

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 8, 1886.

NO. 49.

MESSENGER AND VISITOR TO JANUARY, 1888, 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.

—IS IT NOT TRUE?—It is sometimes as guilty a thing to *lessen* men in an error as to lead them into it. What we may correct and do not, we, in effect, teach; and to suffer a lie to pass without refutation, where refutation is within our power, is itself lying.—Index.

Strong, ringing words like these are worth any amount of the rapid, sentimental talk about charity, etc., we so often hear. Many would have us believe any attempt to convince a man of error or to press out error by truth is worthy of censure. They suppose the man the most estimable who will allow each man to think as he pleases, whether right or wrong. All this kind of talk and feeling is based upon a belief which is most uncomplimentary to truth and its author. Truth must be regarded as of no account. If it were taken at its true value, each one who has it would feel under the most sacred obligations to give it to others. The claims of brotherly love would press him to make all sharers in the greater blessing which greater truth ever brings. Let us as Baptists never have so low an estimate of the value of the truth which God has thought it worth his while to give, as to feel ourselves superior to the work of pressing it upon the attention of men.

—BAPTIST CONGRESS.—The Baptist Congress seems to have come to stay. Its session in Baltimore, just closed, shows a great growth in interest over that of last year. The discussions were free and vigorous. The topics were live ones. On the subject of "Religious Instruction in State Institutions," there was some difference of opinion. The balance of sentiment seemed to be against having any religious instruction in state schools. Both papers on the subject took this position.

—HARVARD.—At the commencement exercises of Harvard, recently held, little or no mention was made of the relation of the Baptists to its past. Dr. Dunster, the first president, was a Baptist. The first large donation of \$30,000 was given by Thos. Hollis, a Baptist, of London, England. The professorship he founded was at length wrested from its true purpose, and made to help spread Unitarianism. If the law does not intervene, it is probable the intention of the founders of Andover will be subverted in a similar way.

—A WATER IN THE CHURCHMAN, speaking of what he considers a sinful delay in the baptism of babes, has this to say: "This neglect is unjust to the child. Ever since the Son of God said, 'Suffer the little children to come unto me, and forbid them not,' every child of man has a right to be made 'the child of God.' Every babe generated into the human family has a right to be regenerated into God's family; and the sooner, the better. Secondly, this neglect is perilous to the child, because the little one may be called away or ever it be made 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' The Anglican church does not say that such are lost. The English Prayer Book only says, 'It is certain by God's word that children which are baptized, dying before they commit actual sins, are undoubtedly saved.' Of the unbaptized, it makes no dogmatic assertion. Neither in his Word nor through his universal church has God revealed the state of 'the children of wrath' who die before they are made 'the children of grace.' We cannot say that such are saved; we cannot believe that such are damned. We can only hope that, in the intermediate state, God will, in some way make up for the lack of regeneration, and that the blame will rest not on the child, but on those who are responsible for the non-baptism neglect."

And, just here, we would say to any parent who has thoughtlessly allowed a child to die unbaptized and outside the covenant, pray daily that God would forgive you, and be very merciful to the little unweaned soul, that he would "wash it, and sanctify it in the blood of the immaculate Lamb."

Dr. Landels started his hearers, at the recent annual session of the Baptist Union in Bristol, by the assertion that the Baptist denomination would soon cease to exist; because other denominations were becoming so rapidly leavened with our sentiments. We fear the special mission of Baptists to protect against any way of salvation except by personal faith on the Son of God, and to make a stand for a visible church which has no members that have not spiritual life from Christ, will not be ended for a long time to come. That masterpiece of Satan to ruin souls—a saving rite for a saving Christ—will not be abandoned easily, any more than will its necessary associate and chief support—infant baptism. Never are we more convinced of our God-given mission than when we read sentiments like the above; for it is only those who reject paedobaptism that can take a consistent stand against sacramentalism.

—OUTCAST LONDON.—How little does our country know of real wretchedness! People with us are miserable because they bring it upon themselves. Apart from the sorrow which comes from bereavement and pain, and that which is endured through the sin and carelessness of others, we have little wretchedness which might not have been avoided by sobriety and industry. This is not so in other lands. There multitudes are in grinding poverty, because they cannot get remunerative work to do. Of few places is this more true than of London, where fabulous wealth and starving poverty touch each other everywhere. The following little scene, from the experience of a London city missionary, lets a flood of ghastly light in upon the misery that stalks about the streets of the world's metropolis:

In Trafalgar-square the seats were all occupied by poor starving creatures who had come there for what they called a "dose," which meant that they must sleep there for the night, for they were reduced to that condition from sheer necessity. It was here we gave away some fifty or sixty tickets for the breakfast. A friend who was with me said, "I think we have almost cleared this part of London of these outcasts." We then walked down the steps into the square itself, and there was one of the most awful sights I have ever witnessed in my life. On the seats stretching across the square were numbers of these poor creatures asleep, and those who were not fortunate enough to get a seat were lying on the bare cold stones. In the City of London, at the dead of night, it was a weird, melancholy sight; it still haunts me, and having looked upon it the question returns demanding an answer, What can be done wisely in order to end this hunger and misery and almost absolute starvation?

—McMASTER HALL.—We call attention to Dr. Castle's communication in another column. McMaster Hall is the Theological Seminary of Maritime Baptists; they share in the control and in all the advantages to be obtained there. It is an institution of which no body of Baptists need be ashamed. The collection requested is to assist in defraying current expenses—especially to assist needy students. The salaries of the professors are provided for by the endowment furnished by Senator McMaster. We hope all our churches will have the collection requested by our Convention, on the day named, and that it may be a liberal one. Let our pastors see that it is attended to. In a private note, Dr. Castle says:

The College was never in so good a condition as now. The religious spirit is delightful. Our Monthly Missionary Day is exerting a most healthful influence on the students.

—THE YOUTH'S COMPANION.—We gladly refer the reader to the notice of this youth's paper found elsewhere. It is one of the most widely circulated and excellent papers of the kind to be found. It can be placed in the hands of the children with the utmost confidence, and it is high-toned and pure. The prize stories must give special interest this year.

—STRANGE SAYING.—Not long since we heard of a minister using the following strange language. He said: "Our Lord is crucified in the house of his friends, because ministers preach doctrine rather than Christ." This brother evidently spoke without weighing his words. He also, unwittingly, contributed his mite to the outcry which the godless and careless are raising against systematic unfolding of the truth of the Bible. "Doctrine" means just "teaching"—just this and nothing more. A doctrine is a great truth gathered up from the teaching, perhaps, of a large number of passages. We want more, rather than less, of the unfolding of the great doctrines, which are like the timbers holding the whole fabric of truth together. Paul had no fear of preaching doctrine. What are the most of his epistles but great unfoldings of doctrine? If Paul lived today he would get many severe rebukes from those who think that the essence of charity and Christianity is in the platitudes that one believeth in about as good as another, if it is not better. We are not sure our Lord himself would escape; for he said if any man should break one of the least of his commandments, and should teach men so, he should be called least in the kingdom of heaven. To preach the doctrines is to preach Christ; for he is the centre of every one of them. They contain the concentrated essence of truth, and afford the strong meat for men and women in the Lord. Christ is more often wounded by the preaching of rapid sentimentalities and the devil's gospel of indifference.

—A KNOWS OF SPURGEON.—Dr. Wayland gives some incidents told him by Mr. Spurgeon:

One clergyman of the Church of England used every year to send Mr. Spurgeon a join of pork, saying, "I read one of your sermons every day in the year, and I send you my tithe; true, you are not of the Atonic priesthood, but you belong to the order of Melchisedek, to whom Abraham gave a tithe."

But not everybody takes the same view. Mr. Spurgeon saw that there was need of a chapel at Beckingham, near Croydon.

Nearly all the land belongs to a wealthy man, a devoted Churchman. When Mr. Spurgeon wrote, asking him to sell a lot, he replied, in substance: "If Mr. Bradlaugh wished to put up a house for preaching his views, you would not sell to him; now, I regard the Dissenters as heretics and schismatics; and I cannot in conscience sell you a lot." Mr. Spurgeon wrote him, in substance: "Dear Sir: I am glad to hear that you have a conscience; but I am sorry that it isn't a better one."

When this gentleman sells or leases a lot, it is with the condition that, if ever a meeting is held on the premises, at which more than twenty people are present, he or she is to be sold. As a further illustration of the "country" of his neighbors, when Mr. Spurgeon was very sick; one of the first to call was Dr. Thorold, Lord Bishop of Rochester. "In whose house Upper Norwood and Croydon are situated." He said, "I would like to see you, Spurgeon; if he will see me; and I would like to see you with him." And so he did. And as soon as Mr. Spurgeon was able to be out, the Bishop invited him to his home for a day, and all other visitors were denied, and they walked in the grounds and talked and prayed together.

—CRITICISM.—Some one signing himself "An Enquirer," publishes in the MESSENGER AND VISITOR because it has not published therein. "An Enquirer" did not see fit to give his name in confidence. Probably he is not aware it is our invariable rule to decline to publish every communication not accompanied by the writer's name.

—ROMAN CATHOLICISM OF TO-DAY.—The following are the utterances of the Papal Allegate, Monsignor O'Brien, as spoken in Toronto lately, and published in the Montreal Star: "The Pope speaks in the name of Christ, and the man who despises the Pope despises Christ. There is only one in the world who has power to direct us. Are we all to bow down the knees to the one man in Rome? Are we all to be dependent upon this man for salvation? Are we to go to him, before we knock at the gates of Paradise, and are we to be excluded forever if he should close the gates against us? Yes, notwithstanding the anger, notwithstanding the horror of the world, this is the revealed truth of God."

—WELL DONE.—The Methodist Episcopal church of the United States have done well this year, as the following shows:

At the beginning of their missionary year, our Methodist brethren, responding to the claim of Secretary McCabe, proposed to raise \$1,000,000 for missions. The year has now closed; the accounts have been made up, and the footings show that the receipts have been \$992,128.47, or only \$7,871.53 short of a million. This is an advance over the year 1885 of \$165,300.11, and over 1884 of \$261,002.61, and indicates an average increase for the two years of \$130,501.30. Of the amount received during the last year, \$236,592.37 was in direct contributions from the churches, and \$133,968.21 from legacies.

Tugs and Barges.

BY REV. THEODORE L. OUTLER.

The sin and the shame of some churches is that they become mere barges, to be towed along by the steam-tug, who is paid no many hundreds or thousands a year to tow them. As long as his steam holds out, the barge floats on swimmingly. When the steam is exhausted, or the cylinder explodes from over-pressure, the poor tug is sent to Europe for repairs, or else goes to the rest, in place of all worn-out machineries, in the Cemetery. With all such churches motion is mistaken for progress. But Paul himself could not build up a healthy and a holy church with Apollos and Timothy for elders, unless the people were willing to worship and willing to work.

The too common idea of worship is a state of devout passivity. The pastor preaches and prays; the choir performs, and the people sit and take it in. This is a solemn travesty of what angels might delight to offer. But instead of this indolent passivity, suppose that all God's people came to His sanctuary to seek His face, and to offer to Him the active service of praise. Suppose that each heart joined in the invocation and in the prayers, word by word, making every petition its own, and then closing by a full, audible "amen" like the unanimous "Amen" of a popular vote in a public meeting. Then when the Word is read from the pulpit, let all open their Bibles and keep their eyes on the sacred page instead of staring at the new faces or the new bonnets. After feeding on the morning instalment of Manna, the souls of the congregation would be better prepared to embark on a full tide of holy and inspiring song—each voice chiming in with its contribution of genuine praise. Then comes the act of listening, and the exercise of grasping the truth and holding it while God's ambassador is uttering the message from the skies. Every inch and item of the whole service is thus participated in, the hearer being as busy as the speaker, and the whole assembly moving on with their minister, as a regiment marches with its commander. That would be worship, and there would be just as much of it in the pews as there could be in the pulpit.

"Lord, how delightful 'tis to see
A whole assembly worship Thee!"

In a healthy church the spontaneous heart-homage and loyal devotions of the Sabbath will be followed by their combined activities during the week. As a railway train halts occasionally at a station to take in wood and water, so the Lord's day should be a station on the road of life for replenishing spiritual power. Each individual soul in the flock should seek a fresh infusion of this might in the inner man, so that it should not require to be drawn along as dead weight, but be itself a propelling power, helping on the general combined momentum. The pastor has quite enough to do without doing a solitary thing which legitimately belongs to his elders, or Sunday school teachers, or church members. The prayer meeting—for instance—should never be left to his steam-tug, as an inert barge waiting to be towed along. However eloquent in speech, fervent in prayer, or fertile in suggestion the pastor may be, he has no call to be the foremost figure in both the week-day and the Sabbath services. The prayer meeting is the people's gathering for the people's profit and spiritual growth; if the rain of blessing falls there, every plant should catch a portion of the shower.

To crowd a prayer room simply to hear an eloquent minister expand scripture, or narrate experience, or exhort, is a total perversion of the family worship of Christ's household. If he be the most prominent one in the household, still he is but one, and the humblest member has just as much privilege there, and just as much responsibility for the success of the meeting as the pastor has. During what is called a revival, there are always enough to speak, to sing, and to pray; all the minister has to do is to "keep strokes" with the care. Instead of being towed along, the church-barge is alive with rowers. A "revival season," be it remembered, is nothing more than the normal condition of what every healthy Christ-penetrated church ought to be all through the year.

Do prayer and praise belong to the people just as much as to the pastor? So does hard, honest work. If he fulfills his duty in the pulpit, and the round of pastoral services, and in all the extra lines of benevolent enterprises, that is enough for one brain and two hands. The prayer meeting, the Sunday school, the women's missionary and Dorcas work, the temperance effort, and all kindred activities belong to the congregation. Every man and woman should have an ear in. A live church makes a long-lived and large-lived pastor; the dead dog of a dead church would kill a Poyson or a McCheyne. We offer no apologies for indolent storks in the ministry; if such there be, no congregation endures them long after the discovery of their laziness. But a pastor who has a twenty-men power in himself, cannot tug heavenward a church that has no heart to worship, and no hands to work. "I have come a hundred miles," said a man to Mr. Moody, "to get some of your spirit." "You don't want my spirit," was the reply; "what you need is the living God." The church which has that Spirit of God, which quickens every wheel from busily pulpit to the outermost bench of Sunday school and prayer hall, will make this year's history worth writing in heaven's record book.—*Evangelist.*

What About the Terminus?

"I'm sick of the excitement, and of hearing every one you meet say, 'Well, what about the terminus?'" Such were the words of a fair lady who sat opposite me at a table, while travelling recently. Her remark had reference to the likely issue as to the terminus of a line of rail, which, at the time, was the subject of general conversation, and certainly much disputed. Methought, dear reader, how well for you and me to transfer these words to another connection, and put the question home to our hearts as to eternity. What about the terminus? No room in this for the cunning and crafty wiles of eager politicians; no room for the ebb and flow of hope and fear in the hearts of interested owners of real estate; no room for the high-strung, nervous desperation of the speculator; for here certainly may be ours, and now. And again, because it is so, no room for the passive on-looker, with unconcern as to the issues because he has nothing placed at stake, for all are concerned herein. "For what is our life? It is even as a vapor, that appeareth for a little time, and then vanisheth away" and then comes our eternity. Then let us regard with interest this matter in which we are concerned, dear reader. How will it be as to the terminus of this line in which we each, perhaps, have stocks—are shareholders, either to our eternal bliss as possessing "the unsearchable riches of Christ," or otherwise bankrupted to our eternal woes as "without God and without hope" forever. Whither bound? Where, let me ask, as one with you in this common interest, will it place you? say, where are you now placed by his infallible disposal who "knows the end from the beginning," and before whom the

light and the darkness are the same. Hear these words: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Such is the testimony of him who can not lie, and such is our condition on the one side or the other—possessor of "eternal life," or "condemned already." No guess work here, dear reader; no room for doubt upon the one hand, yet great room for fear on the other, if the former is not ours. Mark its certainty, absolute and eternal—"hath [which must be now] everlasting life"—"condemned already." May God's voice reach thy heart of hearts, saying unto thee, "Where art thou?" Is it so, fellow-traveller to eternity, that thou art the possessor of everlasting life? or is it, can it be, that "despising the riches of God's grace, thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God?" Rom. 2:5.

The Lord grant unto each beloved reader "an answer of peace"—the peace "made by the blood of his cross," preached unto us in the Gospel and possessed alone by simply trusting him. Ours, this eternal good: His, the eternal praise.—*Selected.*

A Remarkable Statement.

The following remarkable statement taken from the *North China Daily News* will be read with surprise, even in this day of rapid progress of Christian missions: "Recently a very remarkable development of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Corea. A very wealthy old Fukien gentleman, himself a recent convert, has given generous support to the undertaking; and in a few days the little band of devoted men intend to start on their field of labor under the tutelage of Rev. Mr. Wolfe. . . . The high estimation in which the Chinese appear to be held in Corea will no doubt do something to pave the way for the missionaries from Fukien; and it is to be hoped that the apparently receptive nature of the Corea disposition will help to facilitate the work. As far as we know, this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinaman can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have been brought more extensively under the dominion of Christianity than is the case at present."

A Minister's Faults.

Mr. Spurgeon puts into the mouth of "John Ploughman" the following homely bit of wisdom, which we commend to any reader that may have magnified his pastor's imperfections:—"I never knew a good horse that had not some odd habit or other, and I never saw a minister worth his salt who had not some crocheted or oddity. Now these are bits of cheese that cavillers smell out and nibble at; the first is too flowery and the second is dull. Dear me, if all God's creatures were judged in this way we should bring the dove's neck for being to tame, shoot the robins for eating spiders, kill the crows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog, he can soon find a stick, and at any rate any fool may have something to say against the best minister in England."

—No ship drifts into harbor. The ocean of life has many a hidden current, many a hidden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks. Here drifts a battered hull which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and wave to the terrible shores, from whose cruel rocks and savage breakers she shall not escape. There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea, nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with the angry head-winds. Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, there may be most peril of being carried away from the right course by an unnoticed current. Keep, then, the eye upon the compass, the hand upon the rudder. This is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be

the easiest, the most natural, even the most enjoyable, thing to do; but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.—*S. S. Times.*

This, That, and the Other.

—Says *The Montreal Witness*: "There is nothing the political parties of the Dominion dread more than the formation of a third party or Prohibition party." But, "unless the parties show themselves to be in accord with the sentiment of the country, by giving the preference to the avowed prohibition candidates, a prohibition party with a thorough organization will be formed sooner or later."

—The Jews in England, are talking of changing their Sabbath to our Sunday, while the Adventists in America, are trying to change our Sunday to the Jewish Sabbath, and our citizens from over the Rhine are practically abolishing both days.—*Wife Recorder.*

—The Baptist churches in Germany report a gain of 1,115 for the year, making their membership 33,483, who contribute \$100,000 annually for all objects, hold church property exclusive of debt worth \$400,000, and, while numbering only 161 churches, supply 1,282 preaching stations.

—Never could those who have faithfully tried to do their duty, but have failed to accomplish it; the failure is all the rebuke they need. Even that is hard to bear. Encourage them to try again, and give them a helping hand. A word of bit help may be all they need to change failure into success the next time they try. Do not withhold the word or the help.—*Forward.*

—The Baring brothers are nearly as rich and as powerful as the Rothschilds. It is a half-American house, and keeps \$30,000,000 "ready for instantaneous use."

—Rev. Alberto J. Dias has baptized 130 since last January in Cuba. Fully a thousand have renounced Romanism in Santiago and vicinity and wish to be baptized.

—The following are the statistics of British Methodism for the last year:

In Great Britain, 1886	412,384
" " " 1885	413,163

Decrease	779
On trial in Great Britain	25,532
Number of deaths as reported	5,376
Number of new members reported	45,230
Members in junior society classes	47,953
Do. in 1885	44,527

Increase, 3,426

—Ali, the Mohammedan said: "For the soul to be employed about what shall not accompany it after death, is the greatest weakness." And when Richter was a student at Leipzig, he wrote, in a letter: "The wish falls often warm upon my heart, that I may learn nothing here that I cannot continue in the other world—that I may do nothing here but deeds that will bear fruit in heaven!"—*Index.*

—There are 1,264 languages and dialects spoken in America; we have 5,000,000 Germans; the Indians are not dying out but increasing; the Chinese, instead of going, keep on coming. Out of a population of 55,000,000 about 21,000,000 are foreigners or the immediate offspring of foreigners, and these people hold the destiny of the Republic in their hands.

—Hundred of Christians are puzzling themselves to determine what they shall avoid doing, when what they need is to know what they should do and then do it. The positive life is the right one. If the heart be filled with the Spirit, and under his promptings is prayerfully and earnestly serving the Lord as will be saved from all questioning as to what it should keep away from.—*Set.*

—It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

—"The atmosphere is not perceptible to the touch except when set in motion" and so inactive Christians are not felt among men—the world is not conscious of them. To be a power, they must move in work.

—Since the wife of Prince Chung, of China, was converted, twelve or fifteen ladies in the Emperor's palace at Peking have become Christians, and on each Sabbath Christian services are held within the palace walls.

—The warm sunshine and the gentle zephyr may melt the glazier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which so severely could subdue.

"MESSENGER AND VISITOR" TO
JANUARY 1888, FOR \$1.50.

Our Sympathies High Priest.

BY REV. C. H. SPRAGUE.

"In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears into him that was able to save him from death, and was heard in that he feared, though he were a Son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God as high priest after the order of Melchizedek."—Hebrews 5: 7-10.

The Holy Spirit in this chapter reminds us that two things were necessary to a high priest: first he must be suitable for the man for whom he stood, and next, he must be acceptable with God. "Every high priest takes upon himself sin, and therefore must have things pertaining to God." He must be fit from both points of view, both outward and God-ward. Our Lord Jesus Christ was ordained of God from of old, and did not of himself assume the position of high priest. The priests were appointed by the laying on of hands, and Jehovah himself declared: "Thou art a priest forever after the order of Melchizedek." When he came into the world the Holy Ghost bore witness to his being the Son of the highest. At his baptism there came a voice from heaven saying: "Thou art my beloved Son, in whom I am well pleased," and that same voice was heard declaring the same fact. The Father has given further testimony to this.

THE MISSION OF CHRIST. "In that he hath raised him from the dead," and hath caused him to enter into the heavenly places on our behalf. Moreover, he has given him a pledge that as Melchizedek, being both King and Priest, he shall sit at his right hand until he hath made his enemies his footstool. For God has chosen, ordained, and glorified as our "great High Priest that has passed into the heavens." This is the groundwork of our comfort in our Lord Jesus, for we know that he is one with the Father, and that all things are done by him as the Messenger of the covenant, the authorized representative of Jehovah our God.

This is not the point to which I call your attention this morning; I would have you follow the text, and consider the present suitability of our Lord Jesus to be a High Priest for us, viewed from the human side. A high priest must be one who can have compassion on the ignorant, and so that they that are out of the way; for so that he himself also is compassed with infirmity. He must be one who has learned compassion in the school of suffering, so that he can recognize the afflicted.

I. First, then, that we may see the suitability of our Lord to deal with us in our cases and sorrows we shall view him

AS A SUPPLIANT.

The text begins with a word which reveals his weakness—"In the days of his flesh." Our blessed Lord was in such a condition that he pleaded out of weakness with the God who was able to save. When our Lord was compassed with the weakness of flesh he was much in prayer. It would be an interesting exercise for the younger members of this church to read in which the Lord Jesus is said to have prayed. The occasions recorded are very numerous; but there are no doubt merely a few specimens of a far greater number. This is said to have been the case "in the days of his flesh." This is not to be taken to mean that his life on earth from his former estate in glory. "The days of his flesh" intend this mortal life—the days of his weakness, humiliation, labor, and suffering.

Among the days of his life on earth there were some which peculiarly deserved to be called "the days of his flesh"—days in which his human nature yielded itself to the flesh. Then, from the love of his greatness as a teacher and more of his suffering as man, I should call that one of the days of his flesh when he went to Gethsemane, and "was exceeding sorrowful, even unto death." He was very weary, and his head was so heavy that he fell upon him with a denser darkness as he drew nearer to his death upon it. When the dread desertion by God which was the cause of his grief began to smite him; when Satan entered him "stricken, smitten with the rod of God," then were "the days of his flesh." Then, under the all-merciful pouring out of his precious soul in plaintive entreaty, even to a bloody sweat, you see your Lord a suppliant in weakness—"in the days of his flesh."

Brethren, I beseech you to think of our Lord's pleading "in the days of his flesh" as a matter of fact. It was a dream of him, as though he were a phantom, and his prayers as if they were part of a mere show. He was a real man, and his prayers were as real as yours can be. Believe in Jesus as man. You would be negligent at any time you would diminish the glory of his flesh and offend. Do not say, "Oh, do not yourself take away from him the truth of his humanity; he was in every respect made flesh and dwelt among us. This was the case even when his apostles beheld his glory," the glory as of the only begotten of the Father, of grace and truth. We must get a firm grip of the true humanity, or else we lose the sacrificial death, the resurrection, and all the rest; and the brotherhood of our Lord, which is a grand source of consolation, also disappears.

IN THE DAYS OF HIS FLESH OUR DIVINE LORD SLEPT.

HIS NECESSITIES.

The words: "He offered up prayers and supplications," prove that he had many needs. Men do not pray and supplicate unless they have greater need than this world can satisfy. Men work for what they can get by working, and pray for that which can by no other means be obtained. The Saviour offered no petitions by way of mere form, for his supplications arose out of an urgent sense of his need of heavenly aid. It is difficult to realize it, but so it is, that our divine and innocent Saviour placed himself in such a condition for our sakes that his needs were manifold. Specially in the needs he cried again and again: "If it be possible let this cup pass from me." He can have pity upon you in your loneliness, your distraction, your apparent desolation, your sinking of heart, your sorrowfulness even unto death. Look to him close in your night of weeping, and be of good cheer.

Those of you who are only now beginning to pray, I would encourage you to remember Jesus as setting you the example of praying. If your prayers have not been in them, and are mainly made up of crying and tears, yet in this they are like those of our Saviour, and so you may hope they will be accepted. Jesus prayed under discouragements; what he did him-

self he will help you to do. He knows what the agony of prayer means, and he will cast a brother's eye on you when in the bitterness of your repentance you seek the Lord. How clear it is that we have a suitable High Priest, of tender heart, and loving soul!

Further, let us see how like the Son of God was to us in

HIS INTENSITY.

of prayer. When a man so courageous, so patient as Jesus, betakes himself to cries and tears, we may be sure that the sorrow of his heart has passed all bounds. His soul within him must have been burning with grief. We know it was so by another sign: for the life-blood forgot to course in its natural channels, and overflowed its banks in a sweat of blood. I do not think, as some do, that it was merely a sweat such as is common to labor; but I believe it was a sweat of blood, or at least a sweat that would not have been used, "as it were great drops of blood." A sweat of blood has now and then been seen upon men in great and fatal alarm; and the Saviour's was more wonderful than any of these cases; for so profuse was this bloody sweat, that it was great drops of blood, "falling down to the ground." This was a prayer indeed, a supplication which exhausted his whole manhood. Body, soul and spirit were set upon the rack of anguish, and upon the strain of agony. He pleaded with a noble and powerful sort that you and I have yet attained to. But, brethren, here is the point; if it comes to your case to be in a dark, dark hour, and to be praying with the heavens like brass above your head, and if you are obliged to cry aloud, and remember Jesus in the days of his flesh.

Still, to proceed with the text: we have seen our Lord's needs, and the intensity of his prayer; now see

HIS UNDERSTANDING.

in prayer. He prayed "unto him that was able to save him from death." The prayer is startling; the Saviour prayed to be saved. This passage may be read in two ways; it may mean that he would be saved from actually dying if it could be done consistently with the glorifying of the Father; or it may mean that he pleaded to be saved out of death, though he actually descended into it. The word may be rendered either from or out of. The Saviour viewed the great Father as able to preserve him in death from the power of death, so that he should triumph on the cross; and also as able to bring him up again from among the dead. His belief in the power of God to save him from death, and even when cast down with fear he did not let go his hold on God. He pleaded just as you and I should plead, impelled by fear and encouraged by faith. Let us imitate his intensity, his intelligence, and his faith.

It will further help you if now call your attention to

HIS FEAR.

Mary has died without the preceding dread which fell upon our Lord; but remember that the help of God which sustained them was taken away from Jesus; and consider, also, that his death was special, and differed from that of all others of our race; for in that death there was condensed the penalty due to sin. To the righteous man death is not seen a penalty, but a mode of going home; to Jesus it was in the fullest sense the penalty of death for human guilt. He saw before him, as we do, all the pains and torments of death; he knew what he had to bear, and foretold in the garden the smart involved in being a suppliant for sinful man. He saw "sweating sorrowful, even unto death." So when you tremble after sipping your cup of bitterness, think of Jesus trembling too. When you, in entering into the valley of death's shade, feel yourself greatly disturbed at the prospect before you, think of Jesus who was heard in his fear. Come, you that fear, and find help in one who also feared. Borrow courage from one who out of fear prayed himself into victory.

But then say another thing in the text—namely,

HIS SUCCESS.

in prayer, which also brings him near to us. He was heard "in that he feared." Oh, my soul! to think that it should be of the Lord that he was heard, even as those who are in a perfect High Priest, his salvation is wide in its range; for it is unto "all them that obey him." Not to some few, not to a little select company here and there, but "unto all them that obey him." One of his first commandments is "Repent unto me, then shall ye be saved, and shall inherit life." Then he is the author of eternal salvation to you.

HIS GREAT COMMAND.

is: "Believe and live." Will you trust him? Not that! For if you do, he is the author of eternal salvation to you. He whom I have tried to describe with all my heart—this blessed sympathetic fellow-sufferer of ours—he will give you all that you need who will obey him at this moment by trusting him.

Note, that he is all this forever, for he is "a priest forever." If you could have seen him when he came from Gethsemane, you might have treated him as a priest. Oh, trust him to-day, for he is "called of God to be a high priest after the order of Melchizedek," and that order of Melchizedek is an everlasting and perpetual priesthood! He is able to-day to plead for you, able to-day to put away your sin. Oh that God the Holy Spirit would give many of you to come and obey him at once! I call of God to be a heavy atmosphere fills this Tabernacle this morning, making it difficult to speak and more difficult to hear; but yet if some sudden news came to you, as the burning of your house, or the death of a dear child, you would not of all things say, "I will wait up from all dullness and heaviness of spirit, and therefore I claim your liveliest thoughts for the solemn subject which I have introduced to you. Think much of the Son of God, the Lord of heaven and earth, who for our sakes has loved us, who has died and suffered. If that man were made man. As a suppliant, with cries and tears he pleaded with God, even he before whom the host of heaven bow solemnly. He has still that tenderness to which he was trained by his sufferings; he bids you now come to him. Ye that love him, approach him now, and read the love which is engraven on his heart. You who have not hitherto known him, come boldly to him and trust him who has come so near to you. The man is very near; akin unto you, and ready to receive you. He needs you to witness eternal salvation in his name. Believe in him and live. God grant it! Amen.

actually doing and suffering the divine will. Obeyance is the learner's duty, unless it be at the College of Experience. You must suffer the commandment to have it with you, and then it will educate you. We think when we are first converted that we have learned obedience, and actually we have in a measure received the spirit by which we obey; but no man knows obedience till he has actually obeyed, both in an active and a passive sense. Even the Lord Jesus must come under the law, honor the law, and suffer the law, or else he cannot learn obedience. Who knows?

WHAT IT IS TO OBEY.

God to the full until he has had to lay aside his own will in the most tender and painful respect? To plead with God for the life of a beloved child, and yet to see that dear child die, and to kiss the rod—that is to learn obedience. To go alone in prayer to God, and to cry out, "My hand or wife, and agonize with him for the boon, and then to be compelled to weep at the new-made grave, and yet to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"—this is to learn obedience. A Son learning obedience, you know, is not a man who joyfully waltz with him in all the rough paths of duty? May we not safely learn on the arm of one who knows every inch of the way?

Our Lord learned by suffering mixed with prayer and supplication. His was no unassisted sorrow, his grief were baptism. He learned to cry, and to weep, and to learn the lesson of his sufferings. The practical point I am trying to drive at in my poor way is this: let us trust ourselves with him who as a Son knows the training and discipline of sons. Being yourself a son, look up and see what the elder brother, who has been through it, can do for you. He has suffered being tempted, he is able to succor them that are tempted." You who are afraid that you never will be the children of God, come and hear your Saviour cry as he rises from prayer: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Sorrow not, whither do you wander? Why sob you to him who is made like to your selves? If you have never trusted him before, I think that you should begin this morning, now that you see his fellowship with you, his sympathy with you. Do not let this time pass, when you are in his power and glory—that I will do on another occasion; but I bring him before you in his weakness and humiliation, hoping thereby to attract to him the poor and needy who need such a helper.

III. Time fails me, and therefore we can do no more than spend a brief time in beholding the Lord Jesus

AS A SAVIOUR.

It is to this end that he pleaded as a Suppliant and learned obedience as a Son. As a Saviour he is perfect. Being made perfect through suffering, he is able fully to discharge his office. Nothing is wanting in the character and person of Christ in order to his being able to save to the uttermost. He is a Saviour, and a great one. You are wholly lost, but Jesus is perfectly able to save. You are sore sick, but Jesus is perfectly able to heal. You have gone, perhaps, to the extreme of sin; he has gone to the extreme of atonement. In every office essential to your salvation Jesus is perfect. Nothing is lacking in him in any one point. However difficult your case may seem, he is equal to it. Made perfect by suffering, he is able to meet the intricacies of your trials, and to deliver you in the most complicated emergency.

Observe that eternal salvation "is the author of eternal salvation." Jesus does not save us to-day and leave us to perish to-morrow; he knows what is in man, and so he has prepared nothing less than eternal salvation for man. A salvation which is not eternal will turn out to be no salvation at all. Jesus who Jesus saves, he saves indeed. Man can be the author of temporal salvation; but only he who is "a High Priest forever" can bring in a salvation which endures forever. An eternal salvation is worth having, is it not? Jesus does not save us to-day and leave us to perish all from grace, and perish after all; but a salvation which will keep you to the end—though you should live to be as old as Methuselah. Salvation to eternity and eternity is provided by Jesus.

Furthermore, inasmuch as he has learned obedience, his salvation is wide in its range; for it is unto "all them that obey him." Not to some few, not to a little select company here and there, but "unto all them that obey him." One of his first commandments is "Repent unto me, then shall ye be saved, and shall inherit life." Then he is the author of eternal salvation to you.

When we encounter a limping backslider, with his crippled character, we look upon him with pity and with shame; those scars were got in the service of the devil. A face disfigured by a burning shell is a face to be proud of, a face bloated by the bottle is a face to be ashamed of. I know of many a sturdy Christian whose poverty is a badge of honor; it was the price paid by conscience for integrity. Other church members I rot of with envy, and have wasted their substance in wanton extravagance on the world's speculations; their poverty is a punishment and disgrace. Failures are not him; but no man has really fallen who has saved his character. In that moment we have the most frequent source of danger is trifling with conscience. This invariably "goes before a fall." No professed Christian can indulge in any practice or take any step which conscience condemns without straining the very fiber of his character and without provoking God to let him tumble into the dust. A healthy conscience always keeps a safe margin between the pathway of conduct and the precipice of temptation. The moment that we venture to the dangerous edge in order to grasp some forbidden flower or fruit, the eye grows dim and we see our balance; in that moment we have really no claim on God to keep us from falling—any more than David had when he leaped over the precipice of just. That many a venturesome Christian who has discovered his danger and cried unto God for help, has been restored to us; but it is equally true that down at the bottom of every precipice of temptation lie multitudes of unregenerate forms.

Christ's sustaining, upholding power is infinite; but it is only secured to us "through faith." If that connection is cut, we are gone; and in that moment we are out of it. The man Peter who had been up to the neck in the waves, afterward detached himself from Christ, and instantly fell. The spirit of boastful presumption, the reckless tampering with sin, and every wilful disobedience of Christ's commandments, forfeit the protection of divine grace. There are paths and practices and pursuits in which the protecting arm of God is so more assured to us than it would be in the rapids of Niagara. How can a church member expect his Master to preserve him from temptation when he is tampering with the protection of divine grace? He will be saved from reproach or ruin while he is using trust-funds for his own benefit, or in

A Great Oak.

"Nelson Drummond is a great oak," Hans Krug, the wholesale grocer of Liberty Street, said to his wife one evening. "If there's anybody of my acquaintance ever sprung from a little tree, he is Hans. Who would have prophesied ten years ago, when we first saw Nelson—a little ragged lad of ten—that he could ever rise to the position he holds to-day? No one would have imagined such a thing. There he was, poor and neglected, the child of a poor drinking father and a weak mother. "But I can't see why you call him a great oak," said Mrs. Krug, with some curiosity. "The fact that he is going to be your private secretary isn't saying that he's a wonderfully brilliant 'light,' is it?"

"Well, that depends on what you have to say concerning a little story I am about to tell you. I've just found out that Hiram Gardner offered Nelson three hundred dollars a year more than I offered, if he would give me the slip, but the great-hearted young fellow replied, 'No; I have promised Hans Krug, and I couldn't break my word for any money.' "That sounds good."

"Sounds good." It is good. He shall not lose by it, either. I saw old Drummond to-day, and I hardly knew him, he looked so neat and respectable; he's reformed, you know, and he's working at his trade. I spoke to him about Nelson's being engaged to me, and I wish you could have seen and heard him. His eyes filled with tears as he said, with a trembling voice, "That boy—our boy—is one of a thousand. I can't just understand it, but he's been climbing up slow and steady, and he's put a new lease of life in his mother and father, some way, bless him. We've left our bad ways, and are trying to follow after our Master. What do you think of that wife?"

The bell rang. "You'd better turn down your trousers, husband; it doesn't add to your good looks to have them tucked up above your boots," Mrs. Krug said, hastily.

"I've been wading through the mud—why, how do you do, Nelson? Come right into this room."

Mr. Krug led the way into his cozy study, a delightful little room, but rather disorderly, as Mr. Krug seemed to enjoy throwing his books around the floor. Nelson Drummond mentally resolved that henceforth the room should be kept in "apple-pie order." "Now, my boy," said Mr. Krug, cheerily, as soon as the study door was shut, "I want you to tell me who ever started your climbing up?"

"Climbing up, sir?"

"Yes. Who helped you on the first round?"

"The Master, sir," he answered respectfully.

"How? When?"

"A long time ago I slipped into a church, and I heard the minister read, 'What's that to thee? Follow thou me.' He explained what it meant; and when I got back home I was all the rickled around. I was resolved to rise above it; I, too, would follow. This, sir, taking a small Bible from his pocket, 'has helped me to climb. Has helped me to become a fisher of men?'"

"What's that? 'A fisher of men?'"

Nelson turned to the first chapter of the gospel of Mark, and read, "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus called unto them, and said, 'Follow me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him.'"

"Is that in the Bible? Let me see. O! the priest's too fine! Here, find it in this."

Mr. Krug took from the shelf a larger Bible, dusty, as if seldom taken out, and Nelson found the passage, and Hans Krug read aloud; then he said slowly, but earnestly, "And so that's the secret of your success is it? As you climb up the ladder, you don't forget that others ought to be climbing too, and you give them a lift at every opportunity. Not a bad idea, that!"—*Frederic.*

Kept from Falling.

BY THE REV. THEODORE L. CUTLER.

When we encounter a limping backslider, with his crippled character, we look upon him with pity and with shame; those scars were got in the service of the devil. A face disfigured by a burning shell is a face to be proud of, a face bloated by the bottle is a face to be ashamed of. I know of many a sturdy Christian whose poverty is a badge of honor; it was the price paid by conscience for integrity. Other church members I rot of with envy, and have wasted their substance in wanton extravagance on the world's speculations; their poverty is a punishment and disgrace. Failures are not him; but no man has really fallen who has saved his character. In that moment we have the most frequent source of danger is trifling with conscience. This invariably "goes before a fall." No professed Christian can indulge in any practice or take any step which conscience condemns without straining the very fiber of his character and without provoking God to let him tumble into the dust. A healthy conscience always keeps a safe margin between the pathway of conduct and the precipice of temptation. The moment that we venture to the dangerous edge in order to grasp some forbidden flower or fruit, the eye grows dim and we see our balance; in that moment we have really no claim on God to keep us from falling—any more than David had when he leaped over the precipice of just. That many a venturesome Christian who has discovered his danger and cried unto God for help, has been restored to us; but it is equally true that down at the bottom of every precipice of temptation lie multitudes of unregenerate forms.

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risking his good name on the gambling table of reckless speculation. How can any of our Christian daughters keep the heart pure while peeping it with nuclear images from a licentious literature or an impure stage? So on through the whole category of sin. Grace never supplants law, never nullifies law. The Christian who asks God to keep him from falling must also keep his own heart with all diligence, and keep himself in the love of Christ, and keep a conscience void of offence. When we have done our best and utmost, we have been dependent on the divine help for that very doing. About the indwelling grace, and without the enfolding arm, not one of us would be safe for a moment; without that, a whole church—even with a Westminster Confession in its hands—might slide away from the sacramental table into apostasy and perdition.

Here in this world none of us are "blameless," but when the pierced hand has brought us into the presence of his glory, He will "present us, faultless." The cleansing blood will then leave us without blemish. Acquired for the past through Jesus, and perfected for the future! "With united breath we shall ascribe all our conquests to the Lamb; and one of the joyful surprises of heaven will be to look back and see how close we often came to dizzy dangers and disgraceful discomfitures, and were only held back by the unseen hand. We shall then adore the grace that kept us from falling a thousand times over. Paul will wonder at the grace that made such a saint out of such a sinner. John Calvin and John Wesley will join in singing "None but Christ." There will be no discords in that grateful hallelujah-chorus of praise, "Now unto Him who kept us from falling, and who presented us without blemish before the presence of His glory, to the only wise God our Saviour be the majesty, the glory, dominion and power, both now and forevermore!"—*New York Evangelist.*

Responsibility Through Light.

It is said that off the coast of New Zealand a sea captain steered his vessel directly toward the light, and, thinking himself safe, fell asleep. His vessel dashed upon the rocks at the very foot of the light-house. The beacon light shining out upon the deep for protection and guidance furnished no help to the lumbering mariner. Indeed, his culpability was greater because of the abuse of the friendly gift. Said one:

"It is a terrible thing for rays of Gospel light to quill a man to his doom. The sins of the godly have this aggravation in them, that they sin against clearer illumination than the wicked. They have better eyes to see sin than others, and for them to meddle with it must needs provoke God."

In this connection one cannot but recall the words of the Saviour himself: "Walk while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light." To disregard this Divine injunction is to make faith, as well as all other graces, an impossibility. The inability to see is in proportion to the previous opportunity of enjoying the light. The failure to "believe in the light" brings a self-imposed judgment upon the disobedient.

How important, also, that we carry forward a thought into the future, remembering our Lord's words: "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. . . . For unto whomsoever much is given, of him shall much be required."

Wear.

In this life, with its toils, sighs, tears, and pains, its form bowed with labor—so very close to us every one of us are creatures that even the bright, beautiful sunshine seems but a mockery; and the fairer the beams are, the heavier upon their hearts the shadows lie. There are among these some that are tired of thinking, some even to whom life is but a burden, which they will willingly lay aside. Others bear the cross patiently for the sake of the crown which they know is preserved for them who labor and faint not; but many grow weary of the pleasures of the world, and long for a cup of water from the river of life—long for the rest that the Saviour promises to those that come unto Him—"the weary and the heavy laden." With what pleasure we close our eyes in sleep after the fatigues of the day, and think you not that when temptations assail, when friends are few, we shall look with joy

"To that distant heavenly bower,"

As a hand of untold benediction, Its glories fade not to our view.

When we approach the skies, To this we turn our weary eyes.

—Selected.

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"It is a terrible thing for rays of Gospel light to quill a man to his doom. The sins of the godly have this aggravation in them, that they sin against clearer illumination than the wicked. They have better eyes to see sin than others, and for them to meddle with it must needs provoke God."

In this connection one cannot but recall the words of the Saviour himself: "Walk while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light." To disregard this Divine injunction is to make faith, as well as all other graces, an impossibility. The inability to see is in proportion to the previous opportunity of enjoying the light. The failure to "believe in the light" brings a self-imposed judgment upon the disobedient.

How important, also, that we carry forward a thought into the future, remembering our Lord's words: "That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. . . . For unto whomsoever much is given, of him shall much be required."

Wear.

In this life, with its toils, sighs, tears, and pains, its form bowed with labor—so very close to us every one of us are creatures that even the bright, beautiful sunshine seems but a mockery; and the fairer the beams are, the heavier upon their hearts the shadows lie. There are among these some that are tired of thinking, some even to whom life

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THIS PAPER

may be found at the following places...

Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Fourth Quarter. Lesson XII. Dec. 10. Rev. 22: 1-21.

THE GREAT INVITATION.

GOLDEN TEST.

The grace of our Lord Jesus Christ be with you all. Amen.—Rev. 22: 21.

I. THE TIME IS AT HAND. 8. And I John saw these things. Better as in Rev. Ver. "I John saw these things."

9. See thou do it not. Because it is unlawful and unworthy to worship any being but God himself.

10. See thou do it not. Because it is unlawful and unworthy to worship any being but God himself.

11. He that is unjust, let him be unjust still, etc. The words contain that solemn lesson often taught in Scriptures...

12. Behold, I come quickly. These are undoubtedly the words of the Redeemer himself.

13. I am Alpha and Omega. Alpha is A, the first letter of the Greek alphabet, and means the same as "the beginning."

14. Blessed are they that do his commandments. The doing, obedience, is the test of character, of faith, of fitness to enter eternal life.

15. For without. Excluded from heaven and the holy city. Without the city are men lost to virtue, useless to their race, accursed of God and of all the good.

16. I Jesus. The highest possible authority. Has and sent angel. As recorded in chap. 1: 1. I am the root. The very personage whose Gospel work and triumphs stand out so conspicuously in that eventful chapter of Isaiah...

17. The Spirit. The Holy Spirit, in the Word, in the churches, in the prophets, in the conscience, in providence, with his own seal, and his penetrating voice.

18. The Spirit. The Holy Spirit, in the Word, in the churches, in the prophets, in the conscience, in providence, with his own seal, and his penetrating voice.

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22. The Spirit. The Holy Spirit, in the Word, in the churches, in the prophets, in the conscience, in providence, with his own seal, and his penetrating voice.

(chap. 21: 27). Out of the holy city. The New Jerusalem. And from the things which are written in this book.

23. He that is unjust, let him be unjust still, etc. The words contain that solemn lesson often taught in Scriptures...

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39. He that is unjust, let him be unjust still, etc. The words contain that solemn lesson often taught in Scriptures...

"If we eat slowly, and linger to converse, we may wish them at hand for reference," said the wife: "may we not make it an instructive hour?"

"We shall be very glad to have you, my girls, and my little boys," said Mrs. Rand, "if we don't make mamma happy at the table, after all she has done for us, I shan't take a pair if I have troubled her in the least thing."

"No, I," said Alice quickly. "No, I," slowly added Will. "No, I," slowly asserted baby Jack.

A good beginning was made that morning; but Mrs. Rand well knew that the very novelty helped at first; that careless habits would return, and the work of reform be sometimes hard.

"That is all right," he said; and beckoning her to the hall, added, "I've fallen, lately, into the old habit of a cigar after supper; I thought it soothed my nerves! I will devote the money to fruit, and the time to table rest and culture!"

"Had ever a wife such a dear, good husband!" exclaimed Mrs. Rand. "Yes, Nina, many a wife has had a husband so much better as never to have smoked."

"Papa papa!" cried Alice, from the door, "you said a joke and a butternut should be cracked at the point, and I can't crack 'em any way but flat, can you?"

"I try to hit the point. Bye-bye, my girls!" Is this the same man who went down the steps yesterday?

"Mamma, what is cracking a joke?" persisted Alice. "Darling daughter, I'm happy!" she replied. The irrelevant answer was unnoticed; for just then Alice spied Will creeping under the extension-table, and exclaimed:

"How can you set so naughtily, when we're all being good?" "Ain't nothing!" explained the young explorer, "I'm hunting for the new leaf mamma said was turned over."—Golden Rule.

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E. H. MACALPINE, A. M. Barrister, Notary, Etc.

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4. They promise only what they perform.

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Messenger and Visitor.

WEDNESDAY, DECEMBER 8, 1886.

RAMBLINGS.

Our ramblings brought us from Lower Aylesford down along the flank of the South mountains to Turbott, on the Nicotian field. At a good season's we had a little experience of how hard a wind may blow on the breezy heights overlooking the Annapolis valley.

As we skirted along the Nicotian field we heard many inquiries from the old people about Dr. Hill, whose work and work while pastor here are held in loving memory. The first generation of the Baptist ministers here long since passed away.

We found Bro. Clark, the devoted and earnest pastor of the Nicotian church, just getting his work in hand, after his return from his trip to the mother land. His energies, which had begun to flag under the strain of holding seven preaching stations, with all the accompanying work, have been renewed by his rest, and he hopes to see the cause advanced all along the line.

On this latter field Bro. Rowe labors. He is one of the youngest ministers in the valley. A Scotchman by birth, he has all the love of his countryman for metaphysics, and is ever ready to take a header into the depths of thought philosophical, or run a tilt against any heresy, old or new.

Stonch Mountain is named from one of the earlier settlers of the place. The Baptist house of worship at Evergreen is so located that it draws its congregation from the Mountain and East Margareville. Here also, as in most of the Valley, our people are in the great majority.

No, all this is false in principle. The work of the Sabbath school is the very heart of that which Christ has committed to his church. Each church should be taught to take the Sabbath school into the warmest place in its sympathies and thought.

for some time, under these strange circumstances. Considerable bitterness has resulted. The good sense of the community could do nothing else than condemn such discourteous, high-handed procedure. It is to be hoped that all bad feeling caused by this unfortunate occurrence may subside, and that nothing like it may happen again.

Considering the hard times, our success in introducing the MESSENGER AND VISITOR into the families was good. The list has been doubled. May the paper prove a great blessing to its readers, new and old.

INDEPENDENT SUNDAY SCHOOLS.

"Sabbath School Worker's" communication was published in our absence, before we had seen it. The principle involved in the issue between us is important enough to justify a more thorough discussion.

1st. We are not inconsistent in saying both that Independent Sabbath schools have done good, and that they are anomalous and in an unfortunate position. The Salvation Army is doing good, and yet it is in an unfortunate and anomalous position; because it ignores many of Christ's commands, and is under the absolute government of one fallible man.

2d. The point at issue between us is not whether Independent Sabbath schools have not done good; but whether it is best to have Sabbath schools under the control of the church or otherwise.

3rd. Upon the general question, we wish to say a little more. The work of the Sabbath school is justly regarded as of the most vital importance. Its object is to secure the souls of the children, before the devil has bound them fast in the chains of evil habit. No other work out-ranks this, in all that Christians have to do. If this is not in the direct line of work for which Christ has instituted the church, then we wish that other work to be named. Did not our Lord intend all his people to be in the church, and did he not expect all to do all their work for him in that character? If our Lord designed his people to do their work for him as church members, and if this Sabbath school work is of the very essence of Christian effort, where is there any reason why a few Christians should take to themselves the complete oversight of this most important of all the work of our Lord here on earth, and the church have nothing to say? Why should there be no report of this, of all work for Christ, to the church, as the body whose work it is? The Sabbath school should be laid upon the church as one of the most sacred of her trusts. All the membership should feel that it is theirs because it is the church's care.

Brother "Sabbath school Worker" may thank the teachers and children better qualified to select a superintendent than the teachers and church members, but he will have few to agree with him. It does not require a brother or sister to be an active Sabbath school worker, to be in a position to judge pretty accurately of the qualifications of a brother for superintendent. We hope all our workers in the Sabbath school will think on this matter. If the church takes little interest in the school, consider whether it may not be due to the fact that the school has not been thriv-

ing upon the church; but withdrawn from her. At least, we every effort to interest the church in the school, by bringing the work of the school into the meetings of the church for business and for worship, as often as possible.

DOCTRINE AND WORK.

The Baptist Review thinks that the gospel as it is apprehended in this nineteenth century is a call to labor, that the occupation of Christian manhood that obtains most widely is that of "a workman; that needeth not to be ashamed," that this is an age of intense spiritual activity, that the Christian of to-day is too feverishly anxious to do, and not enough anxious to be, that in the activities and unceasing toil, which we call Christian work, there is no adequate time left for that profound study of the Word of God and that secret meditation and prayer which are necessary for the best development of Christian character.

Life as seen by busy workers in New York is probably more intense than in this part of Canada, and the observations of the Review may have a greater basis in fact than would appear to exist in our churches, but even with this allowance we think the case is overstated. No doubt a goodly number of workers are overtaxed; and it is not so evident that Christian work in general prevents study of the Scriptures or continuous prayer. Neglect of the Bible and prayer will be mostly by those who do little religious work.

The view entertained by our Convention on this point may be seen by referring to the report on the state of religion in the denomination. But Christian work and Christian character should not be set against each other; we need the study of Christian truth, and the work of spreading it abroad, the possession of Christian ideas and the dissemination of them. We often insist upon the need of active workers, but we do not forget that the value of our work in disseminating ideas will depend on the character of those ideas, that it is necessary to give attention to doctrine, to the matter taught, as well as to the work of teaching. The work will not be long continued, nor permanently useful, unless it springs from conviction, and conviction only comes from deep study of the truth and the interests involved.

Our hearts and hands must be open toward our fellowmen; but our hearts and minds must also be open to our heavenly Father; we must receive freely of his spirit, his truth, his power, if we are to give freely to our fellowmen we must be not only a working people, but a reverent, thoughtful people. It is the more important that our attention should be given to this feature of our denominational life because our organizations only provide for business, our associations and convention make no arrangements for lectures or conference upon special topics. Of course the principal source of the truth we teach is the study of the Scripture by our pastors and churches, and herein we have the best guarantee of soundness of belief. But in the relations of Christianity to the world it seeks to win there are always topics of special interest requiring careful study.

Moreover the pastor needs the encouragement and stimulus of other pastors can give him in a conference on the great subject so absorbing, so difficult, so weighty. It thus appears that ministerial clubs, or reunions, or ministerial conferences are necessary. The highest possible efficiency of our service will not be secured while each works by himself, regardless of his brethren and the great sum of truth of which he only sees a part. The necessity of some combination of effort, for the purpose indicated, is felt by the Baptists of the United States, and they have, accordingly, for some years held a congress, where papers on the living questions and special doctrines are read, and discussions take place. One of these meetings has just been held at Baltimore. As our denomination grows we shall feel the need of something similar. Our young men will ask for it; the increase of intellectual and spiritual culture will naturally lead to it. How the work shall be done is a question to be considered. Shall it be in connection with our associations or convention? Or shall it be at some other time and place? We have in these provinces no theological seminary, and therefore no one specially charged with the work of looking after matters like this, but we should therefore be the more careful to neglect no gift that is ours, and no responsibility for truth which belongs to us.

Home Mission News.

GOOD NEWS FROM CANADA.

Very many will be glad to hear that the Lord is blessing the labors of General Missionary McGregor at Canoe. On Sunday, the 28th ult., he baptized seven under such circumstances that all felt to exclaim, "There is glory all around." Four others were received by letter. The whole place is being moved. Difficulties are melting away. Will not all who read this pray that the mountains may flow down at the presence of the Lord, and all difficulties be completely swept away, and may be brought to Christ?

DAMPBELLTON.

Bro. Vincent baptized two, a mother and daughter, on the 28th ult. He writes: "The work is steadily progressing. Our people are strong in the faith. Though under a heavy expense for building, fitting up, etc., they will pay sixty, not seventy, dollars, for Convention Fund." See how the Home Mission work helps all denominations.

annual work. This church is only about a year old.

continues to come in towards the payment of the debt. We are now on the "home stretch" of the first thousand, and hope to reach it shortly. Received since last report: Per Rev. J. F. Kempton, \$1, from an "Old Friend," Mabon; Rev. W. J. Blakely, Springfield, \$1; Dr. W. R. Doten and wife, Hebron, \$1 each; per L. M. Weeks, Harvey, N. B. - Thanking collection, \$7; J. A. Turner, 50cts.; A. Wills, \$1; J. M. Stevens, \$1; Wm. Dugwill, Upper Stewiacke, \$2; N. P. Whitman and Daniel, Whitman, New Albany, \$1; Rev. Truman Bishop and wife, Isaac Harbour, \$5; Henry Hunter, Greenville, \$1; from proceeds of autograph quilt, per Mrs. Charles Dimock, Rawdon, \$7. Before reported, \$689 57; total, \$620 07.

One brother writes: "I had partly decided not to send it, the calls for help are so many; but the item about 'The Lord's Pocket Book' in MESSENGER AND VISITOR of December 1st has brought me to a decision. Hope the Lord will put it into the hearts of his people to pay the debt, and raise double the amount for next year's work." To this we say, Amen.

A. CONROD, Cor. Secy. Hebron, Dec. 3.

Chicago Letter.

"The summer is past and gone" and winter is once more upon us. It was ushered in by what we Westerners call a "blizzard" - that is, a low thermometer and a tremendous gale of wind, driving the people in from the streets and wrecking many vessels on the lake. There must be a great many families in the city badly prepared to meet the rigor of the cold, owing to the fact that, for several months, thousands of laborers have been engaged in a series of "strikes." No snow has fallen, except a few flakes; business is fairly good and promises to be better; the strikes are apparently over for the present, and factories and stock yards are in running order once more.

THE PROPHETIC CONFERENCE.

has been the great event, religiously, since my last letter. It was a very remarkable gathering, composed of men eminent for piety and scholarship, from almost all the leading evangelical denominations, such men as Dr. Pearson, of Philadelphia, Dr. A. J. Gordon, of Boston, Dr. Goodwin, Henson and Lorimer, of Chicago. Greetings were received from distinguished preachers and theologians the world over. Among these may be named Canon Faussett, of York; Dr. Archibald G. Brown, of London; Rev. Dr. Bonar, of Glasgow; Prof. F. Godel, of Switzerland.

The doctrine emphasized by the Conference is, that the coming of Christ is imminent and will usher in the millennium. Until He comes the world is growing worse and is drifting towards anticrist. They do not believe that the promised conversion of the Gentiles and final restoration and redemption of Israel will be brought about by the "present agencies." This, they claim, is the special prerogative of the Messiah. The addresses partook largely of a missionary character and in this respect it may be said to have been one of the most remarkable missionary meetings ever held in the city. This Conference was held in Farwell Hall, continued for one week and was attended every day by thousands of interested persons.

The Christian Herald in commenting upon it, says: "In glancing over the many elaborate papers presented, we find as wide a difference in their spirit and aim as in the men who presented them. Some are Rembrandt pictures heavily shadowed. The faithful few of the church hold up but tiny tapers shining with faintest ray against the blackness of a world hastening to its doom. Some, we can but feel, are pessimistic in tone, while the general optimism, or perhaps better, the enthusiastic faith of others, arches a murky sky of a sinful world with God's bow of promise." Take it all in all, it was a remarkable gathering and its utterances, whatever one's views may be as regards the personal reign of Christ on earth, are calculated to arouse a slumbering and worldly church. It surely is high time to awake out of sleep!

ENDLESS PUNISHMENT.

was the theme of a paper, read by Dr. Hulbert, professor of church history in the seminary of Morgan Park, before the Ministers' Conference a couple of weeks ago. It was prepared for the Baptist Congress held last week in the city of Baltimore. He first of all showed that we can get no absolute assurance that there is a future life, from any source except the scriptures. Reason, conscience and sentiment are inadequate to solve the mysteries of futurity. In his appeal to scripture, he confined himself exclusively to the teachings of Christ. In answering the question, "What did Jesus teach concerning a future state?" he claimed that He taught: (1) That some men will not be saved; (2) That the unsaved are to have their place in hell; (3) That in hell the unsaved shall be punished - not annihilated; (4) That in hell the unsaved will be punished eternally. There was very little philosophizing in the paper, but a tremendous array of words that fell from the lips of the Great Teacher. No applause followed the reading, and very little discussion. All felt that it was an awful subject and that silence was better than speech.

The La Salle Avenue Baptist church is building a beautiful house of worship. It

is nearing completion and will be ready for occupancy about the beginning of the New Year. Rev. T. B. Thayer, his pastor, is doing a grand work in the north division of the city. Dr. Galusha Anderson, formerly president of the University of Chicago, and at present pastor in Salem, Mass., has accepted a call to become President of Denison University. He is a born educator and one of the greatest men that ever breathed. Dr. Boyce will soon publish his Systematic Theology. Dr. Wood, for four years pastor of the Memorial church of this city, has gone to the Strong Place church, Brooklyn.

McMaster Hall - Collection Day.

Permit me through your columns to call the attention of the Maritime churches to the arrangement made at the late Convention in St. John, touching aid to ministerial education in connection with Toronto Baptist College. The following resolution was most cordially and unanimously passed: "That an annual collection be made by our churches on behalf of the work of ministerial education as carried on at McMaster Hall, and that the Faculty of our Theological Institution be requested to name the time."

In harmony with this arrangement I would therefore suggest the 26th inst., the fourth Lord's Day in December, for this purpose. It is hoped that this date will suit most of the churches, that the movement may be simultaneous, and just at the season when we are in the greatest need of funds. If this date is inopportune for any of the churches, it is requested that such will at once fix the earliest suitable day.

Collections may be sent to the undersigned, who will not only duly acknowledge the same, but keep a separate account of all monies received from the Maritime Provinces. The College, I am happy to report, is in a most satisfactory condition, as regards attendance, devotion to work, and christian zeal. J. W. H. CASTLE, Toronto, Dec. 3. President.

Literary Notes.

The Baptist Quarterly for October contains: "Genesareth," by Professor William Arnold Stevens; "The Millennium," by the Rev. G. A. Cleveland; "Christ in Art," by the Rev. W. F. Taylor; "The Poetry of Robert Browning," by Prof. J. H. Gilmore; "The Pastor's Leadership of His Church (IV. The Services of The Church)," by R. S. MacArthur, D. D.; "Suggestions from the Dates of the Books of the New Testament," by Wayland Hoyt, D. D.; "Historical Department"; "Homiletic Department"; "Review of Current Literature."

It will be noticed that the second article is by one of our promising provincialists. It is concise and clear. His idea of the millennium is seen in the following extract: "Our Lord is reigning now. All power has been given to Him in heaven and on the earth. And this passage, which tells of the millennium, together with the rich promises of the Saviour to those who love Him and His cause more than they love their earth life, indicates that there is given to those who have suffered in His service, a share or a fellowship in His government which no other know. Instead of remaining in the 'intermediate state' until the final resurrection, they are associated with their Lord in His government of the world, and the extension of His kingdom among men. This is the special reward of those who have been faithful unto death; and this is the millennium."

Dr. MacArthur believes in an after prayer meeting Sunday evening - "We think it very important to follow the evening meeting with an after-meeting. The net should be thrown certainly once every Sunday and often it ought to be thrown in connection with the Sunday school, and occasionally in connection with the morning service. Ministers often lack the pluck, push, courage, and faith, which would lead them to cast the net, and thus fail to secure the results. We do not say that special revival services should not sometimes be held. When churches are cold, they should be warmed by almost any process. When a patient is about to die, we should give him any stimulant rather than that he should sink into syncope and death. But the sad thing is, that a patient should be allowed to reach that condition."

He is guarded in recommending Young People's meetings: "The holding of Young People's meetings and the formation of Young People's Associations should be the result of absolute necessity. When the young people greatly increase and there is a positive demand for separate meetings, then and then only ought such meetings to be held. The formation of Young People's Associations requires great practical wisdom on the part of the officers of the church. There ought to be no organization in the church not amenable to the control of the church. Whatever organizations are formed should hold the election of their officers subject to the approval of the church as expressed by its vote." He suggests that one of the regular monthly prayer meetings be for the Sunday school. We commend this to the serious attention of all our pastors. He is a thorough believer in conference meetings.

The Presbyterian Review for October is a number of great interest. It contains: "Hosea's Testimony to the Pentateuch," by Prof. William Henry Green, D. D., L. D.; "Home Missions and the Presbyterian Church," by Rev. Joseph L. Wright; "Instinct," by Prof. T. S. Doolittle, D. D.,

"Samuel Grabbe, A Short Chapter in the History of Philosophy," by Prof. Nicholas Murray Butler, Ph. D.; The Pecuniary Support of Churches," by the Rev. Erskine N. White, D. D.; "The Crusade Against the Abbigones," by Prof. James C. Moffat, D. D.; "Critical Note: The Prophecy of Immanuel (Isaiah vii.-xii.)," by Prof. John Forbes, D. D., L. L. D.; Editorial Notes; Reviews of Recent Theological Literature. The first article is an elaborate criticism of Hos. 8: 12. The prophet Hosea is admitted by all critics to have lived in the eighth century before Christ. The New Criticism, represented in its extreme form by Wellhausen, puts the date of the Pentateuch long after his time. The article argues with great cogency that this passage refers to a written law, and that, therefore, the date of the Pentateuch must have been before and not after Hosea's time.

Dr. Doolittle defines instinct as "an innate, blind impulse derived from a nervous organism and corresponding disposition, and directing all the individuals of the same species to the same ends by use of the same means." He rejects the evolution theory of the origin of instinct: "Thoroughgoing evolution counts the idea of a thing created under the guidance of design, and derives Instinct and Reason from a fortuitous concurrence of atoms according to the process above described. How, then, can it account for the fact that the larva of the female stag-beetle excoverts for itself, as preparatory to passing into the chrysalis state, a hole exactly its own length; while the male larva fashions for itself a hole double its own length, so as to provide room for the growth, during its unconscious condition, of horns equal to its own length? How did this female larva know it would acquire no horns in a future stage of its existence, and hence would need no room for their development? and how did the male larva find out that it would have horns, and that it would be a wise thing to prepare room in its sleeping-place for their extension? Somebody surely knew these things, and since the little insects working under absolutely blind instinct could not have known them, there must have been a Creator who did both know and intend that his creatures should do just these very things and nothing else. And to secure their being done he interposed into the being of these insects, not fortuitously, but intelligently and purposely, certain laws or impulses impelling them, without either knowledge or volition, thus to act. Nor does it help the matter at all for the evolutionist to claim that Instinct is the offspring of experience. Experience may modify an Instinct, and the modification may in time be transmitted; but this is far from explaining the origin of Instinct. Thus island birds learn by experience to fear man as an enemy, and after a few generations this fear becomes hereditary. Here plainly is a variation as to the occasion of instinctive fears; but certainly no solution of their origin. The susceptibility to such fears was already in the constitution of the bird, and therefore they sprang into activity under a new and appropriate stimulus. In the whole realm of Instinct there is nothing more wonderful than the seeming sagacity, foresight, and skill which work-bees and ants display in their manner of transforming eggs or larvae either into undeveloped females or fertile queens as necessity requires; and yet it is accomplished without any preceding experience, and without hereditary influence. The parents of the workers were not themselves workers, and being themselves sterile they cannot, of course, transmit to the next generation any knowledge or tendency to knowledge which they may have acquired from experience."

The review section of this able periodical is especially full.

To Pastoral Churches.

Dear Brethren, - Several young men from these Provinces are now completing their preparation for the ministry at McMaster Hall and Newton Seminary. Some of these will want settlement in the spring, as will also some of the students at Acadia. If you wish to secure the services of these men you should move in the matter at once. If you do not act promptly and energetically, they will be secured by others that are seeking for them, and be lost to our provinces. The time was when ministers would go from church to church seeking for a field of labor. That is fast becoming a thing of the past, and the church that now desires to secure an efficient pastor must not wait for "some one to come along." Be assured that our young men who are studying abroad, surrounded by churches eager to secure their services, will not come to you begging for an opportunity to work for the Master. Nor does the Master require it. The churches should call the men, not the men the churches. I am in correspondence with these brethren, and shall be glad to furnish the names, or any information in my power. Those at Newton and Wolfville could probably arrange to visit you either during Christmas vacation, or during term time if desirable. Now, brethren, we have lost valuable men every year because of our slowness to act. Do not let us repeat the experience this year. I am ready to do all in my power to assist worthy brethren to secure settlements, and churches to secure pastors. A. CONROD, Cor. Secy. E. M. Board. Hebron, N. S. Dec. 4.

Hubbard's Cove.

I am sure you and your readers will be glad to learn of a good work in progress on the western shore of Margareta Bay. I have felt deeply interested in that locality ever since I was a student in college, more than twenty-five years ago. At that time I preached the gospel on that shore-aided much opposition. There was then but one or two Baptists on that coast for many miles. Churches, school houses and halls were all closed against us. True, many of the people tolerated us, and some welcomed us to their dwellings and gave us liberty to preach Christ in them. But the one clergyman of the community—the same one then as now—was then, as he still is, lively and determined in his opposition to the work—going from house to house for miles along the coast exhorting and warning the people against going to hear. As far as was in his power he closed the way against us; and this he is doing still. It is ours to witness all this, suffer it all, thank the Lord for it all and take courage for future effort.

Many years have passed and changes have transpired, but progress in Baptist principles in this locality has been slow. Still, there has been progress; public opinion has changed; the people have more light and less fear of the clergy. The principles of liberty of conscience are being better understood. Baptists believe in this liberty—so do other folks, thank God; but some more firmly than Baptists. The people, many of them at least, are beginning to study the Bible for themselves, and think and decide for themselves in religious matters. Too many there are, alas, who consent for the minister or others to do their religious reading and thinking, instead of recognizing and acting upon the fact that "Every one of us must give account to God for himself."

Years ago, through the efforts of Rev. W. E. Hall and others, a nice Baptist house of worship was built at Hubbard's Cove, and a small number of converts gathered into the church. But they were weak, financially as well as numerically, and so but little labor has been performed in the vicinity until quite recently.

Twelve years have passed away since there was a New Testament baptism in that community till last Lord's day, when I had the privilege of burying with Christ by baptism seven professed believers in Him. It was an impressive scene; the day was lovely, and hundreds of people gathered from all the region round about; quietly listened to the scripture teachings on the subject of baptism; and then saw that teaching illustrated by the ordinance itself. People were present from Ingram River and Black Point on the one hand, and Fox Point, Mill Cove, the Lodge and North West Cove on the other hand. Each of these places, the two first excepted, were represented by the candidates, so that we hope the seeds of truth through their instrumentality, will be widely scattered.

A spirit of inquiry is being created all along this shore. Other souls are anxiously seeking salvation; and still others have obtained hope in Christ. We shall be permitted, in the near future, doubtless, to gather in other sheaves from this interesting field.

Permit me to add that this good work in the above mentioned community is, in part, the result of labor done by Miss Bond and Brother Hasfield, the latter of whom has been laboring at Margareta Bay several weeks past, and with whom I exchanged pulpits last Lord's day. I want to say still further, that the Chester Baptist church believes in sending out its pastor, occasionally, into the destitute localities of the vicinity, and thus accomplishing an amount of home missionary work each year, as well as of giving to God's minister the unspeakably precious privilege of spreading Christ to the destitute.

J. F. KEMPTON. Chester, Nov. 30, 1886.

"MESSENGER AND VISITOR" TO JANUARY 1888, FOR \$1 50.

Religious Intelligence.

NEWS FROM THE CHURCHES.

NEW GERMANY, Dec. 2.—Last Sabbath it was my privilege to visit the baptismal waters, and I expect to have the same privilege next Sabbath. Pray for us.

M. W. BROWN.

MORNING, Dec. 6th.—The pastor, W. B. Hinson, having been with us one year, preached his anniversary sermon to a crowded house, from the following words: "He thanked God and took courage." The total number added to the church by baptism, letter and experience, during the year, was ninety. The pastor said that by death we had lost (or rather, there had been transferred) eight of our members; they had all died in strong faith in Christ and sure hope of a glorious resurrection, which was something we, as a church, should thank God for. The sermon was listened to attentively and many left the house with a resolve to rededicate themselves afresh to God. The year has been, on the whole, a pleasant one; the church is working well; large numbers attend the prayer meetings and a deep spiritual interest seems to pervade many hearts. We have been baptized since last Conference and two more were received on Friday night who will be baptized this week; and we are looking soon for more. God is blessing us. Pastor and church are thoroughly united in the glory of God and the upholding of his church here on earth, and we are entering upon another year with much to thank God for, and we take courage for the future.

COX.

MORNING, YARMOUTH.—The Lord is still smiling upon us. Last Sabbath I gave the right hand of fellowship to seven more—

four received by baptism and three by letter. The work is moving on quietly. The church is greatly quickened and the interest deep, and we trust lasting. Wanderers are being restored and the careless impressed. We are praying for "showers of blessing."

J. A. F.

LESTER STREET.—Those who have been members of this church since its organization say that the spiritual life and general prospect was never better than at present. Yesterday morning one of the professors of the Commercial College was baptized. At the evening service the pastor, on behalf of the church, extended the right hand of fellowship to four. Many in connection with the congregation are serious, and some are anxiously inquiring the way. About a year ago a club of old time singers was organized, composed of some of the best musical talent in the city; they sing those soul stirring fugue tunes. The ladies appear in the modest costumes of grandmother's day. They intend giving a concert about the 16th, to aid the sisters to pay off the amount of church indebtedness as assumed by them. It is to be hoped that the lovers of good music, and all who sympathize with the church in her effort to pay off the debt will attend.

AYER, MASS.—We see that the labors of Bro. E. H. Sweet are being blessed. Seven were baptized on a recent Lord's day, and five, the Lords day following.

DEDICATION.—The Clements church will dedicate their new house of worship at Clementsport Dec. 12th, by three appropriate services. The first will be at 10 o'clock, the second at 2 o'clock, and the third at 7 o'clock. The church is small and the brethren would be thankful for donations to save collections at the opening services.

E. N. ARCHBOLD.

ST. JOHN.—The Baptist Ministerial Conference met on Monday last. Brothers Gordon and Adams each reported one baptism and three restorations on Sabbath last. Bro. Swaffield reports one baptized and two received to membership at Fairville. At German st., there is a deepening interest. The cottage prayer meeting at Fairville are being blessed. Several professions of conversion in them. The rest of the session was taken up in a discussion of the question of the millennium.

ALMA, N. B., Nov. 29.—We hold our weekly prayer meetings here. The prayer meeting organized at Sinclair Hill by C. E. Plino has regular weekly sessions on Sunday afternoons. On the 20th ult., delegates from 2nd Harvey Baptist Church, and 1st Alma Baptist church met at the latter meeting house, and unanimously resolved to unite the two churches represented in the support of a pastor. Mr. S. C. Moore, who had been engaged by the former church was expected to take charge of this church. We are aiming to make our church self-sustaining in a few years. The Baptist meeting house here, and unanimously resolved to unite the two churches represented in the support of a pastor. Mr. S. C. Moore, who had been engaged by the former church was expected to take charge of this church. We are aiming to make our church self-sustaining in a few years. The Baptist meeting house here, and unanimously resolved to unite the two churches represented in the support of a pastor. Mr. S. C. Moore, who had been engaged by the former church was expected to take charge of this church. We are aiming to make our church self-sustaining in a few years.

W. ROHMEL.

BALTIMORE, ALBERT CO., Nov. 29.—I have spent the last seven weeks with the churches worshipping at Caledonia, Baltimore and Prosser, Brook. The two latter have been pastorless for some time. God has revived his people, and souls have been saved. Three were united with the Caledonia church by baptism, seven with the Baltimore, and six with the Prosser Brook. Two of these, husband and wife, have held meetings here, and they have taken on Messengers and Visitor for a number of years. God's spirit led them into the truth of his word, and they followed the Lord in the ordinance of baptism. Rev. I. W. Carpenter came and preached, and had the blessed privilege of baptizing in the presence of about two hundred people. Although Bro. Carpenter is past fifty years of age, his zeal for the church of Christ is not slackened. I found an able worker in Bro. E. B. McLaughlin, in the Baltimore and Prosser Brook meetings. I regret to say that on these meetings extensive fields were families take the Messengers and Visitor. I have tried to impress them with the great need of having the Denominational paper in their families. You may hear from some of them soon. The spirit is still blessing among the members of the community. To God be the glory. Brethren, pray for us.

J. H. KING.

CHESTER, N. S., Nov. 30th.—The Baptist meeting house, on the western shore of Chester Basin, is still soliciting and receiving aid from Christian friends in various localities. My prayer to our heavenly Father is that he may abundantly bless all the donors to this good cause; and also, that he may influence others still to contribute for the completion of this house being built for the honor of His name. We have acknowledged many "cheerful givers" to this work. We shall have many more to report. The following are some of them: E. J. Hermon, Dartmouth, \$1 25; A. N. Whitman, Cape Canis, 2 00; "An Old Friend," Mahone, C. B., 2 00; Miss Hattie Seaman, Parraboro, 1 00; James Hubley, Black Point, 3 00; Mrs. Jas. Hubley, do, 2 00.

J. F. KEMPTON.

NEW ANKAN.—I spent Sunday, the 28th ult., with the New Ankan church, and we spent a very pleasant day. The people seem anxious to hear the word, and so we had good congregations. In the morning one young sister put on Christ by a public profession of her faith in a resurrected Jesus.

F. D. D.

BLISSFIELD, NORTH CO., N. B.—Sunday, Nov. 28, three were received into the fellowship of Ludlow Baptist church, two by baptism and one by letter. The Lord is doing great things for us, whereof we are glad.

PERSONAL.

Bro. W. E. Robinson has gone to Riverside, California. His health is slowly improving. May the Lord speedily restore him fully.

Dr. Galusha Anderson, once professor at Newton, since president of Chicago University, and lately pastor of a church in Salem, Mass., has been appointed president of Denison University.

J. W. Mann has accepted the pastorate of the South-west Baptist Church, Ont., to take effect the first of May.

W. W. Weeks has accepted the pastorate of the Brockville Baptist Church, Ont., and has entered upon his work.

Bro. C. B. Lewis writes: Mrs. Lewis and myself wish gratefully to acknowledge a donation of \$38 from the Baptist church at Bellevue's Cove, and Free Christian Baptists of Shannon Settlement. May the Giver of every good and perfect gift abundantly reward the donors.

Bro. Normandy wishes to acknowledge the kindness of the friends at Little River, Kent Co., in making him a donation of \$42, and also to those at McLaughlin Road

for useful articles presented Mrs. Normandy.

Bro. C. W. Williams has just received a very handsome Japanese sleigh robe, a much appreciated Christmas gift from friends of the Bay-side church.

NOTICES.

The Ministerial Conference, of Cumberland County, N. S., will meet with the church at Greenville on Tuesday, Dec. 14, at 3 p. m. A full attendance of pastors and delegates is requested.

F. BEATTIE, Sec.

The next Quarterly Meeting for York and Sunbury counties is to take place at Macquok. The opening service is to commence on Friday, the 10th day of December, at 7 o'clock, p. m. A good representation from all the churches in the counties is most earnestly solicited.

Brethren, come—come full of faith and of the Holy Spirit, that we may be able to accomplish great things for the Master.

T. A. BLACKBURN.

Kewick Ridge, Nov. 16, 1887.

A beautiful assortment of Plush Goods has just been opened by Parker Bros., Market Square. The handsome toilet sets and other cases which they exhibit, are just the articles for a Christmas Gift. As usual, they have a large assortment of the choicest perfumes manufactured. It will certainly prevent disappointment if they are called on before your Christmas purchases are completed. See advt.

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

Marriages.

GRANT-STACY.—At Cow Bay, C. B., by Rev. M. B. Shaw, B. A., on the 30th ult. Mr. Henry Grant, of North West Arm, C. B., and Miss Susan Stacy, daughter of Mr. David Stacy, of Cow Bay, C. B.

FERRIS-MCKENZIE.—In City of Portland, Oct. 28, by Rev. W. J. Stewart, William E. Ferris, to Annie McKenzie, both of Portland, N. B.

BATES-OLIVE.—At Forkland Ridge, Springfield, 19th ult., by Rev. W. J. Blake, Mr. James Bates, of Plinian's Cove, Annapolis Co., and Mrs. Elizabeth Olive, of Forkland Ridge, Annapolis Co.

DRUM-PAYANT.—At Springfield, on the 24th ult., James Drum, of Summerville, Mass. U. S., and Louisa Payant, of Springfield, Annapolis Co. N. S.

MCLERO-WOOD.—At Advocate Harbor, N. S., by Rev. T. B. Leary, Malcolm McLeod, of Margareta, C. B., to Mary Wood, of Apple River.

RATZKE-FOSTER.—At New Germany, Oct. 22, by Rev. M. W. Brown, Mr. Stephen Rafe and Miss Cecilia Foster, both of Foster Settlement, Lun. Co.

BROWN-MARR.—On Dec. 2nd, at the residence of the bride's parents, by Rev. Dr. Bill, Captain Omer E. Brown to Miss Clara B., daughter of Captain Marr, all of St. Martin's.

NICHOLS-BILL.—Nov. 23rd, at the residence of the bride's parents, by Rev. Samuel H. Emery, Mr. Andrew Nichols, Jr., of Danvers, to Miss Mary A., daughter of Prof. C. B. Bill.

KAY-HAY.—At the residence of the bride's parents, Hillbrook, Dec. 1, by Rev. F. Potter, assisted by Rev. W. Jenkins, George W. Kay to Miss Alice L. Halliday, both of Hillsburn, Annapolis Co., N. S.

Deaths.

PARR.—At Victoria Beach, Lower Grandville, N. S., on Nov. 27, John Parr, aged 85 years. The end came suddenly, but was preceded by several years of weakness and suffering patiently endured.

UPHAM.—At Acadia Iron Mines, on the 19th ult., Robert Upham, after a lingering illness, departed this life in his eighty-fourth year. For many years he has been a consistent member of the Baptist church here. He leaves a large circle of friends and relatives to mourn their loss.

MILLER.—At Newcastle, Queens Co. N. B., Nov. 23, of typhoid fever, Dora E., beloved wife of James Miller, Esq., (formerly of San Francisco, Cal., U. S.), in the 37th year of her age. An appropriate service was held in the Baptist Church, and a sermon preached by Rev. W. P. Anderson. She leaves a husband and seven small children. (United States papers please copy.)

HARDING.—At Margerville, Sunbury Co. N. S., Oct. 21, Col. George Hardie Harding, in his 86th year. The Colonel has been a member of the Baptist Church at Margerville nearly forty years. He was also for many years a member of the Municipal Council for Sunbury. He was highly esteemed by all who knew him. He died in a good old age, leaving four daughters and one son to mourn their loss. It is hard to part with the dear aged pilgrim, but our loss is their gain. May the children walk in the steps of their father, and thus fill the vacant place both in the country and in the church.

AMERSON.—At Bloomington, Annapolis Co. N. S., Oct. 14th, of consumption, Eva C., beloved wife of William B. Amerson, and daughter of Joseph and Sophia Hoffmann, in the 29th year of her age. Although sister A. did not publicly profess faith in Christ, her life was an exemplary one. She obtained hope in Christ during a series of meetings held in this place seven years ago during the pastorate of J. W. Blakney, since that time her walk has been blameless. When her health permitted, she was always found in company with those who met to pray. Her faith in Christ was strong, her love fervent, and, as she nears the end of the journey, she seems to get glimpses of the Son in his glory, and to bear his voice saying, "Child, come home, all is well." She leaves a husband, parents, brother and sister, and two children to mourn their loss. Her funeral sermon was preached at her father's residence by Rev. J. W. Blakney. Also at the same place, Nov. 17, Nellie B., infant daughter of William and Eva Amerson, aged 4 months and 1 week; we feel assured that mother and child have gone where the wicked cease from troubling and the weary are at rest.

OPAR.—At New Germany, Sept. 15th, of diphtheria, James B., eldest child of Stephen and Lenore Orpen, aged 7 years and 9 months.

DELORO.—At New Germany, Sept. 28th, of diphtheria, Herbert S., second son of J. H. and Sarah J. Delong, aged 13 years. He suffered much but bore it patiently, trusting in the promise of the Saviour.

COLL.—Suddenly, at Sackville, Nov. 29, Martin Cole, aged 66. A good man.

HALL.—At Annapolis, October 19th, Mr. Lawrence Hall, aged 82 years. In his day he was a very active and energetic citizen, having been the builder of the house now known as the Commercial Hotel, and at a subsequent time the builder of several vessels in this port. To him Annapolis is indebted in her most sluggish days for the little life he exhibited in commercial and ship building lines. His removal is like the removal of a well known landmark.

PICKARD.—At her house in Haverhill, Mass., Mrs. J. Pickard, formerly Miss Annie Alden, of Yarmouth, in the 26th year of her age. Sister Pickard had been an active member of the Milton Baptist church for some time previous to her removal to Haverhill, a little more than a year ago, when she united with the Baptist church in that place. The Christian life of our dear sister was, from the day of her conversion, a quiet but steady growth. To associate with her was to come in contact with the religion of Christ, exemplified in daily life. Religion with her was not a fiftal and uncertain glow of feeling, that changes life with alternate spasms of activity and indifference, but a deep and settled principle that gave strength to her character and dignity and purity to her aims and purposes. She possessed a calm and unwavering faith in the Christian's God, which imparted to her life a peculiar tranquility unusual in one so young. In her case to know the path of duty was to enter upon it cheerfully, and pursue it faithfully. In the Sabbath school she was, in the truest sense, "apt to teach," and outside of it she endeavored to live so that her life would be a constant object-lesson to her pupils. In the regular services of the church, wherever she was absent, Sister Annie's place was always filled. The funeral services were held at her father's residence, Yarmouth, and were conducted by Rev. J. A. Ford and Rev. J. Strophard, and were of an unusually solemn and impressive character. May the God of all grace comfort the bereaved ones.

MORGAN.—At Bear River, Digby Co. N. S., Nov. 26, Henry Harris Morgan, in the 81st year of his age. At the early age of sixteen our venerable friend gave his heart to Christ, but hindered by diffidence, he made no public profession of his faith until middle life. Love truth was a distinguishing feature of his character. His favorite studies were the Bible and a volume of Flavel's sermons. The Messengers and Visitor was always carefully perused. For many years his dwelling was open for public worship. His heart was cheered by seeing all of his children, and many of his grandchildren and neighbors, unite with him in the service of God. His interest in the prayer meeting and Sabbath school ceased only with his life. A firm faith, perfect trust, and a cheerful submission to the will of God marked his last hours. A sorrowing wife, who for more than half a century shared his toils and his thoughtful care, and five children survive him.

RINGER.—At Lake May, Nov. 17, Henry D. Ringer, aged 72 years. Bro. Ringer professed religion in his youth, and united with the Baptist Church, and continued a faithful member until death. For a number of years he has been almost a cripple, which affliction he bore with patience and resignation to the will of his heavenly Father. He was very willing to depart and be with Jesus, which is far better.

Convention Funds Received.

Norton church, col. \$ 2 50
Germania church, H. M. 6 00
Mrs. Pittingall, St. John, H. M. 10 00
German St. church, 41 75
Digby church and S. school, 15 00
Grandville St. church, 83 30
Mrs. Naylor, Halifax, H. M., 20 00
New Harbor, collection, 61
A. Friend, Mabou, 2
Troy, P. E., 6 00
Florenceville, N. B., 5 00
Hillsboro, N. B., S. school M. Band 18 00

\$210 16
Yarmouth, Dec. 6. G. E. DAY.

King Alfred's Motto.

It was Stephen Gillett who said: "I expect to pass through this world but once, any good thing I can do, or any kindness I can show, let me not defer or neglect it; let me do it now, for I shall not pass this way again." If we would each one engrave upon our hearts this Motto, I think it would accomplish as much good as "King Alfred's Motto" did. What a thought, to be our own enemy, and yet we stand or fall for ourselves. You cannot injure or hurt any one half so much as yourself when you put, get angry, speak hasty words, fight, think unkind thoughts and half do the work or tasks assigned you. Of course, you may grieve your parents, or teachers, but still it does not hurt their character. It is your very own self that you are neglecting, and you are not to pass this way again. What a solemn thought! Let us not neglect to do any kindness we can to our parents, teachers and playmates, but above all things, let us be kind to ourselves and the good actions to others will be sure to follow.

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

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Prof. T. H. Suxley, The Princess Louise and
Marquis of Roxburghe on Barrar Francis
Cassan, The Duke of Argyll, Louise Chantier Moulton, James F. Johnson, C. A. Stephens

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ST. JOHN, N. B.,
November, 1886.

If you are now, or ever expect to be, in want of a small power engine to drive a boat, or to run printing presses, lathes, sewing machines, or for any other purpose, we beg to call your attention to the

SHIPMAN AUTOMATIC STEAM ENGINE.

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 indolent Ulcers, Fever Sores, obstinate Sores and Wounds, &c., helping 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 BRIMMER & 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. Tuning done to order.

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

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

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PLUSH ODOR CASES,

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OUR LATEST NOVELTY

READERS OF THIS PAPER

BOOTS OR SHOES

OF ANY DESCRIPTION

WATERBURY & RISING

34 KING AND 212 UNION STS.

CONSUMPTION

OPHUM

Over and over again.

Over and over again, I never wish you to turn.

Over and over again, I must take my task with a resolute will.

Over and over again, I cannot measure the need of your hand.

Over and over again, I must do my part, and perform it all.

Over and over again, I must do my part, and perform it all.

Over and over again, I must do my part, and perform it all.

Over and over again, I must do my part, and perform it all.

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Over and over again, I must do my part, and perform it all.

Over and over again, I must do my part, and perform it all.

For a single good feeling or desire," she said.

"Strengthen them, then, so that they will show more," said her friend.

"How can I, Olive? You know just how it is. But aren't you afraid Prince will pull that knot out? It doesn't look very strong."

"The more you use them, the stronger they grow," was the reply.

"No, he wouldn't stir if he were tied by a thread; he's too honorable for that. Come, Rex; jump now. Isn't this view lovely, Lorie?"

"Too beautiful to be seen by a wife; it's heavy wasted on the desert air. I've never been up here since I was a little child."

"What a funny, old-fashioned house," commented Lorie, as Olive palled at the refractory little gate in the wall.

"That's a hip roof, I guess; but doesn't it look cozy, with all those vines climbing over it? It's a green house in point of fact, if not in name."

"And that valley beyond, steeped in the haze of the past summer afternoon, like a dream of the lost-estates. Olive, I'm going to develop rationally; see if I don't. What a picture!"

"O Lorie," exclaimed Olive in a low tone of intense feeling, "think what this picture would be to such poor, tired eyes as mine."

"Walk right in, right in," she exclaimed, leading the way. "Father, here's Miss Remond again. You'll be glad to see her, I know; you were before."

The old man, with his silvery locks hanging on his shoulders, and the watching far-away look in his eyes, was sitting by the open western window just as at Olive's former visit. He turned now at the words of the visiting daughter.

"Yes, I was before, I was before," he said, in his soft tremulous voice; "it's good to see the young faces around and to hear the young voices. Are you well, today, miss?" as Olive laid her gloved hand in his.

Then to her "Yes, sir," he answered, "I am glad; yes, I am glad; and the other ones, too? And it's good, young friends, always to see of all things, it's well. I've had a long time to think of you, Lorie. Lord couldn't hardly bear it, 'twas so faint, but he always made allowances, as 'twere, and now I don't have to say anything about it any more; all I'm doing now is just waiting, young friends, just waiting."

"I shall have to be a good boy," replied the judge good-naturedly, for like some other fathers, he found it difficult to realize that this youngest daughter of his was anything but a helpless girl still, and his assumption of housekeeping airs greatly amused him.

"And, papa, I really may use the money you gave me like, miss?" "I'll certainly pay you, that shall be your prerogative for housekeeping, or for your first earnings."

"Well, papa, I'm of age, so you cannot deny me," returned Olive frankly. "I shall have to be a good boy," replied the judge good-naturedly, for like some other fathers, he found it difficult to realize that this youngest daughter of his was anything but a helpless girl still, and his assumption of housekeeping airs greatly amused him.

"I'm so glad," chattered Lorie, as she buttoned her second glove; "I did want the ride dreadfully to-day, and of course that's the time papa must let me out in the country with the horse. Isn't it lovely? Where are you going, Olive?"

"Up Equinox," replied Olive. "To the Mountain House?" exclaimed Lorie.

"No, the old road up to Nurse Jordan's; you remember?" "Oh, I'm glad. I'm always afraid of those steep pitches on the great road. But what in the world takes you to that out-of-the-way place? I haven't been there in an age."

"I will tell you when we get out of town," she answered.

So when the two branches that bordered the narrow mountain road began to brush their inquisitive tips into the little carriage, Olive dropped the top back, and then, as Prince daintily picked his steps over the stony way she told Lorie her errand and what she wished to do. No one else in the world would have spoken to Lorie in the same way. She had had the misfortune to have a very worldly bringing up, and only a few knew of the really earnest heart under her careless exterior. But, as we have seen in Cathie Manning's case, Olive had her own faculty of drawing out the best in those around her. Perhaps it was her own enthusiastic longing for higher things that acted as a divining-rod in the case of others. You remember her success in winning Lorie over to the calico graduating dress, and Lorie had not forgotten the payment she had found for her concession then.

She was liberally supplied with pocket-money, but as she had no system in her spending, she was often short of funds. In fact, Lorie was a specimen of a very common type of American girls, not "fast" in the operative sense of that word, but not by any means what our grandmothers would have called "slow."

But she verified Olive's confidence in her now, and long before they reached Hanging Rock was beginning to make plans and suggest broader things.

"Of course we'll have another, why not? I'll help all I can. To be sure, I haven't much on hand now; money never does stay by me; but I can have plenty. Papa told me the last time not to come again for a month; I spent fearfully when I ran out to Saratoga that week; but he'll forget it before long."

"Why don't you have an allowance," asked Olive, "and then keep an account of what you spend? I do, of every dime."

"Oh, that's too much trouble. But I'll give you what I have now—just five dollars; a few cents over to keep me in means. Yes," as Olive refused, "you must. Why, it'll be all gone by to-morrow night, any way, and it may as well go for something worth while," and she thrust the bill into Olive's hand as they turned the bend that brought the lonely mountain homes in sight of Hanging Rock, and Miss Lake, the only persons that ever give me credit

I never will now, so there's no use talking. Why, that would be sheer extortion. Half that ought to do."

A vigorous discussion ensued, and finally a compromise was agreed upon, though not entirely to Olive's satisfaction. "She needs it as much as any money she could get," said Lorie in Miss Acash's momentary absence.

"Do you want to see their rooms?" asked the good lady; and on their glad ascent she piloted the girls up a short flight of stairs, which led to a little entry above, with a door opening on either hand. Here, under the sloping humped roof, were the two chambers that occupied all the upper part of the little house, each with a projecting southern window in the roof, looking out over the beautiful valley; but almost down to the windows swept the branches of the great elm, through which the burning rays of a midsummer sun were tempered to a shaded softness. Each of the windows had a window at the end, one to the earring, the other to its setting, over which the green vines clambered, better than all venetian blinds. Back of the little entry was a closet for each room, and beyond that a connecting door between the two, so that when the air was heavy with gathered heat outside, a soft summer breeze might still be won here. There were no carpets, only bits laid down for mats on the clean, painted floors; the beds were covered with green and white coverlets, the chairs were few and entirely of wood, the little stands and the windows were draped in white; everything was as plain as plain could be, but in the girls' eyes the rooms became gems of places at once.

"You see, I don't have any company now to spend of, and I can't do both as well as to see if you want 'em," said Miss Acash, "and I do hope they may be full."

"She did not tell them that one was her own room, and that giving it up implied a banishment from the house for her. She would not have thought that worth mentioning."

So it was all soon settled; and after obliging Miss Acash by going out to see her favorite hollyhocks, which were a long way toward being as high as the house itself, the discreet Prince was headed down the stony road, and told to pick his way with all due care.

"It's perfectly splendid!" exclaimed Lorie, as soon as they were among the bushes again. "Why, Olive, it's the best thing I ever did in my life. Are you willing to tell me, Olive, just how you came to think of it?"

"It was Miss Banks' story, Lorie."

"But I heard the same story, and such a thing never entered into my head." Lorie was very much in earnest, and Olive, seeing this, said slowly:

"I think I've been coming to it for a good while, Lorie. Something Gussie Keith said to me just before she went away, about such a life as mine being able to open ways for others, first put a new thought into my heart. You know how it is with us, Lorie. Sometimes it seems so hard for girls brought up as we've been to do anything good. We seem to be so hemmed in in proud ways. We mustn't be peculiar; and it isn't particularly fashionable to be self-denying. Sometimes I feel as if I were shut up in a vice, that is, the best part of me, and Gussie's words showed me something of the possibility. I've been thinking of it here in Bethaven. Then let us lead in other things; why not, Lorie, in things that would count for Christ's work. We are pledged to that, you know, and I. Since then I have asked him daily to help me to use my influence over others, and my opportunities, and to generally give me a given me, to bring lives higher up. I don't want to be an utterly unfaithful steward."

"And do you think it wrong then, Olive, to use anything for self-gratification?"

"By no means, Lorie; I think God wants me to be happy as well as anybody else. But just now I am so interested in what I've been away almost every summer of my life. I am not particularly needed on this trip to add to the pleasure of any one else; so here comes my opportunity. Perhaps the next will not come so often in the same shape. He will lead me. I just want him all through my life."

"She stopped, and for a moment answer Lorie forward and kissed her. Then Prince made a misstep and jerked a merry laugh out of both.

Just as they turned into the main road a light carriage swept past them rather rudely; the gentleman in it touched his hat without lifting it; the lady bowed blushing. "Poor Cathie," said Olive, as soon as they were out of hearing, "what can she be thinking of?"

"When shall you write to Miss Banks?" "To-night; and Lorie, I nearly forgot something: I was to come to you some other afternoon to sew for that baby. I shall ask Hope and Aho and Delia Mayo and all those who heard Miss Banks' story. We must tell them what we propose doing, and see if we can interest them, and find out what they will help do."

"And you will tell Miss Banks to be sure and send another. I will promise to furnish and beg half enough for her, any way, even if I have to pawn my jewels, like the Caliban Island."

"Yes, I'll venture," replied Olive; "our faith in such work must be strong, because it is not our own; and I can help, because, too, I don't fancy your sacrifice will be necessary. It's the 'littles' makes the mickle. We'll work on that rule."

"And then they drew up to Lorie's door, and Rex climbed up on the vacant seat, dependent and proud and takes this way to show me that I'm not all the world; by considerable, and to teach me to be willing to let others have a part in the good things of life; for giving is the best thing there is, after all. Yes, young ladies, I'll take 'em, and be glad, too, to my best; yes, and I don't deny it; I'll be glad to my best; and other things besides supplies. I'm dreadfully afraid of getting grumpy and grumpy all alone here with father, and there's nothing like children and sick folk to mellow one down."

"I should like to take more than these, Miss Acash," asked Lorie, "provided we can send more?"

"Oh, yes, indeed; I've a garden full of sauce, and a lot of currants, and a few early apples; and there's blackberries by the bushel around here for the picking; and a good cow; why, I'm all ready, though I didn't know how to say it."

"We can pay five dollars a week for this woman and baby, and three for any others we may send," said Olive. "Is that enough?"

"Enough!" exclaimed Miss Acash; "I won't take any such price as that up here."

"As I came into the schoolhouse I saw an old man picking up potatoes from the dusty road. I want to tell you something about him. At the beginning of the civil war he and his only son, a young man of twenty-three, enlisted in the army and fought in many battles, until at Gettysburg he was dangerously wounded and his son killed. It was six months before he could leave the hospital to come home, and what he suffered in trying to live and get well cannot be told. Since that time he has had many aches and pains, and it has been very hard work for him to earn enough to support his wife and himself. He is very lame, and has to move very slowly; it will take him a long time to pick up his potatoes. People say that he never did a man's thing in his life, and he is the kindest man I know."

At last, point one of the three boys raised his hand and said he would like to go out and help the old man pick up his potatoes. The two other boys quickly raised their hands, too, and offered to go. The teacher looked pleased and gave them permission; then the school went on quietly with its afternoon work.

It was a hot day early in September, very dry and dusty, and the sun poured down upon the three boys as they hurried up the hill to the old man, who was leaning with one hand upon the wagon-box to rest.

"Mister," said one of the boys, as he stepped bravely up, "we have done a man's thing, and we are willing to say so. We lifted the end-board of your wagon to let the potatoes drop out. Now, if you will sit down in the shade, we will get all your potatoes for you." The old man laid his trembling hand on the head of the boy, and looking from one to the other, said: "Well! well! my dear boys, you have done a brave thing. Never be ashamed to tell the truth or confess a fault. I will gladly sit down and rest, for I am very tired."

The boys then took the horse and wagon and spent a good hour of hard work in unloading a micheit that took them only a few minutes to plan and carry out.

When the boys returned to the school the teacher asked nothing to them; everything went on as usual, only there seemed to be an uncommon thoughtfulness and attention. The pupils had learned a life-long lesson. Its value consisted in the object-lesson of the three boys willingly doing what they could do to repair the evil effect of a mean action.—Illustrated Christian Weekly.

Latter-dayism and Creeds.

I wish people to be either one thing or another. I desire them to believe something and know what it is, and stick to it. I have no patience with this modern outcry against creeds. You hear people inveigh against them, without for a moment thinking what they are. They talk as if creeds were the head and front of human offending, the infallible sign of bigotry and hypocrisy, incompatible alike with piety and piety. Do not these words mean that the doers and thinkers of the earth in overwhelming majority, have been wronged by creeds? Creeds may exist without religion, but neither religion, nor philosophy, nor politics, nor society, can exist without creeds. There must be creed in the heart of man, and the change is a great and natural one, a growth, not a conclusion—a reformation, not a revolution. When it is otherwise it is a serious matter, not to be lightly done or flippantly discussed. If you really had a religious belief it three out roots and roots through your lifelines, it makes its strength from every source. It is intertwined itself through love and labor, through suffering and song about the very fibre of your soul. You cannot pull it up or dig it up, without setting the very foundations of your life a-quivering.—Gail Hamilton.

The major (rooking Nellie on his knee for Aunt Mary's sake.) "I suppose this is what you like, Nellie?" "Yes, it's very nice. But I rode on a real donkey yesterday. I mean one with four legs, you know."—Texas Siftings.

When Rev. Sam Jones, in Omaha, Neb., asked a man present who had never spoken a cross word to his wife to stand up, a round-faced, good-natured individual, with a beard, stood up. "Thank God, there's one man who never said a cross word to his wife!" said Rev. Sam. "I'm a bachelor!" shouted the round-faced man.

A blind man was sitting in company with some visitors, when one of the company left the room. "What white teeth that lady has!" said the blind man. "Why," said a friend, in great surprise, "how can you tell?" "Because," answered the blind man, "for the last hour she has done nothing but laugh."

"What pretty children you have," said the new minister to the proud mother of three little ones.

"Ah, my little dear," said he, he took a girl of five up into his lap, "are you the oldest of the family?"

"No, ma'am," responded the little miss, with the usual accuracy of childhood, "my pa's older's me."

One reason why a tame alligator at Savannah is let alone is because of a sign reading: "Idiot's will please stir him up."

"Bobby," "Ma, you don't want me to play with wicked boys do you?" "Mother?" "Indeed, Bobby." Bobby, "Well, if one little boy kicks another little boy, isn't it wicked for him to kick him back?" "Mother?" "Yes, Bobby, very wicked." Bobby: "Then I don't play with Tommy White any more. He's too wicked. I kicked him this morning, and he kicked me back."

"Backward, turn backward, O Time in your flight, Make me a child again, just for to-night!" is the exclamation, in thought, of many a man who has suffered through a long life from some distressing disease, that he might have cured with a few bottles of medicine like Dr. Pierce's Golden Medical Discovery, which cures all blood and skin diseases, as well as consumption or scrofula of the lungs. If he were a child again, he would know enough to have a bottle of the Discovery "to-night," and in old age would not implore Father Time to "fly backward" for his special benefit. Hence "Be wise to-day, be mad to-morrow." Get a bottle of the nearest druggist.

Doan's Medical Discovery

Thoroughly cleans the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and restores to the system its natural vigor.

Golden Medical Discovery cures all humors, from the common pimples, blotch, or eruption, to the worst Scrofula, or Wood-pewee. It is especially adapted to the cure of Scrofula, or Wood-pewee, and is a sovereign remedy. It promptly cures the most obstinate Scrofula, or Wood-pewee, and is a sovereign remedy. It promptly cures the most obstinate Scrofula, or Wood-pewee, and is a sovereign remedy.

DR. PIERCE'S PELLETS—Anti-Bilious and Cathartic. See a trial, by druggist.

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FURNITURE, Carpets and Crochery, all at Lowest Prices.

Four large warehouses full of Parlor, Chamber, Dining Room, Office and Kitchen Furniture, Carpets, Mattresses, Oil Closets, Bedding, Towels, Table Linens, Curtains, Staircase Rugs, and all kinds of Upholstery Goods, in fact almost everything for Housekeeping.

DR. H. BOOL

LANTERN LECTURES.

REV. H. BOOL intends to pursue his annual Lecture Tour through Yarmouth, Shelburne, Queens and Lunenburg counties, toward Halifax.

The Lectures on Pilgrim's Progress, Life of Christ, and Temperance, are becoming very popular. They are illustrated by 30 brilliant, life-like pictures. LIBERAL CONDITIONS: Sabbath schools half price, in Church buildings.

Large number of other interesting views with life photos of the Queen, Spurgeon, Gladstone, Salisbury, and Parnell. Address: J. O. McNEALLY, FREDERICTON, N. B.

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THE HOME.

A Thought For Mothers. Only a tired woman, pausing when day was done. To think of the many duties, which, from dawn till set of sun, had filled up her busy moments, taxing the hand and heart—

It is a bitter shame that they need it. Women are the unpriced of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably duty of respect.

HAVE A PURPOSE IN LIVING.—Miss Phelps writes in St. Nicholas: "You will never realize it till you have tried it, what immense power over the life is the power of possessing distinct aims."

THE FARM. HONEY.—Beees cost very little trouble, and but little expense. By judicious care they will double their number in a year; and the honey taken from them is the sweetest of table luxuries, always brings a fair price, and is a farm product that is practically all profit.

EXTRA FEED FOR COWS.—This is essential now. As cold weather advances it will require the best efforts of farmers to prevent the shrinkage of milk. Some loss is unavoidable, but if the yield fall off greatly it shows that the cow is manifestly poor, and this will make her poor and decrease value for another year.

tion that beer-drinking in this country produces the very largest kind of inebriety, closely allied to chronic insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Recourse to beer as a substitute for other forms of alcohol merely increases the danger and fatality.—Scientific American.

—The passage by the Iowa Legislature of what is known as the "Clark Bill," which makes the property where liquor is sold liable for fines and costs, gives new vigor to the prohibitory law in that State. Property owners are unwilling to risk the sale of liquor by their tenants, and are giving them notice either to quit the business or the premises. Immediately after the passage of the bill twenty saloons in Des Moines closed, and the friends of Temperance hope to see the closing of a large number throughout the State in a very short time.

—A man cannot sell intoxicating liquor unless some one will buy, and the drunkard-maker cannot make a drunkard until somebody consents to be so made. It seems, therefore, that the business of selling liquor is a business in which the dealer is not only a victim but a perpetrator of crime in the transaction, and should receive the punishment. Why not stop the business altogether? Is society willing to be cursed? Why is the dreadful traffic allowed?

Why a Governor Signed the Pledge. "Am I my brother's keeper?" fell from the lips of Cain. God has so identified our interests with each other that there are in some respects our brother's keeper. No man liveth to himself, no man dieth to himself.

A Governor of Pennsylvania signed the pledge, "not because he thought himself in danger, but to save a friend." The head of one of the best families was coming into Pennsylvania, and the Governor, "I saw," said the great distress of his house. "I saw," said the Governor, "I saw," said the great distress of his house. "I saw," said the Governor, "I saw," said the great distress of his house.

A Looking-glass Story. When Nellie was a little girl, not quite three years old, she was playing quietly one morning upstairs, all by herself. By chance she happened to notice a chair standing by the dressing-case.

Close Confinement in poorly ventilated work rooms, and want of proper exercise, are often unavoidable, but tend to produce Dyspepsia, want of energy, and loss of appetite. Dr. Williams' Pink Pills for Pale People is the best medicine to use. See that you get "Huntington's," the original and standard.

WIDE AWAKE PROSPECTUS FOR 1887. Price Reduced from \$3.00 to \$1.50. D. Lothrop and Company announce that, in view of the present state of the market, they have made a special reduction in the price of their "WIDE AWAKE" prospectus for 1887.

Serials, New Features, etc. THE THEORY OF KEEDON BLUFFS, by Thas. Rogers Cradock, author of "The Prophet of the Mountains," "The Mountain of the Rockies," etc. Illustrations by Edmund H. Garrett.

WASHING AND HIS FLAMMABLES. By Mrs. James T. Fields. A series of papers containing the most interesting facts, anecdotes, descriptions, engravings and photographs from noted people.

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work as a bookkeeper, and to postpone his preparations for the ministry. His life for two years was a hard one; seven or eight hours of labor, and an unhappy, quarrelsome family at home. At the end of that time, an accident disabled him for months. He was confined to bed, suffering great pain at intervals, and surrounded by the direct poverty, which he could do nothing to relieve. He grew bitter and scornful.

"Can there be just God?" he said to a friend. "My purposes were good. He has thwarted them all. I might have been a pillar in God's house, He has left me a useless lump of clay by the wayside."

There are few of us who do not at some time in our lives complain that God has restrained and thrust us into the background when we would have rendered him service. The roots of the tree could they reason, would doubtless rebel when they are buried in the dark, damp earth, but out of it they gather the life and sweetness for the flower and fruit. Obedience is true religious service, and experience is often the best scholarship of life.—Youth's Companion.

An exchange says: There are more puns made on Dr. Ball's Compound than on any other medicine, and it is free of charge, than are paid for by the owners. A good thing deserves the notice of the press.

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