

The Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME L.

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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 15, 1886.

NO. 50.

MESSENGER AND VISITOR TO JANUARY, 1887, FOR \$1.50.—Let all who desire to see the MESSENGER AND VISITOR in all our Baptist families do what they can at once to get new subscribers. More can be done these last weeks of the year than at any other time. Send in the names at once. The pay may be remitted any time before February.

—WORTHY OF IMITATION.—It is the practice of the church at Melvert Square, to have a public missionary service once a month, on the evening of the Lord's Day. It is social in nature, several of the more talented brethren giving addresses as well as the pastor. It is held to be very interesting as well as very helpful to the missionary spirit of the church. A collection is always taken for missions, during the service. There may not be many churches that have so many members able to speak to edification, as this; still, we believe much might be done to stimulate interest in the great work of evangelizing the world, were all our churches to attempt something of the kind. Many churches have week night missionary prayer meetings; but these do not reach so many as a Sabbath service of this kind, and do not touch those who are the most sluggish, in this great cause; for they will absent themselves. Let all the churches have their missionary prayer meetings; but could not very many have these services also? And do not forget that home missions claim a share of sympathies and prayers, as well as foreign. The souls of the destitute at home have, at least, as great a claim upon our tender regard, as those of the heathen. We should take in all for whom Christ died.

—EXAMPLE.—Last week two vessels were wrecked on the beach near Setaute, Mass. In the driving storm, the first of them took a wrong course in making the harbor, and was driven on the shore. The second, a fine vessel ahead, supposing it had its bearings, followed its lead, and drove upon the shore, and was dashed in pieces by the waves. How like this it is in life. Many take a wrong course, and their souls are wrecked; but this is not all. Each one usually has, at least, some one to follow his lead and share his fate. How careful this should make each be to take the course which will lead to eternal blessedness. Reader, are you pursuing the course that will help those that follow you to blessing? Parents, are any of your leading your children on to eternal shipwreck of hope and happiness?

—DR. MACGEE.—This man of mark in the Baptist ministry of the United States, has just died, aged seventy-six. He was a self-made man. When a young man he was a mason by trade. He assisted the irrepresible Ben. F. Butler on an education, and paid his own way by his trowel during a ten years' course of study. He earned a wide reputation as a preacher and writer, and is described as an independent, broad-minded, large-hearted man.

—SCOTT ACT IN YORK CO., N. B.—In this county, the Scott Act has been most fiercely contested by the rum party. Every imaginable obstacle was thrown in the way of its enforcement. For a long time it seemed as if the efforts of the temperance people would fail. But they persevered, and fought out equal, and was appealed to the higher courts. At length the rum party have exhausted their last artifice, and the act is found to be capable of enforcement, to the cost of the liquor dealers. Since March last, the police magistrate of Fredericton has tried over ninety cases, and all but three have resulted in convictions. The fines are collected, except where they are allowed to stand over, on promise of refraining to sell liquor in the future. It is said that the city of Fredericton and the county are pretty well cleared of the traffic in liquors, up to the limits of the restrictive power of the act. Let the case of this county encourage the temperance people of other places to continue the effort to enforce the act. One by one, the quibbles of the rum party will be exhausted, and victory will finally be gained.

—WHAT DR. DUBOIS SAYS.—Dr. DUBOIS of Boston, recently, in the course of his preaching, speaking with the tendency to multiply societies, within the churches. There are organizations, he said, for all sorts of objects, until nothing is left for the church to do, and it becomes simply a collection of miscellaneous societies.

—IS THERE NOT A DANGER HERE?—For what was the church instituted? Think it over, but remember the church is a place for work, not a hive for drones.

—GLEANINGS.—We commend the following beautiful words of Dr. Cuyler on gambling to the serious attention of the young.

This perilous practice, which so often becomes fatal to character and to the immortal soul, begins just as drunkenness begins, by playing with fire. At the bottom of the first glass of wine that the tippler sipped with, lay an adder. Underneath the first glass of beer that he ever sipped down in a house of pleasure, is concealed a serpent. When a young man makes his first bet, or puts up his first stake at a match or a race,

or risks his initial penny at a card table, he puts a coal of fire into his bosom which is not easily extinguished; it may kindle into a conflagration which will "burn unto the lowest hell." The step that costs is the first step. Gambling for a dime is essentially a sin as gambling for a hundred dollars. No sin is a trifle. My dear youth! the moment that your conscious excuses the slightest departure from absolute Right as a "mere trifle," that moment you have let the enemy slip in his little finger. It will not be long before you are in his fatal grasp. When you lay down your first stake, even if it is only "in fun," you are actually gambling. Remember that there is always a first inch at the top of every precipice. Stop; for you begin!

—TRUE WORDS.—Dr. Hiden, in the *West ern Recorder*, tells of a certain church member whose business absorbed his entire time and energies. His little three-year-old girl, who was speculating on the question which of her relatives were likely to go to heaven, said: "Well, I reckon mamma will go, and Sister Mary, and Aunt Susan and papa?—No, I don't reckon he will go, because he can't leave the store."—*Standard.*

How many there will be who will fail of reaching heaven, because they could not leave their store, or farm, or workshop? How is it with you, dear reader?

—THE PRAYER BOOK.—A little girl on going home one day from Sunday school said to her mother: "Oh, mamma, you ought to have seen our teacher's face to-day." "Why, my child? What did it look like?" "It looked," replied the little girl, "it looked like a prayer."

That teacher would not want for attention. Let all Sabbath school workers but have such a yearning over their scholars that the expression of their faces shows the unmistakable longing, and their words will have power; for it is words from hearts on fire with strong desire to save, that the Spirit fills with his own efficacy. Is this the way you teach, worker in the Sabbath school?

—THE "VOICE."—This is the sprightly organ of the Third party—the Prohibition—in the United States. It has been a single sheet, published for \$1.00 per year. It has been changed to a double sheet, printed on the best of paper. It is still to be published at \$1.00, provided 100,000 subscribers can be obtained. If any one wishes to know what the temperance people of the United States are doing, let them send one dollar to Funk & Wagnalls, 18 and 12 Dey Street, New York.

—JUST RIGHT.—The temperance people of Fredericton have held a public meeting in view of the approaching Municipal Elections. At its resolutions were passed in which the temperance people pledged themselves to support no candidate who was not committed to the enforcement of temperance legislation. Measures were also taken to secure temperance candidates in each ward. Let the temperance people of other places take similar action, and much might be done to secure the enforcement of the Scott Act where it has been carried. The time has also more than come when temperance people should make their power felt at the polls in the Dominion and Provincial elections. There may be doubt in many minds about the propriety of temperance people organizing a third party; but all friends of temperance should be agreed that no man should have their support unless he be a man that has a clear and consistent record on this great subject. There is no issue in politics so important to-day as that of prohibition.

—FAY HOUSES AND POOR CHILDREN.—The *Daily Telegraph* states that 254 packs of hounds are kept in England at an annual cost of about \$17,500,000. We published, not long since, the mere pittance given by the titled people of England for the spread of the gospel. With the heathen perishing, and thousands of people on the verge of starvation at home, it does seem no less than a crime to spend an amount such as this upon one form of amusement, and that a cruel one too. Evidently, to many of the wealthy of England, a good dog is of a great deal more worth than the souls of the poor. It is this kind of thing that is arousing many a strong to a frenzy of madness. It is not so strange that Socialism is gaining many adherents, when dogs are fattened at fabulous cost, and thousands of the poor are starving. In line with the above, we read in an English exchange that a lady has just left \$50,000 to a Dog's Home at Battersea, and \$500 to her executor, a poor paragon with a large family.

—WHO WILL DO IT?—We clip the following from a correspondence in the *Evangelist*:

I have come to regard the introduction of a religious paper into a family as the best thing I could do for it, socially and morally, as well as spiritually. And so where does a little scattering of good seed show such large results as when some thoughtful member of the church takes this pains to introduce a good religious paper into a family that has not had one before. The present of a religious paper for a year is the best Christmas or New Year's gift that you can make to a family that is without it. The influence of this kind of reading is soon manifest in the home life by the increased refinement of old and young. And the reading family is sure to be more interested in the work of the church than the non-reading family.

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

Dakota Correspondence.

A letter from this quarter for the columns of your excellent paper is now more than due, and I must postpone duty no longer. Since my last, our broad prairies have, I have put on their cold weather attire; and with the coming of the "beautiful snow," our old familiar and affectionate friend "Jack Frost" has also put in an appearance, and that in more than ordinary proportions. After such a remarkable summer for drought, and hail storms, as we have had, weather prophets are here, as elsewhere, very busy prognosticating as to what the winter will be; and the prophecies are as varied as the wishes, fears and fancies of the prophets. To many, a severe winter would be a very trying calamity, as crops generally have been very scant, and many have been completely stripped of every vestige of crop, so that food for man and beast is somewhat limited, at least in the northern part of the territory. It is true, in some localities, the yield of grain was something surprising, considering the almost complete absence of rain during the entire season. There has been in some parts of the territory a general emigration to the Red River and other rivers, and to the small towns and villages, for the sake of water for themselves and their stock. At the time of "haying," there were great complaints of scarcity of prairie hay, and then, before the snow fell, immense quantities of the hay, procured with great exertion, were destroyed by prairie fires. The result is that now hay costs about three times as much as usual, with the prospect of higher prices, before the next prairie grass comes to the rescue; and poor beef is more plentiful and cheaper than formerly, with the expectation that before spring it will be more abundant, poorer and cheaper than it is now.

A few weeks ago, we had our largest denominational gathering in this new mission field—the North Dakota Convention. It was held this year at Fargo City, and as it is in a central position, we had by far the largest representation of missionaries and workers we have ever had. There were over twenty missionaries present, and quite a number of visitors, prominent among them were Dr. W. M. Haight, of Chicago, superintendent of missions for Illinois, Wisconsin, Minnesota, Iowa, Kansas, Nebraska and Dakota, Rev. C. F. Tolman, Foreign Mission District Secretary for the North West, and Rev. A. C. Cameron, corresponding secretary of the Missionary Convention for Manitoba and the Northwest, and editor of the *North West Baptist*. These brethren from a distance added greatly to the interest and profit of the meetings, by their kindly Christian spirit, their wise counsel and their able sermons and addresses, both during the sessions of the Convention and on the following Lord's day. Not a few Canadian acquaintances, both lay and ministerial, were met by some of us. The writer had the pleasure not only of visiting with, but also of preaching for, an old co-laborer, from old Canada, Rev. W. Ewing, a fellow pioneer, in Winnipeg, in the good old times before the "boom."

The Convention was attended by more than one delegate who gloried in the appellation, "Blisscom." Nearly, or altogether, one-half of the missionaries in North Dakota, are from Canada, and a large proportion of them have lately immigrated from the Canadian Northwest fields. Several more are talking of coming; and they will come, if the churches in Eastern Provinces do not wake up and take hold of their work there properly, with spirit and determination, and keep the laborers there at work and keep them from suffering, as they have not been doing during the last few years. Already the true history of Canadian Northwest missions could record rather thrilling tales of privation and peril, as well as pluck, on the part of missionaries, more creditable, by far, than those to those who ought to interest themselves in their welfare and work, but who didn't. But enough, the

whole history will be read some day, causing shame and blushing on the part of the sons and daughters of the now passing generation of Eastern Canadian Baptists.

Mr. Editor, pardon this episode, but I must speak out. Among the interesting incidents that should not be omitted, was the presence and a brief address, before the Convention, of a German brother, who has gone to labor among the Romanians Baptists, some three hundred in number, that are settled in Northern Dakota, who thither escaped from continental persecution. This brother seems thoroughly devoted to the work and has a very important field.

In addition to the Convention proper, here was, on the previous morning, afternoon and evening, a ministerial union held, when very interesting papers were read, and addresses of point and power were given on various topics connected with our work as Christian ministers and missionaries. Another episode in connection with the Convention, was the ordination of a missionary elect, Brother Charles A. Rice, to the gospel ministry. And, Mr. Elliot, let me say, were you present at that three hours' close catechizing, keen, careful and orthodox as you are, you would feel that Baptist orthodoxy, alias spiritual teaching, was not altogether a thing of the past in relation to Dakota missionaries; and that the ark is likely to be safe in their keeping, in the meantime, at least.

During the conventional year, large numbers were, in some parts of the wide field, added to the churches. And now, in some parts, the work is progressing. In my next I may have something more definite to report about the good work.

A. McD.

Why Not Do It Yourself?

BY SYDNEY DAVEN.

"Will you not go to prayer meeting to-night with me, Ruth? Come, it will seem like old times to have you going to the old place again. I'll have the horse 'round in a few minutes."

"I'll go John, but don't bring the horse. Walking will be pleasanter than riding on a summer evening like this."

It had been a long time since John Wentworth's sister Ruth, long ago married and gone away, had made a visit to the old homestead. Her older brother, now with a suspicion of grey in his hair, was his master in place of the old father who had for so many years held an honorable position in the well-to-do farming community.

"I can't say, though," resumed John, as they began their walk, "that I can promise you much good by going."

"Good," she echoed, in some surprise, "I always thought you considered prayer meeting a rather good place to go to."

"Yes, I do. But I mean you'll sure to find a lack here, Ruth. We need a stirring up of the dry bones about as badly as any church you ever saw. Our prayer meeting is such a dead sort of a place, I sometimes think there is little edification to be found there."

"What seems to be the trouble?"

"Oh, no life about things. None of the brethren seem to have any readiness in giving a lift, and little fervour when they do make an effort. They sit and sit and let things drag. But I think if someone would only make a vigorous start and lead off, the others would be glad to follow. It really seems a shame that such a state of things should keep on among Christian people." And John shook his head in virtuous condemnation of his fellow-men.

"Why don't you do it yourself, John?" asked his sister.

"I? Why, Ruth, you talk foolishly. You know very well I am not one of that kind."

"One of what kind?"

"The kind that take a lead, and stir things."

"But why are you not, John?"

"Well—you know I am one of the backward sort. Men are different in their ways. I've always taken my quiet position in the background; and left others to keep things active. So it isn't expected of me."

"But why shouldn't it be? Why are any others more under obligation to do it than you? Are there any who receive more special orders than others to be diligent in the Master's business?"

"Dear me, Ruth, you are so persistent." He had not for a long time been opposed by anything so perplexing as this pressing, "Why? Why?" from his sister, or any question so hard to answer.

"Well," he resumed, "I don't say they are, except that in every church are to be found those who take a lead, and those who are satisfied to be led. It's right that it should be so, I suppose. And I've never, so far, had reason to think I was called on to do more than I am doing."

"Perhaps you feeling as you do about the deadness is a very good evidence that you are called on."

"Nonsense, Ruth, you talk like a woman."

"As to its being right that some should do the work," she said, with a sober shake

of the head, "I can't see it so. I can't help thinking that the members of a church ought to be like a grand army, marching shoulder to shoulder, each doing his own share. Now, if everyone in the prayer meeting is, like you, waiting for someone to stir up things, how long is it going to wait? It seems to me a sad thing that the Lord's own servants, year after year professing his name, claiming pardon for their sins through his sacrifice, and cherishing the hope of everlasting life through his abounding grace, should be able to come together without having their hearts and tongues glowing with praise or prayer."

She said no more, for she was a woman not given to many words. But as they finished their walk in silence, there was ample time for the relief of the burden which had been laid upon him by her simple words, "Why don't you do it yourself?"

Why? He had no answer to make, except in a mute confession of duty left unperformed, and opportunities lost. But, thank God, conviction had not come to him as it comes, alas, to so many of us, too late!

When the pastor, after opening the meeting, looked about him with a glance of appeal for co-operation, joined with a discouraged expression which betrayed his lack of expectation of receiving anything of the kind, Brother John Wentworth arose and poured out his soul in humble confession of past shortcomings, with earnest and heartfelt craving of pardon and help for better things in time to come.

Heart always moves heart. Another voice soon followed his in contrite wonder that the story of the shed blood and the purchased salvation should be so often repeated to dead ears and stony hearts. Men seemed suddenly alive to the solemn responsibilities imposed upon them by the blessed privilege offered by the sacred hour, and the time which had heretofore dragged its slow length wearily, poorly filled out and poorly improved, was all too short for those whose awakened souls sought eager expression.—*American.*

Literary Notes.

Edward Atkinson, the eminent statistician and political economist, has begun in the *Century* a series of timely papers. One on the Food Question is published in the December number. In the January and February numbers he will publish two articles on "The Relative Strength and Weakness of Nations." They are said to contain the most valuable and suggestive study of material growth of the country yet made by any single writer. Mr. Atkinson will treat in other papers of "Progress from Poverty," "The Margin of Profit," "Henry George's System of Land Taxation," etc.

Christmas stories, merry jingles, and bright holiday articles vie with each other in the December *Brooklyn Magazine*, which takes on a special and handsome Christmas cover for this issue. One scarcely knows what bright piece of song or poetry to read first, so varied and full is the table of contents offered, in addition to which is given eight sermons by Mr. Beecher and Dr. Talmage as specially revised by themselves for this publication. Our readers would do well to bear the *Brooklyn* in mind when making up their magazine list for the new year, especially as it costs only \$2 per year. 7 Murray street, New York.

The Word.

God's word is a wonderful lamp, because it sheds such a light. Think how long it has been burning—5,000 years since it first lighted its faint flicker when the promise was given to Adam (Gen. iii, 15). How brighter and ever brighter it grows as time goes on! Isaiah holds up a beautiful light to us. And so it shone on and on, till the Light came into this dark world. Think how far the Word of God sheds its light. A light-house can only shed its light at the farthest, twenty-five miles over the waters. But this light has come down from heaven, and, lighted up yonder, has sent its radiance quite over this dark world. The light from this camp will enable you to see the golden gates, and the redeemed around the throne, and the Lamb in the midst thereof. What, ever objection men make to the Bible it will light your home. Though you have to go comfortless and in darkness through this world, "hope to the end," and this lamp in your hand, by God's grace, will light you home. This light shines athwart the wildest ocean and into the dreary spots of earth. O the comfort it gives! Does this Bible comfort you when the storms pass over your soul? Do you get your comfort from this lamp? It will give you comfort in trial, in affliction, in death. What a comfort to have this lamp through the dark valley, and down to the river's edge. "The blood of Jesus Christ his own cleanness us from all sin." Many a soul has been lighted over the river by that promise to the golden gates.—*Ellis Fletcher.*

A Question for a Lawyer.

While Hopu, a young Sandwich Islander, was in this country, he spent an evening in company where an difficult lawyer tried to puzzle him with intricate questions. At length Hopu said: "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us only one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I shall say yes. What will you say, sir?" When he stopped, all present were silent. At length the lawyer said, as the evening was far gone they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started in his eyes and he sobbed aloud. All present wept, too, and when they had separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him to the Savior.—*Ford of Life.*

Lost in Sight of Home.

A few months ago, during one of the severe storms in Colorado, a young man perished in sight of home. In his bewilderment he passed and repaired his own cottage, to the down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come an more; for, long before the morning dawned, the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost at last in sight of the many mansions.—*B. Weekly.*

This, That, and the Other.

The Baptists now lead in Cambridge, Mass., once the stronghold of Unitarianism. There are now seven vigorous churches, and a chapel was dedicated November 4th.

The report of the Secretary of the National Council shows that there are in the United States 4,171 Congregational churches, with 380,000 members.

As a professor was passing out of his recitation-room the other day, a freshman dropped slyly into his hand a piece of paper on which was written the word "Monkey." The smart freshman, tickled with his joke, told it to all his friends. But at the next recitation, the professor, speaking in his sweetest tones said: "Gentlemen, as I was passing out of the room yesterday, one of your number did me the very high honor of leaving with me his card."

A Scotch minister from home was anxious about some MS. sermons he had left in the manse, lest they should get damp. He inquired about them, and was told that they were as dry as when he had written them.

John Ploughman in his Almanack for the new year is strongly teetotal, he says "Pots of beer cost many a tear. Golden cups may carry deadly draughts. Take no roll from the brewer's basket. Cultivate your roses, but not on your nose. Always drinking, always dry. Many a child is hungry because the brewer is rich. When wine is in, wit is out. The more you think, the less you'll drink. Often drunk and seldom sober, falls like leaves in October. Every set will go to pot."

Can you tell me who Jesus Christ was? There is something about him which I cannot understand. Alexander, Caesar, Charlemagne, and myself, have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded his upon love; and this very day millions would die for him. I have inspired multitudes with such an enthusiastic devotion, that they would have died for me; but, to do this, it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down, even through the lapse of eighteen hundred years, so draws the hearts of men towards him that thousands, at a word, would rush through the fire and blood for him, counting not their lives dear unto them.—*Bonaparte, at St. Helena.*

"MESSENGER AND VISITOR" TO JANUARY 1887, FOR \$1.50.

The Rev. C. H. Spurgeon's November Yearning.

The health of our brother, the Rev. C. H. Spurgeon, has been a subject of much interest to all who love him. Notwithstanding the severe pain he suffered about the time he delivered his memorable address to the ministers of the London Baptist Association at the quarterly meeting in October, he has been able to continue at his work week after week until in November...

salvation for that. Whatever might be the tremendous day for which all other days were made, the text proclaimed, in God's name, salvation from His terrible, complete wrath. The position of the sinner is always into which the guilty would sink, to every soul that believed on Jesus Christ, the Lord. No writ of accusation would come against them, for salvation covered it all. Not only was it salvation from the consequences of sin, but also from the pollution of sin. The Lord would wash away all the defilement and injury inflicted by the sin of man. Sin was a disease which destroyed the moral beauty of mankind and made them lost to the eye of God. But in salvation there was a perfect healing for the leprosy. There was also salvation from the power of sin. It would dwell in their flesh, but it should not have dominion over them, for they would not be under the law, but under grace. The Holy Spirit would make them strong for holiness and purity—instead of being slaves of sin and of the passions of the flesh. This was perfect, complete, entire, immediate, everlasting salvation for every man or woman that would listen and fulfil the Divine commands. "Whoever calleth upon the name of the Lord shall be saved." The time of the proclamation was present. Peter said the time spoken of by the prophet Joel began at the Day of Pentecost, when the rushing, mighty wind was heard and the flames of fire were seen upon the apostles' head. There was the Gospel dispensation opened in all its grandeur. The time of the proclamation was present. Peter said the time spoken of by the prophet Joel began at the Day of Pentecost, when the rushing, mighty wind was heard and the flames of fire were seen upon the apostles' head. There was the Gospel dispensation opened in all its grandeur. The time of the proclamation was present. Peter said the time spoken of by the prophet Joel began at the Day of Pentecost, when the rushing, mighty wind was heard and the flames of fire were seen upon the apostles' head.

out what I had seen, I was so excited, but he soon followed me as I flew up my rocky stairway. "There, papa, look there!" said I, pointing to the light, but looking at him I did not catch the delighted expression of his face. "What is it, child?" he asked; "I see nothing but a fleet of fishing schooners." I turned, and oh, the glory and the sunshine! The rainbow had gone, and only one moon shined in the sky. I laid my head on my papa's shoulder and cried as if my heart would break. "I didn't mean to fool you, papa," I sobbed; "I'm fooled myself. I've lost my sunshine from my picture. Oh, it was glorious! How could the sun make all that difference? How could it make those brown, coarse sails like wings of angels?" Papa sat and thought a long time, and then said: "Well, shall I tell you my thoughts?" "Yes," I whispered. "I was thinking how like are the sunbeams, and the rays of the Son of Righteousness. "Oh, sunset of summer, Hope of the wilderness, One thing is like thee To mortals given The Faith giving all things With wings of heaven." "That sun shines all the time, my child. Keeper and his shining." "That was all papa said. We went home as it was, but I could not get my thoughts. As we came to the door, I exclaimed: "Father, I mean to get into God's sunshine and stay there." "A kiss was papa's only answer, but I knew his heart was not in the matter. I was happy now, even in our little island, for the sun shines all the time on happy and loving Honor Griffin. Sincerely, but Wrong. "If he is sincere in his belief, he has a good chance of going to Heaven as you or I have," said a church member to me one day, when speaking of a certain person who held and taught all kinds of strange doctrines, contrary to God's word. This idea, that provided a man is sincere in his belief, no matter what it may be, God will safely admit him to the eternal city, is one of Satan's delusions eminently prevalent at the present day. Men seem to forget that Satan is sincere in his belief when he shut up the saints in prison; yes, not only sincere, but "exceedingly zealous" also. So were those who killed the Prince of Life; and though through ignorance they did it, God holds them responsible for their lack of knowledge, and not understanding why they were perfectly sincere in their convictions. Had a bitten Israelite sincerely believed that he knew of a better way than a simple glance at the brazen serpent, he would have died where he lay; and in like manner will the sinner go down to an endless death, if trusting to his "apostolical" rather than in the one so plainly revealed in God's Word written. Man says, "Though I believe not, I shall be saved, provided I am sincere in my belief." God says, "He that believeth not shall be damned." The apostle Paul, in his epistle to the Romans, says, "From all this we learn that it is of the utmost importance that we believe, or rather in whom we believe. And as the One who offers us eternal life is no other than God's dear Son, how can we escape if we neglect his great salvation? He, then, who trusts simply in the sincerity of his belief, can't be saved; while he who trusts simply in the atoning work of Christ, can't be lost. Tommy Trout's Grumble-Meeting. "I don't see what matter wanted to go off to the praise-meeting to-night," whined Tommy Trout; rubbing the knees of his pants before the blaze of the little sitting-room fire. "I don't see what any of us have got to praise God for anyhow. Here we are, as poor as mice, and we can't hardly get this winter, because we couldn't afford it, and mother has to pinch every way now—that's last year." Here a great lump stuck in Tommy's throat, that made it ache, and his eyes smarted. "I know," said grandma, from the other side of the room, that now her knitting and I took off her glasses to wipe these. "Last year there was a dear, good father to come home at night with comforts that his strong arms had earned, and who never left us in the morning without a kiss and a kind word; but he went up to heaven. Don't you remember how he told his boy, just before he went, to be sure and serve the Lord, and be a comfort to his mother, and get ready to come and live with father some day?" Tommy wiped away the tears, but sat still without replying. "I'll tell you," said grandma, after a little pause; "let's have a grumble-meeting." "A what?" said Tommy, looking up at wide-open eyes. "A grumble-meeting. You don't see what we've got to praise God for? Let's see what we have to grumble about. We don't see trouble this year, that's sure; we're not the only ones, but then we feel it more than we do other people's troubles. Now, I know a little boy who hasn't lost his father by death as you have. O no! but one old day last week, he and his mother and his baby sister were all day without fire or food, because every cent that the poor crafty thing that he calls father earns, goes over the bar of the saloon for drink. Once he beat the mother black and blue, and kicked Freddy till they were afraid to walk out of the house. The neighbors had him arrested, but he was worse than ever after he got out. "O-o-o!" said Tommy, drawing a long breath, and looking a little foolish. "Shan't we complain a little because you haven't such a father, instead of one waiting to be put in heaven? We don't seem to get started well on this meeting. Let's start something else. [We are poor] that's a fact. You can't have fine clothes, nor half the playthings you want. Mother has this little home that father bought and she has to work, and I turn in my little income; but she is that? What did you have for supper?" "Nothing but bread and milk," said Tommy, the while coming back into his room. "Now we've got a good start. If you only could see the things that I and two little folks have, there might be something to be thankful for. They were standing outside an old shanty, and the older one was eating soup, but the younger one was crying bitterly. I stopped and asked what

was the matter, and she said, 'I'm so hungry.' The older one said, 'We've had nothing to eat since morning. I eat now, but she don't.' Don't you think you might send her something to eat? I never eat down a moment to read, that Jamie didn't want a cake, or a bit of paper to scribble on, or a bit of soap to make bubbles. 'I'd rather be in prison,' I said one day, 'than have my little teased out so,' as Jamie knocked my elbow when I was writing to a friend. But a moment came when I had one plate less to wash, one chair less to sit by the wall in the dining room; when Jamie's little crib was put away into the garret, and it never has come down since. I had been unusually fretful and discontented with him that damp May morning that he took the croup. Gloomy weather gave me the headache, and I had less patience than at any other time. By and by he was singing in another room: "I want to be an angel," and presently rang out that metallic croup. I never heard that hymn since that it doesn't cut me to the heart, for the croup cough rings out with it. He grew worse toward night, when my husband came home and went for the doctor. At first he seemed to help him, but it merged into inflammatory croup and was soon over. "I ought to have been called sooner," said the doctor. "I've a servant to wash dishes now and when a visitor comes to sit down and entertain her without having to work all the time. There is no little boy worrying me to open his jack-knife, and there are no shavings over the floor. The magnets are not soiled with looking at the pictures, but stand prime and neat on the reading-table, just as I leave them. "Your carpet never looks dirty," say weary, worn mothers to me. "But my life is as weary as theirs—wearing my sitting in my parlor at twilight," weary with watching for the little arms that used to twine around my neck, for the curls that brushed against my cheek, for the young laugh that rang out with mine, as we watched the hissing coal fire, or made rabbits with the shadows on the wall, walking merrily together for papa's coming home. I have the wealth and ease I once longed for, but at what price? And when I see other mothers with grown-up sons driving to town or church, and my hair silvered over with gray, I think what might have been had I murmured less at the providence of God. Reader—young mother you may be—had you heard this mother tell her story, you would have felt disposed to say with the writer, "I will be more patient with my little ones—I will murmur less."—Home magazine. Talks. Some men can not go to church unless wife goes along. Some women can not go unless husband goes along. It is good and right that husbands and wives should look each other. They are to be commended for enjoying each other's companionship. It is a pity that this excessive affection so often unmans itself with reference to holy duties. Dose-wife always go with you to the office, to the shop, to the store, to the club house, and to the dining room. Does your husband always attend with you to the afternoon party, when you go shopping, or to the theatre? One grows impatient with these childish excuses. Alas! that human beings, who are to die in a few days, can treat God and his best blessings in so trifling a manner. If won't be long before husband and wife will stand together at the judgment. There are some people who do much harm and no good. They hinder the cause of Christ. Their testimony is against the gospel—people who say of their church, "We are all the time begging." How easily you can count what such persons give. People whose example is reckless. "See that man going into that saloon? He is a member of—church." He is a teacher in "Sunday-school." "Did you see that woman at the Sabbath-school at the hall? I saw her at the communion table in church a few Sabbaths ago. Beautiful Christian, isn't she?" People to whom the church is only a convenience, good enough when it suits them to go, and good for nothing when they prefer to go elsewhere or nowhere. People who waste Saturday night in card playing and dissipation and then deprecate God's Day by neglect of his house and lazy sleep. People who are never suited, always abused, and forever long on the dark side. People who care less for music in the blessed gospel, and look only for it in the choir, and have no use for it, unless they find it there, though they may be able themselves to read a note. People who know nothing of the teaching of the Holy Bible, and will do nothing, and are forever saying that there is no harm in their hurtful indulgences. There is no telling the harm these unfortunate people do. Every faithful minister knows how hard they make his work, and what reproach they do bring on the cause of Christ. Are they ready to die, ready to go and meet God, while indulging in these practices? Can any honest man or woman say that they are entirely consistent with Christian life and duty? May God have mercy on such and give them a better mind.—Messenger. A business man's self-imposed limit of wealth is mentioned among the reminiscences of a Boston merchant, published in the Dry Goods Chronicle. It states that Nathaniel Ripley Cobb, early in the days of his prosperity, made a resolution that he would never possess more than fifty thousand dollars. He also resolved that his benefactions should not be postponed until he had acquired that sum, but should be distributed as his property grew. Among his papers, after his death, was one of the date of November 1881, in the following words: "By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars I will give one half my net profits, and if I am ever worth thirty thousand dollars I will give three fourths, and the whole after my fifth thousand. So help me God, or give to a more faithful steward and set me at naught." He adhered to this resolution with the strictest fidelity. This was more remarkable than his making the resolution. It showed that grace was given him in circumstances which have often caused men to be unfaithful to their covensants (2 Cor. 9: 7).—Christian Herald. GUARANTEED.—Ladies try the Remedial Compound. If it does not help you, send the wrapper to the Company and have your money refunded.

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Is a purely vegetable preparation from some of our most valuable roots, and possesses medicinal properties.

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New Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Gloves, Braces, French Braces, etc.

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It is an invaluable Hair Renewer & cleans the scalp of all Dandruff.

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I have used your Minkard's Liniment successfully in a severe case of cramp in my family...

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These Jack screws have broad heads, and are made with ball joints...

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STUDIES FROM WRITINGS OF JOHN.

Fourth Quarter.

Lesson XIII. Dec. 26.

REVIEW AND CHRISTMAS LESSON.

SUGGESTIONS TO TEACHERS.

As this lesson comes on the day following Christmas...

I. THE REDEEMER BEFORE HIS COMING (Second Quarter).

II. THE COMING OF THE REDEEMER (Second Quarter).

III. HIS LIFE WORK (Second and Third Quarters).

IV. HIS DEATH (Fourth Quarter, Lessons 1-5).

V. HIS RESURRECTION (Second Quarter, Lessons 6-7).

VI. HIS GLORIOUS ASCENSION (Fourth Quarter, Lessons 8, 9).

VII. HIS RETURN (Fourth Quarter, Lessons 10, 11, 12).

Little Joe, the Newboy.

Little Joe first appeared on the streets of New York two years ago.

Little Mary Vance.

Mr. Jones was a very wicked man. He made and sold the strong drink which is just like poison to those who take it.

THE IDEAL MAGAZINE.

For young people is what the papers call St. Nicholas.

ST. NICHOLAS, for 1886-87.

STORIES BY LOUISA M. ALCOOT and FRANK R. STOCKTON.

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CHRISTMAS PRESENTS.

Ladies' and Gents' PLUSH TOILET SETS.

CHOICE PERFUMES.

by all the principal makers.

"You must joke them."

"That I have not time to do now," said I. "I do not see but they must run."

"What do you say, E. quire White?" "I cannot take care of them now, but I will pay you for all damages."

"Well," said he, "you will find that a hard thing, I guess."

"After some talk and I heard a terrible qualling among the geese. The next evening from the geese was that three of them were missing."

"Have you seen anything of my hogs?" "Yes, sir, you will find them yonder, eating some corn which they tore down in my field."

"I own 'em," said I. "Hogs love corn, you know; they were made to eat."

"How much mischief have they done?" "Oh, not much," said I.

"Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn."

"Oh, no," said I. "It can't be so." "Yes," said the shoemaker, "and I will pay you every cent of the damage."

"No," replied I, "you shall pay me nothing. My geese have been a great trouble to you, and I have been a great trouble to you."

"These geese, I killed three of your geese, and shall never rest until you know how I feel. I am sorry."

"I never took anything of him for it, but when my cattle broke into his field after this he seemed glad, because he could show how patient he could be."

Mr. Jones was a very wicked man. He made and sold the strong drink which is just like poison to those who take it.

Once, as he was staggering along the village street, he met little Mary Vance. Mary was the minister's little girl, and was going with her father and mother to the Sunday school.

"Well, not, my little dear," he said in his thick, drunken speech, "how are you, and where are you going?"

"I'm going to meeting up in the meeting-house," she answered. "Won't you go, too, Mr. Jones?"

"Well, I don't know but I will, seeing it's you," said the man. "But where shall I go, you shall sit in our pew," said Mary.

"The father and the mother came in. The father took his place in the desk, but the mother, seeing the pew so strangely occupied, walked into one little distance behind, where she could watch Mary and see that no harm came to her."

After the prayer and singing, the minister said: "Now we shall be happy to hear from any one who has a word to say."

"The people looked at him, and seeing him half drunk, were really frightened lest he should do some strange, bad thing, and they began to murmur away from him."

"How solid and immovable looks the ice that stretches in water from shore to shore of the bays and inlets of the Arctic ocean; but that ice has a motion and current as truly as the waters of our Grinnell expedition penetrated far southward, until they were firmly enclosed in the ice; and while thus bound fast they were drifted backward 1,500 miles, by a slow and often imperceptible movement of a mass which seemed as immovable as it was rigid."

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"I won't go."

"I am going, ask your mother to let me take you to the theatre shortly."

"Indeed! You seem to have changed your mind. How is this?" "Well, Mrs. S., are there not scenes which sometimes are very bad indeed?"

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THE BEST THING KNOWN FOR WASHING AND BLEACHING.

IN HARD OR SOFT, HOT OR COLD WATER. SAVES LABOR, TIME AND SOAP AMAZINGLY.

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All other communications and all subscription notices to be sent to REV. C. GOODPASTER, St. John, N. S.

Messenger and Visitor.

WEDNESDAY, DECEMBER 15, 1886.

RAMBLING.

The last visit of our trip was to the Pine Grove field. This field also stretches over a wide reach of territory. It might well be called a circuit. Beginning at Middleton, the next preaching station is Spa Springs; the third, Forest Glen, in the school house; from this the pastor swings around the arc of the circle to Gates' mountain; thence to Port George, where preaching will soon be begun; from this to Hanley mountain and thence, by way of Brooklyn, back to Middleton, again. This makes seven stations to supply, with all the other work falling to the lot of a pastor. In times of sickness and death, the funeral services alone are a severe tax upon a man's energies. Preceding pastors have had several such weeks, for a long time. As the people expect a sermon, in each case, even though the deceased be but a little babe, the strain is all the greater. If the people could see their way clear to be satisfied with a burial service and such allusion as the pastor might make to the departed on the Sabbath, it would be a great relief. This is the custom now almost everywhere, and the pastor's strength is husbanded for the more direct work of his calling. Still we can understand the feelings of bereaved ones who cling to the sermon at the funeral.

The building of the house of worship at Spa Springs, (Middleton) was due at first to the assumptions of the Episcopal people there. No one was permitted to have Christian burial in the graveyard, unless he had been baptized. Finally, those who did not sympathize with this kind of action left the house, and a friend gave a piece of land for a place of burial. The Episcopal house is just along side of it; but this body is now very weak, and preaching has not been had in it for some time. When these houses were built, they were in the quiet central place of the field; now, however, Middleton has built up around the station, over half a mile away, and the houses are unfortunately located. The attendance at the prayer meeting and Sabbath school is not what it would be, if the house of worship were in Middleton. Even the services of the Lord's day are not so well attended, especially in stormy weather. We hope the people will make up their minds to have a house in Middleton, before long. The denomination that builds a place of worship in the village, will have an immense advantage.

At Spa Springs, there is a house of worship, where regular services are kept up by brethren, whether they have a pastor or not. This interest is said to owe its existence, almost, to the labors of Dr. Gunter, who was chiefly instrumental in getting the house built. His name is kept in loving remembrance by many. At Forest Glen, the people are chiefly Baptist; but the Methodist brethren do most of the preaching, they having more ministers on this field. Bro. Rowe preaches about a half mile away, at Prince Albert, and the Baptist people go there. Brother Tingley hopes to give a service here, occasionally. Gates' mountain is about a mile from Port George. When the meeting house is finished in the latter place, it will be the centre of this part of the field. Good congregations gather here; the prayer meetings, also, are well attended.

Port George was once one of the most thriving places on this part of the shore of the Bay. It was the outlet for all the trade of the valley for nine or ten miles, and a ship was built there every year. The railway has cut off the trade, and the ship building business has been given up, so the port is not what it was. Port George was the centre of the trouble between the Baptists and the Methodists, when Brother Sweet was on the field. The house, supposed by the Baptists to be a union one, was decided by the Methodist Conference, and shut against them. The result has been that the Baptists have a fine house in St. George approaching completion. It will seat over 800, and is to be finished in the most tasteful and comfortable way. There have been many instances of the helping hand of Providence in connection with the erection of this house. Capt. Bloomer, who has taken a leading part in pushing on the work, tells of a donation of several hundred dollars received from a gentleman in Lynn, Mass., and of \$200 from another in California, natives of Nova Scotia, who had prospered abroad. When the house is completed next spring, it is hoped that the interest in Port George will receive a great impulse.

At Hanley Mountain there is another house, built on the union plan, but decided by the Methodist Conference. Dr. Bill relates in his history, how he was excluded from this house, years ago. It is now becoming dilapidated. The Baptists have a comfortable house here, and the ground is their's. The present Methodist minister was asked to preach in the old house. He asked how

many Methodists there were there. It was said there was one, and he deaf. The brother declined to open a preaching station there, and regards it as a good piece of pleasure.

The last station on the Pine Grove field is at Brooklyn. This is along the base of the North Mountain. There is a union hall here, and there is a movement begun to build a new one. The people are about equally divided between Baptists and Methodists. Our Methodist friends propose to give the people considerable preaching here. We hope it will do them much good.

It will be seen from all this that Bro. Tingley, who has just begun his work here, will have plenty to do. We are glad the field has a brother so genial and devoted. He had tempting offers of fields in New England when at Newton, but preferred to come home to labor on a smaller salary, and on a more laborious field. This is his first pastorate, after finishing his studies. He feels his work will be largely to edify the church, and train those already its members, the large ingathering, two years ago, making it improbable that there will be many to be brought in for some time to come. He will labor and hope, however, for the daily additions, if he may not expect the pentecostal outpourings. May much wisdom and grace be given Bro. Tingley. He deserves to have a large place in the esteem and affections of his people, and is fast gaining it. He has special need, too, of their most faithful co-operation. We bespeak it for him in large measure.

THEOLOGY.

It is becoming more and more the fashion to speak disparagingly of theology. We scarcely dare venture an opinion as to the reason for this. It may be due largely to the spirit of the age, which is destructive rather than constructive—inclined to analyze and tear to pieces rather than to put together, and build up. The time, too, is one of hurry and rush; there is not leisure for the deep contemplation needed to build truth up into a system, or to gain the comprehensive view of it that a knowledge of a system implies, when it is prepared. People are very apt to depreciate that which they are not fitted to comprehend, and to lead what is in the reach of their more limited range of attainment.

Still, while this may explain the vulgar depreciation of theology, it will not give a sufficient reason for the slighting way in which even able and scholarly men often speak of this highest knowledge of truth. It does not surprise us to hear street-corner philosophers or paragraphists in the secular press speak in a disparaging way of that about which they know little; but it is matter for both wonder and grief when we hear able men follow such an unfortunate example. Some have, doubtless, been disgusted by the way in which theologians have split hairs and tortured scriptures to meet the demands of a *flow spina* theory; but this prostitution of the theological talent ought not to lead any to esteem theology in its true meaning any the less.

But what is theology? It may be asked. It may be said to be the teaching of scripture and nature about God, arranged in a system so as to show the relations of each particular truth to all the other truths. Theology is the architect that takes the separate and detached doctrines and puts them together in the sacred edifice of divine truth, where their relations to each other are seen, where they supplement and modify each other and blend into harmony and symmetry. What should we say of the man who spoke with contempt of St. Paul's cathedral, while ready to go into ecstasy over the separate columns and timbers, etc., which are used in its construction? We would say each timber and column and stone was incomplete in itself, and could only be perfectly understood and seen in its full beauty or grandeur as it was joined to all the others in the imposing structure. So it is with the separate truths of God's word. Each has its full meaning only as it has its place beside all the others in the grand and symmetrical system which they combine to form. It is only as each truth can be seen in its true relation to other truths that it can be fully understood or its beauty and full significance seen and secured. Separate truths are like the studies of an artist for a great painting. Here is a human form, there a piece of drapery; here a bit of sky, and there a patch of landscape; here a frowning mountain, and there a sunny dell. Each study has a meaning of its own; but the great artist had in mind when preparing each exquisite little sketch the great painting which should combine them all, and neither will take on its full meaning and beauty until each effect is heightened by the light and shade which each casts upon the other as they form parts of the completed work of art. While each separate truth has its own meaning, no truth can have its full and exact force until it is seen in the system which all truth forms in the mind of God, each truth heightening, modifying and supplementing all the rest. Let not, then, any flippant contempt for theology move any away from respect for this grandest of all attempts—to place the thoughts of God together so that we can see them as they modify and illumine each other, and blend in light from all into utmost harmony. It may be that so many of the pinnacles of the edifice of truth pierce the heavens that much can be seen only when we pass up whether our Lord has gone; but let us be sure God is

not displeased with us when we honestly try to see how he intends truths to lie beside each other, and give to each other consistency and force.

The church would have been saved no end of injury, had men gained that rounded view of truth theology seeks to give. The one-sided views which partial or superficial study gives have led men into the strangest vagaries. In the depreciation of theology, which is at present too prevalent, we see the fertile soil for a crop of half truths, which teach a lie. The criticism of to-day, which places a sentence of God's word under a microscope which magnifies a thousandfold, may have its uses; but it cannot obviate the need of the sweep of the firmament of truth, as the theologian seeks to bring all truth into one grand whole. The former may stimulate autoneity; but the latter broadens the range of thought, fills with the grandest conceptions, and prompts adoring wonder.

Laying of the Corner Stone of the Baptist Seminary at St. Martins.

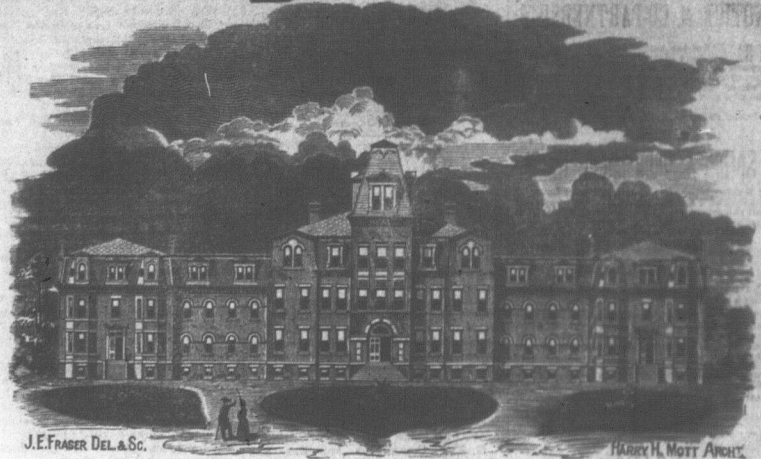
Thursday the 9th, was the day selected. Through the kindness of the managers of the I. C. R., and of Mr. Killam, manager of the St. Martins branch, a special train with about fifty excursionists, principally from St. John, proceeded from Hampton to St. Martins over the St. Martins and Upham railway. The party included Rev. Dr. Hopper, Rev. J. A. Gordon, Rev. G. A. Hartley, Rev. Jos. A. Cahill, Rev. W. J. Swaffield, Rev. Mr. Todd, of Hampton, Hon. A. G. Blair, C. A. Everett, M. P., Principal Wortman, of the Baptist Seminary, C. F. Clinch, of Musquash, Dr. F. McFarlane, of Fairville, Wm. Peters, E. C. March, H. H. Mott, J. J. Forest and others, and a number of ladies. On the arrival of the train at St. Martins the excursionists were met by the principal citizens. The St. Martins Cornet band was present and played a number of selections. The visitors were driven by the citizens to the spot on which the seminary is to be erected and at noon hundreds of people had congregated at the place. About twenty-five yards of the foundation wall had been completed, and the corner stone was laid at the right hand front corner of the main tower of the building. The stone was a nicely cut piece of freestone quarried near St. Martins. The exercises opened with the hymn: "O Christ, Thou art the Corner Stone," and Rev. Dr. Bill offered a fervent prayer, asking that God's blessing might rest upon the institution which was to be reared on the spot.

Capt. G. W. Masters then handed a silver trowel and Wm. Vaughan, of St. Martins, president of the society, placed in an iron box a number of newspapers and books, of which the following is a complete list: the *Messenger and Visitor*, *The Religious Intelligencer*, *The Canadian Record*, *The Youth's Visitor*, *The Sun*, *The Baptist Year Book*, *The F. C. B. Year Book*, *Daily Sun*, *Daily Telegraph* and *Daily Globe*; Rev. Dr. Bill's "History of the Baptist Church," the calendar of Acadia College for 1885-7, and the Union Baptist Seminary catalogue. Several pieces of silver were also placed in the box, which was put in its position. Capt. Master's then said: "In the name of the Holy Trinity, Father, Son, and Holy Spirit, we have assembled to lay this Corner-stone of the Baptist Seminary, to promote the glory of the one God and the welfare of mankind. We lay it in humble trust in the blessing of our Heavenly Father, that he may make the edifice created here a means to promote truth in the earth, and the spread of that gospel which shall bless every land." The stone being laid, "I pronounce this stone well and truly laid, and join you all in the hope that the institution whose foundation we have now laid may by its work, tend to enlarge and preserve the liberties of our country, and promulgate the blessings of our common Christianity." The doxology was sung, and the benediction pronounced by Rev. G. A. Hartley.

The public dinner in vestry of the Baptist Church, reflected credit alike on the generosity, taste and attentiveness of the St. Martins ladies, and the guests manifested their highest appreciation by partaking freely of the good things provided. After dinner a large congregation assembled in the audience room. Wm. Vaughan, Esq., president of the U. B. E. Society, occupied the chair. After singing by the choir, and prayer by Rev. Thos. Todd, letters were read from His Honor Lieutenant Governor Tilly, Hon. Dr. Foster, Hon. Senator Boyd, Mayor DeYeber, and Rev. Dr. Sawyer, expressing regret at being unable to be present, and wishing the enterprise the largest measure of success.

Charles A. Everett, M. P., addressed the meeting. Fifty years ago he as a student entered this seminary, then located in Fredericton, and presided over by the Rev. Mr. Miles, M. A. Though the seminary closed, the impressions made, the instruction given, and influence exerted by the teachers, were abiding. He rejoiced in the present prospect. He considered the moderate climate and moral influence of St. Martins favorable.

Hon. A. G. Blair, attorney-general of New Brunswick, was then called upon. He expressed his pleasure at being present. He owed much to the seminary, for there he studied. Mr. B. paid a high eulogy to the memory of Dr. Spurgeon, who had the charge during his time. He rejoiced in the prospect of organic union between the two branches of the Baptist family. Rev. G. A. Hartley said he had more than ordinary interest in this movement,



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THE NEW BAPTIST SEMINARY BUILDING.

(DRAWN FROM THE ARCHITECT'S PLANS.)

in the light of the contemplated union. He hoped the day was not distant when the two bodies would be one. He believed in educational institutions where the heart as well as the head received attention. He was willing, if need be, to be impoverished in giving his children such education as can be obtained under christian influences.

Rev. I. E. Bill, D. D., said since 1840, when he was one of the committee having the seminary in charge, his belief in the need of such an institution and his interest in it were unchanged and unabated. We want money, for without that it cannot succeed.

Rev. J. A. Gordon felt a degree of righteously pride in our Baptist Educational Institutions—Wolfville, McMaster, Woodstock with their Academies, &c. St. Martins contributed liberally, but was receiving full compensation in the enhancing of the value of property as a result of locating the Seminary, in the facilities afforded for educating their sons and daughters, &c. Cities are not the best places to send our boys and girls to, if not under the care of parents or guardians during the formative period of their life.

Rev. J. E. Hopper, D. D.—As a former student and teacher in the Seminary, he felt double interest. An educational institution located under christian influence is a better investment than ship yards or cotton factories. Its products are an abiding wealth. Every department of life, religious, literary and political are enriched by the Baptist Seminary, and so has a claim on the kindly consideration of all. After singing by the choir, Rev. W. J. Swaffield pronounced the benediction. The visitors were driven to the station where the train was waiting.

The people of St. Martins are thoroughly in earnest and determined, by the help of the Baptist brotherhood, to make this enterprise a success.

The Seminary will be one of the handsomest buildings in the province. It will be built of brick and stone. It will consist of three departments, viz., the centre building for scholastic purposes, and wings at each side for male and female departments, connected with the centre building. The centre building will be 77 feet long by 66 feet deep. The wings at either side will be 54 feet wide by 73 feet deep. The connection at either side between the centre building and the wings are to be 3 1/2 feet long by 25 feet deep, making a total frontage of 217 feet. The entrance to the centre building will be through a tower 22 feet wide by 50 feet high, projecting from line of centre building 13 feet. The front of the wings, accommodating the male and female departments, will each be finished with an entrance for students, on either side of which are to be bay windows, extending up through each story and finishing a top deck roof. The connection between the centre building and wing, as well as the wings are to be finished with mansard slate roof. The walls of the centre building will be five feet higher than those of the others. The roof of the main building will be finished with a glass dome in the centre 36x20 feet, which will light the main staircase, hall, etc., and through which a system of ventilation is to be arranged for the academic hall and class rooms. The ell work of the main building will be 66 feet deep by 39 feet wide, the entrance end of which is to be finished in three stories, the remainder in two stories with a truss roof. The ground floor of the centre building will contain two class rooms, library, museum, general reception room and the principal's apartments. The ground floor of the male and female departments will contain music and recitation rooms for each department and eighteen student's rooms and bath rooms. The ground floor of the centre ell will contain dining room 30x40 feet, with 14 feet ceiling, also kitchen, scullery, pantries and entrance to janitor's rooms. The second floor of the main building will contain four ordinary class rooms, two large class rooms and a studio. Twenty student's rooms will be supplied by the second floors of the male and female departments. The centre ell will contain academic hall 36x20 feet and 16 feet ceiling, with janitor's apartments in the rear. The third story will contain 33 rooms to be used as dormitories and study rooms, with the necessary

provision for water supply and bath rooms. The contractors have arranged to have the freestone which will enter into the construction of the building, quarried near St. Martins this winter. Half of the bricks needed will be manufactured there by Mr. James Lee, of Lee Bros., and the remainder will be purchased in this city.

Work will not be resumed on the foundation until the spring, and it is confidently expected that the building will be completed in October next.

Notes by the Way.

Last Thursday morning I entered the train on my way to attend the ministerial and missionary conference at Bridgetown. On board I found the Rev. P. R. Foster, who has recently accepted the pastorate of St. Mary's Bay church. The field on which Bro. Foster enters is a large and important one; and although he is an indefatigable worker, he will have ample scope for all his powers. At Bridgetown I found the ministerial conference in session. There were present Revs. W. H. Warren, R. D. Porter, John Clark, George Taylor, late from Washington Territory, Rev. Dr. McNair, who is supplying the church at Paradise, N. S., and Rev. Dr. E. T. Rand. An excellent outline of a sermon was furnished by Rev. John Clark, of New Brunswick, and an exhaustive paper by Rev. W. H. Warren, on the glory and shame of Solomon. An interesting discussion, shared in by several brethren, reading the meaning of these papers. Licentiate Benj. Miller, and several prominent lay brethren, took part in the proceedings of the meeting.

My chief object in attending the conference was to get the brethren to agree to hold a series of missionary meetings throughout the county during the winter. This they very cordially agreed to do. If the ministers in each county in the three provinces will hold such meetings, they will help each other, and do much general good. In the evening we had a very interesting missionary meeting, addressed by Revs. R. D. Porter, the writer, Dr. S. T. Rand, John Clark, and the pastor of the church. The conference then adjourned to meet at Lauretostown in February. The next day Mr. Warren kindly drove through a portion of his field of labor. The sleighing was as good as it could be, probably better than it will be again this winter, and everything seemed cheerful. I was pleased to see signs of improvement on this field. The sale of 4300 barrels of potatoes from this place to the Spanish West Indies, and of immense quantities of apples in England at remunerative prices, has brought a great deal of money to the people here. Business is considerably better than it was last year at this time. People realize the improvement to some extent. At Centreville extensive repairs have been made on the meeting house. It is now very neat and comfortable. The people at Waderville, another section of this field, are preparing to repair their house of worship, and the church here is beginning to see the necessity of having a new house built for the Lord. The pastor, who is one of our best men, and invigorated by his recent vacation, is re-entering upon his work with much energy. His field, however, is too large for one man. It would be much better, it seems to me, if Granville Ferry, Waderville, Litchfield, and Hillburn would unite, and then Bridgetown, Centreville, and Clarence West would make a field sufficiently large to tax the energies of any pastor.

In answer to the advertisement of the Wilmot church, Paradise, for a pastor, I understand thirteen applications were sent in. After they had been considered carefully, and perhaps prayerfully, the church gave a call to the Rev. Mr. Mainwaring, of Hopsell, N. B. As I do not pretend to be infallible, I will not find fault with this method of securing a pastor. Would it not be better, however, to have an intelligent committee, as they do in England and in some parts of the United States, to put pastorless churches in communication with pastorless and movable ministers? That may be, and perhaps is, a small matter. If the churches will come to the help of the Lord in the matter of Christian giving as they ought, they will easily

secure suitable pastors, and of these there will be no lack. But how is it with us? Absorbed with the business and cares and pleasures of life, we are prone to forget those who are and whom we profess to serve. We too frequently think and act as if we were our own, and what we call ours really belonged to us. There are seasons, however, when we are compelled to enquire if the position we have taken is indeed tenable. In our calm and better moments, when pain stabs the frame, or when a friend suddenly falls at our side, we are forced to question our sides. We are here, we did not make ourselves. We are not the products of chance. How came we here? God hath made of one blood all nations, to dwell in all the face of the earth. He hath made us, and not we ourselves. We are surrounded by dangers from which no human power can deliver us. We are constantly oppressed with wants which none but our Creator can supply. Who defends and supports us? On whose bounty do we feed? In Him we live, move, and have our being. By him all things consist. Who hath saved us from death? "I have delivered thee from going down to the pit, for I have found a ransom." If, then, God is our Creator, Preserver, and Redeemer, we belong to him and owe all to him. We are trading on borrowed capital. Our Lord has given us talents, accompanied with the command, "Occupy till I come." And to each one of us he will say by and by, "Give an account of thy stewardship," for every one of us must give an account of himself to God. Very pertinent and forcible, therefore, is the question, "How much owest thou unto my Lord?" G. E. Day.

Yarmouth, Dec. 11.

Home Missions.

CONTRIBUTIONS for the payment of the debt continue to come in, as the following will show: Received from Wm. Longley, Paradise, \$1; Susan Crosby, Ohio, \$2; Judson H. Morse, Sictaux, \$1; Mrs. J. C. Clark, Cavendish, \$1; Rev. J. C. Spurr and wife, do., \$2; A Cape Breton Sister, \$2; Class 11, Annapolis, \$1; James Stevens and James Lawson, Annapolis, \$1 each; Mrs. J. H. Saunders, Westport, \$1; J. G. A. Helyar, Shelburne, \$1; Eva R. McDorman, Caron B. McDorman, C. Welford Layton and Raleigh H. Layton, Great Village, \$1 each. Before reported, \$620.07; total to date, \$645.07.

GOOD EXAMPLES.

A sister who has taken a great interest in collecting for this debt writes: "After talking to my class, last Sabbath, a little about our 'Home Mission work, I asked them if they were willing to forego the pleasure of receiving Christmas cards and allow me to send the amount to H. Missions. They were unanimous in giving their consent, so please credit class 11; Annapolis, \$1; Mrs. J. C. Clark, \$1." She adds: "How many dollars could be saved for the work in this way; besides, the little sacrifice on the children's part give them a feeling of interest, and teach them a practical missionary lesson."

Another writes: "My wife had some money laid by for the purchase of a silk dress which she very much needs, but your appeals so stirred her spirit that she could not rest till this offering was made." Brethren and sisters, we cannot tell you how much these contributions, coming as they do every day, cheer our hearts. We have sometimes thought that but few cared anything for the work of giving the gospel to the destitute at home. But now we find that all over the land many are interested in this good work.

A. OSOON.

Cor. Sec. H. M. Board.

CONCERNING—My information was misleading in respect to the survivors in the family of the late Dr. Armstrong. There are three sisters: Mrs. Ross, of San Francisco; Mrs. Smith, of Hagelton, Penn.; and Mrs. Nelson, of Passaic, N. J. Mrs. G. K. MacKeen, a daughter in North Sydney, survives her dear father. M. S. Spring Garden Road, Halifax, Dec. 7.

"MESSENGER AND VISITOR" TO JANUARY 1887, FOR \$1 50.

Acadia Seminary.

On Friday evening, Dec. 10th, the "Pierian Society" of this institution favored a large audience with another of their most popular entertainments.

- 1. "Marche Characteristic" - Misses Sims and Margeson.
2. Chorus, "Italia" - Pierian Society.
3. Piano Solo - Miss Sawyer.

In rendering the above programme, the young ladies undoubtedly sustained their high and well merited reputation.

College Museum.

Donations to the museum of Acadia College since the last acknowledgment: 1886.

- June 22nd - Specimens of albat, finely crystallized, from Colorado - A. J. Pines, Kentville, N. S.
June 22nd - Five gulls' eggs and one eider duck's egg, from Isle Haute - A. E. C.

July 8th - Large moth - A. McKeen, Wolfville.

Aug. 20th - Locust; curiously marked stone - William Wallace, Canada, N. S.

Sept. 6th - Large beetle - Marsters, N. Y.
Sept. 6th - Three Cuban notes from Havana - 50c., 10c., 5c. - Thorwald Culmeil, Havana.

Sept. 6th - Beaver's teeth from Annapolis Co. - Thomas Burney, New Albany, N. S.

Oct. 12th - Balis, from Fort Beaupour; brick from officer's mess-room and from the magazine; piece of clap-board and two pieces of finish from the officer's residence; samples of nails - E. L. Gates, Acadia College.

Oct. 12th - Articles from India: native shawl, all complete; large-headed oar, "Pensac Lawyer"; native flute; native gun and spear; native bow; stalk of bamboo, showing manner of growth - Rev. George Churchhill, Bobhill, Ind. (The gun and spear mentioned above are especially valuable, as showing the weapons actually used in India. They were given by the Rajah of Bobhill, to whom special acknowledgment is due.)

Oct. 16th - Old French stool, found by Fred Brown, Esq., on his dyke land three feet below the surface - Frederick Brown, Wolfville.

Nov. 24th - Shark's tooth, from Phoenix Is., South Carolina - Capt. Geo. Johnson.

The donors will please accept the thanks of the College for these contributions.

PERSONAL.

Rev. O. C. Herbert has removed to the United States. His address is Winter Harbor, Hancock Co., Me.

Brother Murray has been put on the "sunny side" by his people at Springhill, by a purse of \$200, given him after his salary was paid.

Brother G. Howard wishes to acknowledge the receipt of a donation of \$50 from the church and congregation at Centreville, the half of it in cash.

Religious Intelligence.

NEWS FROM THE CHURCHES.

WOLFVILLE - The I. O. G. T. held a jubilee meeting in the Baptist church on the evening of the 7th inst. The audience was large, made up by numbers from the village, and large representations from the different departments on the hill. Rev. Dr. Higgins presided.

COW BAY, C. B., Dec. 6. - Baptism again on the 5th. Two dear sisters were enabled thus to put on Christ before the world, henceforth to be co-workers with their husbands in christian service and Christ-like example before their children.

TORONTO. - The work is prospering among the Baptist churches in Toronto. On a recent Lord's day, sixty were baptized into the fellowship.

CHESTER, N. S. - I rejoice to inform you that we now have our house of worship on the Western Shore so far completed as to be able to occupy it.

WOLFVILLE, Dec. 9. - If you can spare a corner of your valuable paper, I will tell your readers some of our doings in this land of coal.

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Received for Acadia College.

EDMUND FUND.

- Wm. E. Cox, Centreville, N. S., per \$30 00
C. H. Harrington, Sydney, C. B., per \$100 00
Rev. J. W. Bascroft, agent, \$100 00
T. A. Kinsara, Sackville, N. B., per \$15 00

INTEREST.

- Abriel Harlow, Westfield, Queens Co., N. S., per Rev. J. F. Kempton, \$3 00
B. L. Douglas, per Rev. D. A. Steele, \$4 50
C. B. Whitten, \$30 00
G. J. C. White, Sussex, N. B., per Dr. Day, \$6 00

CONVENTION FUND.

- Per Rev. Dr. Day, per Rev. A. H. L., \$6 00
Ditto, \$200 00
Ditto, \$150 00

SPECIAL DONATION TO CURRENT EXPENSES.

- Colin W. Roscoe, Wolfville, \$15 00

BUILDING FUND.

- Per Rev. A. H. Farry -
A. A. Phinney, Lawrencetown, \$2 00
Dr. J. B. Hall, do, \$3 00
George North, Middleton, \$2 00
Alden Marshall, Barton, \$5 00

INDENTURED FEES.

- Albert Gates, Middleton, \$33 00
Rhodes, Curry, & Co., Amherst, per Rev. D. A. Steele, \$20 00
Jas. Moffat, Amherst, per ditto, \$50 00
Joel Morse, Paradise, per Rev. W. H. Warren, \$15 00

FOR HOME MISSIONS.

- Mrs. Lavers, \$1 00
Mrs. M. G. Robbins, \$1 00

Foreign Mission Receipts.

- Previously acknowledged for Foreign Missions, \$1099 67
Convention fund, per Dr. Day, \$250 00
Estate late A. M. Wheelock, \$100 00
G. E. Day, per C. D. Everett, Hampton Station Bap. church for Home Missions, \$10 00

Previously acknowledged for Bible fund, \$57 00

- A. F. Dole, \$50 00
O. B. Dole, Oak Bay, Charlotte Co., \$2 00

J. MARSH, Treas. F. M. Board.

St. John, Dec. 13.

Who will spend a day in canvassing for subscribers for the MESSENGER AND VISITOR?

Marriages.

COLLIERIAU-LANGLISSE. - At Chester, by Rev. J. F. Kempton, on the 17th ult, Mr. William Collieriau, of St. Margaret's Bay, Halifax Co., and Miss Martha Langlisse, of Tanook Island.

EASTERBROOK-CLARK. - At the residence of the officiating clergyman, Newcastle Bridge, C. Co., on the 2nd inst, by the Rev. Willard P. Anderson, J. H. Easterbrook, to Miss Sarah Clark, all of Queens Co.

BARLETT-HOOPER. - At the residence of John Dykes, Esq., Salmon Creek, on the 1st inst, by Rev. Willard P. Anderson, George Barlett, to Janet Hooper, of Sackville Co.

SKINNER-BANKS. - At Waterville, N. S., on the 8th inst, by Rev. E. O. Read, Mr. C. W. Skinner, of South Berwick, and Miss Florence A. Banks, daughter of E. C. Banks, Esq., of Waterville.

WALLEY-FREEMAN. - At Scotch Village, Dec. 7, by Rev. A. Freeman, father of the bride, Mr. L. E. Walley, and Miss Eliza L. Freeman, all of Newport, N. S.

BROU-YOUMAS. - At the Baptist parsonage, Sussex, by Rev. Sydney Walton, A. B. John Wesley Best, of St. Martins, to Miss Margaret E. Youmas, of Hampton, N. B.

BLAIR-SMITH. - At the residence of the bride's father, Onslow, N. S., by Rev. C. H. Martell, James E. Blair, of Truro, N. S., and Fannie Smith, of Onslow.

VICTOR-BAUCHEMAN. - At the residence of the bride's father, West Paradise, N. S., Dec. 1st, by Rev. J. L. M. Young, Mr. Frank H. Vidio, Bridgetown, to Miss Eliza M. Baucheman, eldest daughter of Mr. Abner Baucheman.

BROU-HARRIS. - At the Baptist church, Wolfville, Dec. 8, by Rev. T. A. Higgins, Dr. D., assisted by Rev. S. B. Kempton, J. M. Brough, of Petticoat, N. B., and Miss Estie Harris, of Wolfville.

ELDERIKIN-COPELAND. - At the residence of the bride's father, on the 7th inst, by the Rev. D. A. Steele, Albert Elderikin, of Athol, to Lucy, daughter of Allison Copeland, Amherst.

FREEMAN-BLACK. - At the residence of the bride's parents, on the 8th inst, by the Rev. D. A. Steele, Whitman A. Freeman, of Halifax, to Effie, daughter of Calvin Black.

SMITH-DALEY. - In the Baptist Church, Pleasant River, Queens Co., by Rev. Isa Wallace, A. M., Dec. 8, Mr. John N. Smith, of Pleasant River, and Alice T., eldest daughter of Dea. James Daley, all of Brookfield.

THOMPSON-CUTLER. - At the residence of the bride's mother, Belmont, Dec. 7, by Rev. C. H. Martell, Rupert Thompson, of Little River, Cumberland Co., N. S., and Minnie Cutler, of Belmont, Colchester Co.

Deaths.

AKER. - At Mount Uniscoe, N. S., on the 1st inst, John Aker, aged 71 years. This aged brother united with the Rawdon church after baptism by Rev. Isa Wallace, some five years since. His end was gladly welcomed, as death had lost its sting.

HAMMOND. - Very suddenly at his home in Fairbury, Nebraska, Nov. 16, Andrew J. Hammond, aged 74, second son of the late Rev. Latrop Hammond, of N. B. (Carleton and Victoria papers please copy).

NEELY. - At the residence of her son, Whitefield Nelly, North Kingston, Kings Co., N. S., Nov. 27th, Mrs. Sarah E. Neely, aged 67. Her end was peace. Sister Neely professed faith in Christ about four years ago, was baptized by Rev. J. W. S. Young and united with the Melvern Square Baptist church. Last spring she received her letter of dismission from that church and united with the Lower Yfeorford church. She maintained her profession till her Saviour called her home. "Blessed are the dead that die in the Lord."

HALL. - At South Branch, Nov. 28, Mr. John Hall peacefully passed from the church militant to the church triumphant, after a short illness which he bore with christian resignation. Mr. Hall was highly esteemed by all, and his loss will be mourned by the church and community, as well as by wife, three sons, and six daughters whom he leaves behind. His funeral was largely attended and an appropriate sermon was preached by his pastor, Rev. S. Walton.

GREENOUGH. - At Kempf, Hants Co., N. S., Nov. 2, Dea. James Greenough, in the 71st year of his age. He was baptized by Edward Manning some 50 years ago, and has since been known as a christian of upright character, ready so far as able to lead a helping hand to every good work. His last illness was very protracted and distressing in the extreme, but did not shake his confidence in his God. During the long year of suffering through which he passed, the faithful ministrations of a loving wife and daughter, the kind attention of married and absent children, together with the thoughtfulness of others, did much to lessen the burden of distress. But he truly he now enjoys the eternal freedom from pain, purchased by a once suffering Saviour for all who believe in his name. God grant that the members of the family yet on this side of death's dark valley, may find Christ precious when they are encompassed by its shadow.

DOBNEY. - At Midway, Albert county, N. B., Dec. 3, Hugh Dobney, in the 79th year of his age.

EISENHART. - On the 4th inst, at Chester Basin, after much suffering, Mrs. Mary Eisenhart, aged 53 years. She was a good woman and highly esteemed by all who knew her. Sister Eisenhart was converted at the early age of 12 years, and was baptized by the Rev. Joseph Dinwoodey. Her life was consistent; her end was peaceful. Her last words on earth were, "I am dying and I have hope."

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MERRY XMAS! - 1886. - Read over this List carefully. If the books you want are not mentioned, write for them at once. Your order, in every case, will receive prompt attention.

XMAS GIFT BOOKS. - Thoughts of Heaven; Sanctus; Sunset; Jesus, Lover of My Soul; Nearer My God to Thee; Abide With Me; The Lord's Prayer Book of Ages; Illustrated, cloth bound, gilt sides and edges. Set of 12, each 50c.

Thoughts that Breathe; Cheerful Words; The Light of Christ; True Manliness; Living Faith; 120 Poems; Uniform in binding, 6 vols in a case, Set \$2 00; each \$1 50.

History of England, Macaulay's 5 vols, \$2 00; Crested Coronations by Radde, 1 vol, \$1 00; Bible Cyclopaedia, Myles, 1 vol, \$1 00; Bible Text Books, Students, 1 vol, \$1 00; Handbook of the Bible, Angus, 1 vol, \$1 00; Illustrated Sermons, D. McLeod, D. D., 1 vol, \$1 00; Preparation and Delivery of Sermons, (broadsides), 1 1/2 vols, \$1 00; Pulpit Theories, 1 vol, \$1 00; Preacher's Assistant, 45c; Gospel Tracts, 1 vol, \$1 00; Bible Dictionary, Smith, 2 vol, \$2 00; Bible Dictionary, Schaaf, 2 vol, \$2 00; John Wycliffe, First Lord of the English Language, 1 vol, \$1 00; Wycliffe's Anecdotes, 45c; Word Days of God, Morris, 1 vol, \$1 00.

Tracts of the Year, 1 vol, \$1 00; Pulpit Tabernacle Sermons, Spurgeon, 2 vol, \$2 00; Phrases of Thought, 1 vol, \$1 00; Present Truth, 1 vol, \$1 00; Feathers for Arrows, 1 vol, \$1 00; Trumpet Calls, do, 1 vol, \$1 00; My Sermon Notes, 1 vol, 50c.

Many others by Spurgeon - Great Joy, Talmage, 70c; Christ Everlasting, Talmage, 70c; Riches of God's Love, 70c; The Bright and Shining Star, 70c; Our Marvelous Times, 70c; From 1 to 7 vols in cloth, Talmage, 20c; Sports that Kill, 10c; Crumbs swept up, 10c; Reply to - Many others by Talmage.

XMAS CARDS, and Text Cards in Variety. - Juvenile Books in abundance at 10c each. Text books with verses for each day of the year.

Story of the Bible, Foster, 1 1/2 vols, \$1 25; First Steps, 60c; Bible Stories for Children, 60c; covers, each 15c to 30c; Boy's Own Annual, 1886, 1 vol, \$1 00; Girl's Own Annual, 1886, 1 vol, \$1 00; English Annual, 1886, 1 vol, \$1 00; Christmas Art Books, Baby's First Child Life; Baby Primes and 1000 other books that can be had by mail.

P. S. - Send your remittance by P. O. Order, Cheques, or Bank Draft, payable to the Society or the undersigned. Be sure your order is directed plain.

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\$65 A MONTH - Young Men of Acadia in each county. F. W. ZIEGLER & CO. Philadelphia.

THE REMEDIAL COMPOUND

IN A POSITIVE CURE. For all those Painful Complaints and Weaknesses so common to our best.

FEMALE POPULATION.

On account of its proven merits, it is to-day recognized as the best medicine in the country. It cures Bloating, Head-ache, Nervous Prostration, General Debility, Sleeplessness, Depression and Irritability. That feeling of leaving down, losing flesh, weight and back-ache, is always permanently cured by its use.

For the cure of KIDNEY COMPLAINTS of either sex this compound is unsurpassed. It dissolves calculi, corrects the chemistry of the urine, restores the normal functions of the kidneys, and prevents the organic degeneration which leads to Bright's Disease.

One trial will charm and excite your Enthusiasm.

Remedial Compound is prepared in pill and liquid form, \$1 per bottle, \$7 per doz. Pills (sugar coated) by mail 50c. per box. REMEDIAL COMPOUND CO., Derby Line, Vt., U. S., or Stanstead, Que., Canada.

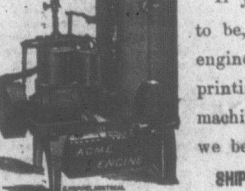
V.C. Stock, Feed & Condition Powders, the best in the world.

The majority of HUMAN diseases come from derangement of the Kidneys and Liver; the same is true of the ANIMAL creation. All animals require and deserve this remedy. Sample bag by mail 50c. in stamps, cheaper in bulk; sold by druggists.

Remedial Compound Co., Derby Line, Vt., U. S., or Stanstead, Que., Canada. B. M. SIPPRELL, GENERAL AGENT, ST. JOHN, N. B.

SHIPMAN Automatic Engine.

ACME MODEL, STATIONERY. ST. JOHN, N. B., November, 86.



which we believe to be just what you want, 1st. Because of its low first cost. 2nd. Because it is economical to run. 3rd. Because it is absolutely safe from explosion. 4th. Because its fuel being Kerosene Oil causes no dirt or dust. 5th. Because it is perfectly automatic, and you need no engineer. 6th. Because it is always ready for duty, and expense ceases the moment the work is done.

If you wish to know more about this engine, write us for a pamphlet giving detailed description of the new "ACME MODEL" SHIPMAN ENGINE; every page of which will interest you.

Your truly, TIPPET, BURDITT & CO.

BAIRD'S FRENCH OINTMENT.

This ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood, or that may have been imported by contact with diseased persons. Whatever the eruption, or breaking out, on the skin, may be, - whether Itch, or Salt Rheum, or Scald Head, or Ring Worm, or Humors of any kind, a cure may be relied upon. - It also stimulates the action of old or indolent Ulcers, Fever Sores, obstinate Sores and Wounds, &c., healing them in many cases immediately and soundly. Sold by all respectable dealers. Price 25 cents a box.

Those who desire the best should not fail to examine the BEER and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMSHEAD & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America. Everyone that wants to get a Good PIANO or CABINET ORGAN with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low, Pianos and Organs taken in part payment for new ones. Also to hire on reasonable terms.

Why do they wear those Medals? Because they are the "Only Upright" "Bakers" terms. Tuning done to order.

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CONSUMPTION. I have a positive remedy for the consumption.

OPIMUM. I have a positive remedy for the consumption.

Is the road very dreary? Rest will be sweeter, if thou art weary.

The clouds have a silver lining, Don't forget; And though he's hidden, still the sun is shining.

With toil and cares unending Art best; Bethink thee how the storms from heaven descend.

THOMAS L. HAY. Hides and Calf Skins, AND SHEEP SKINS.

ISAAC ERB'S. Photograph Rooms. 13 CHARLOTTE STREET.

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sum over to Olive, with a dash on his pale face.

"What a good man your father is," Olive said, as the two girls went out to the gate.

"If you want to succeed," she advised, following Olive to the door.

"I think it would," said Olive, laughing. "No, thank you, we'll do the best we can."

"I am afraid she is greatly offended about that White Mountain trip," Olive said to Hope.

"Well, never mind; there are Lorie and Alice and I and Nellie, and Nellie's mother."

"I really need your hands," she pleaded; "I want to do quite a good deal to-morrow."

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"Don't light the gas, please, until we go," Lorie said to Olive.

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A party of summer visitors at Ellerton, New Jersey, were one day very much surprised.

The birds were one day very much surprised at the sagacity of a flock of fish-walkers.

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Borden's Food. How to insure a robust childhood is a question of great moment.

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Two American made CABINET ORGANS, suitable for Church or Sunday School use, are offered AT A BARGAIN.

E. A. FOWERS, 99 GRIMM ST., ST. JOHN, N. B.

CHRISTMAS BAZAAR.

43 Cases of Fancy Mercantile, First-Importation of Christmas Goods just received.

Notice to Young Men Who Want to Marry.

Select the girl. Agree with the girl's father in politics, and with her mother in religion.

McShane Bell Foundry.

Finest Grade of Bells, Cast Iron, Brass, and Copper.

BUCKEY BELL FOUNDRY.

Bells of Every Size and Quality, Cast Iron, Brass, and Copper.

NOTICE TO ALL.

In answer to frequent enquiries, My Address continues the same.

READ THIS!

A testimonial to the worth of BUDS AND BLOSSOMS.

A Hibernian gentleman, when told by his nephew that he had just entered college.

WANTED 10,000 SUBSCRIBERS.

For cure of rheumatism, neuralgia in its various phases, sciatica, the neuralgic, etc.

BAKING POWDER Absolutely Pure. This powder never sours. A marvel of purity, softness and wholesomeness. No other powder so successful in the kitchen as this.

ACADIA COLLEGE WOLFVILLE, N.S. Next Term begins SEPTEMBER 30th.

Horace Collegiate Academy ACADIA SEMINARY WOLFVILLE, N.S. WEDNESDAY, Sept. 1st.

UNION BAPTIST SEMINARY. FURTHER THE REELECTION OF BUILDINGS IN ST. MARTIN'S.

FOR SALE! ONE BECOME-HAND Dedericks' Hay Press.

The Ontario Mutual LIFE ASSURANCE COY. HEAD OFFICE, WATERLOO, ONT.

Its PURITY WOODRUFF'S & ERMANN'S BAKING POWDER.

Encourage Home Manufacture! BEARDSLEY'S Celebrated Oil-Paste Blacking.

NIGHT COMMODE. An indispensable article for the bed-room.

At Isaac's Harbor, Thursday morning, 25th ult., E. T. McMillan's house and shop were totally destroyed.

"Messenger and Visitor" to January 1888, for \$1 50!

Removal Compound is prepared in Pill and Liquid form.

News Summary. Halifax public schools cost \$27,000 usually.

St. John's new evening paper, The Standard, made its first appearance on Wednesday last.

Gen. Huxley, a Halifax hatter, has discovered a gold mine on his land at Chester Basin, Nova Scotia.

Mr. Clarence Spranger of this place, shot a rare species of bird on the 15th of the month last week.

The Baptist church at Belmont, Colchester, N.S., has a new bell.

The Springhill mines continue to boom. The output has now reached 40,000 tons per month.

The schooner Angus E. Herrick from Summerside, P. E. I., for Boston, Captain Kelly, reports: D. counter 6th, Lewis A. Perry, 23 years of age, unmarried, belonging to Cape Breton, N.S., one of the crew, was washed overboard and drowned.

R. V. M. Hind, son of Prof. Hind, and chaplain of the Girls Friendly School, (Episcopal) Halifax, married two couples recently under circumstances which Bishop Binny disapproved.

A Halifax man swallowed three dozen pills of patent medicine, and subsequently died.

New Glasgow, N.S., is excited over a \$40,000 suit for slander, in which a town official is defendant.

The Manitoba elections have resulted in the government being sustained.

Acadia Seminary and the Academy close for the holidays to-day, and the College on the 21st.

The Richards Automatic Car Coupler Company has been organized at St. John, with a capital of \$100,000, 1,000 shares of \$100 each.

The death is announced of W. D. Lawrence, the well-known Mastland ship builder. He was at one time M.P. for Hants, N.S.

The rich man can afford to pay for life insurance; the poor man can't afford to do without it.

Incumbent, in the support cause. If such waste the care, hope the perpetrator of such a crime will be caught and punished with the severe penalty of the law.

BRITISH AND FOREIGN. BUREAU AYER, Dec 10.—Telegrams from Rosario dated December 7, say that on Monday the heat was terrific.

LONDON, Dec. 9.—A despatch from Odessa says that the guards on the main train from Ekaterinodar to Kachokskaya were murdered yesterday, and that seventy thousand roubles of crown money in their charge was stolen.

DUBLIN, Dec. 9.—Archbishop Walsh, in a letter, warns the government that the difficulties in Ireland, already appalling, will be immensely increased if they persist in their attempts to convict prisoners by packed or packed juries, as was done in Sligo.

Lord Salisbury says he considers it a remarkable phenomenon that men of the greatest power and influence had separated themselves from the Liberal party, and the leader of that party had thrown aside party claims for principle.

There is a temporary lull in the attempts at collecting rents in Ireland just now. The political leaders seem to be watching each other, each being reticent about making a move.

THE LIFE OF LINCOLN. By his confidential Secretary, John G. Hay. This great work, begun at the sanction of President Lincoln, and continued under the authority of his son, the Hon. Robert T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln.

THE HUNTERD MAN.—A novel by Frank R. Stockton, author of "The Lady, or the Tiger," begins in November. Two novelets by George S. Messersmith, "The Boy and the Dog," and "The Boy and the Cat," will appear in the next issue.

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THE NEW YEAR. Maybury Fleming. A VIOLET ORCHID. A Story. Margaret Crosby.

Remittances should be made by check or money order. CHARLES SCRIBNER'S SONS, PUBLISHERS, 723 and 725 Broadway, New York.

Removal Compound is prepared in Pill and Liquid form, \$1 per bottle, \$7 per doz.

JUST LOVELY! I have just received and am opening for the Holiday Season, a most beautiful assortment of fine Gold and Silver WATCHES.

Jewelry, Silverware, Spectacles, AND ENGLISH WALKING CANES.

W. Tremaine Gard. No. 27 KING ST., under Waverley House, SAINT JOHN, N. E.

THE CENTURY, FOR 1886-87. THE CENTURY is an illustrated monthly magazine, having a regular circulation of about two hundred thousand copies.

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LIBERALLY And will take pains to satisfy themselves as to the best medium, and then patronize

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SWORN STATEMENTS issued each month. For Advertising rates address E. A. POWERS, Publisher, SAINT JOHN, N. B.

Intercolonial Railway. '88. WINTER ARRANGEMENT '87. ON AND AFTER MONDAY, NOVEMBER 22, 1886, the trains of this Railway will run daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN. Day Express, 7:15 a.m. Express for Halifax and Quebec, 4:15 p.m. Express for Montreal, 7:50 p.m.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Halifax and Quebec, 7:00 a.m. Express from Montreal, 1:30 p.m. Day Express, 7:50 p.m.

TRAINS WILL LEAVE HALIFAX. Day Express, 7:15 a.m. Express for St. John and Quebec, 4:15 p.m. Express for Montreal, 7:50 p.m.

TRAINS WILL ARRIVE AT HALIFAX. Express from St. John and Quebec, 10:35 a.m. Express from Montreal, 1:30 p.m. Day Express, 7:50 p.m.

HOLIDAY MUSIC, FOR HOLIDAY GIFTS. No gift to a lover of music can be more appropriate or give more enduring pleasure than our excellent collection of the finest music.

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FURNITURE FOR GIFTS. My stock is now complete and the finest I have ever displayed. Early buyers will have first choice—Chamber, Parlor, Hall and Dining Room Sets, and every other style of furniture.

DINNER SETS. 21 Different patterns to select from. Special cut on prices for Christmas Sale from \$10 to \$20. J. E. COWAN, - FREDERICTON, N. B.

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