich in agricultural and mineral capabilities.

IN THE NEW YORK correspondence of the *Watchman* the following:

While abroad, Mr. Talmage preached and American newspapers told about the audience he drew together and entranced by his oratorical efforts. But it was not reported by any journal this side the sea that the Brooklyn pulpiteer begged the privilege of preaching in one church and was refused twice, but after the third refusal was admitted. We are prepared to prove the statement when we say that three times he asked for the use of a chapel in which to tell the people how the gospel is preached in a certain famous city in America.

Mr. Talmage is too good a preacher to need to subject himself to such humiliation as this. It shows, however, that great and good men may have weaknesses, and be wanting in a keen sense of propriety.

JOSEPH COOK.—We are glad to learn that Joseph Cook, the famous author and lecturer, will deliver his noted lecture on "God in Natural Law," in Assembly Hall of Acadia College, on Monday evening, 26th inst. Mr. Cook has not only the power of discussing the large subjects which he treats in a popular way, but which is specially important, he leaves a deep religious impression on his audience. We hope he may have a large audience at Wolfville, as we are sure it will be an occasion of profit and delight to the hearers.

APPROACHING DIESTABLISHMENT.—The *Record* (Episcopal) last week published special returns of the opinions of parliamentary candidates as to Diestablishment. These carefully-tabulated returns extend to five pages. The *Record* says:—"Briefly summarized they stand thus:—There are 1,061 candidates seeking election in England, Scotland, and Wales. Of the Liberal candidates, 403 are in favour of Diestablishment, and only 37 against it, while 33 refuse to give any information. As to the remaining 106, we have been unable to obtain any information. There are at present 482 Conservatives before the constituencies, and they to a man are against Diestablishment. Some of the Liberals are in favour of Diestablishment in Wales only, and some in Scotland only, whilst others go for it in Scotland and Wales only. These may be classified thus:—3 in Wales only, 14 in Scotland only, and 10 in Scotland and Wales only. A similar classification may be made of the Liberals who are opposed to Diestablishment.—11 oppose it in England only, and 3 in England and Wales only."

AN EXCHANGE refers to the relation of Romanism and Crime, and furnishes the following statistics:—"In Scotland the proportion of Romanists to the rest of the population is nearly as 1 to 64 but the number of their prisoners is 1 to every 46 of their own population, whereas among the whole of the other population put together, the prisoners are 1 in every 122. Put it in another form. Of the British population in Scotland the criminals are about 22 per 1,000, among the whole of the rest of the population the proportion is about 8 per 1,000. That is, Romanism in Scotland produces, in proportion to the number of its adherents, nearly three times the amount of crime which is produced by the same proportion of all the rest of the population, including all the other de-

nominations and the multitudes of those who practically belong to no denomination.

In England the case is still worse. The number of Romanists in England and Wales is about a million and a half; that is, about 1 in every 15 of the whole population. But among the Romanists in England the proportion of prisoners is 25 per 1,000, whereas among all the other population it is under 6 per 1,000. In another form, Romanism in England gives one prisoner for every 38 of its adherents, whereas the proportion of prisoners among the whole population besides is only one in every 137. That is, Romanism in England, in proportion to the number of its adherents, is chargeable with five times the amount of crime which can be charged against the same proportion of the whole of the rest of the population put together." The article concludes:—"The statistics of our own country (U. S.) show about the same proportion of Roman Catholic criminals in our population, and applying the rule, 'By their fruits ye shall know them,' our Romish friends have reason for deep humiliation in view of the alarming delinquencies of those trained under their system."

AT OUR MINISTERS' MEETING last Monday, Dr. Hovey talked concerning the scarcity of young men in our colleges who have the ministry in view and the reasons therefor. One of the chief reasons he gave was the want of spirituality in our churches and among ministers themselves. When a meeting-house becomes a place for public entertainment instead of prayer and instruction and worship, no wonder that young men, unless they are naturally eloquent and can "draw" a large congregation and a large salary, hesitate about entering the ministry. In order to counteract the demands of our churches the new Version should read, "Pastors and orators" instead of "pastors and teachers." Eloquence is desirable as a subordinate faculty, but when it is made the only gift that gives salary and position we shall have a few Beechers and Murphys, with all the rest of the ministers in full chase for the same popularity, and also the same general decadence of spirituality and power.—*F. F. B. in Christian Secretary.*

How to Have a First-Class Minister.

ROSS C. HOGGINTON, D. D.

Have you a good, successful minister in your Church? If not, why not? Are you not in a large measure responsible for the present unsatisfactory state of affairs? As a layman, and perhaps an officer in the Church, you have been neither timid nor slow in pointing out the failures and imperfections of your pastors, and sometimes you have not done it in the best of spirits, nor with the most Christian consideration of his rights and feelings. You have very promptly, and perhaps almost imperceptibly, told him how he ought to preach, how long his sermons should be, and what particular class of his hearers he should make the most effort to please.

I do not wish to force myself or my opinions upon your attention, but out of sympathy with your pastor and with you, because I wish to see you working together in perfect harmony, and thereby attaining and maintaining success in the Master's cause; and because I really think you need a little kindly admonition and reproof, which I trust I may be helped to give you in the right spirit and in the right words, I venture to assure you that you may, nearly always, have a first-class minister (at least so far as the glorious results of his work are concerned) and to point out one or two methods by which you can personally help him to become such. To begin with, you must stop finding fault with him, especially before weak Church members, children, and irreligious people. He has a special mission to all such, and you must not undertake to shake their confidence in him, or in any way, to hinder his work among them. God and his truth and his work are all concerned in this matter, and you must be careful how you array yourself against them. If you can not heartily commend your pastor, do not assume to judge and condemn him. To his own Master he standeth or falleth. If he be a true and honest man (as we certainly must suppose him to be), he does not come to you with a mere essay or literary production to be criticised and accepted or rejected as such. He comes with a message from God; and though he may be "slow of speech," and may not come "with enticing words of man's wisdom," it is your duty to listen with a prayerful spirit, and to receive all the food which the Holy Spirit can impart to your soul through the Word. It will be sometimes more and sometimes less than you expected, but you will rarely fail to gain some refreshment and substantial nourishment. You may be a very learned man, and a very important member of the Church and the community, and I am thankful that the Church gathers many such into her fold, as well as the obscure and the illiterate—nevertheless,

if you expect to amount to much as a practical Christian, or to be of much value to the Church you must enter the sanctuary as a humble and reverent worshipper, seeking for all possible good in all the services especially in the Word preached. God can not or will not, always send just the kind of a messenger that you prefer. It is enough for you that he send a messenger, and the promise is that you will be instructed and helped, if you only "take heed how you hear." There is an alarming tendency among our Church-going people to test every part of our Church service, from the singing to the praying, and the praying and preaching, by worldly standards. The spiritual life of the Church is seriously hurt by this tendency. I pray you, my brother, be watchful and not fall into this error. You can get artistic music, and an intellectual feast, in the form of a lecture, or a fine oration, almost any evening, for a half-dollar; but the sweet and helpful influence of a heart-felt song of praise to God, and the soul-strengthening wisdom of a true sermon, only come to the true worshipper who goes to the sanctuary to meet God; and these blessings are found in the humblest place of worship quite as often as in the costly and more pretentious temple.

Do not seek you to flatter or even to praise your minister; but he asks you to tell him frankly, when he helps you. In that way he will find out that he is accomplishing the work to which he is called, and will feel a courage and a zeal which no ordinary difficulties can overcome. If he be a true man, he does not care to have you praise his rhetoric, however beautiful it may be, or to tell him how fine his language, or how profound his thought; but he will be thankful to know that he has helped the thinking and the living of his people, and thereby made the world a little brighter and a little better for them. You remember the old story of the difference between the oratory of Cicero, and of Demosthenes. When Cicero finished one of his orations, the people would cry out, "What a splendid oration!" But when Demosthenes finished one of his tremendous speeches against the encroachments of the Macedonian power, the people said not a word about Demosthenes or his eloquence, but he cried, "Let me see that Philip!" They were so full of the theme that they forgot the man and were ready to do the thing that he desired. The genuine minister has an intense desire, in this particular, to be like the Athenian orator; he longs to see the result of his labor in the lives and actions of his people. By properly hearing, and faithfully practicing the word, you can afford your minister a wonderful amount of valuable help; and a half dozen, even, of such hearers and doers, will make a first-class minister out of any man sent of God so far as the permanent and blessed results of his work are concerned.

Another way in which you can help your minister to be a good one is always to be in the pew whenever you expect him to be in the pulpit. Whenever a minister whose heart is in his work, sits down in the quiet of his study to prepare a sermon, his mind immediately rests upon his people and their immediate spiritual necessities, as revealed to him in his public or private intercourse with them; and he prayerfully aims to meet those necessities. He often has a few or more special cases in mind, and feels that God has given him a special word for such, and if he feels sure that his people will be in the sanctuary to meet him when the Lord's-day comes, there will be a point, and a force, and an adaptation about the sermon that under other circumstances it would lack. But if, on the contrary, he goes to the pulpit to find that some unlooked for and merely nominal hindrance has kept quite a number of his flock at home, and that the very ones he specially desired to reach are absent, there will at once come over him a feeling of disappointment and discouragement too deep and bitter to be expressed in words. Such an experience, often repeated, takes the heart and hope all out of a minister, and, in spite of all his gifts and graces, there will be a perceptible letting down in the quality of his preaching. There is no inspiration in empty seats; and it will be well for laymen to remember that God does not bless empty seats. A certain New England minister used to say that on a stormy Sabbath morning he found out who his effect were.

Another vital reason why you ought always to be in your place on the Sabbath is that with the present demand for short sermons, it is impossible for any minister to give a full, well-rounded and satisfactory treatment of the important theme in one service. He must present it again and again, from different standpoints, and in his various hearings upon the wants of his people, until the work may be said to be well done. Now if you allow yourself to be absent now and then the minister's teaching to you will be of a fragmentary and imperfect character, very unsatisfactory to him and to you. You are liable to

misunderstand him, or not be in full sympathy with him, and you will probably grow more and more indifferent to him and his words.

It is inevitable that even the best minister will sometimes try your patience with a poor sermon. You will realize it, but not so keenly and regretfully as he. And yet it is the best he can do under the circumstances. His interruptions and extra work have been such during the week that better preparation was out of the question. Instead of impatiently blaming him, in thought or word, you ought to good-naturedly excuse him. You ought to bear it cheerfully if he can. You only have to hear it once, and are done with it; but he has to live with it, waking and sleeping, for several days, and probably his troublesome ghost will haunt his dreams for some nights to come, now that it has fallen dead in the sanctuary.

If you are irregular in your attendance at Church, you will probably so time your visits as to get all the poor sermons, and to miss many of the good ones, and your general impression will be unfavorable. You must, in all fairness, judge the average minister by his average work at the pulpit, and not by an occasional sermon.

In the estimate of your minister's ability you are not to forget that he is undergoing the severest test of speaking to the same congregation, on the same general subject twice every Sabbath, year after year. You take the most brilliant and witty campaign orator, or the finest lecturer, or the most persuasive lawyer, or the most noted congressman, and put him to a similar test, and see what the result will be. You let the great evangelist, or the star preacher, who comes along once or twice a year, and fairly carries you off your feet with his eloquence, try his well-prepared and well-worked sermon on the same audience every week for six months, and see how thoroughly the people will weary of him. When you think fairly of this matter your wonder will be not that our ministers are not more brilliant, but that they maintain so high an average in their pulpit ministrations as they do.

Of course in what I have said above, I refer only to conscientious, wide-awake, industrious ministers, who are devoting their entire energies to the good of the people. If you have a ministerial drone in your pulpit, a man who thinks he has a "monopoly," and is evidently bent on enjoying it so long as the people will endure him, of course I don't expect you to be interested in him. I can't well see how you will get much good out of him. The best you can do is patiently to endure him, and be in your place with the stubborn courage and persistency of a martyr, for the sake of our example, and to the good of the Church you love. But my private advice to you is to cease not your efforts, in every dignified and proper way, until you get rid of him. Such a case is usually chronic, and therefore hopeless.

From Our Exchanges.

Exchange: Sanctified common sense says to the pastor: "Don't preach an hour when you haven't had an hour's matter prepared. Don't pray us into a good condition of mind, and then pray us out of it. Let the fleece that God has wet with His dew wash our faces; but don't turn the fleece itself into a hard towel to dry us off again. Give us something to first think about and then act on. Leave mere words which are an empty sound and solemn void," to him who "feeldeth on the wind." Sanctified common sense, says to the new prayer-meeting talker, "Brother, give us five minutes of real, heartfelt, melting experience, and three minutes of earnest supplication, and more good will be accomplished in one night of such testimony than six weeks of moaning and groaning, sighing and sobbing, over the 'coldness of the church.'" Take fifteen minutes in the closet, and five in the prayer-meeting, and see, when twelve to twenty take part, what a power there is compared to the efforts of three or four.

Sanctified common sense says, if God's work is to be revived, it must be in our own hearts and homes first, then in our churches; and every sensible, godly man and woman knows that when they have "eased their soul" in closet confession and prayer, it is easy for them to unburden their testimony. "Pray to thy Father in secret, and thy Father, which seeth in secret, will reward thee openly." God never needs a man to tell where he has been, and what he knows; for He who knoweth doth make it known.

Canadian Baptist: The stage actor speaks before his audience. It is the special mission of the preacher to preach to his hearers. An expression frequently on the lips of the greatest of preachers—"I say unto you"—shows what preaching should be in this particular respect. Preaching should not be made an exhibition, however impressive and thrilling it may be as such; it should be an address to the intellects, hearts, and consciences of

men. The man whose soul is charged with spiritual electricity should beware of the temptation to indulge in a splendid exhibition of brilliant pyrotechnics. The lightning flashes should be merely the accompaniments of the burning thunderbolts of truth shot through the consciences of men.

Baptist Weekly: The latest description of Baptists we have seen reported as "Trunk Baptists." The people thus designated are especially numerous in the Western part of our country. They are such as keep their church letters in their trunks after removing to a new place. The *Central Baptist* says: "No man can tell where a confirmed 'Trunk Baptist' may turn up, but one thing is certain, the chances are against his becoming conspicuously useful in a Baptist church."

Zion's Herald: We beg all our friends to read the following paragraph:

Just before the author of "Stepping Heavenward" was called to the heaven she loved and longed for, she said, "I prayed this morning that I might be a comfort today to everybody in the house." And she was, for her friends noted that despite great physical exhaustion, "She was in a sweet and gentle mood all the afternoon." How precious are such moods! When every one in a family is in a sweet and gentle mood, the life of the household is as the soft music of an Aeolian harp. Its labors seem light. Every eye is beaming and every heart glows. Happy household! Would there not be more such joyous homes if every inmate of every house earnestly prayed every morning, "Lord, make me a comfort today to everybody in the house?"

W. Chris. Advocate: To be a successful pastor one must not only call on his parishioners but he must call in a sympathetic mood. He must not attempt to converse with them while still thinking about the sermon he was working on in the morning. He must lay that aside. He must forget the last call he made, and the one he is to make next. He must put himself wholly into the call he is making now. His soul must take hold on the case in hand. If he is absent-minded and un sympathetic his work is largely lost. He must be thoroughly in every call he makes or his presence in the house will produce alienation rather than confidence and love.

Christian: A young mother, while dressing a very young child a short time ago, said rather impatiently: "You are such a queer-shaped little lump of a thing, it is impossible to make anything fit you."

The lips of the child quivered, and looking up with tears in its eyes, it said, in a deprecating tone, "God made me."

The mother was rebuked, and the "little lump" was kissed a dozen times.

How many women there are who seem to forget that God made the human form, and that he had correct ideas of its true proportions. They are not at all willing to grow after the pattern which the Lord ordained. They cramp their feet, and compress their waists, they distort their bodies, ruin their health, and cut short their lives. The apostle has taught us that our bodies are temples of the Holy Ghost; and who is there that has the presumption to cramp and distort and injure forms which God has made to be temples for the indwelling of his Spirit? When once the sacredness of the human body is understood, a Christian woman will no more distort her form and ruin her health by yielding to the dictates of pride and fashion, than she would curse, or swear, or get drunk.

Literary Notes.

The October number of the *Century* completes another volume. It contains: "The Great River of Asia II," "A Study of Independent Journalism," "The Summer Haunts of American Artists," "An article on the Canadian Pacific Railway will interest Canadians, and other fugitive pieces, besides songs, stories, an installment of 'The Bostonians,' several papers of the War Series, and the usual Special-Departments. We have received a copy of a pamphlet entitled, 'Gurabathi and Herriamah.' It is from the pen of our missionary, Miss C. A. Archibald, of Bimlipatan. It is the story of the life, conversion, and work of the Telugu man and woman named Gurabathi. It is told in a graphic, pleasant way, which must hold the attention of every reader. It shows us something of what converts from heathenism have to bear, and, incidentally, throws considerable light on many Telugu customs. It must be very interesting to all our people: for it tells of the struggles and labors of those who were converted from idolatry, a remarkable way, and who had begun work for Christ on a part of our mission field before our mission was begun. It has an introduction by John March, Esq., and a map of the Telugu country. It is hoped that one thousand of the pamphlets may be disposed of in our Sabbath schools, mission bands, and homes. We are sure that this narrative would be helpful to greater interest in our foreign mission work. The price is 10 cents per copy. It can be ordered through Bro. John March, St. John's.

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 Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.
 All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave.
 J. W. MONROE, Buffalo, Oct. 1. 1881.

Poverty and Suffering.
 "I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one year ago, when the notion of my using Hop Bitters, and in one month we were all well, and none of us has seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."
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BIBLE LESSONS.

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 Fourth Quarter.

Lesson IV.—Oct. 25. 2 Kings 18: 1-15.
 THE TEMPLE REPAIRED.
 GOLDEN TEXT.

I was glad when they said unto me, Let us go into the house of the Lord.—Ps. 122:1.

I. THE REIGN OF JOASH. 2. In the seventh year of Jehu. King of Israel (a. c. 878). Jehoahaz. Shortened to Joash. Begon to reign. When he was seven years old (Chron. 24: 1). He was the eighth of the line of David, and son of Jehoahaz, and hence a great grandson of Ahab (see Introduction). For many years Joash was naturally very much under the influence of Jehoahaz; and during this period his reign was an excellent one. The first of the first act of Jehoahaz, in the king's name, was to bind the people to the abolishment of the worship of Baal, and the restoration of the worship of Jehovah.

2. Jehoahaz died. Jehoahaz the high priest, and his wife, the aunt of Joash, stood in the place of father and mother to the young king. Practically the high priest was regent. It is evident from the sequel of his history, that the rectitude of his administration was owing more to the salutary influence of his presence as tutor, Jehoahaz, than to the honest and sincere dictates of his own mind.

3. But the high places. The unlawful altars to Jehovah built in groves upon hillsides. The temples built on all prominent points had been consecrated by the former inhabitants for idol-worship, and they used the same localities in the Jehovah-worship. Were not taken away. (1) Perhaps the king and the high priest did not realize that these were forbidden. (2) The true God was worshipped upon them, although in a wrong way. (3) Possibly they were unable to take them away, or feared to go farther in their reforms than they had already done, lest they excite revolts among the people.

II. THE NEED OF REFORMATION. (1) Under Athaliah there had been a great religious declension. (2) The worship in high places, as a perverted and forbidden mode of worship, had become more or less contaminated with the idolatrous practices of such worship, was sign and manifestation of religious declension. (3) The temple, the centre of worship, had become out of repair through neglect. (4) The temple treasures had been given away piecemeal to invaders, even by the most devoted of the kings, and had been plundered twice over by the Egyptians and Arabs.

It is a true sign of religious declension when the house of God is neglected and out of repair. The religious people, when the private houses are beautiful and expensive, and the house of God is poor and dilapidated.

III. REFORMATION.—DILATORY WORK. 4. And Jehoahaz sent to the priests. This was some years before the completion of the repairs mentioned later on in the lesson. Money of the dedicated things. That is, "all the holy (or consecrated) things." The temple of money are here designated. (1) Money of the dedicated things. (2) Money of the dedicated things. (3) Money of the dedicated things. (4) Money of the dedicated things. (5) Money of the dedicated things.

IV. THE REFORMATION.—DILATORY WORK. 4. And Jehoahaz sent to the priests. This was some years before the completion of the repairs mentioned later on in the lesson. Money of the dedicated things. That is, "all the holy (or consecrated) things." The temple of money are here designated. (1) Money of the dedicated things. (2) Money of the dedicated things. (3) Money of the dedicated things. (4) Money of the dedicated things. (5) Money of the dedicated things.

5. Every man of his acquaintance. They are not merely to receive, but to go out and ask, as a quick way of collecting. Let the king's priests take this matter under their own charge. This restoration was made in this way, (1) because perhaps the royal treasury may have been empty; and (2) to interest all the people in the work, and to induce a greater devotion and pure religious life.

6. In the three and twentieth year. Some time after the command was given, but how long is unknown. The priests had not repaired the breaches. (1) There is no reason to suppose that there was any embellishment of the funds or dishonesty. (2) "They hastened not," because they were not so deeply interested in the work as they ought to have been. (3) The work to be done was very great, and the expenses would be very large. (4) They probably felt, and not without just cause, that they were entitled to their necessary support, before undertaking the expense of repairing the temple. (5) It is not common for people to be very enthusiastic in spending for the public good the income they need themselves, when those for whom it is done will not give their part. (6) If they had trusted God and the people more, and repaired the temple, more income would have come in. People are not apt to give freely where all that is given is absorbed in the expenses of the collection. They must see worthy results of their self-denial to stimulate their benevolence.

7. Why repair ye not the breaches of the house? How many a congregation has fallen into decay and repainted, not because those who were appointed to be the builders of who ought to have repaired and built it who have raised their negligent hands (Heb. 12: 12). Although no earthly king may ever call to account, yet the heavenly King, before whose judgment-seat they must appear to an account of their office, will ask, "Why repair ye not the breaches of the house?"

8. And the priests consented. The first arrangement, that the priests should take all the revenues of the temple, and should be responsible for its repairs, having provided the revenues which properly belonged to the maintenance of public worship, retaining only the perquisites allowed them by the law, and were released from their agreement to make the repairs, and the king took the work of repairing into his own hands.

IV. THE WORK FINISHED FORWARD TO THE KING'S COMMANDMENT (2 Kings 24: 8). So the king commanded the first money-box in the well-known form of a chest

with a hole in the top. The chest was made of silver and gold, and was used for the offering for the priests, and (2) to see for himself that it was at once put where it could not be applied otherwise than as he intended.

They put up in bags, and told the money. It is weighed and marked the weight. Howbeit they were not made vessels. There is a curious verbal contradiction between this statement and that of 2 Chron. 24: 14. "They brought the rest of the money before the king, Jehoahaz, whereof were made vessels," etc. But the two writers are not really opposed. The money contributed was given to the repairs and they were completed. Only the surplus after the repairs were completed, was, in later, was used for the temple vessels.

The White Horse of Saxony.
 Every boy and girl who knows anything of history has heard of the great Charlemagne, whose empire extended over nearly all Western Europe. In Italy, Spain and Southern Germany he was alike victorious over his enemies.

The Saxons, however, who held the country which is now Prussia, refused to submit to his rule. They were a brave, barbarous people who believed in the old heathen gods and hated bitterly the Christianity which Charlemagne proposed.

Long and desperate was the war. For thirty-two years it raged with few intermissions. Sometimes Charlemagne would be victorious and the Saxons would be conquered; but sooner was Charlemagne engaged in war elsewhere than they would gather under their native chiefs and renew the struggle. The greatest cruelty was shown to the Saxons; they were carried away into foreign lands, their country was laid waste, and at one time as a punishment for rebellion 4,500, who had been taken prisoners, were put to death.

All this barbarity, however, only made the Saxons more determined to remain as they were. Their leader, the brave Wittekind, was once obliged to seek protection in Denmark, but he soon returned to lead his people against his conqueror.

Two bloody battles were fought, in the last of which the Saxons were defeated. Soon after this they submitted. Wittekind and his wife Gers were baptized, Charlemagne being sponsor. From this time Saxony became tranquil under the rule of Charlemagne, and Christianity was accepted as its religion. Historians tell us that the leaders became convinced that heaven was on the side of Charlemagne, and so yielded. German tradition explains more fully this sudden change on the part of the Saxons.

What is the Whose that is Coming Upon Us?
 Like a thief at night it steals upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the stomach has had, especially in the morning, a sort of sticky slime collects about the throat. The appetite is poor. There is a feeling like a heavy load on the stomach; sometimes a faint all-gone sensation at the pit of the stomach which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After a while a cough sets in at first dry, but after a few months it is attended with a greenish coloration of the sputum, and the blood becomes thick and stagnant; the whites of the eyes become tinged with yellow, the urine is scanty and high-colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is frequently attended with palpitation of the heart; the vision becomes impaired with spots before the eyes; there is a feeling of great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. It has led to the death of many of our best men.

Some of the various kinds of treatment have been attended with success, because the remedy should be such as to act harmoniously upon each one of these organs, and upon the stomach as well; for in Dyspepsia (for this is really what the disease is) all of these organs partake of this disease and require a remedy that will act upon all at the same time. Seigel's urative Syrup acts like a charm in this class of complaints, giving almost immediate relief. The following letters from chemists of standing in the community where they live show in what estimation the article is held.

John Archer, Hartill, near Sheffield, writes: "I can confidently recommend it to all who may be suffering from liver or stomach complaints, having the testimony of my own patients, who have derived great benefit from Seigel's Urative Pills. The sale is increasing wonderfully."
 Geo. A. Webb, 141, York Street, Belfast:—I have sold a large quantity, and the parties have testified to its being what you represent it.

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 N. Darroll, Clun, Salop:—All who buy it are pleased, and recommend it.

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"The top of my head was bald for several years. I used Mearns's Liniment and now have a good growth of hair on my forehead. It is a positive hair restorer, makes the hair soft and glossy, and will not stain the finest fabric." Mrs. ALBERT MCKAY, Westley River, P. E. Island.

For the benefit of our readers we give this well-sure cure for colic or belly-ache in the form of a bottle of Mearns's Liniment, which we send each quantity of Molasses and same quantity of water, and pour down the horse's throat.

"But if I try love, if I use glasses,"

aid the stranger, half to himself, as he reached the horse rubbing his head against the Saxon's shoulder.
 "The Franks know only how to use rough power," replied the Saxon gloomily.
 "But it shall be otherwise," cried the other; "the war shall end, and peace shall unite both peoples, and it shall be done," he continued, raising with regal mien his hand to the heavens, "my imperial word as a pledge; for know I am Charles, Emperor of Germany!"

"Do you think that I have not known you?" This magic form, these golden locks, these sparkling blue eyes, could betray you among a thousand. When last night you stood before my threshold I knew that it was the deadly enemy of my people who begged shelter."
 "You knew me," said the emperor, "and still received me with hospitality?"
 "Although I would gladly have buried my knife in your breast, I harmed no hair of your head, for Woden commands, 'Your guest shall be holy to you!'"

"I too soon knew that I was under the roof of an enemy," said the emperor, "but I believed myself unknown, and trusted to my strength for protection. But who art thou? Thy clothing, thy imperious look, thy noble bearing, show thee no common man."
 "I am Wittekind," replied the Saxon, "Witkeind, the leader of my people."
 "Blessed be the king who was brought as together, and blessed be the white horse that has given me this example of the power of mildness!" cried the emperor, seizing the hand of the Saxon prince. "In peace shall Frank and Saxon dwell together, and no more shall the power of the sword, but through persuasion, through love, will I seek to spread Christianity among you."

"And I," replied Wittekind, conquered by the friendly words of the emperor, "I will no longer be a heathen in the old people. We will bear the message of the Christ-god whom you could never have forced us to obey."
 "The pledges of Charlemagne and Wittekind were fulfilled. There was peace between the two peoples, and gradually the Saxons accepted the religion of gentleness and love and became Christians. Wittekind remained a true vassal of the emperor, and bore on his shield an image of the white horse that had wrought this change to his people.

Centuries have passed; no one knows where stood the hut in which the Saxon king entertained the Frank emperor. The Saxons bear another name and have in custom and manners become another people; but to-day the white horse, the emblem of early Saxon freedom, is the device on the crest of Brunswick and Hanover.—The Illustrated Christian Weekly.

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Messenger and Visitor

WEDNESDAY, OCT. 14, 1885.

EDITORIAL CORRESPONDENCE.

While on the Clements field we were much interested in the history of the early settlement of the country. There are many traces still remaining of the

AMERICAN REVOLUTION.

The original settlers were chiefly refugees who left the United States when the war of the revolution broke out, and who came over after the war was ended, and of soldiers who were disbanded at its close. One of the earliest settlers was the father of Rev. Israel Potter, who became the pioneer Baptist preacher for this whole region, and who was one of the progenitors of the large family of that name now scattered thickly over this part of the country.

SMITH'S COVE AND HILLBORO

field. Here Bro. L. B. Gates is laboring. The church at Smith's Cove is just completing a place of worship. It is one of the newest to be found in any of the country places. With its finishing of black ash, and tinted walls, and its regard for comfort and good taste, it reflects great credit upon the builder, Bro. Wm. Bailey, of St. John, and the church to which it belongs. It is so nearly paid for that it is believed a whole cost will be met by the time, or at the time, of its dedication. We cannot but be sorry, however, that the evils of a proprietary house have been brought upon this beautiful sanctuary, to be added down as an heirloom to coming generations.

GENERAL REMARKS.

In our journey here and there, some old convictions have been strengthened, and some new impressions received. The greatest curse of the churches to-day is disunion. Professing Christians, and we cannot but believe real Christians, will contend about little things, and forget to contend earnestly for the faith once delivered to the saints. Minorities will combat majorities, and section dispute with section over trifles, while the cause of truth and righteousness lies in the dust, and souls are going down to hell. Brethren, brethren, these things ought not so to be. What does the dear Saviour wish? Let love do the need of the cause demand? Let love to God and man rule, and let there be a due regard for the tremendous realities of the future life, and Christians will be horrified at the thought of permitting anything however great, much less anything however small, to cripple their power, or the power of their church, to do the best service for eternity to God and man.

FREE CHRISTIAN BAPTIST CONFERENCE.

Our F. C. Baptist brethren held their General Conference at Sussex, beginning October 3rd. As is usual with large delegations, that appointed by our C. synod to carry the fraternal greetings of our body to this Conference did not appear in force. Some, supposing there would be enough present without them, remained at home. Dr. Bill was prevented from being present by an accident. It so happened that but two put in an appearance. They were received very cordially, invited to seats in the Conference, and listened with great interest to the proceedings. The privilege was given, them to perform the pleasant duty entrusted to them by their brethren in a large committee was appointed to confer with them; explanation was given that the failure to appoint a delegation to our Convention, at their last Conference, was due to an oversight which they much regretted, and the following report was presented to the Conference by this committee:

"We reciprocate the fraternal feelings expressed in the resolutions of the Convention by the delegates present with us, and adopting the language used in three resolutions. 'We highly appreciate all done on the part of our Baptist brethren for union and co-operation with us in the work and service of God, and would therefore affectionately recommend our ministers, churches, district meetings, and conferences to pursue such a line of thought, feeling and action towards our Baptist brethren as may tend, by the Divine blessing, to secure a general union of the two bodies. We recommend that a delegation be appointed to convey the fraternal greetings of this Conference to the next session of the Baptist Convention of the Maritime Provinces, and to assure them that we ardently pray that the time may speedily come when the Baptists and Free Baptists of this country shall see eye to eye, speak the same things, and be perfectly joined in the same judgment, and when they shall cordially unite as one to contend earnestly for the faith once delivered to the saints; and that the delegation be instructed to say to our Baptist brethren that if they think it desirable this Conference is prepared to appoint a part of a joint committee to canvass the whole question, and if possible, suggest a general basis of union to the respective bodies.'

The report was adopted and a delegation subsequently appointed to carry out the suggestions of the report and to meet with our Convention next year, composed of Rev. Messrs. J. W. Clark, J. Noble, A. Taylor, John Perry, F. Babcock, G. A. Hartley, W. J. Hale, J. T. Parsons, J. E. Reid, J. McLeod, with Messrs. D. McLeod Vince, G. W. Gausson and Dr. Foster, M. P. The way in which our F. C. Baptist brethren conduct their affairs differs in some points from ours. There seems to be more done in committees and less public discussions. They have an Elder's Conference, separate from the General Conference, in which all things pertaining to ministerial conduct are considered. Licenses are not granted by churches, but by District Meetings, corresponding to our Quarterly Meetings. After a time these district licentiates come before the Elder's Conference for license from that body. In due time, if the licentiate be thought worthy, he is ordained by the Conference. The churches have no power to call or ordain, or to discontinue. This method of introducing brethren into the ministry must help guard this sacred calling from unworthy and inefficient men.

The efforts of this denomination in home and foreign mission work are not what they might and ought to be. Less than \$100 was expended in the former and less than \$700 in the latter last year. At the platform missionary meeting \$200 were pledged for home missions this year. It is hoped that a new impetus will be given this enterprise. Foreign mission work has been carried on in connection with the Free Will Baptists of the United States. The foreign mission work of this body being in some confusion at present, may account for the fact that more has not been done.

The doctrine of entire sanctification has wrought much discord in many of the churches, and what to do in reference to it is one of the gravest questions before our F. C. Baptist brethren. On the whole, we were very favorably impressed with the energy and spirit of these brethren, whose acquaintance we are cultivating, and who wish to cultivate ours.

IMPORTANT QUESTIONS.

- 1. What is our custom in regard to persons in a community where there is a Baptist church who wish to be baptized, but are not members of any church, invited to a seat at the Lord's table?
Please give reasons for our practice in each case.
Church Order.
These are questions of some importance, and require careful consideration. It is easy to answer them, so far as our custom is concerned. It is not the practice of our churches to receive to baptism those who do not intend to unite with them; neither is it the custom of our ministers, on their own responsibility, to baptize people in full view of the fact that they do not propose to become church members. Even when evangelists labor where there is no church, and baptize, it is with a view to the formation of a church. Of course there are exceptional cases, when the opposite course is pursued; but they are exceptions which prove the rule, and are disapproved of by our most thoughtful men. Nor is it the custom of our churches to receive any but church members to the Lord's Supper. There are four prerequisites to this ordinance—regeneration, baptism, church membership, and orderly walk.

Neither of these is sufficient without the other.

The reasons for our practice in both cases are believed to be sufficient. In the New Testament, wherever one is baptized he always, by that act, not only puts on Christ, but takes his place among the Lord's people, if there be any of the Lord's people with whom to unite. Why we should disavow baptism from church membership, in opposition to the practice of the New Testament, we cannot see. If a man does not wish to take his place in any church, and become a sharer in its responsibilities, he may well wait until he is instructed in the way of the Lord more perfectly before he is baptized. If he desire to be baptized, with a view to unite with a Pedobaptist church, the case is still more plain. He is a Baptist in belief, as proved by the fact that he wishes baptism. Yet he desires to unite with a church in whose teaching and to the ordinances he does not believe, when there is a church of his own belief at hand. He is thus willing to rob the people who, according to his own admission, hold the truth, of his life influence, and give it to those in whose belief he does not concur. He does this also, in full view of the fact, that by pursuing this course, he will hand over his children, if he has any, and their descendants, to the partial dominion of error, while he might have taken them where they would be instructed in a greater amount of truth. Whether any of our ministers or churches should become sharers in the responsibility of such action, by countenancing it, it seems easy to decide.

Finally, to baptize those who do not intend to unite with the church, is to put them in the position of professing Christians, while they are not subject to the watch-care of the Lord's people, and to the church discipline. They have it in their power to injure the church by bad lives, while she has no power to free herself from the evil done her by dismissing them from her fellowship. Those who are baptized and do not become church members usually fail to recognize their responsibilities in the Lord's service. Not being identified with the church, they never become fully interested in her work, and so they help to swell the large number of those who drift about, and never do much in the service. We wish to have no responsibility in cases of this kind, by helping people into such a position.

Why, as a denomination, we do not receive any but church members to the Lord's Supper, even though they be baptized, is very evident. If anything is plain, in the New Testament, it is that the Supper is a church ordinance. It was observed in the New Testament times, in the churches. The one bread was to symbolize the unity of the body of believers—the church—partaking of it, 1 Cor. 10:16, 17. It was for believers when they were assembled in church, or as a church, 1 Cor. 11:18. This should be sufficient reason for all who believe that the practice of New Testament churches should be theirs. There is, however, a practical difficulty. If we receive to the Lord's Supper, those who are not members of a church of similar discipline to our own, or of no church, we admit a man not subject to the discipline of our churches, and make it possible for those to partake whom our discipline would exclude. The inconsistency of this course is plain.

Other reasons might be given, but these, perhaps, are sufficient.

Explanation.

A brother wrote, asking certain questions of Bro. MacDonald as to the property proposed for the brethren at Tyne Valley, P. E. I. We give the reply below, and call especial attention to the appeal for help. We have no church edifice society, neither is any part of the Convention fund set apart to aid weak interests to secure a church home. The only way in which help can come is by response to a direct appeal. The brethren at Tyne Valley are enduring much for the sake of the principles we all hold dear. They need our practical sympathy as well as our prayers. Aid rendered now will help them on their feet and tell on all their future history. Let this effort not fail, brethren. The editor of the MESSENGER AND VISITOR has made an offer which he hopes may result in a large donation.

TYNE VALLEY, P. E. I.—'Inquirer' asks a few reasonable questions, which I gladly answer. (1) The brethren—now the Tyne Valley Baptist Church—very heartily approve of the purchase of parsonage and building lot. Their only fear is, that all the dollars needed to pay for it will not be forthcoming. (2) They have decided to build a house of worship in the winter, the material to be prepared in the spring. (3) This is by universal consent the centre. (4) I am acting for the brethren. The property is purchased by registered agreement, under a penalty if the church is incorporated. As 'Inquirer' and other readers will send just one dollar each, the deed will be drawn from the person selling to the Tyne Valley Baptist Church. If the money cannot be raised, we shall very reluctantly sell the property, and appropriate the profits to the purchase of a lot on which to build a meeting house (although we do not know where another suitable lot could be found), and let the pastor get shelter where he can. This would be a serious blow to the infant cause, however, which the reader's dollar can, and I believe will, prevent. Should it come to this, I shall promptly return every

dollar sent or otherwise appropriate it, according to the wish of the donor. Hopefully yours in the good work. D. G. MACDONALD.

With regard to the Tyne Valley property, the above statement is correct. We sincerely hope that Bro. MacDonald, whom the Lord has evidently sent amongst us, will be enabled to carry out his plan, which will, if successful, establish the Baptist cause in this field. The Lord has done great things for us, whereof we are glad. Brothers pray for us, and respond to our leader's plea, and as we grow stronger, we will try to remember it. Yours in Christian fellowship, HENRY DRYDOCK, Deacon, THOS. GLOVER, Treasurer, JOSEPH H. MACDONALD, Clerk.

The above explanation will, I trust, be satisfactory to all. I leave on Monday next en route for Cape Breton, after a rest of two or three days at Freetown, during which days I shall be glad to look at and acknowledge your dollar, reader. After my departure, Mrs. MacDonald will gladly and promptly attend to the matter. 'He that gives quickly gives twice.' The interest in the meetings here has not abated. I expect several for baptism next Lord's day. Please follow me to Cape Breton with your prayers and look for good news. Correspondence, care Peter Point, Jr., Esq., Fort Hawkesbury, C. B. D. G. MACDONALD, Tyne Valley, Oct. 8, 1885.

Halifax Notes.

Among the more important events of recent date, may be mentioned the coming of the evangelists Meikle and Gerrior, that of the Salvation Army, the visit of the Institute of American Mining Engineers to this city and Province, the departure of Vice-Admiral Sir John E. Comberell, who has taken a considerable interest in local matters, especially in the Dry Dock, and the arrival of his successor Admiral the Earl of Clanwilliam, who hoisted his flag on the North-Atlantic October 3rd, and the resignation of the postoffice of St. Paul's by Dr. Hill. As is well-known, Dr. Hill had achieved more than a denominational or provincial fame, as an eloquent speaker, a public spirit citizen, a liberal minded churchman, and a scholar, has been compelled by reason of ill-health and the necessity of seeking some more congenial climate to leave us, and Halifax sustains a loss of no small degree.

The visit of the American Institute of Mining Engineers during the last days of September, called forth the hospitality of our citizens and the local government, in the shape of a concert in the Gardens, a repast, and the providing of ways and means for quite an extended trip to our mining centres. The Institute conferred an honor on our city by holding its session of 1885 here, and the city showed its appreciation of that honor in a handsome manner. The engineers speak highly of mineral resources of our Province and especially of Cape Breton. Undoubtedly there is a grand future in store for Nova Scotia, and her sons and daughters will do well to hold her in high esteem and not despise her as so many, alas, too often do. And now while our mining visitors are exploring our dark coal mines with their safety lamps, I trust for what purpose are let me tell you, gentle reader, that for the posts on which we shall soon hang our electric lamps. Yes, Halifax is going to have more light.

DRY DOCK.

Yes, even on the Dry Dock question more light is asked. Two offers are now before our Council of Aldermen. The one is the proposal of Messrs. Simpson & Co., of New York, to build a wooden dock on the Dartmouth side of the harbor, for \$500,000, and pay a yearly rental for it afterwards for 20 years of \$15,000, the Dominion Government to pay \$10,000 for 20 years as a subsidy. The other proposition is from the Halifax Graving Dock Company, composed of English capitalists. This company proposes to build a stone dock on the Halifax side for a subsidy of \$10,000 from the Dominion Government, the English Government, and the city of Halifax each, for 20 years. This kind of dock will cost between one and two million dollars. While the expenditure of over \$1,000,000 will benefit the working men, mechanics, shopkeepers and others, there can be no doubt that the many will have to pay increased taxes without receiving an equivalent. It is doubtful whether the building of such a dock as will require the borrowing of \$200,000 by the city is a safe, or justifiable undertaking.

The hospital order continues. A letter, to the Herald, by the Rev. Robert Loring, of St. Matthew's, begins as follows:

'I have just returned from collecting a young woman in the city to send a young woman to Boston to be operated upon for a serious case of tumor. For two months she has waited and suffered unexpressed agonies, hoping against hope, that the hospital difficulty might be solved and the operation placed in a condition to give her the necessary relief and attention. She has waited and suffered in vain, and now threatened with paralysis, can barely drag herself through the streets of Halifax to collect a few dollars to take her all the way to Boston for the help cruelly denied her here in her own native city. Is this not an outrage? Is it not a crime? Two months ago, this woman's case presented no special difficulties, to-day her recovery under the most skillful treatment is extremely doubtful. An enforced delay of two months has cost her an amount of suffering that is indescribable, and it may

cost her her life. What do you think of that, men and women of Halifax? Remember this case is but a sample—what do you think of it? But while more light to lighten the darkness of our streets at night is sought, hundreds of men and women, boys and maidens, are seeking that light which cometh from above—which is not of the earth—but leads to heaven. The meetings at the tent on the Common, conducted by Messrs. Meikle and Gerrior, are intensely interesting and the Holy Spirit is present to bless. It is now so uncommon thing to hear men on the street talking about matters which concern their eternal and spiritual welfare. One old gray-headed man, who has lived in sin all his life but who has been brought to see his need of a Saviour, in our Conference meeting Friday evening, said that whereas, in the past the chief subject of conversation among his fellow-workmen was, 'Where can I get the best grog, etc.,' now it was about Jesus and salvation and their sins. What a wonderful change in this city! Christians are rejoicing over the salvation of so many. But there are thousands yet un saved. Brethren and sisters in Christ, pray for Halifax; that the power of God may be made more manifest. The Salvation Army still holds the fort—namely, is advancing on the enemy and winning souls.

But I must close. Only one more thought. Halifax and county ought to have a missionary stationed in them. There is abundance of opportunity and work for one man all the time. But more on the subject in my next, when I will mention what is being attempted and added to be done. S. A. BAKER.

Church Organization.

A council for organizing an independent Baptist church at Tyne Valley met at Northam Oct. 1st, at 1.30 p. m., in the old Methodist church. Rev. Robt. Kinlay was chosen moderator, E. B. Phelan, Secretary. Opened by singing, and prayer by Rev. W. B. Hinson, of Summerside. List of delegates—Alma, Deacon Wm. C. Clarke, Sister Clarke, Belmont, Bro. S. Simpson, James Simpson, Francis Simpson, and Sister Jas. Simpson; Summerside, Rev. W. B. Hinson, Deacon Scott, Bro. George Baker, Spurgeon Burns, and Sister Winnie Burns; Northam, H. Dymont, Wm. Bagloe. A statement by Bro. D. G. MacDonald, setting forth reasons for convening the council, was then given. He traced the rise and progress of our faith and practice in this section, beginning some thirty years ago, when Bro. Wm. Bagloe settled here. The little one had not become a thousand, but was faithfully urging forward to that desideratum. The heads of families all ready baptized represented some fifty young people.

How many will help us put the MESSENGER AND VISITOR into every Baptist family?

A few Corrections.

Permit me to correct certain mis-statements in your issue, Sept. 30th. Under the title 'Languages of the World,' on page six, the statement is made that 'the nations of the earth speak about ninety different dialects.' Now the fact is that, according to the latest report of the British and Foreign Bible Society, the scriptures or portions of them have been translated and circulated, under the direction of that society alone, in no less than two hundred and six languages or dialects. Canon Farrar, in a very interesting work on language and languages, says that human languages are 'certainly not fewer than 750 in number,' while he quotes one writer as reckoning 850, and another about a thousand.

Again the extract in question asserts that all these languages are divided into three classes—the Indo-Germanic, the Sانسcrit and the Semitic. Nothing could be farther from the truth. As well might it be said that all the people in the world are divided according to religious into—Protestants, Greek church and Jews. It is scarcely necessary to point out the incorrectness of the statement that the English pronouns 'are not varied on account of the gender, number and case of the noun they represent.' What about 'he,' 'she,' 'they,' 'him,' 'them,' etc.?

Your correspondent 'Horton,' in his letter on 'affiliation,' deals with questions of very great interest to the denomination, and has done well to write as he has. Without expressing any opinions just now upon the general subject, I desire to express my dissent from two or three opinions expressed or implied in the letter.

1. 'Horton' seems to attribute the successful opposition to the affiliation of Acadia largely to the Halifax University College to the New Brunswick Baptists who did not wish their college to be 'bound up with the political institutions of another province.' As a historical statement, it seems to me this is scarcely correct. The opposition, which I endeavored to promote according to my ability, was based mainly on other reasons than such as arose from the special interests of one province or another.

2. The statement that Horton Academy 'has always been considered a local school, is not borne out by facts. I had occasion to show publicly, a few years ago, that the academy was, after 1874, 'just as truly the property of the Baptists in the three Maritime Provinces jointly as Acadia College was and is,' and also that the privileges and responsibilities arising out of this ownership had been fully recognized again and again by the associations in New Brunswick.

3. It is asserted that Acadia College 'has been regarded as having more of a theological character.' In whatever light it may have been regarded by some persons, the fact is that Acadia was founded as an Arts College, and was not represented in its charter, nor considered by its governors and faculty, in former times, as being specially a theological school. Proof of this was furnished by the writer in the columns of the Visitor some ten or twelve years ago.

It seems to me important that these facts should be generally known and rightly understood. H. C. C. Oct. 3rd, 1885.

[NOTE.—The clipping from an exchange, to which H. C. C. takes just exception, was put into the MESSENGER AND VISITOR inadvertently in the absence of the editor.—EDITOR.] —Young's Analytical Concordance \$2.75 net; as BAPTIST BOOK AND TRACT SOCIETY, Halifax.

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The necessity of organizing this body of believers into a church was spoken to by Rev. W. B. Hinson and Bro. S. Simpson, when on motion it was resolved that this council recognize this body of baptized believers as an independent Baptist church. Carried unanimously. A list of members was read numbering forty. From these the following officers were selected: Clerk, Bro. Joseph MacDonald, treasurer, Bro. Thos. Glover, deacon, Bro. Humphrey Dymont; this number to be added to hereafter. Finance Committee, Bro. Wm. Bagloe, Isaac Winchester, James Stewart, senior.

Moved by Bro. Joseph MacDonald, seconded by Deacon H. Dymont, that this church be called the Baptist church at Tyne Valley. Unanimously carried. At this stage Bro. Kinlay was asked to retire while the advisability of securing his services as pastor was taken into consideration; and Bro. Kinlay, on motion, unopposedly invited to take the pastoral oversight of this field. The meeting adjourned to meet at Tyne Valley at 7 p. m. Prayer by Bro. E. B. Phelan, benediction by Bro. E. Kinlay.

Evening programme.—Opening service by Bro. E. Phelan; prayer by Rev. R. Kinlay; sermon by Rev. Wm. B. Hinson; charge to the church by Rev. D. G. MacDonald.

A large audience greeted us at Tyne Valley, where the services were conducted in accordance with the above programme. The sermons from Car. 2: 8 and 9, was an able exposition of that scripture, and the lessons deduced therefrom were presented only as this eloquent preacher can present them.

At the close of the charge to the church, Rev. D. G. MacDonald spent some ten minutes in reviewing a lecture delivered by Rev. Mr. Knight, Methodist minister. E. B. PHELAN, Secretary, Tyne Valley, P. E. I., Oct. 1st, 1885.

Worn-out Preachers—What Shall We Do with Them?

BY REV. J. F. AVERY, HALIFAX. The writer has no sympathy with or for lazy people, who rust out and die of having nothing to do. But who could not, who would not sympathize with anything, anyone, worn out? And especially when the subject calling for sympathy is an honest, God-fearing man or woman. Yet are there cases not a few, where added years and decaying strength have left godly men behind in the ministerial-race, and they have found their services less sought, and themselves in more need of the sympathies and support of the people. But alas, they are often treated as if God had made a mistake in not taking them from the field of action to be fed independently of human supplies. Is it not a fact that very few ministers have such ample support as to enable them, even by the strictest economy to lay by for old age, much less for an early breaking down? Only to-day a minister's wife said, 'his head is so bad, yet he will work.' I tell him if he continues to run to and fro, he will die in the pulpit. I know what my husband needs to renew his strength. It is a long rest; but, as he says, that is out of the question.' Why? A large family and a small income. Does God call for self-denial all on one side? Should not ministers be paid sufficient to make ordinary provision for such times, or else feel assured, if he toils unselfishly, be the wage small or great, his brethren and sisters in Christ will see that himself and family know no lack in the dark and cloudy day. The Chronicle, San Francisco, puts it thus: 'Any occupation in which a man gives the best years of his life ought either to pay him well enough to lay up sufficient for his maintenance in old age, or else, if ought to provide for his support with a regular pension. The usual salary of the clergyman, with the demands upon him of hospitality to his brethren, with the social courtesies and gifts to charity which are expected of him, will barely keep his family from actual want. He seldom has the opportunity to save anything for a rainy day, and he has always before him the prospect of an old age of usefulness and privation. Whatever may be one's creed, it is a very narrow-minded man who fails to recognize the power for good which lies in the hands of our clergymen. He deserves all the help which his parishioners can give him; and the chief way which they can aid him is to remove pecuniary annoyances from his path, while he is ministering to them and save his old age from danger of want.' Would it not be nice to have the old minister living, among the friends of more

youngful day

carefulness to ner at once de can we not Aid Fun! mo can among comfort in s infirmities is accepted as Small gifts ar so full of th the two mien noted by th farial Relief being larger de desiring with Should this be

A Hint

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HALIFAX. city have unid day school as the purpoa interest. The nective—'Pha live some of the work, and will, and we b Wood and Dea heartily into ready to assist have had two Evidence are Ghost is worl still selling lo a number of l debt on the la build the app Who will bep and Blossom particulars resp church work.

ANDOVER

months have parsonage fun our heartiest Wm. Ayer, 25 Rev. S. B. Ker \$2. GRAND FALLS of rejoicing to this communi the Lord did members are cult matter to tian work, and of their own, holding social union church, was decided to ing, which ha Saturday, the esting session, by the testi of the Lord had him. Their G to save cleans from a lize, and, a g gaily receive fellowship. went to the r large congr Catholic, who decorum, wery ordinance of vesting a cho the union chu the opportunit for impenite regular serva Grand Falls, was given celebrated their friends, not of ing to witness friends with our regular work, and The youngest The second in sion to New, what remarker by Presbytr four years ago during the h led to study reference to th Monday morn called at her speak to her knowing any in her mind some few sec believe Jesus ought to take in everything she found st can give him; and the chief way which they can aid him is to remove pecuniary annoyances from his path, while he is ministering to them and save his old age from danger of want.'

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youngful days, sustained from want and carefulness, by the grace of God, in a manner as once depicted and made? Brethren, can we not make our Ministerial Relief and Aid Fund more equal to its work? How much do you plan to give to the worthy ones among God's ministers, for their comfort, their sickness and support during infirmities and old age? Such benevolence is accepted according to what a man hath. Small gifts and service thus rendered cannot fail of a eternal reward. Remember the two miles and cup of cold water, were noted by the great Observer. The Ministerial Relief Board has, to my knowledge, far larger demands than supplies, and has to make their grants to even the most deserving with a careful and sparing hand. Should this be so?

It has been a source of gratification to many that the seal of the divine approval has been placed on the labours of the young brethren from our Institutions of learning, who have been spending the summer vacations in preaching the gospel in various sections of the Province. Many have been won to Christ through their endeavours. This is the hint—Having now returned from the active efforts in mission fields where your labours have been to much blessed, and having settled down to careful study, will you not, dear young brethren, still cherish and exemplify love for soul-saving.

Among your fellow-students there are some still unconverted. How reasonable that you do your utmost by personal conversation, and by efforts to make the prayer-meeting a success to win them to the Saviour. Fond parents are following your progress, and following your prayers, and you will confer a boon upon those parents, as well as glorify God, by doing your best to bring them under the influence and power of the Great Teacher. Wonderful blessings need to rest upon Horton Academy, and Acadia College in years past. May this be a year in which God's converting grace may fall abundantly upon these and other beloved institutions of learning.

Religious Intelligence.

HALIFAX.—The Baptist brethren in the city have united in starting a mission Sunday school, and have rented a building for this purpose, planning to build up an interest. The name of the place is very suggestive—"Plentyville." Honestly, we believe some of our brethren have a mind for the work, and they will do plenty if they will, and we believe they will. Brethren Wood and Denton have thrown themselves heartily into this effort, and others are ready to assist. At the Tabernacle, we have had two baptisms lately. One has been received by letter and four by baptism. Evidence are not lacking that the Holy Ghost is working in our midst. We are all selling lots, and plan, by disposing of a number of lots at \$5 each, to clear our debt on the land, so that the church can build the upper part of the Tabernacle. Who will help? Send for a copy of *Buds and Blossoms* and you can learn fuller particulars respecting this matter and other church work.

J. F. ARNOLD.—The following additional accounts have been received: our parsonage fund, for which the donors have our hearty thanks: Noah Dimock, \$1; Wm. Aron, 25c.; Rev. John Miles, 50c.; Rev. S. B. Kempson, \$1; Rev. A. Cohoon, \$2.

GRAND FALLS.—Last Sabbath was a day of rejoicing to the little band of Baptists in this community, in consequence of what the Lord did for them. The few church members are so scattered that it is a difficult matter to get them together for Christian work, and having no house of worship of their own, they have felt difficult about holding social meetings of their own in the union church; but a few months ago it was decided to institute a conference meeting, which has been well sustained since Saturday, the 2nd inst., was a very interesting season. We were greatly cheered by the testimonies of three friends whom the Lord had recently brought to confess him. Their testimonies to the power of God to save and the blood of Jesus to cleanse from all unrighteousness, were very clear and intelligent, and, at their request, they were gladly received for baptism and church fellowship. On Sabbath, at 2 p.m., we went to the river, and in the presence of a large congregation of Protestants and Catholics, who beheld with the utmost decorum, were permitted to administer the ordinance of believer's baptism. In the evening a good congregation assembled in the union church, when the writer embraced the opportunity to present scriptural reasons for immersing believers. At the close of the regular service, the right hand of fellowship was given, and the Baptist church at Grand Falls, for the first time in its history, celebrated the Lord's Supper, several friends, not of our denomination, remaining to witness the solemn service. These friends who come to us are the result of our regular preaching and pastoral work, and not of any special effort. The youngest comes from a Baptist family. The second in age is a sister whose conversion to New Testament baptism is somewhat remarkable. Having been surrounded by Presbyterian influences, she some four years ago submitted to *Kantism*, but during the last few months she has been led to study God's Word, especially in reference to the subject of baptism. On a Monday morning, some four weeks ago, I called at her home, and was impressed to speak to her in reference to baptism, not knowing anything that had been passing in her mind in reference thereto. After some few seconds' silence, she replied: "I believe Jesus was immersed, and that we ought to take him as our example in this as in everything else." It was not long before she found strength to confess him in his own appointed ordinance. The third person is a dear brother past the meridian of life, having, the respect, not only of the whole community, but of the country, wherever he is known. Thus, by this admission, our hearts are encouraged, and our hands strengthened. The brothers and sisters are Baptists of the right stamp. We

believe there is a grand future before them, as Grand Falls is likely to become an important railway junction at no very distant period. Our present want is a Baptist meeting house. If any friend desires to have a share in it, send your contribution to Mr. P. McMillan, Grand Falls, who will acknowledge its receipt, and the Lord Jesus will give you credit for it. See Matthew 25:31-40. Brethren and sisters, pray for Andover and Grand Falls, and the noble churches thereof, with a liberating hand. Andover, Oct. 3, 1885.

ST. MARGARET'S BAY.—The grand tea meeting and fancy sale advertised by the ladies and friends of the First St. Margaret's Bay Baptist Church, in aid of the new house that is being erected, came off at the appointed time, 16th September. We are happy to say that we had a fair measure of success, our net proceeds being \$150. We feel to thank God and take courage. Bro. F. H. Beale, who has been laboring with us a part of the time during the summer, has returned to Acadia, to resume his studies, and we are glad to hear of it. Brother B. has endeavored himself to all who became acquainted with him. He has been rewarded to some extent, and the churches strengthened, as reported from time to time in the Messenger. Our brother has also aided us very materially in soliciting funds for our new meeting-house. We wish him every success whilst preparing for the duties of his calling. In addition to the \$132.50 already acknowledged in aid of our church, the following donations have been received: Miss Kerin Thomas, 50c.; R. Young, 25c.; Rev. S. Smith, 25c.; A. Friend, 25c.; T. S. W. 25c.; P. R. Foster, \$2; J. Lewis, 25c.; W. A. Dimock, \$1; J. W. Miles, \$1; F. W. Miles, \$1; W. A. C. Ross, 50c.; J. E. Foster, 50c.; G. B. Smith, \$1; E. B. Sibley, \$1; D. Tozer, \$1; W. W. Price, 50c.; J. Skinner, \$1; D. E. H. 50c.; W. H. Priddy, \$1; J. Biglow, 25c.; P. M. Tonnage, \$1; George Bishop, 50c.; Prof. Keirnes, \$1; J. H. Harding, \$1; A. Friend, 50c.; Rev. W. J. Smart, \$1; J. H. Rand, \$1; Wm. Lewis, \$2; E. S. Reed, 25c.; J. Powell, 25c.; D. Freeman, 50c.; A. Friend, \$1; D. Archibald, \$1; John Wheelock, \$1; D. A. Doherty, \$1; H. H. Bligh, \$1; J. E. Hanson, 50c.; W. W. Milton, 25c.; Thomas Keiler, \$1; W. H. Rogers, \$1; E. Ehrbe, \$1; A. Friend, \$1; A. Friend, 50c.; J. D. Cummings, \$1; Jas. Black, 25c.; D. H. Jenks, 25c.; McMeas Law, \$1; Rev. G. D. Dams, \$1; A. Friend, 25c.; James Logan, \$1; J. W. Stewart, 25c.; W. W. Clark, 50c.; A. P. McDarwin, 50c.; A. Friend, \$1; A. Friend, 50c.; J. P. Pipes, 25c.; C. M. Hughes, 25c.; N. L. Lyons, \$1; A. P. Shand, \$1; A. Friend, 25c.; J. E. Hanson, \$1. While taking this privilege to express our warmest thanks for favors received, we may say that the new church will be finished on the outside this Autumn, and, as it is of the utmost necessity that it should be made ready for use as especially as possible, we ask that all friends of the cause of Christ will continue to help us in our time of need. In behalf of the church,

NEWS FROM THE CHURCHES.

NEWCASTLE, NORTHEAST CO.—I had the privilege of baptizing again in 4 wks on Sunday last. The candidates received the right hand of fellowship with the church in the evening. I. K. BELL, Jr. October 6, 1885.

THE VALLEY, P. E. I.—Five happy converts were baptized last Lord's day. The audience could not be accommodated inside, but they seated themselves comfortably on the number surrounding the Hon. Jas. Yule's mill—the preacher having for his pulpit a pile of boards, and for his theme "Joy in heaven over one sinner that repenteth." The Lord was in the place and we knew it. Please give place to the following names as contributors to the property purchased for the church, all of whom have our hearty thanks. The good brother sending \$5 for himself and wife hoped that it would not be offended at his sending *five* instead of *two*, and we hope 500 others will do the same. We only have to say to our brother and sister that, although the offering was a large one, we need that "it must needs be that offences shall come." We have found it gratifying to bear it thankfully, and are now prepared for all similar offences that "shall come." Send them along, and oblige yours in the good work, D. G. MACDONALD.

Names acknowledged without the amount represent \$1 each.

Miss Durville, Hon. S. Burns, J. B. Leard, Mrs. B. Schurman, Ada B. Schurman, Mrs. D. G. Macdonald, W. E. Calbeck, Geo. Newsum, Philip C. Lord, Dr. Tremain, Geo. Warren, A. J. McCormack, Wm. Bagloe, G. R. White, W. A. Dunbar, 50c., A. Dickman, \$2, Mrs. J. P. Clark, Spurgeon Burns, Mrs. MacGregor, 50c., Gilbert White, Isaiah Wallace, J. Nichol, a wife, \$5, Mrs. R. Bartlett, Wm. Snowden a wife, Prof. Kierstead, Willard Estabrooks, M. M. H. Sydney, D. G. M. Oct. 3, 1885.

HAMPTON.—In a private note Bro. Good writes: "I am holding special services at Norton. Four have professed conversion and fourteen received the ordinance of baptism. The christian reader offer up special prayer that the good work may go on with great power."

LITTLE-SOUTHWEST AND NORTH ESK.—We learn that our general missionary, Rev. Isaiah Wallace, is now visiting the northern counties of New Brunswick. On Sabbath morning, Oct. 4th, he baptized twelve persons at Little Southwest, and in the afternoon four more at Whitelyville, North Esk. At both places the Lord's Supper was observed. At the former place thirty-five persons received for the first time the emblems of the Saviour's death, twenty-three having been baptized there on the previous Sabbath, by Rev. I. E. Bill, Jr. Brother Thomas Stackhouse, a Licentiate of the Salt Spring Baptist Church, has been laboring with these churches for about a year, under the direction of the Home Mission Board, and his labors are highly appreciated by the people as blessed of God. The good work is still advancing. Bro. Wallace was stationed in his early ministry, as a missionary pastor in these places, and his present visit is a cause of joy mutually. He spent the last Sabbath in New Brunswick, and Derby, and in visiting many old friends and seeing indications of the progress of the cause of Christ. Rev. I. E. Bill is much encouraged in his work in Newcastle.

McMASTER HALL.—The Fifth Session of McMaster Hall was opened last Friday evening by a lecture, from Dr. Castle, the Principal of the Institution. Among those present were Dr. Caven, Dr. McFarlane and Dr. Grege, of Knox College, Dr. Sheraton, Principal of Wolfville College, and several

of the city ministers. After the singing of a hymn and prayer by Dr. McFarlane, Dr. Castle delivered his address, in which, first of all, he briefly sketched the history and growth of the Institution since its opening four years ago. Then the Faculty consisted of three Professors; now there were seven. In this period also it had grown in the number of students, in the value and extent of the library, in the territory covered, and in the confidence and affection of the churches. When the students had all returned, the spacious building would be taxed to the utmost for their accommodation.

He then referred to the change which had taken place in connection with the government of the Institution. Six months ago it was under the control of a Board of Trustees—a self-perpetuating close corporation. Now that Board shares its power with a Senate composed of representatives of the student body, the Faculty, the Trustees, Alumni of the College, and the Faculties of Woodstock and Acadia Colleges.

He next adverted to the affiliation of the College with the city of Toronto. In regard to this, some persons thought they had thus placed themselves under State control. They had done nothing of the kind. They had sacrificed their liberty in respect to the matter, but simply that an student could take certain studies in the Hall, and it would be accepted by the University as a part of his training. In return they had a voice in the management of the University by representation in the Senate.

The next great change was the revision and extension of the Curriculum. Besides the course for University graduates, they had arranged two other courses: the first of four years for men of fair education with some knowledge of the classics, but unable to take both a University and a Theological course, and the second of four years for men without any classical education, but having power for valuable christian work.

Dr. Castle concluded by introducing Dr. Rand and Rev. J. W. A. Stewart, the two new Professors. On rising to speak they were each greeted with loud applause. The remarks of each were most appropriate to the occasion, and well received by all present.

SEET HARBOR, ST. WEST AND EAST RIVER of this fine harbor are very interesting to the visitor. The chief business is lumbering. A large pulp mill is in course of erection. The inhabitants are active and industrious. There are a few stores. Rev. Isaiah Wallace has been this way hunting them up, and his visits are well spoken of.

ARCHBOLD AND MOTT GOLD MINES.—These mines are among the richest in the province. Last month the yield was \$5,000, 100 men are employed. Part of the work is opening up. Their rich beds, now 2 feet deep, extend over two miles. Some 700 feet are being worked, which become richer and wider as they go down. We had an underground trip, and enjoyed it very much. However, to again visit in rich minerals, and but require further development to cause an influx of population from the old country.

ACADIA COLLEGE.—In a telegram, received last week took for insertion, we learn that the number of students at Acadia is already in the classes of the College, and 20 more expected. There were 45 in the Ladies' Seminary and 55 in the Male Academy.

WINDSOR.—It was my privilege to baptize two persons on Lord's day, the 14th inst. F. YARLEY.

WEST YARMOUTH.—We had the privilege of visiting the baptismal waters again last Sabbath, when our little daughter Ella was buried with her Lord in baptism. The services were solemn and impressive throughout. D. W. CRASDALE. Oct. 8, 1885.

PERSONAL.
Bro. R. B. Kinley moves from East Point, at the unanimous call of the three churches, Belmont, Lot 19, and Tyne Valley. He begins his work on this field at once.

Rev. J. Williams has resigned the pastorate of the church at Gasperen, and goes to Montague, P. E. Island. Bro. Williams has been much blessed on his old field. From his vigor and earnestness with the blessing of God, we expect to hear good tidings soon from this new sphere of labor.

Bro. C. B. Pigeon, who has been laboring at Tanook during the summer, has gone to McMaster Hall, and this interesting field is left vacant. O for more laborers!

GENERAL.
—The N. B. S. School Association will hold its second convention at Moncton, Oct. 20th and 21st. A useful and attractive programme has been prepared.

—According to the returns made to the Japanese Government in 1885, there were then about 80,000 Christians—45,000 "Protestants," 25,000 Roman Catholics, and 10,000 "Greek Orthodox"—in the empire.

—The Salvation Army is the most eccentric, persistent, and aggressive sect of Christians in the world. It is the most coarse and repulsive way, but it cannot be denied that they are doing a work that the respectable churches do not do. So says the *Cumberland Presbyterian*, and to this the *Standard* sharply replies, "And they are doing a good deal of work that no respectable church ought to do."

of ten would answer, "Yes." When did you become a Christian? "When I was baptized." Gather left in Protestant Christendom the pernicious heresy of baptismal regeneration? And it was that heresy of baptismal regeneration which brought infate baptism into Protestant Christianity.

—Our colored brethren are moving right on in their denominational work. Their success is a marvel to us. See what they are doing what they have the faith and courage to attempt, and will win wisdom if they proceed. They are issuing from the city a first class denominational paper. They have formed an Educational Association, or stock company, for the purpose of establishing a Baptist College. Stock is being taken, and the school will be built—*Arkansas Evangelist*, Little Rock.

—A writer in the *New York Independent* states that there is a district in that city containing 50,000 inhabitants, the majority of whom are English-speaking, in which there has not been one English-speaking Protestant church for twenty years.

—It was Dr. Schaff who said, in his "Essay on the Harmony of the Reformed Confessions," at the General Presbyterian Council, Edinburgh: "Good Calvinists preach like Methodists—as if everything depended on man; good Methodists pray like Calvinists—as if everything depended on God." Isn't the praying better than the preaching, then?—*Index.*

—Curiosities of the Bible.—3000 Prize Questions. Enigma, Acrostic, Anagrams, Puzzles, &c., with Key, 60 cts., each, at BAPTIST BOOKROOM, 94 Granville St., Halifax.

Marriages.

HODGSON-PEITZBERG.—At the residence of the bride's father, in Isaac Harbor, Sept. 30th, by the Rev. Truman Bishop, Mr. Albert Hodgson and Miss Katie Peitzberg, all of Isaac Harbor.

SWERT-GIFFEN.—At the Baptist church in Isaac Harbor, Oct. 5th, by Rev. Truman Bishop, Mr. Saunders Sweet, of Cornwallis, N. S., and Miss Ada O. Giffen, of Isaac Harbor.

THOMPSON-BARNOR.—On the 7th inst., at 105 Leinster street, by the Rev. J. A. Gordon, assisted by the Rev. W. E. Frame, Alexander Thompson, to Ada Emily, eldest daughter of William Y. Barnor.

RAVY-O'LEARY.—At White Rock, on the 7th inst., by the Rev. John Williams, Mr. Ephraim Ravy, of Northfield, to Miss Emilie A. O'Leary, of White Rock.

BURNETT-GRANT.—At Kingslear, Oct. 5th, by Rev. J. Hughes, Mr. Henry Burnett, and Miss Camilla Grant, all of York.

DAVISON-AULD.—At Hantsport, on the 8th inst., by Rev. J. A. McLean, Capt. C. H. Davison, of Hantsport, N. S., to Miss Sarah Auld, of Piddont Valley, Pictou Co.

TRENTON-WALKER.—On the 7th inst., at the residence of the bride's mother, by the Rev. W. Harrison, Miss Jennie Scurr, Upper Dorchester, to Mr. George A. Tingley, of same place.

SARGENT-WALKER.—By Rev. J. F. Kempton, at Chester, Lunenburg Co., Sept. 24th, Mr. Cotnam Sargent and Miss Lavanah Webber, both of Chester.

MILLET-ELDRIDGE.—At Chester Basin, Oct. 3rd, by Rev. J. F. Kempton, William Harvey Millet, of Windsor Road, and Miss Eliza Eldridge of Chester Basin.

MARSH-WHITEFOOT.—At Holy Trinity church, Bridgewater, N. S., on the 6th Oct., by Rev. W. E. Gelling, rector, aided by Rev. March, John B. March, M. D., of Michigan University, U. S. A., to Ida Lucretia, fourth daughter of Joseph Whitford, Esq., J. P., and postmaster of the former place.

DOYLE-DOYLE.—At Great Village, Oct. 8th, by Rev. S. B. Layton, Mr. Thomas M. Doyle, of Five Islands, to Miss Mary Jane Doyle, of Greenville.

of salvation, regeneration, and justification by faith in the Lord Jesus Christ were among the subjects that gave her joy. We shall miss her in the church, we shall miss her for her sweet counsel, she was always ready to give. She was followed to her last resting place by a large concourse of friends and relations. To the bereaved family and relatives we tender our sincere sympathy. A. W. JORDAN.

JESS.—At Scots Bay, Sept. 15th, Martha Elizabeth, second daughter of William Jess, Esq.

DYKEMAN.—At Margerville, on the 3rd inst., Lillie Alberta, aged 13 years, third daughter of David and Mary Dykeman. Her loss will be felt by both parents and neighbors for she was much loved.

STEVENS.—At Halifax, Oct. 6th, J. Mortimer, aged 13 years, eldest son of the late Cyrus Stevens of Brookfield, Col., and adopted son of Miss Sophia L. Stevens, of Halifax. He died trusting in Jesus, having cast all his sin on him.

Horsford's Acid Phosphate.
J. BEWARE OF IMITATIONS.
Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

REMEMBER!
RENEW
—ORDER FOR—
Sunday School Lesson Helps
Periodicals for 1886,
AT THE—
Baptist Book and Tract Society,
94 Granville St., Halifax, N. S.
Geo. A. McDonald, Sec'y.

Dr. Geo. A. Hetherington,
OFFICE: 129 UNION STREET.
ST. JOHN, N. B.

MCQ. T. McDONALD,
Barrister, Attorney-at-Law
Solicitor, Etc
OFFICE:
No. 10 Barnhill's Building, Princess St.

FARM MACHINERY OF ALL KINDS,
Best Models and Materials.
LEVEL HEAD HORSE POWERS.
OLDS PATENT HORSE POWERS.
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OLDS PATENT THRESHERS.
1, 2 AND 3 HORSE POWERS.

The "CHATHAM" Fanning Mill will clean 80 to 90 Bushels per hour! It is the CHEAPEST and BEST hand power Cleaner made.

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39 to 43 Cermain Street,
SAINT JOHN, N. B.

C. B. FIDC EON,
INDIANTOWN,
—IS SELLING—

GOOD Blue Serge Suits, for \$5.75.
BETTER Blue Serge Suits, for 6.50.
BEST Blue Serge Suits, for 7.50.

—ALSO—
A JOB LOT OF WOMEN'S BUTTON BOOTS,
at 90 Cents per pair.

PUBLIC NOTICE
It is hereby given that the first meeting of the SENATE OF TORONTO BAPTIST COLLEGE will be held in McMASTERS HALL, in the City of Toronto, on Tuesday, the 3rd day of November next, at 2 o'clock in the afternoon.

Dated at Toronto, this 28th day of September, A. D. 1885.
THOMSON & HENDERSON,
40d,
Solicitors, Toronto.

AMERICAN
Rubber Boots and Shoes.
SPECIAL AGENCY
For New Brunswick, Nova Scotia, and Prince Edward Island.

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RUBBER COMPANIES.
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furnished and special quotations given on shipments direct, or direct from factories.

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—SOLE AGENTS—
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Rubber Goods and Mill Supplies.

Ontario Mutual Life Co.
INCORPORATED 1868.
Deduction Deposit, \$100,000.00
Cash Income now averaging \$1,000.00 per day.
Policies in force Dec. 31, 1884, 6,086,
covering Assurance for \$7,535,900.71.

THE ONTARIO LIFE OF THE SECOND LARGEST new business in 1884, among Canadian Companies, 1,229 Policies having been issued, granting assurance for \$2,423,000.00.
Examine its rates and special plans before insuring in any other Company.
E. M. SUTHERLAND, Gen. Agent,
J. A. WALLACE, Special Agent,
ST. JOHN, N. B.

A Woman's Complaint. I know that, deep within your heart of heart, You hold me distant apart from common things...

Selected Serial.

SHILOH: OR, WITHOUT AND WITHIN.

BY W. M. L. JAY. CHAPTER XL. THROUGH SHADOW TO LIGHT.

It is said that joy never kills; neither does it always cure. Sunday morning dawned fair and still. Her early rays showed Mrs. Burcham's face lit up with such peaceful brightness...

which cleared up some points that had puzzled me, among them the fact that she had been so quick by his father's side...

ing along at a snail's pace, and almost literally feeling the road. Just beyond Clay Corner, we ran into the fence. Here I made up my mind that, under the circumstances, pedestrianism was to be preferred to wheeled.

you may poke 'em an' stir 'em an' turn 'em over, just as much as you like, but you can't coax a good horse an' a rovin' warmst out of 'em, an' do yer best! However, they all got to ashes, at the last, and I was left with a sad conclusion.

Worth Thinking Of.

What Ayer's Cherry Pectoral does: It prevents the growth of serious diseases that begin as mere trifles, and are too apt to be neglected as such.

Ayer's Cherry Pectoral, A Model of Beauty and Sweet Tone.

OUR Designs are all NEW, and we employ only the best skilled labor. Before buying an Organ, send for our Catalogue and price list.

PORT ELGIN Woollen Mills.

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THE BOARD. The Love of God. (FROM THE "SIX GOLD STORIES.") Like a cradle, rocking, rocking...

THE TRUE WIFE. What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages...

THE FARM. -Lard is said to be much better than castor oil for greasing iron axes. For cold weather the lard should be mixed with an equal quantity of the best machine oil.

Medicinal Value of Fruits. The Western Rural advises its readers to grow peaches for the dogs and use more fruit. There is nothing more palatable, wholesome and medicinal than good ripe peaches.

Mr. Spurgeon at Home. Last Saturday afternoon I drove down into the south-eastern end of London to take supper with my old friend, Mr. Spurgeon...

Also Cures. Rheumatism, Headache, Neuralgia, Sciatica, Gout, Gravel, Catarrh of the Bladder, Strain of the Neck, Stiffness of the Joints, etc.

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TEMPERANCE. Frank's Decision. A few mornings since a little incident came under my notice and touched me...

THE FARM. -Lard is said to be much better than castor oil for greasing iron axes. For cold weather the lard should be mixed with an equal quantity of the best machine oil.

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Intercolonial Railway. 85. SUMMER ARRANGEMENT. 85. AND AFTER MONDAY, JUNE 1st, the trains of this Railway will run daily (Sundays excepted) as follows:

Windsor and Annapolis Railway. 1885. SUMMER ARRANGEMENT. 1885. MILES, TRAINS GOING EAST. Exp. Arr. M.F. P.

MILES, GOING EAST. Exp. Arr. M.F. P. Annapolis-leave 5:30 P.M. 12 Middleton 6:15 13 Kingsport 6:45 14 Port Williams 7:15 15 Kentville-arrive 7:45

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