

# Messenger and Visitor.

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### Press on the canvass for subscribers. This is the best month to add new names to our lists.

### Directions to Subscribers in Remitting their Subscriptions.

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

### All our Pastors are Agents.

Our SERIAL begins this week. It is enough to say that it is by Pansy, and is her latest and one of her best. We advise all, old and young, to begin to read it.

### The Missouri Case.

A class of great excitement exists at Salt Lake City. The Edmunds law against polygamy is being enforced, and the saints do not take it kindly that they are treated as criminals for indulging in the luxury of having an indefinite number of wives. They said it hurt their consciences to be restrained in the matter of wives, as a plurality of wives was a part of their religion; but the law turned its deaf ear to this plea, and they failed to get people to sympathize with them in the persecutions which they termed persecutions. Some time since they concocted a scheme for retaliation which was worthy of themselves. They imported abandoned women, furnished rooms for them, had a secret place of espionage, sent notes to one and another of the Gentiles to call, on one pretense or another, and entered their names on a black list of freemasons of the place. These were brought up before the Mormon local officials and, of course, condemned. But appeal was made to the higher United States courts, and the whole conspiracy has come out, and the attempt has failed. Not long since U. S. Marshal Collings, who has been bold to do his duty, was set upon by a couple of Mormons, and in self defence, shot down one of them. Knowing that if the Mormon authorities should get hold of him he could expect no mercy, he fled for his life to the U. S. officers and gave himself up to them, and was hurried to Fort Douglas, which commands the city. A great mob collected and rushed against the Fort, demanding Collings. The commander refused to give him up. The situation appeared so threatening that troops were hurried up to overawe the turbulent saints. The Gentile inhabitants feel insecure as it is. The latest reports are that the Mormons are selling off property, of which they own an immense amount, to raise money to influence the House of Representatives, which is a poor compliment to that honorable body.

### Work to do.

In a communication from a brother this week, there is reference made to some who think there is nothing left to be done, in a certain place, because so many have been gathered into the church. We presume these brethren, spoke in a qualified way. Still, it is to be feared that many regard the work of ingathering as the only work of importance. The truth is, this is only the beginning of real work. We do not sit down and fold our hands in spring, as soon as the tender plants are set out. They need to be cultivated and cared for, or they will never have a profitable growth, or bear fruit. So of these young converts; they are to be treated not as strangers, men and women and great trust bearers unto God. If they are left, as soon as they are born into the new life, they will become diseased and weakly, and may become a curse rather than a blessing to any but themselves. The Lord help all our churches to care for those already saved, as well as for the lost. If all that are brought into the churches were cared for, and they were led to make the most of themselves for God and men, there would be no trouble about ingathering. It would take place all the time. Yes, Bro. Howe will have plenty to do, and so will all the brethren. The Lord has thrown a multitude of spiritual babes upon their hands. May they care for them.

### Dr. Newman's Request.

We call attention to Dr. Newman's request in another column. The history of a denomination—its struggles, its inception and progress of its enterprises, its growth in membership, the expansion of its ideas, and the record of the Lord's doings,—is of the greatest interest and importance. The materials for history, like wine, grow better as they grow older. If we could gather up what is treasured up in the memories of some of our older people, what a mine of wealth it would be! There is a feeling of sadness when we consider that we are

losing, as the years go by, what would add spirit and glow to the records of the past. At least let us gather up, at Acadia and McMaster Hall, what remains of documents.

### History of the Lord's Work at Acadia.

The promise made in our prospectus is not forgotten. A plan to collect the facts already adopted, and has been placed in efficient hands. In due time, the stores of word impressions of past seasons of special grace at Acadia, which are treasured up in many minds and hearts, will be drawn upon. It takes time; but we are sure, if this history can be written truly and well, it will be most interesting for the present, and most stimulating and instructive for the time to come.

### Scrutinize, Attention!

The most of our subscribers began with January. Only a little over a week remains of the thirty days in which these can take advantage of the reduced price of \$1.50. After thirty days from the time of subscribing or renewing, the price is \$2.00. Kindly pay up at once and save 50 cents.

### Honoring the Church.

What strange ideas some people have of church membership. They seem to think they do a church a great honor by becoming a member. This delusion is fostered, no doubt, by the competition of churches for members; and by over anxiety on the part of pastors and churches to have people's names on the church books. The man or woman, however, who does not deem himself or herself honored by admission to a church, has a very low idea of the place it has in the esteem of him who is his head. The church is the body of Christ; it is composed of those whom he loves; it embraces the large proportion of the excellent of the earth; it is engaged in the highest and noblest work. A man may well esteem it better to be permitted a place in the humblest band of believers, than to be admitted into the circle of earthly royalty.

### Sabbath Observance.

Some time since a report went the rounds of the papers, and we unfortunately copied it, that Pres. Cleveland had gone on a fishing excursion on the Sabbath. It was afterwards found to be untrue. He is now desirous of securing the observance of the Sabbath, and has released some of the messengers in the post office on that day. This speaks well for him.

### Dissatisfaction with your present attainments is a guarantee of future progress.

Perhaps it is too strong to say it is a guarantee, it is a necessary condition of progress, at least there are some people to whom dissatisfaction becomes chronic, and it loses its stimulating effects. Many Christians are dissatisfied all their lives, and yet never bestir themselves to get into a higher state. Some are content that their defects and sins cause dissatisfaction, and regard this as a kind of sacrifice for them, and accept this feeling as an end and not a means to a higher life. No one, at least, can make progress who is satisfied with the present attainment. Here is one of the practical objections to the entire sanctification doctrines. It is liable to act as a spiritual sedative.

### Enterprise and energy slowly ascend the stairs of success while luck goes up in an elevator.

### The Work of the Home Mission Board of the Baptist Convention of the South has been much blessed, as the following summary shows:

Churches and stations supplied, 599; sermons and addresses, 6,724; baptisms, 1,340; received by letter, 825; total additions to mission churches, 2,165; religious visits, 7,331; pages of tracts distributed, 84,000; churches organized, 26; meeting houses built or building, 14.

During the first quarter of the year, baptisms by our missionaries were over 1,100, and additions by letter more than 500, thus showing an increase of nearly 4,900 members in the past six months.

### Picture Lessons.

Changes in the plan enable the society to return to the first method of distribution, which will be a comfort to teachers. All cards of the same date will hereafter be sent together, instead of in sets with a cover and a rubber band; and they will be mailed every month, instead of quarterly. If there are four Sundays in a given month, there will be four lots of each date; if five Sundays, there will be five lots.

### Another Important Change.

The price has been reduced to three cents for each quarter, or twelve cents a year. Orders must always be accompanied with the cash, and must be for an even quarter of the year, beginning January, April, July, or October.

If you have not heretofore used these instructive, beautiful, and marvellously cheap lessons, please give them a trial. We furnish them in divisions of five, as 5, 10, 15, etc. We cannot furnish them otherwise. Baptist Book Room, Halifax.

### Dependence on God, Prayer, and the Use of Means.

Whence does it arise, that people so generally suppose that if we depend on the blessing of God alone for a favor, and pray for it, we are of necessity precluded from using any human instrumentality or natural means for obtaining it? and, on the other hand, if we do really use all lawful and proper means, or any means, for obtaining the blessing we seek, that we cannot, in that case, be depending on God alone for it?

The fact is, whoever expects to obtain all needful blessings for either soul or body, while he lies in the willful or careless neglect of the means that God has commanded him to use, will find himself sadly disappointed. Trusting in God implies obeying God; and so, when we are "anxious for nothing, but in every thing" that takes in potatoes and fish—by prayer and supplication make your requests known unto God, we are just doing what he tells us to do. "Work as though everything depended on ourselves, and at the same time pray and trust in God as though we could do nothing at all" is the proper course.

Cromwell's charge to his soldiers is often quoted as though he meant nothing, when he told them, to "trust in God, but mind and keep your powder dry." But if I read my Bible aright, this is just the advice Moses and David and Paul would have given had they been in Cromwell's place. Take the case of David going to meet the giant. Did anyone ever doubt that he trusted in "the Lord God of the armies of Israel" to give him the victory? But in the whole transaction I see nothing that implies any carelessness about means, but everything that looks the other way. "If divines who deny the use of all proper means when we trust alone in the living God, had seen the young and ruddy striped tunic justly putting off Saul's armor, because it didn't fit him, and because he knew nothing of how to use it, they would have exclaimed, 'O, ho! Why my dear fellow, I thought you were going to trust in the Lord? Why, the wonder will be all the more striking if you take arms you cannot wield. Indeed, you should take no arms at all.' "Nay," he would have said, "I am not called on to do a rash or presumptuous thing, and, by the terms of the challenge, I am at liberty to choose my own weapons, and here is one I know how to use." "Ah, well, but what in the world are you doing down there, bustling among those pikes that have been called and rubbed by the rushing torrent?" "Well, you see, I have learned by experience that a smooth stone will go to the mark more correctly than one that is rough and jagged, which is liable to be whirled off its course by the action of the air." "But what do you want of a sword? Take a single stone, if you are really trusting in God, surely you only need one stone." "But that again would be a very stupid, rash act. Whether I need them or not remains to be seen. But God has given me a little common sense, and certainly he has not forbidden me to use it." "Then why not take a dozen; fill your bag." "That would well be the height of folly. Don't know well that if I have not hit him after five attempts, it will be all over with me."

Now, I never read or heard of any wise man blaming David for using his common sense in the case, and never heard a hint that he could not have trusted in God, because—to use the phrase of modern warfare—he "kept his powder dry." But what an outcry is raised against him for "playing the mad-man" at the Philistine court! At the court of Achish, he used means—the wisest and best that could be devised under the circumstances of the case, and in fact did the only thing that could be done, and which none but one of the wisest and bravest of men, in my humble opinion, would have thought of, or could have carried out successfully. It takes a very wise man successfully to play the fool. Were one of our generals or missionaries to make his escape from a band of enemies or assassins, by such an sly device as we would give him great credit for address and presence of mind, and we would, also, we felt right—join heartily with him in the language of Psalm 34, David's outburst of praise and thanksgiving for this signal deliverance in such a time of utter helplessness. "I sought the Lord, and he heard me. This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The Lord helps those who help themselves." This is a true proverb, and expresses an important Scriptural truth, though it is not Scripture. But there is another truth equally precious if not more so: "God helps those who cannot help themselves," and this can be expressed in the exact words of Scripture, "He will hear the needy when he cries, the poor also, and them that hath no keeper." When the poor and the needy seek water and there is none, and their tongues fail for thirst, I the Lord will hear them, and I the Lord of Israel will not forsake them." Let us hear

the conclusion of the whole matter. "Be ye not slothful in business, fervent in Spirit, serving the Lord." Use all proper and lawful means, when such can be used for obtaining all needed good, both temporal and spiritual, but look beyond all means for the blessing, even to the God of all grace. And then, when there is no means to be used, or when they all fail, fall not to trust, believe, and pray. Haysport, N. S., December 5th, 1885. S. T. R.

### Demolishing the Bible.

The Bible is a book which has been revised, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as it is the other, and when upset, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time,—entirely demolishing the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire "has passed into history," and not respectable history either; but his old printing press, it is said, has been used to print the word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had covered despairingly into a drumhead's grave in 1799, the book took such a leap that since that date more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of nearly fifteen Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report that more than 165,000,000 Bibles, Testaments, and portions of Scripture, with sixty new translations, have been distributed by Bible societies since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it still shows signs of considerable life. I have heard of many traveling around the country exploding this book, and showing up "the mistakes of Moses," at fifty shillings a night. It is easy work to abuse Moses at fifty shillings a night, especially as Moses is dead and cannot talk back. It would be worth something, after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." Why? Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. James and James withstood Moses, and, it is said, found a grave in the Red Sea, Korah, Dathan, and Abiram tried it, and went down so deep that they have not got back yet. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

### Headquarters.

It is told as one of the "funny" incidents of the war that two half-drunken soldiers met in the salter's tent, which was really a drinking saloon. After mutually treating they inquired of each other's divisions, one belonging to the Army of the Potomac, the other to the Army of the Cumberland. While again drinking to the success of these two armies there came in the chaplain, and presuming he came on an errand similar to their, one asked his army, thinking to drink to its success also, "I belong to the Army of the Lord," was the prompt reply.

"Don't you think you've got a good way off from headquarters when you're in here?" was the hoarse response.

While we preview and smile at the humor of the anecdote, we recognize the fact that struck the bewildered consciousness of even this drunken man, that there are places so evidently in the "enemy's country" that a true soldier will not be found there, and other places so doubtful in character that it tells against his fealty to his commander in chief to be seen in them, implying the sad, terrible truth that the inconsistencies of Christian's often tell wonderfully against their profession and keep uncounted numbers out of the ranks, preventing recruiting and enlisting under the banner of King Emmanuel.

When we think of it, it seems incredible that any soul after once it has heard and accepted the call for recruits and started forward in the ranks under such a Leader

as is cure, with a bold front to the foe, should be overcome by sloth, by cowardice, by the perils of the way or want of faith in his Major General, and fall to the rear.

Far from headquarters! Too far to hear the reveille, the morning call to duty; far from the sound of the bugle's note of warning, the trumpet's call to the fray; too far to see, and by the seeing catch the inspiration of that banner floating over headquarters, "which is love."

Near to headquarters! To the timid soul, shrinking from the battle's shock, how much it means to know that close at hand is his Leader who has charge of the abundant armory, and from its unending supply is handing out to all who will receive girdles of truth, the breast-plates of righteousness, and shields of faith, giving to each the helmet of salvation, and the sword of the Spirit. Life has many ways where our Leader cannot follow us; we must follow him, and we have safety only when near to headquarters.—M. H. Jaspuit in *Christian Weekly*.

### New Sense of Commons.

The returns for the new House of Commons as given by the recently published "Popular Guide to the House of Commons," are as follows. Out of the population of thirty-five millions, about one-sixth part form the electorate. Of these, 4,230, 639 voted, being about three-fourths of the whole number on the register. The highest voting was in the English counties, where it was eighty-one per cent, and the lowest in Ireland, where it was fifty-seven per cent. The aggregate Liberal vote was, 2,156,952; Conservative vote, 1,934,316; parallel votes, 299,784. Another estimate gives—Liberal and Independent Liberals, 2,372,383; Conservatives, 1,936, 381; Nationalists, 206,446. The various progressive ideas abroad in the community, are thus represented.—The supporters of Local Option are 315, nearly one-half the whole House against twenty or twenty-four brewers and distillers. Two hundred and seventy-six members have pledged to vote for temperance. The cause of purity has 227 devoted supporters, who will seek the absolute repeal of the Contagious Diseases Act. For an Affirmation Bill, 195 have promised their vote. For Municipal Reform, only 106 have promised, possibly because more were not asked. The avowed friends of Disestablishment are 167, but this in no sense represents the strength of the movement. The People's League for the Abolition of the House of Lords count on eighty pledged friends returning to Parliament. The followers of Romanism rejoice that, at the late General Election, there were returned no fewer than eighty-three Roman Catholic members of Parliament, whereas they were only sixty in the late Parliament.—*Freeman*.

### The Southern Baptist Mission in Mexico is making grand progress.

Rev. W. D. Powell, the missionary, writes to the *Index*: "God is about to give us two men of ability. One is a Presbyterian and the other a Methodist minister. They have been preaching for several years, and seem to have been converted to our views by reading the Scriptures. The Methodist said his interest began in reading some tracts against the Baptists. The arguments produced did not satisfy him, but, on the contrary, caused him to doubt the doctrines of his own church. Neither of them is within 300 miles of a Baptist church. One is personally known to me. They are both men of fine reputation. I think they are sound in their faith. I have recently held two gracious meetings. Baptized sixteen, and several others approved for baptism. Have baptized fifty-two since I was in Augusta. This is the grandest mission field on earth."

### Mr. Spurgeon to Mr. Stead.

The following is from a letter written to Mr. Stead by Mr. Spurgeon, at Christmas: "Rest assured that your motive and real have secured for you the high esteem of all lovers of purity. Whenever observations are made upon the mode of your operations, they only imply that you are liable to error like all your fellows; but when your self-sacrificing spirit is thought of it is with glowing admiration. You cast yourself into the abyss to rescue and to preserve innocent children, and you are had in honour among the honourable. At the same time as you made hideous crime seem but innocuous, and threatened to remove some of the screens which give immunity to vice, you are thoroughly hated among those to whom life means but licentiousness. You can rejoice that you have thus a double homage paid you, for contempt and hate are the obsequies which inquiry renders to its vanquisher. Be of good cheer. In your retirement, you will be able to buckle on your armor with supreme care, and stand up for the future fray in which we shall see you the equally stalwart and still more skilful champion. I wish joy to your heart and power to your arm.—Yours very heartily, C. R. Spurgeon.—*News*, December 24th."

### How many old subscribers will send us in a new name this week?

### This, that, and The Other.

"Poke a question right into his mouth," was the recipe for stopping the disorder of a boy in a Sunday-school class, given by the superintendent of a colored school, at a recent county meeting of superintendents in Connecticut. And the correspondent who reports the incident adds: "What better way could be found? Most of the disorder in Sunday schools is the mere expression of youthful vivacity unemployed. It can best be stopped by giving the wide-awake boy something to do."

—The word "santering," which suggests such delightful pleasures, was brought into being, according to some philologists, by the poorest of the poor, "idle people who roved about the country, in the Middle Ages, and asked charity, under pretense of going a la Sainte Terre," to the Holy Land, till all the children exclaimed, "There goes a Sainte Tearer," a santeater, a Holy-Lander.—*Boston Globe*.

—A man who writes an immoral but immortal book says Dr. Cheever, "may be tracked into eternity by a procession of lost souls from every generation, every one to be a witness against him at the Judgment, to show to him and the universe the immeasurable dreadfulness of his iniquity."

—Little Alice, not three years old, came running into the room where her mother was sewing, and throwing her little head into her mother's lap, said "Mamma, I don't want God every-where, I don't want God every-where." Her mamma suspected that she had been in some mischief; so she went into the other room, and found the little girl had been doing "wrong," had been disobedient. Is it not true that disobedient children, whether large or small ones, do not like to have God every-where? Dear children, may we all ever remember that "Thou God seest me."—*Christian at Work*.

A few days ago a Presbyterian minister said to Dr. A. B. Woodfin: "Now, that you have gotten into your new paragon right on the water's edge, I shall be afraid to visit you, lest you should put me under against my will." Dr. Woodfin replied: "Come along, brother; Baptists don't put them under in that way. We leave it to others to baptize without the knowledge or consent of the subject."

—"At the blending of all rays makes the only clear light, so the blending of all the faculties, logical, moral and spiritual, makes the only clear vision of the soul. The highest Christian consciousness is a real tower of refuge from assailing doubts, and not a cloud castle."—*Dr. Ludlow*.

Our Saviour taught many things in parables, and we cannot get beyond the parable, except in reverence, wordless appreciation, any more than we can condense by chemical process the beauty of a flower into a glowing globe.—*Dr. Ludlow*.

"I like Christ's work so well, I do not care how long I live to do it, nor how soon I die, that I may know and serve him better."

Rev. Hugh Stowell Brown tells of a minister in England, who, after a pastoral service of four years, received from his people a testimonial of \$2,500 "on condition that he go away and not come back again."

Canon Farrar told the New York ministers that in his "Eternal Hope" he was not heretical, because St. Gregory of Nyssa went farther than he does. If St. Gregory is an authority for faith, how does he justify himself in falling short of an agreement with St. Gregory? If not, how does St. Gregory's opinion vindicate his orthodoxy?—*Watchman*.

WANTED—HAYSTACK.—Seventy-five years ago several students of Williams College used to go out behind a haystack in the vicinity and pray for mission. And they prayed to such good purpose that the outcome was the inauguration in this country of the Foreign Mission movement. There is need—the most urgent need—of a haystack in close proximity to the College of the present day and to the churches as well.—*Wanted—Haystacks*.

ENGLISH BAPTIST STATISTICS.—We give the anniversary of statistics about to be published in the *Baptist Hand-book* for this year. It appears that in England, Wales, Scotland, and Ireland we have 2,713 churches, 3,654 chapels, with 1,180,884 sittings (approximately); 315,939 church members; 49,442 Sunday-school teachers; 473,736 scholars; 1,893 pastors; and 4,603 local preachers. Compared with last year's figures we find increase as follows:—Churches, 14; sittings, 20,797; members, 2,474; teachers, 728; scholars, 5, 896; local preachers, 498. Decrease—chapels, 266; pastors, 15. In reference to the apparent decrease in the number of chapels, it ought to be observed that some churches previously returned "Cottage Meetings," and that the best and allowance should be made for that fact. It should also be remembered that the term "pastors" here signifies "pastors in charge." The seemingly large increase in the number of "local preachers" is probably due to the substitution of that term for "evangelists" in the statistical columns.—*Freeman*.

Abide With Me

Abide with me, the night shall wear,  
I need thee, Oh, my Saviour,  
When the dawn shall break,  
When the day shall be,  
When the night shall be,  
When the day shall be,  
When the night shall be,  
When the day shall be,

The Blessed Man in Life to Come

By Rev. C. H. STURGEON

"When he is approved, he shall receive the crown of life, which the Lord hath promised to them that love him."  
"He shall receive a crown." Of course the allusion is to the Grecian games. See how the man runs! Every muscle is strained. There is a part of his body but what is vainly exercised. He tries to pass his fellow. He flies to the goal; he reaches it; and then he receives a crown. A crown of laurel, of ivy, or, perhaps, of parsley, was put upon his head. It had no value in itself. The Greeks were so little men that a man could not have kept his crown in his house if it had been worth a penny. Strong rooms and iron gates had not then been dreamed of, and therefore they gave the athlete a Greek crown of fading laurel; and yet many men these days are vainly striving to gain their crown in this house if it had been worth a penny. Strong rooms and iron gates had not then been dreamed of, and therefore they gave the athlete a Greek crown of fading laurel; and yet many men these days are vainly striving to gain their crown in this house if it had been worth a penny.

Visions of God in Nature

By Rev. T. D. LINDSEY, M.A., QUEEN'S PARK CHURCH, GLASGOW.

In ancient days, when men's spiritual faculties were but partially developed, and they were incapable of understanding and grasping the super-sensuous, God used to adapt His revelations to the level of the stage of development reached by them. He manifested Himself to their bodily senses, spoke to them in an audible voice, and appeared to them in a visible shape. Some times with nowadays that the Divine Being would reveal Himself to us in a similar manner, and we imagine that faith and religion would thereby be made a great deal easier. The wish is a mistaken one, however. The advantages of such sensuous revelations have long ago ceased, and the days for them have long passed. The hour comes, now, when the true worshippers shall worship the Father in spirit and in truth. The Divine Being will henceforth reveal Himself to His servants as a Spirit; and it is only with the eye of his own spirit that the Christian can hope to obtain visions of God. Nothing which appealed to a man's bodily senses could possibly, in the present stage of human knowledge and advancement, be of itself a revelation of God to him; it would be certain to be misinterpreted and misunderstood, and would probably be regarded as mere superstition or fancy, or at best as a mere fancy, or at best as a mere fancy.

up at the myriad stars that look down upon you like a myriad eyes from the infinitude of space; listen to the Divine music of their in-woven orbits and to the spirit voices that drop and breathe from them through the calm still air; let your thoughts wander away into immensity, thinking the music, stretching to mount up by, till you come to the foot of the Divine throne, and then may you expect to hear the still small voice, speaking to your heart, and to see glorious visions of God rise up before your waiting soul. And so it is in every where. The spiritual world, all round about us now; but the eyes of our spirits are so blind and dim that we cannot see it. Let us get our sight rectored and purified, and we shall never cease to have visions of God: We shall discover God everywhere and in all things, and every element of our life will be a fact looking in upon us. We shall see Him in the flowers and the birds and the woods, in the clouds and the rain and the tempest, in the mountains and the rivers and the sunshine; and the whole of nature will thus become one vast mirror to us, reflecting back again the image of Almighty God.

Mrs. Terry's Velvet Gown

Mrs. William Terry often thought when allusions were made to her fine figure, and when viewing herself in the mirror, that if her figure had been as good as that of a little girl, she would have been rather easier robing it to her satisfaction. She was a person of decidedly lady-like taste, and would go without a needed article of dress a long time, if necessary, but when she did purchase anything, she wanted only the best. And as the dress for her velvet gown was a very expensive fabric, it followed that Mrs. Terry was always a well-dressed lady. She might have been always elegantly dressed, but for certain characteristics which prevented extreme elegance of costume on her part. To begin with, she was not naturally tall, so that her bounden duty to give to several benevolent objects, as well as to a very sound missionary, money each month. Then, Mr. Terry was not a rich man, and his wife was far too sensible and good a wife ever to distress or hamper him about the matter of her wardrobe.

Good Days

Are tidy. They never come to the table with soiled hands and rumpled hair. Are orderly. They have a place for every thing, and everything in its place. Are neat. They endeavor to keep their shoes blacked and their coats and hats brushed. Are polite. They speak low and gently. They apologize for mistakes. They are as kind to their mother and sister as they are to strangers. Are patient. They do not grumble if meat and wine or things go wrong. Are helpful. They run on errands, or do little acts of kindness pleasantly when asked. Are cheerful. They enter the breakfast room with a pleasant "Good morning." They have disappointments bravely and cheerily. Are independent. They sew on their own buttons, and take care of their own traps. Are temperate. They never smoke, nor drink anything that intoxicates. Are powerful. They keep silent and discreet, and ask God's blessing upon themselves and their friends. Are you a good boy? Will you try to be?

It cost a real struggle, but here was a fair young mother, her whole life bound up in her, who sank starting, appealing to her for help she could give; and Mrs. Terry was a mother herself. She would have proposed asking some friends to help the object, but she knew the sensitive mother would shrink painfully from having her do so.

At dinner Mrs. Terry informed her husband that it was so late in the season, she had decided not to have a new cloak made, and he replied that what she called her cloak had looked excellently well for two years. The next day the little girl was carried to the hospital and the fair, sweet mother presented herself again at Mrs. Terry's, declaring that she would sew for her a certain portion of each day. Mrs. Terry was forced to allow her to do so, and she is very glad that she would be happy in being allowed to do so.

Two days afterwards, Mr. Terry came home to dinner with satisfaction written all over his face.

"Wife, what do you think?" he said, as they sat at the table. "The tablecloth has been so good, we had two hundred dollars I thought, I'd never see a cent, and I'm going to give you half of it. Guess you'd better get your cloak, dear, after all."

And the cloak was bought, and Mrs. Terry looked truly regal in its rich, elegant folds.

A little slender child at the hospital slowly bettered, and somehow Mr. Payton must have grown ashamed of his childishness, for one day the little widow informed Mrs. Terry that "anole" was going to forgive her and take her back to his home to live, and another day Mrs. Terry received a check for fifty dollars from the National Bank, with a brief note from the president, informing her he couldn't allow her to pay for the hospital care of his niece's little child. But Mrs. Terry regarded the whole affair as a little trial of her faith, and used every penny of the returned money in charitable purposes, never regretting that when a loud call came she had not withheld her hand.—Golden Rule.

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Excursions to the Museum of Acadia College.  
The following contributions have been received since our last acknowledgment:  
May 20th, 1866. Collected insects.  
June 1st.—Antique Spur, said to have been worn by Napoleon. W. O. Bacon, Hantsport, N. S.  
June 3rd.—Synthetic Granite from Cleopatra's Needle, New York. Frank Andrews, Halifax.  
Water beetle. Everett Brown, Wolfville.  
June 4th.—Magistrate's commission with seal attached, issued by Sir J. Wentworth, Governor of Nova Scotia. Mrs. G. W. Woodworth, Kenville.  
June 5th.—Salamanca, Reuben Wallace, Wolfville.  
June 6th.—Saw of saw-fish, caught at Bimlipatan Dec. 24, made from the leaves of the palmyra palm; wood of palmyra palm; two axes, or Jeyppore "Tooga" weapons; bow and six arrows taken from the Kordis or hill-tribes of India; pair of bison's horns from the Visangapatam district, Madras. Donor, Rev. Rufus Shaw, Wolfville, N. S.  
July 20th.—Several specimens of Analepis, apophyllite, and heulandite, from Blomidon. A. E. C.  
July 29th.—Specimen of Cicada from Cuba. Capt. Clarence Eagles, Wolfville.  
Aug 4th.—Collection of 26 fish, arrowheads from shell-mounds, Umatilla, Oregon. J. B. Caldwell, Umatilla.  
Aug 6th.—Stalk of aquatic plant from Shawingun, B. C., 10 feet, 33 inches high. Arthur Hill, B. C.  
Aug 27th.—Shoe-buckle of solid silver from Jersey—very old. W. C. Balcorn Hantsport, N. S.  
Specimen of sandstone used in the construction of the Esquimaux Dry Dock, B. C.; coal-bearing shale; calcareous rock, bored by rock oysters; mineral bearing rock—all from Salt Springs Island, B. C. M. S. Smith.  
Aug 28th.—Skin of rattlesnake, caught on the bank of the South Plate river, Co.; pair of moccasins bought from a Sioux Indian at Fort Pierre; two Indian arrows from Colorado; smoky topaz, quartz; Amazon stone, Pikes Peak; calcite and dendritic markings from Georgetown Co.; fossil fish from Green River, Wyoming; petrified wood from Colorado Springs; pair of buffalo horns from Dakota; rattlesnake's rattle; case carved from diamond willow at Fort Sulley, D. T.; three buffalo nuts from China. Rev. A. C. Chisholm, M. A.  
Sept 3rd.—Four photographs of scenes in the Canadian North West. F. D. Shaw, N. W. T.  
Four specimens of perled wood (edited). Crown Point. P. E. I. William Jones, P. E. I.  
Iron ore from Ontario. Rev. J. O. Redden, P. E. I.  
Sept 4th.—Parts of the Greenland whale, viz. plates of baleen from the mouth, and sections of the vertebral column with atlas and detached epiphysis. J. H. Harding, St. John.  
Sept 9th.—Indian stone-axes, found at Indian Point, Charlotte Co., N. B. Rev. M. P. King, St. George, N. B.  
Two specimens of "St. George's granite" Prof. Keirstead, Wolfville.  
Sept 10th.—Collection of 36 coins, both British and Foreign; Arthur Hoare, Wolfville.  
Sept 17th.—Silver and copper coins, Prof. Keirstead.  
Old Acadia hay-fork found at Grand Pre. J. A. Johnson, Grand Pre.  
Oct 6th.—Fossil vertebra of whale found in a cutting at Richmond, Va., 150 miles from the sea-piece of fossil rib Federal bullet from "Cold Harbor" found 23 years after the battle. Earnest A. Corey, Richmond, Va.  
Oct 7th.—Argentiferous Pyrite, New Ireland, Albert Co., N. B. B. H. Thomas, Acadia College.  
Oct 10th.—Coral attached to granite, Margarets Bay. C. H. Miller, Acadia College.  
Oct 12.—Calcite (nail-head spar), shore of Bay of Fundy. J. F. Prescott, Acadia College.  
Shell rock, Truro, N. S. W. E. Rogge, Acadia College.  
Oct 13th.—Calcite in pebbles, crystalline, Las Vegas, N. Mexico, M. C. Smith, Lynn, Mass.  
Oct 19th.—Book printed in 1747; copper coin. George N. Knowles, Newport, N. S.  
Oct 24th.—Box of diatomaceous earth, McIntosh Lake, Col. Co., N. S. Principal A. E. McKay, Pictou, N. S.  
Oct 29th.—Skeleton of a young seal. Mrs. McDonald, Parrsboro.  
Nov 5th.—Salt water sucker. Capt. Hatfield, Fort Gravelle.  
Nov 21st.—Three eggs of the Wilson Tern (*Sterna hirundo*); two eggs of the Gannet (*Sula bassana*); five eggs of the common Guillemot (*Uria troile*); five eggs from the Magdalen Islands Spanish rope braided from hair (hackamoor), California. Watson L. Bishop, Kenville.  
Dec 1st.—Flint arrow head, Wolfville, W. S. Evans.  
Dec 2d.—Indian stone pipe Dakota. John Baker, Miscouche, P. E. I.  
Dec 16th.—Saddle bags belonging to the Rev. Edw. Manning. Rev. S. B. Kempston, Canada.  
Dec 18th.—Chinese book; English and Chinese dictionary. E. L. Caldwell, Portland, Oregon.  
The donors will please accept the thanks of the college for these contributions.  
A. E. COLDWELL,  
Curator of the Museum.  
Acadia College, Jan. 4th, 1886.

Quarterly Meeting.  
The Albert Co. Baptist Quarterly Meeting met with the 1st Covendale Church on Friday, the 8th of January, 1886, at 7 p. m. In the absence of the President and vice-President, Rev. E. H. Howe, was called to the chair. Opened with prayer by Rev. O. N. Keith. Ministers present, Howe, S. O. More, O. N. Keith, E. H. Howe, T. Peck, E. Hopper and Sec. Treas. Delegates present.  
Calcutia Church.—Bro. Jan. Stewart, Wm. H. Reid.  
1st Covendale.—Des. S. Berry, Bro. G. A. Fillmore, R. Mitton, E. A. Leama.  
2nd Elgin.—Rev. O. N. Keith, Bro. Isaac Lewis, John Prosser, Dea. W. Beeman.  
Rev. E. Howe preached from Acts 1st, and first part of third v. re, treating upon the infallible prophecy, showing that they were many, clear and tangible. He spoke with freedom and power, after which a goodly number of ministers and lay members took part, and God's gracious presence was greatly enjoyed.  
Adjourned to meet on Saturday, at 10 a. m. Met according to appointment. After Rev. E. H. Howe read an essay on the authenticity of the scriptures, which was very conclusive and was freely discussed. The remainder of the morning session was spent in transacting the business of the Quarterly Meeting. In the afternoon we had a conference; many took part and were greatly refreshed. In the evening a Home Missionary meeting was held, and on Sabbath preaching, morning, afternoon, and evening. After preaching in the evening by Rev. J. C. Steadman, from the words "Behold how He loved him," many of God's people spoke with great freedom and power, and at the close two young ladies offered themselves for baptism and church membership. This morning we had another prayer and social meeting when a young man in the prime of life arose, told his experience, and was received for baptism. The prospect is good for a large ingathering of souls. Although the weather was very stormy, the attendance was good, and the collections taken up for Home Missions amounted to \$10.50.  
M. Gross, Sec. Treas.

King's County Notes  
There has been an old time hum in the potato trade at King Co., N. S., this winter. The agricultural societies of King's Co. are agitating for a county exhibition in Kenville, next autumn. There is some vigorous writing in the *Western Chronicle* in favor of the movement.  
The Methodists of Kenville are exciting quite an interest in the lecture enterprise. They furnish a new lecturer nearly every week. It is a creditable undertaking.  
The inhabitants of Kenville are moving in the question of water supply. They feel the necessity for health and greater security from fire. It is a pity there was not more interest in the establishment of factories in this locality.  
Rev. W. H. Robinson, M. A. of Canning, has been compelled to retire from active service this winter on account of failing health. He has accomplished a good work at Canning and Perross, and leaves beloved by his people, and regretted by the whole community. It is to be hoped he may soon secure and enjoy renewed health and vigor.  
Christmas was enjoyed by the Sunday schools in Canning, Wolfville and other places. The Christmas tree is fast becoming an institution in the Sunday schools, much to the delight of the youth.  
A number of the Billtown congregation agreeably surprised their pastor and family with valuable and beautiful presents a few evenings before Christmas.  
The question of winter S. schools has been settled by superintendent W. C. Hill, Esq., of Billtown, assisted by the pastor and patronized by an appreciative people. He don't close, and go into winter quarters, but moves right along successfully. It is believed the most of our S. S. workers will soon decide the matter in the same way.  
The week of prayer has been observed by the most of the churches. May we not expect, that special services will be continued, and that news of revival will soon make our hearts glad.


Religious Intelligence.  
NEWS FROM THE CHURCHES.  
PORTLAND.—The Lord is still working in our midst by His Holy Spirit. Last week our prayer meetings were not with "sentencing words of man's wisdom, but in demonstration of the spirit and of power." Backsliders were reclaimed and sinners were converted to God. Yesterday (Lord's day) I baptized five happy converts on a profession of their faith in Christ. Last evening at the close of our preaching service, as our custom is, we held prayer meeting. Four anxious souls asked for the prayers of God's people.  
Jan. 18, 1886. W. J. STEWART,  
KINGSTON, N. S.—The revival is prospering with us. We have had in this church a long and wintry season. Many who were once bright and shining lights, but had got far away, have now returned to their father's home. Our prayer and conference meetings, which for some years had been large and flourishing, had dwindled almost out of sight. Last year it was declared from the pulpit that there were not more than fourteen family altars maintained in the church. This was a sad state for a once flourishing church. But thanks be to God a mighty change has taken place. When Brother Young came to us, he came in the spirit of the Master, warning, persuading, entreating, praying and wrestling with God; that younger old might be reconciled to Christ. In different sections of the church the work has been very powerful. The meetings at Greenwood were commenced with a day of prayer. About thirty prayers were offered at that meeting, and the answer has come like a rushing wind. Thanks be to God who has given us the victory through our Lord Jesus Christ. Brother Young is powerful in word and earnest in prayer. His stay has been short, but from the fruits of his labors six have been added by baptism, and ten others, making seventy-six in all, and yet there are more coming. Some have thought there would be nothing for our brother to do that. We expect to come to us next spring as pastor, but there will be plenty of work for him, as he is a faithful laborer. Brethren, pray as GARDNER TURT.  
WOODSTOCK.—The many friends interested in our two churches in Woodstock will be glad to learn that at last a fair way is opening up for a union of both church organizations.  
The Main St. church has sent a proposal for such a union to the Albert St. church, and in a noble Christian declaration "before God to remove every hindrance on our part to the consummation of such union."  
The Albert St. church in reply has declared herself "heartily and unreservedly" in favor of the proposed union; and in order that it might be wisely and speedily accomplished, requested that a council of at least seven, some of the wisest and best pastors and churches in our convention be called to arrange a basis for this union.  
This church has also by an unanimous vote, bound herself to "abide by the decision of this council." Nothing has been done since that time except to carry out this request ought to keep these two churches separate. Let every one pray that God will rule in this whole matter for the furtherance of his cause through our denominational interests here, and also that God's grace and wisdom give us wisdom and grace who are particularly interested in this matter.  
W. F. PARKER.  
BLOOMFIELD.—A few weeks ago we began special meetings in the above place. We found a few brethren and sisters holding on their way, keeping up the Sabbath School and Prayer-meetings. God has been pleased to bless the efforts put forth, the church has been strengthened, and some we trust converted. Four of them heads of families. On the 28th of Dec., Bro. Todd baptized four young men and received them into the church. This he very kindly consented to do, as we were prevented by illness from being present. We expect baptism again soon.  
Jan. 16, '86. A. H. HAYWARD.  
BANTROCK, DISTRICT.—The St. Mary's Bay Baptist Church is still without a pastor. Our hearts are made glad by receiving a visit from Rev. Russell S. Sarjent, from Newton Theological Institution, who spent two Sabbaths with us, preached some seven times with good effect, and made some forty or fifty family visits. Our brother is a young man of much promise, an excellent preacher, very good in manner, heart and Christian life, and a devoted student. He leaves to-day in order to resume his studies, followed by the prayers and good-wishes of the people here.  
W. C. CLARKE.  
CHURCH.—We have observed the week of prayer, and as a result, the church is greatly revived, one has professed conversion. And many anxious.  
D. W. CLARKE.  
St. Mary's Cove.—A brother writes: We are having splendid meetings here at present, many have sought and found the Saviour.  
SHEDDIC.—Bro. E. C. Corey writes: Since the addition of fourteen members to our church—ten by baptism—the prayer and special meetings have been full of interest. The S. S. is kept up all the year, and is raising money to educate a little girl in India.  
ACADIA.—Prof. Tufts writes: We have a full school this term, about 75 students in session, and they like a number in the seminary. This is good news. There should be more of it, and there will be, when our people become better acquainted with the value of the work there done.  
CUMBERLAND BAY, QUEEN'S CO., N. B.—We have had some good meetings of late, both here and at the Range, and hope before long to be able to report the cause revived and souls saved. The members at the Range, by means of a Pic Social and concert, held on Christmas eve, raised the handsome sum of \$69.00, which amount completed the payment of the debt on their new and commodious place of worship.  
F. S. TOOP.  
DARTMOUTH.—We commenced this week to hold a few extra meetings. The interest manifested is very marked. Two were baptized on Sabbath morning, 10th inst., and since that time quite a number have found peace in believing. The Lord is verifying his promise in answering the prayers of his people. We are earnestly praying for, and expecting that we shall receive far greater manifestations of his saving power. We have been holding what we call an after service, on Sabbath evenings, i. e. at the close of the regular preaching service, we go into the vestry for a short season of prayer and praise. These services are the most fruitful in practical results of any we hold. This has been our custom in the winter months for the last three years, and we are satisfied that churches everywhere would find such service very helpful and profitable.—Cos.  
HALIFAX.—Five more were baptized in Granville St. church, last Sabbath evening. Our hearts have been made glad by the Lord's presence.  
W. H. CLINE.  
It was my privilege to baptize a believer in the Lord, at the close of the evening service yesterday.  
A. W. JORDAN.  
JAN. 18.  
SAVILLE, N. B.—The church and congregation gave us a grand reception last Friday evening. On Saturday, a dear Bro. who was baptized by Bro. Gordon last fall, received the hand of fellowship. Yesterday, we had the privilege of visiting the baptismal waters, and one young sister followed her Lord's command. We begin to hope for better days. Pray for us.  
W. M. HALL.  
RIVER JOHN.—A brother informs us that Bro. P. S. McGregor, of New Glasgow, assisted by Bro. Wm. Cummings, are holding special services at River John. The ground is difficult, but the prospects are brightening. They ask the prayers of their brethren.  
ARCADE AND DEERFIELD, YAR. CO.—Bro. J. H. Hughes writes from his field: All though we cannot make mention of any special revival season of ingathering, yet there is peace and union among the people; and of late we think we see indications of

better days ahead. Our meetings for prayer and conference recently have been characterized by a deeper feeling of earnestness and anxiety for the revival of God's work among us, and many are praying for the conversion of sinners in our midst.  
LITTLE GLACE BAY, C. B.—In this active and growing village, built upon exhaustless coal-beds, having an output of about 80,000 tons annually, (this year's showing is 84,500 tons), and having had nine large vessels loading during Xmas holidays, there is richly blessing the God of His "little flock" to advance the interests of His kingdom.  
As mentioned in my last, at the commencement of those special services, the church numbered but twenty-four, and only fourteen more could be found that were claimed as members of the congregation. At our "prayer meetings" last evening, forty-three happy souls praised the Lord by public testimony, and forty of them surrounded the table of the Lord to commemorate His dying love, with which service the meeting closed.  
Besides those who spoke for Jesus, more than twenty others arose to show their acceptance or desire to obtain the "great Salvation." How can I leave this field with no one in prospect to take my place and carry forward, as God's instrument, this gracious work which is deepening and widening every day. It was an impressive sight to see an aged man, standing in our meeting for the first time, standing up, to be followed by his son and three daughters.  
Nor has the interest abated at Cow Bay, although more attention has been given to this village for the last few weeks. Lord's day evening was a meeting of peculiar power. A large congregation gathered, attention to the message of God through the preacher. God—the Spirit—was there. A deep impression was made. A social meeting was announced and the congregation allowed to leave, if they desired it, but not one left. As one after another of the young men, who have nobly taken their stand for Jesus, arose to speak of His love, it was evident that the impression of the former meeting was being deepened by the after meeting, and especially so when a young lady whom the Lord, in His gracious providence, had sent all the way from Newfoundland to have her eyes introduced to her Saviour, arose to speak of her new-found hope with a joyful heart. Her first serious impression was at Glace Bay the Sabbath previous. Three others arose for prayer. Thus Jesus is seeing the travail of His soul, and is being satisfied. I spend to-morrow night at Cow Bay, and expect to baptize both there and here next Lord's day. We had baptism here last Lord's day. Pray for us still, dear friends, and pray the Lord of the harvest to send a reaper here to gather in the precious sheaves from the fields that are white already to harvest.  
D. G. M.  
P. S.—TYNE VALLEY.—Well, my trusted readers, to stimulate you to send that dollar that you have been thinking about, I want to say that our united effort in this work for the Master is not a forlorn hope. Thanks to God and His dear children who have sent their dollar, we are now commencing on the last hundred; and the last dollar must come; and as the old Halifax newspaper used to say when selling the evening papers, "if you don't run, you'll be laid" address Freeport, P. E. Island.  
D. G. M.  
PERSONAL.  
Bro. E. H. Howe is expected to take charge of the Lower Aylesford church in the spring.  
Bro. F. S. Todd desires gratefully to acknowledge a donation of \$81 from his people.  
The church and congregation at Sheddic presented Bro. E. C. Corey recently with a donation of \$40. The superintendent of the Sunday-school was also remembered by his bible class with a piece of silverware.  
Bro. J. H. Hughes speaks in high terms of the kindness of his people. They are continually giving expression to their good will in practical ways. He seems to think they are agreed to almost anything in this line.  
A brother writes from Harvey, Albert Co.—We have secured the services of Bro. A. A. Mainwaring to take charge of the 1st Baptist church with every prospect of success. We are rejoiced that Albert Co. is again becoming efficiently managed.  
Bro. J. W. S. Young has been called home by a severe accident to his son. He speaks highly of the people where he has been laboring, and hopes to return in a few days.  
Rev. W. Camp has received and accepted a call to the Hillsboro Baptist Church. This is a large and important church with several preaching stations. It will require all Bro. Camp's strength to meet the demands which will be made upon his energies.  
Bro. A. H. Hayward has been presented with \$42 in cash, \$7 from friends and \$13.50 the proceeds of a social at Upper Bloomfield, Carleton Co., and desires to record his appreciation of the gift.

Convention Funds Received.  
Deerfield, Yarmouth, \$16 00  
Pine Grove, Middleton, 18 00  
Antigonish, instalment, 17 50  
First Cornwallis, " 25 00  
Sussex Church and S. School, 22 50  
Great Village Church and Sunday School Missionary Band, 10 30  
Upper Londonderry, 10 00  
Norton, N. B., 8 00  
Milton Mission Band, Queens, for Home Missions, 12 00  
North Brookfield, Queens, 7 00  
River Herbert, 10 00  
W. T. Leary, Trolley, for F. M., 1 00  
Digby Church, coll. for Missions, 2 25  
Miss Minnie Hicks, Hartford, Conn., 5 00  
Hilgore, for H. M., 7 35  
Rev. S. McCully Black, H. M., 5 00  
Milton, Queens, 15 75  
Amherst Sunday School, F. M., 21 00  
F. W. Webber, Sackville, N. S., 4 00  
Mrs. E. Webber, 1 00  
Mrs. Richardson, 2 00  
Mrs. A. Archibald, 2 00  
Mrs. Resnik, 1 00  
Diligent River, 2 50  
Upper Wilmore, Melvern Section, F. M., 20 00  
Arcadia, Yarmouth, 11 00  
Total, \$258 53  
Yarmouth, Jan. 18th, 1886. G. E. DAVY.

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"Copy" for the printer ought to be written on the "Caligraph" for it will always be set up correct.  
We annex one of the many Testimonials we have received:  
ST. STEPHEN, N. B., Jan. 10th, 1885.  
It gives me great pleasure to send you a testimonial in regard to the working of the "Caligraph." I have used my machine for some seven or eight months, and I find that it gives me good satisfaction. I can write more quickly, more legibly, and with much less fatigue than with my pen. I can assure you that I would feel very badly should I have to part with it. To clerks especially, it is of the greatest service.  
I remain yours very truly,  
RALPH M. HUNT  
Pastor of the Union St. Baptist Ch.

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SAINT JOHN, N. B.  
Send for descriptive catalogue and price list.  
Important to Owners of Horses.  
Copp's Heave and Cough Cure,  
is celebrated for relieving and curing the worst form of HEAVE and COUGHS and attending diseases. ASTHMATIC COUGHS, HORSE AIL, and unhealthy discharges from the Nose or in the Urine, are readily corrected.  
AN EXCELLENT BLOOD PURIFIER.  
It acts directly on the Stomach, Liver and Skin, removing all humors. No preparation will cure "broken winded" horses, and this is not an exception.  
SOLD BY ALL DEALERS. PRICE, 50 cts.  
The Genuine has the signature of R. FAXTON HARRIS, Woodstock, N. B., on each label.

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Brown & Webb's Ground Spices ARE THE BEST!  
BEING GROUND and PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has been to establish the fact that  
The Best Spices are Brown & Webb's.  
For Sale by all Respectable Grocers and General Dealers.

## Our REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks.  
PURE SUGAR and FRUIT JUICES being used in their preparation, they are Palatable and Beneficial for the Weak and the Invalid.  
N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal.  
BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

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A Happy New Year.  
You can wish the Book Room "Many Happy Returns" by sending your orders for  
Books, Lesson Helps, Papers, &c.  
CASH accompanying order. All orders will be PROMPTLY attended to.  
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Believing that if a man has dealt honestly with his fellow-men his reputation will be made, I have all a large stock of the best quality of goods, such as Walking Boots, Skating Boots, Dressing Boots, Wedding Boots, Linen Boots, Soft Boots and Slippers, Dress Boots, Shoes and Rubber-soled shoes, and many other articles, at a large portion of the cost, and will sell you the best quality of goods at the lowest possible prices. I have a large stock of the best quality of goods, such as Walking Boots, Skating Boots, Dressing Boots, Wedding Boots, Linen Boots, Soft Boots and Slippers, Dress Boots, Shoes and Rubber-soled shoes, and many other articles, at a large portion of the cost, and will sell you the best quality of goods at the lowest possible prices.  
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CHAPTER I. FROM MEMENTO TO REMIND. The great town clock, whose face showed in the moonlight from the tower of the church on the square, tolled twelve times...

low, talk was at an end, and the department breathing room showed that the day was over. That red-headed man was at his post at the usual hour the next morning...

and enjoy the woods, and make the best of it, perhaps it will do for it—did old children, and the bowl of red; pour that into a tin pail, and put in bread, and a glass of grape jelly, and have Peter take it over to his house as soon as he has eaten his breakfast...

breakfast, and fill the willow basket with whatever there is that will do for it—did old children, and the bowl of red; pour that into a tin pail, and put in bread, and a glass of grape jelly...

then what comes could, the writer and the reader will be glad to know that the world of the village, the church, the family knew and prided beyond all words. In the ante-room of a minister of state...

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