

# Messenger and Visitor.

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VOLUME L.

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THE CHRISTIAN 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 a guilty thing to *less* men in an error, 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 shapers 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 WRITER IN THE CHURCHMAN,** speaking of what he considers 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 in 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 unbaptized 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 sectarianism.

**—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 "doze," 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 one, 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 platitude that one belief is 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 *Joan of Paris*, saying, "I read one of your sermons every day in the year, and I send you my title; true, you are not of the Atonic priesthood, but you belong to the order of Melchizedek, to whom Abraham gave a title."

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 go.

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 diocese Upper Norwood and Croydon are situated). He said, "I would like to see Bob Spurgeon; if he will see me; and I would like to visit 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 is giving himself "An Enquirer," publishes in the Sun, a question sent us, with some strictures on 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, Monsiegnor 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 knee 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 was 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 eyes, and keep their eyes on the sacred page instead of staring at the new faces or the new bonnets. After feeding on the morning installment 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 devotion 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," he 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 Payson or a McChesny. 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 that living, quickening Spirit within every wheel from busly 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 to 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 1,116 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 1,222 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	45,239
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 hid 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.







NOTICE OF CO-PARTNERSHIP.

I HAVE this day associated with myself in the business of...

Spring Announcements, 1886.

I refer to the above notice of Co-Partnership...

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

THE DREADFUL DISEASE DEIFIED. GENTS: I have used your Minard's Liment...

RUMSEY & CO.'S HYDRAULIC RAM IN OPERATION.

HAVING got or running water and have the water conveyed to their premises...

FACE, HANDS, FEET.

And all their imperfections, including Freckles, Blemishes, Scars, etc.

THIS PAPER MAY BE FOUND AT THE NEW YORK.

Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Fourth Quarter.

THE GREAT INVITATION.

GOLDEN TEST. The grace of our Lord Jesus Christ be with you all.

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

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

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

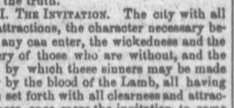
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(chap. 21: 27). Out of the holy city. The New Jerusalem. And from the things which are written in this book.

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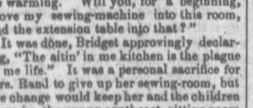
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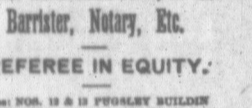
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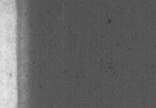
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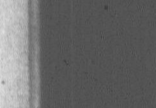
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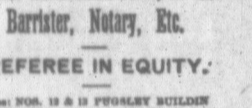
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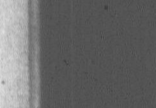
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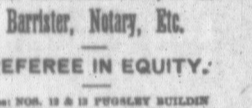
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Messenger and Visitor.

WEDNESDAY, DECEMBER 8, 1886.

RAMBLINGS.

Our ramblings brought us from Lower Aylesford down along the flank of the South mountains to Turbot, 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 mountains 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.

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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.

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.

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.

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Home Mission News.

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.

CONTRIBUTORS.

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. - Thanksgiving 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, \$699 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.

HEAR-AND-THEAR.

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 grandest 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: "Genesaree," 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 concourse 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.

Halifax, 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 shoresaidunt 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, also, 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 are sure 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 pastor, Dr. J. A. Clementsport 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 restful letters 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 26th ult., delegates from 2nd Harvey Baptist Church, and 1st Alma Baptist church met at the latter 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. We are working with the help from the H. M. Board, perhaps not so much as heretofore, we shall accomplish our object ere very long.

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 visits, extensive fields, many families take the Messenger 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 Canoe..... 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. H. 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 Macquoket. 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, Keswick 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.

BARRIS-OLIVE.—At Forkland Ridge, Springfield, 19th ult., by Rev. W. J. Blake, Mr. James Barris, of Phinney'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. Loring, 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. Mary Andrew, 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 Hillbrook, 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 his 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 neared the end of the journey, she seemed 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.

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

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

COLE.—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 selfish 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 certain 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 Messenger 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
Friends, Mahone..... 2
Troy, P. E..... 6 00
Florenceville, N. B..... 5 00
Hillbrook, N. B., S. school M. Band 18 00

\$210 16 G. E. DAY.

Yarmouth, Dec. 6.

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.

CHRISTMAS PRESENTS

Ladies' and Gents' PLUSH TOILET SETS,

PLUSH ODOR CASES,

CUT GLASS BOTTLES.

CHOICE PERFUMES,

by all the principal makers.

PARKER BROS., Druggists, MARKET SQUARE, ST. JOHN, N. B.

XMAS 1886

43 CASES of Fancy Merchandise, First In-43 stallment of the "Hudson Goods" received, and large quantities of articles at J. G. McNally's, Fredericton, N. B. CHRISTMAS BAZAAR

I am making preparation for a Grand Bazaar and Christmas sale of Fancy Goods. In order to meet our friends, all have decided to put up foot-down on high prices. A Grand display, and Grand bargains may be expected. J. G. McNally, Fredericton, N. B.

Money! Money! Money!

To Farmers, Owners of Horses and Stock Raisers. We wish to call your attention to the fact that you can save one third the expense of keeping your Horses, Cattle, Sheep, Swine, and Poultry by using a small quantity of THE CHEAPEST AND MOST EFFECTIVE FEED AND CONDITIONER. This Feed is made from the receipt of a noted and popular English Veterinary Surgeon, and has been thoroughly tested for the past twenty years by the most eminent and experienced of purely vegetable remedies, and is warranted to cure and prevent Hoarse Coughs and Colds, Lung Fever, Loss of Appetite, Swelling, Wind Disturbances, Mange, Abortions in Cows, Milk Fever, Retention of Water, Bloody Urine, Dropsy, Pneumonia, Loss of Cud, Impure Blood, Cramp in Legs, and all the ailments of the above animals, and in all cases of Croup and Pile, Hiccough, Kneesy, Heart Liver, and Bladder Disorders. The majority of human diseases come from derangement of the kidneys and liver; the same is true of the ANIMAL creation. All animals require and deserve this remedy. It is the cheapest food for fattening all the above animals, and improves the quality of milk 20 per cent. 50 cents per package; in bulk and quantities much less. Sample 5 x 5 d testimonials by mail, 60 cts. in stamps. If your druggist does not keep it send direct to us, and we will forward it promptly.

In cases of Scrophulous Mange, Galls, and the skin is broken from any cause, the Remedial Ointment should be used in connection with V. C. Feed and C. Powder. If used according to directions a cure for any of the above diseases is warranted. (Correspondence and other communications, by mail or hat from druggists. Send for circulars and testimonials. Address:—

Remedial Compound Co., Derby Line, Vt., U. S., or Stantons, Quebec, Canada.

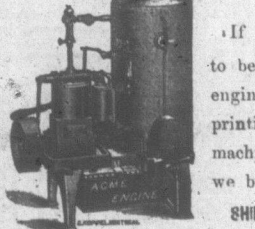
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ST. JOHN, N. B., November, 1886.



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

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Consumption, a disease which is rapidly increasing, and which is the cause of much suffering.

OPHIA

Ophias, a disease which is rapidly increasing, and which is the cause of much suffering.

Over and over again, Over and over again, Over and over again.

We cannot measure the need Of every the most flower, Not check the flow of the golden sands.

Over and over again, The brook through the meadow flows; Over and over again.

The path that has once been trod Is never so rough to the feet; And the lesson we once have learned

Selected Serial.

OPENING PLAIN PATHS.

CHAPTER VIII.—Continued.

Olive went home to her own room, and the tear or two that she wiped off her cheek

"No, I have office work enough for a week. I think then, I will take Rex and go out for a drive."

"I suppose if you are housekeeper, I shall have to be a creature boy," replied the judge

"Well, papa, I am of age, so you cannot do this," returned Olive frankly.

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

"So when the first branches that bordered the narrow mountain road began to brush their inquisitive tips into the little carriage,

"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 horses."

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"So when the first branches that bordered the narrow mountain road began to brush their inquisitive tips into the little carriage,

for a single good feeling or desire," she added. "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! I think I should like to see it so beautiful, I think it must seem like heaven to them."

"Lorie had no time to answer, for Miss Asch had spied her unusual guests and was hurrying out to meet them, on hospitable thoughts."

"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 all things, it's well. I've had a long day, but I'm glad to see you. 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.'"

"The faithful daughter, who by this time had taken forcible possession of Rex, hugging the great family cat, and got both into her ample lap.

"You can't think how good it seems to hear a child's voice in the house," exclaimed the good woman, after a hearty laugh over some of Rex's questions. "Not but what we do have some of course—Tim's little girl and the Chamber—youngsters; but when they ain't like, having one belonging here, as 'twere, I don't see how anyone can ever get tired of the sound of their voices."

"The girls looked at one another and smiled. "I've come to see you on a little business like this afternoon, Miss Asch," said Olive, who could contain herself in patience no longer; "we want to tell you what Miss Asch—Mrs. Judge Barnard's cousin from Boston—told us the other day."

"And she as chief spokeswoman, but with sudden tips from Lorie, Olive told the story of Mrs. Baine, that had so interested her own heart and awakened her own best impulses, while Miss Asch listened with ever-increasing interest in her honest face, and varying exclamations to free her mind.

"And the Lord knows, I 'pose," she said, as she winked, "that she's only one out of thousands, those who are going up continually into his ear. What all this suffering is allowed for I'm sure I don't know, unless to show what a stung, selfish thing human nature mostly is. Just think of it now. All that great crowd panting and stifling together, we have here, and miles of the freshest air all going to waste, as 'twere. In the speaker's excitement, Rex was stood down suddenly on the floor and Miss Asch started up as though about to harangue those stifling crowds; then suddenly returning to things present, she made a rush to some corner and returned with a corky in each hand, which she offered to Rex as an apology for his sudden deposition.

"Miss Asch," continued Olive, intent on the point in hand, "we came up to see if you could make room in your house and care for that poor woman, and returned with a corky in each hand, which she offered to Rex as an apology for his sudden deposition.

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 man's momentary absence."

"Do you want to see their rooms?" asked the good lady; and on their glad assent she piloted the girls up a short flight of stairs, which led to a little entry above, with a door opening on either hand.

"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 off 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 temperate to a shaded softness.

"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."

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"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 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 the 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 mischief 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 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 wise men know that the doers and thinkers of the earth in overwhelming majority, have been creeds men? Creeds may exist without religion, but neither religion, nor philosophy, nor politics, nor society, can exist without creeds. There must be a creed in the heart of every man, and it is the heart of every man that must be true. Do not these wise men know that the doers and thinkers of the earth in overwhelming majority, have been creeds men? Creeds may exist without religion, but neither religion, nor philosophy, nor politics, nor society, can exist without creeds. There must be a creed in the heart of every man, and it is the heart of every man that must be true. Do not these wise men know that the doers and thinkers of the earth in overwhelming majority, have been creeds men? Creeds may exist without religion, but neither religion, nor philosophy, nor politics, nor society, can exist without creeds. There must be a creed in the heart of every man, and it is the heart of every man that must be true.

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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 day...

Above, in the quiet chambers, five little sleepers lay. Whose needs and joys and sorrows had filled up her day...

When in the deepening twilight, fragrant with evening balms, over her drooping eyelids sleep laid caressing palms...

The sound of low questioning voices fell first on her spirit-ear. Then a pause of hushed expectation, and following, soft and clear...

Falling in tender cadence, "Know ye what I have done? Among you as he that serveth am I, the beloved Son..."

Slowly her eyelids lifted; the twilight had deepened to night. But the thought that had dimmed her spirit had fled before the Light...

Learn to Obey.

Is it wise for young men to grow impatient of the counsel and control of a good father? He is much more likely to be right than they are...

GESE FOR MARKET.—In discussing this timely subject a poultry expert remarks that the heavier the goose, provided it is young, the higher the price per pound...

TEMPER AT HOME.—I have peeped into quiet parlors, where the carpet is clean and not old, and the furniture polished and bright...

APPLES FOR MILK COWS.—It is generally believed that apples are an excellent food for milk cows, but they must be fed with judgment...

MARKETING CHICKS.—Chicks for broilers are marketed with head and underwings, says a price article on poultry. A clean cut with a sharp-bladed knife across the foot of the mouth just below and under the eyes will do the fatal work...

Happy Home.—A happy home is the brightest spot on earth the eye of God looks down on. Love and peace in his home send sunshine round a man wherever he goes...

Whisky and Beer.—For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcoholic liquors...

Widows.—The duty of a woman to be a lady. Widows is a thing which girls cannot afford. Delicacy is a thing which cannot be lost and found...

It is a bitter shame that they need it. Women are the umpire of society. It is they to whom all mooted points should be referred...

—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...

—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 drunkard is not the dealer in intoxicating liquor...

—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...

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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...

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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...

—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...

—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 drunkard is not the dealer in intoxicating liquor...

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Advertisement for Dr. J.C. Martin & Co. featuring 'Codyne' as a 'Most Wonderful Family Remedy' for various ailments like rheumatism, neuralgia, and migraines. Includes a portrait of a man and the text 'H.C. MARTIN & CO. Portrait Artists.'

Advertisement for 'LAMP GOODS' by Daniel & Boyd, located at 94 Prince William St. in Saint John, N.B. Lists various lamp types and prices.

Advertisement for 'EQUITY SALE' by Daniel & Boyd, detailing the sale of real estate and other assets. Includes the address 'Studio 46 King Street, Saint John, N.B.'

Advertisement for 'HEAL THYSELF!' featuring a 'SELF-PRESERVATION' product. Claims to cure various ailments and includes a list of ailments it treats.

Advertisement for 'EQUITY SALE' by Daniel & Boyd, detailing the sale of real estate and other assets. Includes the address 'Studio 46 King Street, Saint John, N.B.'

Advertisement for 'ADVERTISERS' by Geo. P. Rowell & Co., offering advertising services and rates. Includes the address 'Newspaper Advertising Bureau, 10 Spruce St., New York.'

Advertisement for 'LORD & THOMAS, NEWS PAPER ADVERTISING' by Geo. P. Rowell & Co., offering advertising services and rates. Includes the address '10 Spruce St., New York.'





Royal Baking Powder Absolutely Pure.

ACADIA COLLEGE WOLFVILLE, N. S.

WEDNESDAY SEPT. 1st

UNION BAPTIST SEMINARY

FOR SALE! ONE SECOND-HAND

Dedericks' Hay Press

The Ontario Mutual LIFE ASSURANCE COY.

HEAD OFFICE, WATERLOO, ONT.

Its PURITY

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News Summary

DOMINION. -A new design is being prepared for the Canadian postal card.

-A valuable mill, belonging to L. M. Crerar, of Ayleford, N. S., was burned last week, together with several thousand feet of lumber. No insurance.

-Out of nearly ninety Scott Act cases brought before the police magistrate of Fredericton since last March, only three escaped conviction.

-Two illicit whisky stills were captured near Fort Hood, C. B., last week, by a Halifax constable. One man paid a fine of \$100, and the other went to jail.

-Upper province people are discussing the possibility of keeping the St. Lawrence open during the winter. At Montreal, on the 1st inst., the vice-president of the Quebec Geographical Society addressed a meeting of the members of the corn exchange and board of trade and citizens generally on the subject. In an exhaustive address he insisted on the practicability of keeping the St. Lawrence at summer level by a central fracture in Lake St. Peter and keeping a passage open between Quebec and Montreal by means of a series of locks.

-The Dominion Safety Fund Life Association, St. John, N. B., has placed reliable life insurance within the reach of every man in good health and industrious habits. Three cents per day will pay the regular premiums on \$1,000 insurance at age 40, and only fifteen cents a day, applied in this way, will protect his family to the extent of \$5,000. Thousands of families are in want today, because their natural provider is waiting for a "non-venturing season" to take out a policy in-to-day. To-morrow never comes.

-Last week the steamer "Sallia," of Hall, England, from Antwerp for Boston, struck on a sandbank, about six miles from Cape Sable light. Water flowed in rapidly, extinguishing fire in engine room and covering the boiler. Nothing could be done to get the ship off. Captain Potter remained on board till five p. m., when night setting in and sea making a clear breach over the ship it became dangerous to stay longer, and one of the ship's life boats was launched, containing part of the crew, and left the vessel himself in another boat with balance. All landed safely. The wind during night increased to a gale, and in the morning no portion of the vessel was visible from shore. Later in the day large quantities of wreckage floated ashore. The "Sallia" was an iron ship of 2,578 tons, built in 1884. The cargo consisted of 3,000 tons of steel, glass and paper stock.

-On the 20th ult., the schooner "Unexpressed" sailed from Canning, N. S., for Havana, having on board 1298 barrels of potatoes. This is the third cargo for Cuba from this port and there will be a number more before the season closes. This increased trade is due to the treaty recently negotiated between Spain and Great Britain. The schooner "Gile" sailed same day for Boston with 4000 bushels of potatoes. The schooner "Cygnat," on Dec. 1, for New York with 4,600 bushels potatoes. During the month of November about 40,000 in-bale of potatoes were shipped out of the country.

-The export of cattle from Montreal for the present season was 59,000, which is 3,700 more than last season. The export of sheep was 80,700, an increase of 42,400 over last season.

-The department of marine has chartered the Newfoundland sailing steamer Neptune for winter use, between Prince Edward Island and the mainland.

-There were shipped from the port of Montague, P. E. I., during the last three weeks, 32,420 bushels of potatoes to Nova Scotia; 65,931 bushels to the United States, and 2,275 bushels to Newfoundland—in all 101,227 bushels.

-A bargain sale was launched for the Messrs. Churchill, at Hantsport, N. S., last week. Her dimensions are: Length of keel, 132 feet; breadth of beam, 34 feet; height of hold, 17 feet. Register tonnage, 550 tons.

-George A. Cox launched from his yard at Sheburne, N. B., recently, a fine schooner of 76 tons.

-Alexander Gibson advertises a call for a meeting of the Fredericton Railway Bridge Company, to be held at Fredericton, January 6th. The stockholders have deposited twenty thousand dollars in the Bank of N. B., as required under their Charter.

-Milton Frewan, one of the great cattle kings of the western States, had an interview at Ottawa, recently, with the department of interior. He proposes to move his ranching business over into Canada, and will bring in 40,000 head of cattle next spring. It is satisfactory arrangements for grazing terms can be arranged. Frewan is on the way to England. There is little doubt but that his projects can be fully met by the government.

-A strange accident occurred near Chatham, Ont., last week, by which a child of Humphrey Smith lost its life. The little one was carrying a glass jar when she fell upon it, and the broken edge penetrated her neck and severed the jugular vein. She lived but a few minutes.

-Joseph Trudeau, aged twenty-one, employed on the Canadian Pacific, fell from the bridge at St. Hubert de Masouche, the other day, and died an hour afterwards in great agony.

BRITISH AND FOREIGN. -A committee of Welsh farmers, members of parliament, has been formed, whose aim is practically to obtain home rule for Wales. The leading planks of their platform are the disestablishment and disendowment of the church, land reforms and free education. Scotch home rulers will hold a conference and mass demonstration at Edinburgh on January 13th. Their platform urges that national legislatures be given to the respective nationalities of the United Kingdom, each legislature to control all local affairs, with an executive responsible only to the national electors.

-The case of the government against John Dillon has been adjourned till the 14th, at the request of Dillon's counsel. The cabinet are considering the advisability of further prosecutions in Ireland like the one instituted against Dillon.

-The Nationalists have re-elected one of their number—Sullivan—lord mayor of Dublin, and a Mr. O'Keefe mayor of Limerick. Both of these persons have

pledged themselves to refuse any honors which may be offered by the Queen during her jubilee year. John Dillon heads the list of candidates for the office of high sheriff of Dublin. Alderman Richard Power has been re-elected Mayor of Waterford. The earl of Erne has been elected grand master of the Orange lodge.

-Snow storms prevail in Ulster, Ireland, and D. vonshire, England.

-Thirty men were killed by an explosion in Lemore colliery in Durham on Thursday.

-The London Times commenting on the rent war in Ireland, says it wishes the government would show that it is more conscious of its own strength. Whether by misfortune or fault, says the Times, the government fails to inspire needful confidence in its resolution. The struggle would soon end if the law would prove strong enough to make itself respected, and the Irish would quickly recognize their masters, and range themselves on the winning side. The Times thinks it possible that Parliament will be compelled to depart from contemplated arrangements respecting Ireland.—In Dublin last Wednesday two hundred girls attacked and pelted with mud a ball and his assistant who were serving writs of ejectment on tenants at Ballyhanna. The men beat a hasty retreat, leaving their horse car and papers. In Cork, on the same day, a disturbance was caused by the police trying to disperse a meeting held in honor of Hurley, who is to be tried for having explosives in his possession, and for resisting eviction. The police threatened to arrest O'Connor, who presided, and a scuffle ensued, during which Tanner, M. P., was knocked down. The latter sustained a scalp wound, and was taken to the infirmary. The Daily News says: The Kerry landlords are evidently furious at General Buller's appointment as under secretary for Ireland, but dare not speak out. The practice of sending straightforward impartial Englishmen to responsible posts in Ireland cannot be too highly commended.

UNITED STATES. -It is proposed to double the license fee for liquor saloons in Chicago.

-The total shipment of grain by canal from Buffalo eastward during the season of 1886 was 4,667,234 bushels, against 32,744,927 for 1885.

-Negotiations have been entered for a special treaty to regulate trade between the United States and the Spanish West Indies, the government at Washington no longer insisting upon the exclusion of other nations from the favored canal treatment.

-The Chicago anarchists made an application to the Supreme Court of Illinois and secured a restraining injunction, of course, to deter their execution, which was set for the 3rd of December. Life is precious to these condemned men now. Yet for years they have preached nothing but rebellion and misery and death for others. Is all probability Spies, Fielden and the others will not now be executed till next spring. A petition is to be sent the President of the United States from the "Municipal Council of Paris," a king commutation of the death sentence.

The Knights of Labor of Chicago have espoused the anarchist cause, and at a recent meeting held at the Little Lord Fountain, some 400 "Knights" were present, passed resolutions condemning the sentence, and asking the Supreme Court of Illinois to grant a new trial. If anything more were needed to stamp the Knights of Labor as a dangerous organization, this action will furnish a most conclusive proof. The attempt has been made to assassinate Harry Gilmer, the witness who gave evidence at the recent trial of anarchists, implicating Spies and Schwab in the throwing of the Haymarket bomb. Gilmer was shot while on the "threshold of his home."

GENERAL. -It is said that nearly \$50,000 has already been subscribed by ex-President Arthur's friends in New York to erect a bronze monument over his grave, and it is thought the amount will reach \$250,000.

-Prince Ferdinand, of Hohenzollern, of the elder and Catholic line, has been chosen by his uncle, King Charles of Roumania, as his heir, for Charles is childless. This was arranged a year or two ago, and the prince, who is 21 years old, will soon leave his Prussian lieutenantcy and become an official of the Roumanian army. When he took his leave of Kaiser Wilhelm the old man said: "I think that had we more pleasure in Poland than ever thou wilt find later down in Roumania."

-There is a project on foot to build a Victoria Jubilee Tower in London, 16 feet higher than the top of St. Paul's, on a piece of ground belonging to Lord Salisbury at the back of the National gallery. The estimated cost is £40,000, and the proposal is in the hands of a Nottingham architect. The design is to obtain a sufficient revenue by admission to the top of the tower.

-The total exports of Canada to Europe from opening of navigation to date were 13,360,000 bushels, divided as follows: 5,278,291 bushels wheat, 2,984,234, 2,072,524 peas, 1,657,121 oats, 13,925 rye and 500 barley. The European exports also included 499,345 sacks of flour and 79,967 oatmeal. The exports of live stock last week were 1939 cattle and 6736 sheep. Official export to date 65,076 cattle and 93,078 sheep.

-The latest information relative to the progress of work on the Panama Canal enterprise is published. In July 869,000 cubic meters of earth were excavated, and the average for the rest of the year will be 100,000 cubic meters monthly. In the last meeting of the shareholders of the Canal Company, Dr. Lester pronounced that the excavation of 1886 should be 12,000,000 cubic meters; for 1887, 24,000,000, for 1888 and one-half of 1889, 54,000,000. This would make 90,000,000 of meters dug out from the 1st December, 1885, which, added to the 15,000,000 dug out before, would complete the 105,000,000 of cubic meters estimated. According to this calculation the entire excavation will be completed by the 1st of July, 1889.

-Food for Conservatives.—Scott's Emulsion of Cod Liver Oil with Hypophosphites is a most wonderful food. It not only gives strength and increases the flesh but beats the irritation of the throat and lungs. Palatable as milk, and in all wasting diseases, both for adults and children, is a marvellous food and medicine. 46-50

People in the North-West know from experience that Putnam's Patent Corn Extractor is the only remedy to be relied upon for the extraction of corn. This is the case everywhere throughout the Dominion. Be sure to get Putnam's sure-put corn crier. At dealers everywhere.

JUST LOVELY!

I have just received and am opening, for the Holiday Season, a most beautiful assortment of fine Gold and Silver WATCHES, Jewelry, Silverware, Spectacles, AND— ENGLISH WALKING CANES.

that I would invite attention to, as I will offer very low to Cash Customers. Orders by mail or express promptly attended to.

Respectfully yours, W. Tremaine Gard.

No. 27 KING ST., under Waverley House, SAINT JOHN, N. B.

Encourage Home Manufacture!

BY USING BEARDSLEY'S— Celebrated Oil Paste Blacking.

The best Leather Preservative known for Harnesses, Boots and Shoes, and leather generally. This Blacking is peculiarly adapted for use on the water-proof boots which it is applied soft and flexible.

Why this Blacking is the best, is its thoroughness and its safety. It will perfectly preserve the leather, but it will not injure it. It is the only one that is so recommended.

W. W. BEARDSLEY, Manufacturer of Boots, Shoes, and Harnesses, BERTWICK, N. S.

By Harries & Son, Wholesale Agents for St. John.

CITY OF LONDON FIRE INSURANCE CO.

OF LONDON, ENG.

Capital £10,000,000.

H. SMITH & CO., General Agents.

Losses adjusted and paid without reference to England.

"THE IDEAL MAGAZINE" for young people is what the papers call it. It is a weekly magazine, and is published by the London Times and is a most interesting and instructive work. It is a most valuable addition to the library of every young person.

ST. NICHOLAS, for 1886-7.

STORIES BY LOUISA M. ALCOCK and FRANK R. STOCKTON, several by each author.

A SHORT SERIAL STORY BY MRS. BURNETT, whose name is "Little Lord Fauntleroy" has been a great feature in the past year of ST. NICHOLAS.

WAR STORIES FOR BOYS AND GIRLS. GUN, BATTLE, and other stories, by military writers, will constitute a number of the most interesting and instructive stories of the leading battles of the civil war. They will be panoramic descriptions of single combats or short campaigns, presenting a sort of literary picture-gallery of the grand and heroic contests in which the parents of many a boy and girl of to-day took part.

THE SERIAL STORIES include "Juan and Juana," "The Boy of the West," "The Boy of the East," "The Boy of the South," "The Boy of the North," "The Boy of the West Indies," "The Boy of the East Indies," "The Boy of the South Indies," "The Boy of the North Indies."

ST. NICHOLAS is published by the London Times and is a most interesting and instructive work. It is a most valuable addition to the library of every young person.

JUDICIOUS MEN

Advertising is a key to certain success;

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

Papers of the largest bona fide circulation always bring the best returns for the money invested.

The "MESSENGER AND VISITOR" has the LARGEST CIRCULATION of any religious weekly in the Maritime provinces.

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

Intercolonial Railway.

'84 WINTER ARRANGEMENT '87.

ON AND AFTER MONDAY, NOVEMBER 22, 1886, the Trains of this Railway will run daily (Sundays excepted), as follows:—

Day Express, 7:30 a.m. Accommodation, 11:30 a.m. Express for Sussex, 4:35 p.m. Express for Halifax and Quebec, 7:30 p.m.

A Sleeping Car runs daily on the 6:10 p.m. train to St. John.

On Monday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Saturday a Sleeping Car for Montreal will be attached to the Halifax Express.

TRAINS WILL ARRIVE AT ST. JOHN. Express from Halifax and Quebec, 7:00 a.m. Express from Sussex, 8:35 a.m. Accommodation, 1:30 p.m. Day Express, 7:30 p.m.

TRAINS WILL LEAVE HALIFAX. Day Express, 7:15 a.m. Truro Accommodation, 11:30 a.m. Express for St. John and Quebec, 1:30 p.m. Truro Accommodation, 4:00 p.m.

A Sleeping Car runs daily on the 1:00 p.m. train to St. John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Halifax Express.

TRAINS WILL ARRIVE AT HALIFAX. Truro Accommodation, 8:30 a.m. Express from St. John and Quebec, 12:00 p.m. Truro Accommodation, 1:40 p.m. Day Express, 7:30 p.m.

All trains are run by Western Standard Time.

Railway Office, Moncton, N. B. Chief Superintendent.

November 17th, 1886.

HOLIDAY MUSIC, FOR HOLIDAY GIFTS.

No gift to a lover of music can be more appropriate or give more enduring pleasure, than our excellent collection of the finest music, such as are here mentioned. Any book mailed promptly for retail price.

Classical Works. Beethoven's Sonatas, celebrated Lebert and Von Bülow edition, 1 vols., arch 5s., or cloth embossed, each 6s. Mendelssohn's Songs without Words, 31 5s. Chopin's Nocturnes (21), his Nocturnes (20 etc.) and his Waltzes (50 etc.) 5s. Franck's Album of Songs, 2s. 6d. Halévy's Album, 1s. 6d.

Popular Collections. Choice Vocal Duets, 1s. 6d. Minstrel Songs, 2s. 6d. Shylock and Tuppah, 1s. 6d. Young People's Classics for Piano, 1s. 6d. Gems of Music, 2s. 6d. Gilt Ed. 5s. 6d.

Good Reading in Elegant Books. Nipper's Students History of Music, 2s. 6d. Mendelssohn's Letters, 2 vols., each 1s. 6d. Lives of all the Great Masters, each from 1s. 6d. to 5s. 6d.

Kmas Cantatas. King Winter, 2s. Caught Napping, 3s. Christmas Gift, 2s. Message of Kmas, 3s. SEND FOR LIST.

OLIVER DITSON & CO., BOSTON

PIANOFORTES.

UNQUALIFIED IN Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO., No. 202 and 204 West Baltimore Street, Baltimore. No. 114 Fifth Avenue, N. Y.

An Article Required in Every Home

A Nest Ash NIGHT COMMODORE, an indispensable article for the bedroom, packed for shipment.

Circular sent on application. J. & J. D. HOWE, Furniture Manufacturers, 35-37 ST. JOHN, N. B.

Indian Town Boot and Shoe Store

Trains of the Western Counties Railway leave Digby daily at 8:30 p.m., and leave Yarmouth daily at 7 a.m., and leave St. John every Monday, Wednesday and Saturday a.m. for Digby and Annapolis; returning from Annapolis same days.

The Steamer "Evangeline" leaves Digby for Annapolis every Tuesday, Thursday, and Friday, 9 a.m. returning from Annapolis same days.

Trains of the Provincial and New England Railway leave St. John for Annapolis, Portland and Boston at 6 a.m. and 12 p.m. daily, except Saturday evening and Sunday morning.

Through tickets by various routes on sale at all stations. F. HERR, General Agent.

Windsor and Annapolis Railway.

1886 WINTER ARRANGEMENT, 1887

Miles, TRAINS GOING WEST. Exp. Acc. 400. M.P.M. P.M. 7:00 6:15 2:30

Halifax—leave, 7:00 a.m. Richmond, 7:15 a.m. 14 Windsor Junction, 7:40 a.m. 18 Annapolis, 8:15 a.m. 22 Kingsport, 8:45 a.m. 26 Wainport, 9:00 a.m. 30 Annapolis, 9:20 a.m. 34 Port Williams, 9:45 a.m. 38 Wolfville, 10:15 a.m. 42 Fort Williams, 10:45 a.m. 46 Kentville—arrive, 10:55 a.m. 50 Kentville—depart, 11:05 a.m. 54 Annapolis, 11:25 a.m. 58 Kingsport, 11:45 a.m. 62 Middleton, 12:05 a.m. 66 Bridgetown, 12:25 a.m. 70 Annapolis—arrive, 12:45 a.m.

Miles, GOING EAST. Exp. Acc. 400. M.P.M. P.M. 6:00 6:15 2:30

Annapolis leave, 6:00 a.m. 14 Bridgetown, 6:30 a.m. 18 Middleton, 7:00 a.m. 22 Kingsport, 7:30 a.m. 26 Annapolis, 8:00 a.m. 30 Kentville—arrive, 8:30 a.m. 34 Kentville—depart, 8:45 a.m. 38 Port Williams, 9:15 a.m. 42 Wolfville, 9:45 a.m. 46 Fort Williams, 10:15 a.m. 50 Windsor, 10:45 a.m. 54 Wainport, 11:15 a.m. 58 Annapolis, 11:45 a.m. 62 Middleton, 12:05 a.m. 66 Annapolis—arrive, 12:25 a.m. 70 Halifax—arrive, 12:45 a.m.

N. B.—Trains are run on Western Standard Time. One hour added will give Halifax time. Steamer "Acacia" leaves St. John every Monday, Wednesday and Saturday a.m. for Digby and Annapolis; returning from Annapolis same days. Steamer "Evangeline" leaves Digby for Annapolis every Tuesday, Thursday, and Friday, 9 a.m. returning from Annapolis same days. Trains of the Western Counties Railway leave Digby daily at 8:30 p.m., and leave Yarmouth daily at 7 a.m., and leave St. John every Monday, Wednesday and Saturday a.m. for Digby and Annapolis; returning from Annapolis same days. The Steamer "Dominion" leaves Yarmouth every Saturday evening for Annapolis. Steamer "Acacia" leaves St. John every Monday, Wednesday and Saturday a.m. for Digby and Annapolis; returning from Annapolis same days. Trains of the Provincial and New England Railway leave St. John for Annapolis, Portland and Boston at 6 a.m. and 12 p.m. daily, except Saturday evening and Sunday morning. Through tickets by various routes on sale at all stations. F. HERR, General Agent.