

Messenger and Visitor.

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

BISHOPS AND WINE AGAIN.—This time it has been the House of Bishops of the Episcopal Church of the U.S., at the recent Convention at Chicago. Following the example of their Canadian brethren, they have given a deliberation. They declared that "in their judgment, the use of fermented juice of the grape in the sacrament, is not warranted by the example of our Lord, and was an unauthorized departure from the practice of the Catholic Church, and that the mixing of water with wine was not objectionable." In view of the fact that there was an unfermented wine in use at the time of our Lord, that the Jews did not use anything fermented at the Passover and that the element used is not called wine, but the fruit of the grape—in view also, of the fact that wine drinking is a great evil, it would appear as if these reverent divines had better have refrained from any attempt to make the use of fermented juice at the Lord's table obligatory. The truth is that the unfermented is the only wine we can be sure is pure in this country. The most of the wine of commerce is a mixture of poisonous drugs, with no "fruit of the vine" in it.

DRAWING BEER.—The great Dublin brewers, the Messrs. Guinness, have made over their business to a company. The rush for shares was tremendous. This is the way the *Baptist* describes it:

Nothing like the financial sensation it has created has been witnessed in recent times. Applications were, in some respects, to the extent of one hundred and twenty-seven millions, or more than twenty-one times the amount asked for! Messrs. Haring's bank, where the list was deposited, was literally besieged by persons eager to obtain a share in a concern offering such tempting percentages. In their excitement the would-be investors broke down one of the doors of the counting-house, and so heated did the scramble become that they were, in some instances, with difficulty kept from fighting. The profits of the Guinness brewery have given an average for five years of \$250,000.

YEAH TALK.—A Methodist minister, referring to the resolutions favoring the wider circulation of denominational papers says: "I have found that our church papers cannot be circulated by the resolutions of the preachers; it requires 'The Acts of the Apostles.' The paper has been voted again and again into all the Methodist families of the Conference, but it takes work to put it there."

Were we so minded, we could write quite a book of "Acts." One reason why the MESSENGER AND VISITOR is enlarging its list so rapidly, is because so many of our pastors "act." Let all help, and help now.

CAN WE UNITE?—This is the title of a sermon by Bishop Usher, of the Reformed Episcopal Church. In it he shows, conclusively, that there can be no union between the so-called dissenting bodies and the Episcopalians, until the latter give up the sacerdotal errors taught in the Prayer Book, and the sacerdotal pretensions of their ministers. Among the errors he enumerates several. We mention them, with some of the passages quoted in proof:

Absolution. (From the service in the ordination of priests.) "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands, whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained."

Baptismal Regeneration. (From the baptismal service.) "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, and again, 'We yield thee humble thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit.'"

The Real Presence in the Lord's Supper. In the Church of England the question is asked: "What is the outward part or sign of the Lord's Supper?" Answer, "Bread and wine, which the Lord hath commanded to be received." Question, "What is the inward part or thing signified?" Answer, "The body and blood of Christ, which are verily and indeed taken by the faithful in the Lord's Supper."

He also refers to the fact that in very many of the High Churches the daily

difference between themselves and the Roman Catholic is that the service of one is in English and the other in Latin, and that the Pope is not acknowledged by the former. The sermon can be had from the manager of the *Protestant Pillar*, Montreal, for 5 cents each, or \$3 per hundred.

THE LATE DR. ARMSTRONG.—We call attention to a sketch of the life and ministry of the late Dr. Armstrong, found on the second page.

STATISTICAL.—According to the latest statistics, the combined forces of all in the United States who practice immersion and reject infant baptism amounts to 3,800,947. The Methodists of all kinds come next, and number 3,685,600.

THE THIRD PARTY IN THE UNITED STATES.—This is the Prohibition party. It is making steady and rapid strides. Its object is to make prohibition a square political issue. It has been found that existing parties are ever ready to cater to the rum party to secure the rum vote, or, at least, to trim in order to give no offence to the supporters of the liquor traffic. This party has the great advantage that it masses its forces against a gigantic wrong, and makes its appeal direct to the hearts and consciences of the people, while the old parties have little other than the memory of associations with great questions of the past, to sustain them. This new issue, as mere party prejudice subsides, must win more and more of the earnest Christian thought of both old parties to itself. In the elections just ended the temperance vote has been over 300,000, and more than double what it was year before last. This party has come to stay, and must soon hold the balance of power. When this time comes, should the Republican party yield to the pressure of this party and adopt an out and out prohibition platform, the rum force will be massed on the other side, and then will come the grand and decisive struggle which must be fought out to the bitter end. We believe this day must come for the Dominion as well as for the United States. It cannot come too soon.

BAPTIST UNION OF SCOTLAND.—The Baptists of Scotland are not numerous; but they seem to be quite vigorous. There are 88 churches. They recently held their annual meeting in Glasgow. The following are the statistics of the year's work and growth:

Returns had been received from 77 churches, which reported an increase in membership of 313, giving an average of 3.7 per church, as compared with 544 last year, being an average of 6 per church. The number of baptisms reported was 736, the number last year being 566. Of these churches, 14 showed no addition by baptism; 23 showed a decrease in membership; while 7 were stationary. The aggregate membership reported at 100,000, 9,688; this year it stood at 9,959, taking the non-reporting churches at last year's figures. There were 77 Sunday schools with an attendance of 8,590 and 1811 teachers, being an increase of 455 scholars and 44 teachers. In connection with the churches there were 105 preaching stations and cottage meetings. Since the formation of the Union in 1869, 24 new churches had been formed, and 31 new chapels had been built. The amount of debt upon the churches at the close of last year was £2323 7s 9d; the amount paid during the year was £2356 16s 9d; the total indebtedness reported for the present year was £7577 10s 7d.

UNION.—The *Christian Guardian* has some sensible words on organic union of the Christian denominations:

So far as we know, there is no relaxation, on the part of the churches, of any of their distinguishing characteristics. The Episcopalians maintain Episcopacy and episcopal ordination; the Presbyterians feel bound to uphold and defend their Calvinistic theology; the Baptists stand firmly by exclusive immersion and close communion; the Methodists maintain their itinerancy and their Arminian theology. Unless there is some giving up, or concession on the part of some or all of these bodies the only church they could form by a union would be an aggregation of people differing in their belief and usages, and consequently having contradictory preaching in its pulpits and conflicting practices in its churches. As the *Guardian* has often said, we believe fraternal union in spirit and work is far more important and desirable than the union in one organization of people in whose belief and views of church government there would be no real unity.

We confess we have felt less interest and confidence in the current talk about organic union, and "the unity of Christendom," because those who have come forward as the most prominent advocates of such a union are the most exclusive and unbending of the ministers of other churches, and who carefully avoid any act that would recognize that any were true ministers or members of Christ's Church, but those of their own denomination, come forward as champions of church unity, we confess we are not disposed to take much stock in such advocacy of union.

WHY WE DO IT.—Some of our friends wonder why the editor of the MESSENGER AND VISITOR is continually going here and there, to add to the list of subscribers. They say it is work enough for one man to edit the paper, and this is true. Others say, you have your salary and that is all

you will get, in any case, and this is true, so far as money is concerned. Why then overwork and, perhaps, risk serious consequences, to do what is not expected of you?

Our reply is briefly this: we are more and more convinced that a Christian paper in a family is second to no other agency in shaping the ideas, the characters, and the eternal destiny of its members. As it comes, week by week and year by year, to exert its constant and silent pressure on the side of truth and good and God and heaven, who can trace the amount of its moulding power upon soul and life? We feel confident, every trip we make, when the paper is introduced into a score or more of new families, to continue, in most cases, for generations, perhaps, that some souls—how many none can tell—will be saved by it among the new readers it will reach. Is it any wonder, then, that we are restless, if we can make it possible to go out among the churches, unless we do so. We hope that our ministers and readers, generally, may consider whether they cannot have a larger share in work which must be so fruitful in final results. We want to have seven thousand subscribers by January next. We shall do what we can; who will help us?

ENGLISH POLITICS.—Mr. Gladstone has assented to insert a demand for disestablishment in Wales, into the Liberal platform. This is a far-reaching concession. If Wales is to have disestablishment, why not Scotland, where the state of things is largely similar. It disestablishment carries in Scotland and Wales, church and state cannot long be maintained in England. It is expected that this plank in the Liberal platform will win Wales and Scotland entire for that party, and detach Chamberlain's followers, leaving Hartington's small following to coalesce with the Tories. This action of Gladstone drives another nail into the coffin of church and state, and throws over to Gladstone the sympathy of all non-conformists and all lovers of religious freedom.

THE YEAR BOOK says there are forty churches in Nova Scotia, fifteen of which belong to the African Association, that did not contribute anything last year, to the Convention fund. Thirty-four churches in New Brunswick and three in P. E. Island were non-contributing. Surely they will not allow themselves to appear in this class another year.

Gathered from Life.

The Open Window. a magazine devoted to the interests of the Shut-in Society, gives such a lovely picture of the heroism displayed in one sick-room, that help and comfort must follow its reading:

"In her shadowy sick-room I found a patient suffering lying alone. It was an hour when her son could be away from his business and with her, and all the week she waited for this time of enjoyment of his society and for the comfort of his presence."

"But where is Henry?" I asked, looking about the chamber.

"I sent him away," said the mother, with a smile.

"Sent him away, when you have waited all the week to have him with you?"

"Yes," she answered gently, "Sunday is his only free day, you know, and he has little sunshine and fresh air that I thought a walk would do him good."

"But I am almost surprised that he should be willing to go, I answered, in a disappointed tone, for this sweet invalid had so many lonely hours that I coveted for her the delight she had so unhesitatingly put aside."

"He would have said," she answered gently, "He is always willing to stay, but Mrs. Hunt sent me such a delicious mould of jelly, that I wanted old Hetty Grant to have some of it, so I persuaded Henry to take it to her."

"Yes, I understand; two 'birds with one stone.' Old Hetty Grant and the boy must both be made happy, and how about yourself? I confess I wanted you to be happy to-day, and I touched the pale cheeks playfully, surprised to see her eyes slowly filling with tears."

"But you mustn't make me selfish, dear," she said, in a voice that tried to be cheery. "The fact is, I know complaints are hard for anyone who is young and strong to bear, and Henry is young and strong, and I must not complain before him. It isn't that he does not feel for me; he feels too much. He feels helpless and perplexed, and of course, he does not know one thing to do to help, and sometimes he goes away half vexed, and with a feeling that is anything but submissive to God. When this happens, I fear my illness is becoming a harm instead of a blessing to him, as of course I want it to be."

"And so you send him away when you suffer?"

"Yes, and partly for that reason. I sent him away to-day. My head was so full of pain that I could not bear the light,

neither could I bear to shut him up here in the shadows. Then I want his recollection of me to be sweet after I am gone, not painful, and how can it be so if he sees all I have to bear?"

"And so the dear soul was bearing her own load of physical distress, and making at the same time the effort to conceal it, that the one dearest to her might not be saddened by her pain. And as I looked at her, I could recall many another sufferer who is doing the same thing day after day, and week after week. And I wished some of the people who feel so sure that invalidism always makes people selfish could see this loving mother quietly putting away the thing she cares most for in life, knowing all the time that she is moving slowly beyond the sight of her boy's beloved face."

"We little know the heroism practiced in many a sick-room. We cannot see the tears that are suppressed, the moans that are checked, the impatient words that are unspoken on the lips. His infinite tenderness must surely supply what human tenderness fails to give."—*Ch. Union.*

The Lord's Pocket-Book.

"Whose pocket-book is that you carry?" I drew a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is his also."

"Well," said the man, thoughtfully, "I hope I do belong to the Lord; but your remark throws a new light on the subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, 'my pocket-book,' as my Lord directs. I must think this matter over, for I confess, honestly, I never looked at it in the light in which you place it."

The pocket book question is one which needs to be brought before men more frequently, more faithfully and more fully than it has been heretofore. Is there not a work here for the pulpit and for the press, as well as for personal effort, which needs to be attended to as soon as? If Christian men and women can be induced to look to Christ for direction, as to the use they shall make of their pocket-books, the church will soon be re-energized from core-to-core, and the world will feel the power of the gospel.

"OCCUPY THY TIME." was the motto which the writer once saw in golden letters on the pocket-book of a well known Christian merchant, whose name is known in connection with Christ's work in other lands as well as our own.

We would suggest that such a pocket-book be called "The Christian's Give Pocket-Book." When you "open the book, your eyes catch the words, 'Honor the Lord with thy substance.'" On the opposite side you read, "The silver and the gold are mine." As you open the impenetrable portion of the book, your eyes catch the words of a loving disciple, "The love of Christ constraineth us." Here you find the main-spring of all real Christian effort. The outside motto, "Occupy thy time," is only the outgrowth of this plant of love to Christ in the heart.

We shall close this by asking the question with which we started, "Whose pocket-book is that which you carry?"—*The Christian Guide.*

What Made the Prayer-Meeting.

Two things are to be premised. It will be understood that the traveller was carried to Europe by ship—sail or steam—even if he does say that his money carried him there. It is always likewise to be understood that it was the Holy Spirit who blessed the meeting. But the difference between one meeting and another is not because the Spirit is a guest at one and not at another. He is always present even at the dullest service, waiting to be felt. After such might be written, "There standeth one among you, whom ye know not." It was because some one recognized and welcomed the ever-present, but often grieving guest; and that made the prayer-meeting.

Here are a batch of notes from the pastor's note-book:

1. In the background, a long series of cold, formal meetings. What made this one throbbing and glow with spiritual warmth? Simply because a heavy-hearted woman rose and with broken utterance said, "Pray for me." Only three words made that meeting.

2. The meeting opens just as all other meetings. Up to a certain point the ordinary programme is carried out to a minute and second. Deacon Ford doesn't usually take part; but to-night he does. That is, he tries to speak of the preciousness of God's grace in a recent sorrow. But even the first sentence is unfinished, for his heart is too big. And across the billows

of that sea all in the room saw Christ come. Don't you think that was "a good meeting"?

3. A new voice blessed this meeting. Young Charles Dale was converted a month ago. He has never taken part, but to-night before service he wrestles with God. From that point he comes to the service. The words he says are few, and perhaps do not amount to much, humanly speaking; but divinely speaking, all in that service knew that the Spirit was there.

4. People said, "What ails our minister and deacons to-night?" Never before this year, had they spoken so briefly and earnestly. Fifteen minutes of prayer by the deacons at the pastor's study did it; at the close of which Deacon French said, "Brethren, suppose we go over to the meeting, and each give a brief, earnest testimony for Christ." Somehow or other everything went well that evening. Surely never was there such singing and such attention.

5. At the afternoon sewing circle, one young lady said to her fifteen companions, "Let us look up a verse on the subject, and repeat it to-night at the meeting." You would be surprised to know how it freshened up that meeting.

6. Five minutes before the close of the meeting, the pastor said, "Now let us have fifteen short, ejaculatory prayers, each not more than twenty words long. Do not rise." Wh at prayers those were!

The note book contains a good deal more of which these are samples.—*Rev. S. W. Adrians in the Congregationalist.*

Don't.

Don't forget to pray often for your pastor.

Don't think that a word of commendation and a hearty "God bless you," will make your pastor vain.

Don't scatter all your roses during the first month of the pastorate, and don't keep them all until the pastor dies or resigns.

Don't forget that your pastor has been chosen by you, under divine guidance, to be your church leader; and that as pastor he should know the condition of each department of the work.

Don't carry to your pastor personal difficulties which you ought to settle among yourselves; and don't burden him with questions which God only can answer.

Don't forget that your pastor is a man—a real flesh and blood man—with feelings as tender and rights as sacred as the rest of humanity.

Don't tire your pastor by telling him of the faults of his predecessors, and in the words of a good Scotch divine, "Don't sweeten your pastor's tea with praises of his predecessors."

Don't reply to every suggestion your pastor may make, "It has been our custom to do it differently."

Don't say too frequently, "When I was at Perfection street church we used to do it in that way."

Don't make other engagements thoughtlessly for prayer meeting evenings.

Don't forsake your church prayer-meetings; and don't sit in the back seat and look solemn, and then go out and say, "What a dry meeting we had!"

Don't leave your own service Sunday morning to attend some other church, and in the evening tell about what a "beautiful service" you had.

Don't be offended if, after you have "talked in meeting" fifteen minutes, the pastor suggests, "Let us all try to be brief!"

Don't think your pastor omniscient; and if you should chance to be sick for 48 hours without his calling upon you, don't scold.

Don't remain from church for several weeks, and when your pastor calls to see you, say, "Why what a stranger you are! I thought you had forgotten me!"

Don't overlook your promises to cheerfully furnish your pastors financial support; and don't forget that he expects of you prompt and hearty fulfillment.

Don't forget that you have personal duties to your pastor and the church which no other can perform.

Don't expect your pastor's wife to be a church and Sunday-school missionary, except you engage her for that purpose.—*Madison, in Zion's Advocate.*

No Politics in Heaven.

Rev. R. W. Dale, of Birmingham, received, not long ago, a little anonymous note of rebuke to this effect:—"There are no politics in heaven: there is where your life should be; and, sad, that it is not otherwise." The doctor has publicly replied to this note and others of a kindred class, by an able pulpit address, in the course of which he said: "Now that was very kindly meant; but can you imagine anything more absurd? Yes, might as well write to the physician of any great hospital, and say to him, 'There are no hospitals in heaven; there is where your life should be; sad, that it is otherwise.' Or to the chairman of the London and North-Western Railway Company, and say, 'There are no railways

in heaven; there is where your life should be; sad, that it is otherwise.' I should not wonder if the good Christian person who sent me this admonition sometimes gathers poor people together and gives them tea and good little books; and I might write to him or her and say, 'There are no tea-meetings and good little books in heaven; there is where your life should be; sad, that it is otherwise.' No politics in heaven? Well, I suppose not; but there are no agricultural laborers there, living on 12s a week, whose conditions political action may, perhaps, ameliorate. There are no hereditary paupers there, born to a life of weakness and wretchedness, who by political action may, perhaps, be raised into living a manly, honorable, and self-reliant life. There are no gaols in heaven, to which little children, born, perhaps, of criminal parents, are sent for an offence committed in ignorance, and where they are trained to a life of crime. Is heaven there are no unjust wars to be prevented, no cruel, reckless ambition to be curbed by the will and a power of a free people. Politics unchristian?"

That, That, and the Other.

If the man who is sure of punishment here will not cease from sin, he is not going to be kept from sinning by the knowledge of the fact that retribution will follow him hereafter. The infatuation with which a wicked man pursues his sinful course is to every right-thinking mind, something marvellous. When set upon self-indulgence, no high considerations seem to weigh with him for a moment. The drunkard affords a striking illustration. He will indulge his appetite, knowing that every indulgence adds fresh fuel to the flame of his dreadful burning. He will plunge into his lachrymose debauch in the full knowledge that it is sinking him lower and lower. With the wreck of humanity right before him as a warning, he will still pursue the course which is sure to leave him a stranded and blasted wreck.—*Dr. John Hall.*

The percentage of increase in membership of the various denominations in Brooklyn, N. Y., as given by the New York Times, is as follows: Methodist, 128 per cent; Presbyterian, 115; Anglican, 103; Baptist, 207.

Who are the best to tire of your pastor, make complaints about the long, or dry sermon, or about neglect of pastoral visiting. Look and see if this same Bro. is not one of the "never-pay a cent," class. That strikes the nail on the head, and it is not written by a preacher, either."

A traveller in India writes that he has seen at a bazaar a devotee who has lain sixteen years on a bed of nails. His body was full of sores. Another aspiring saint was holding a flower-pot at arm's length, and had held it in that position for five years. A third stood with his arm uplifted, and without power to move a muscle, the arm being apparently stiff, and the long finger-nails growing into the wrist.

Southern Methodists have 4,406 itinerant and 5,943 local preachers, with a membership of 990,994. They baptized last year 55,755 adults and 29,546 infants—or 28,209 more of the former than of the latter, or about two to one. There was one infant baptized to every 34 members.

If it is not right for a pious member of a church to keep a saloon, it is certainly not right for him to vote to license somebody else to keep it.

Ten thousand eight hundred and fifty persons have been received into Mr. Sprague's Tabernacle Church since he began his pastoral work. Doubtless more than 10,000 more have been converted through his publications.

At the recent meeting of the Triennial Convention of the German Baptists, of North America, Rev. J. C. Grimmella, General Secretary of Missions, made the following report: "Twenty-nine German Baptist churches had been recognized, 26 meeting-houses dedicated, \$32,901 50 raised for missionary purposes by the German churches during the three years. Present number of churches, 161; membership, 13,000; number of missionaries on the home field and assisted, in co-operation with the American Baptist Home Missionary Society, 55."

The trial of prohibition in Providence and vicinity proves, according to police statistics, that prohibition has a most salutary effect on law-breakers. The arrests for drunkenness in the period named were only half as many as in the corresponding months in 1884, cases of assault and battery fell off from 83 to 20, of disturbances from 406 to 289, of vagrancy from 91 to 21, and the number of common drunks from 39 to 9.

Do you know a book that you are willing to put under your head for a pillow when you lay dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

A Brief Outline of the Life and Ministry of Rev. George Armstrong, D. D.

Among the papers of the late Dr. Armstrong, we found a partially prepared account of his life and ministry. He promised to write a paper to the Ministerial Conference of Kings County, N. S. It was to have been ready at his meeting in April, 1894, but it was not completed. This is to be deeply regretted, as it would have been of the greatest interest to his many friends. The fragment which was found, throws light upon the early part of his life, and is therefore of special value. For that part of his experience his friends generally know but little.

Dr. Armstrong was born in Dunham, County Tipperary, Ireland. When he was but a child, his parents emigrated to St. John's, Newfoundland. It is at this place that Dr. Armstrong begins the account of his life and ministry in the paper referred to above.

I think it best to give this part of our dear brother's experience in his own words. Many no doubt, when they read it, will have mingled feelings of pleasure and grief; pleasure that they know so well loved a man of God and grief that he has been removed from their fellowship on earth. They will, therefore, read with the greatest interest this record left by our brother, of God's dealing with him in the days of his youth.

REMINISCENCES OF MY LIFE AND MINISTRY.

My parents were strict Episcopalians, and I was brought up under the ministry of that church, which was confirmed by the gravity and solemnity of its services. I thought it must be confessed I had little knowledge of Christianity, and no experience or knowledge of its spiritual saving power. I was early led to church, and listened to the solemn services, sometimes wondering much what they meant, why they were instituted, and of what interest or use they were or could be to me. The idea that fixed itself in my mind was—that by attending these services God would be pleased, and would deliver us from hell. Hence, it happened that religion was given to them from merely selfish motives,—to liberate us from the feelings of quiet conscience, please my parents, or escape perdition,—and not from any love to the service, to God, or to religion itself. Still, serious impressions were at times produced, and a dread of death, judgment, and eternity oppressed me fearfully, and led to a diligent living a better life, but with little success, because made in my own strength.

The first religious meeting I attended, however, was not in church or cathedral, but in a secular building on Signal Hill, which, rising abruptly and almost precipitously from the north shore of the Narrows, St. John's, Newfoundland, reaches an elevation of more than five hundred feet above the level of the sea. The military station at that post had been ordered to England, and a young officer connected with the force wished to deliver a sermon or address to his company and other soldiers ere they embarked. It was a quiet Sabbath evening, and my mother, anxious to hear the officer's farewell discourse, took me with her. The hall or apartment was well filled, the military largely present.

The preacher appeared very solemn and earnest, and the service impressed me, though I did not understand much of the discourse, except what was contained in an anecdote told to illustrate the folly of yielding to temptation, and the evil consequences of associating with evil company and shunning resorts that may lead to ruin. The story was to this effect: A goat, having been once enticed into a bar room and forced to take intoxicating drink, became so disgusted with results that, when its senses and recollection were recovered, the creature would never trust itself in the company of those men, and could never again be enticed into the place where it suffered such degradation and wrong. Such was the wisdom and decision of this unsophisticated member of the lower creation. Would this be the case with men? Did not the determination to shun degradation and ruin? This sermon on Christianity and temperance was the first that fell on my ears, and it was in some respects like a nail in a sure place.

When this officer came to St. John's he was respected as a Christian and the obligations of religion, but having gone to hear a learned and talented Wesleyan minister in that city to see him prove what the Holy Scriptures are true—the sceptic became so convinced of the authenticity, inspiration, and authority of the Bible that he renounced his infidelity, became a true convert to Christianity, and openly avowed his faith in Christ, and undeterred by ridicule and abuse from brother officers, the votaries of pleasure and the world, this young soldier of the cross appeared in military garb in the pulpit of the Wesleyan church and preached the gospel of Christ with power to convert. He was earnest, zealous, and ardent in the service of his Divine Master—the Captain of Salvation. I have often heard my father, when the young officer sought to convert, speak with high admiration of his faithful courage to do good to the souls of men, and bring them to Christ. It was over forty years after the event that, on referring to the above meeting, reciting the anecdote to my mother, and asking who the preacher was, I learned it was Lieutenant Vickers, the father of Captain Hedley Vickers, who recited the anecdote of the goat of God in Halifax, N. S., and who, emulating the faith and zeal of his father, exhibited that grace in a devoted, earnest, active Christian life before the world and saved his companions in arms wherever called to serve his country. Hedley Vickers distinguished himself for bravery and courage in the Crimea war, in which he met a soldier's death before Sebastopol while valiantly leading on his men to repel a night attack from the Russians.

That first meeting for Christian worship, Signal Hill, the anecdote, the preaching, the children, have been associated in memory from the fourth year of my life. The record is indelible, and the influence of that one service has been beneficial to the little boy who heard with wonder and awe that young officer preach the gospel of Christ. By all means encourage children to attend the Sunday school, to attend the prayer meeting, and the assembly of God, that they may be taught the way of life, and learn the mystery of redemption.

The first mention of Baptists that reached me produced great surprise, and I recalled vividly what had been said to me by the Baptists—what they believed, what they preached, and how they looked and acted in the world.

When about eight or nine years old I heard, on a Sunday evening, my father, just returned from a visit to a near connection, relate to my mother the story, which deeply interested me. The son of this gentleman and my father got into conversation on the Christian religion, and diverged into discussion as to the degree of scriptural authority attaching to the different denominations known to them, or of which they had heard, and various opinions and judgments were expressed, until finally my father's friend, through his conviction that, above all people and denominations he knew or came in contact with, the Baptists came, in their belief, doctrines and practices, the nearest to the teachings and requirements of the New Testament, and stated how he came to form this estimate of them.

Mr. A., my father's friend, having been on a visit to his friends in a maritime town on the north side of the Bay of Fundy, was induced to attend a service held by an itinerant preacher on the Lord's day. Being quick, intelligent, and of ardent temperament, and without perhaps, a hearty belief in the truth of his doctrine, but maintaining a favorable opinion of his own life and spiritual state, he listened very attentively, and became rather uneasy and nervous under the bold, incisive, and pungent utterances of this his new and strange preacher. Taking what was said on many points, and his own purpose, his aim of regenerating grace, as he meant for himself, this excited and repellent hearer arose and abruptly left the dwelling in which the service was being held, saying as he passed out of the door, he did not come there to be abused. When the meeting of the next day was held, he went in inquiry as to who this strange gentleman was, learned his name and residence, and was told of his annoyance and language on leaving. The minister announced to the friends his intention to visit and talk with this impatient and recalcitrant hearer the morning after. To his surprise, the minister prepared for the encounter, and called upon the visitor, avowing to the latter the object of his call to be a desire to explain anything in his discourse that seemed questionable or offensive. This strange request the minister courteously assented to, and with high respect and spirit—at least on Mr. A.'s part—and for three or four hours the contest was waged with varying success, until finally the minister demolished all the positions of the self-satisfied hearer and formalist, and led to the surprise and annoyance of the latter, Scripture was the weapon by which the minister won the battle.

The result of this encounter on the mind of the hearer is not known except that he acknowledged his defeat to my father, and expressed his conviction that if there were any people in the world right in their religious views, principles and practices, according to the New Testament, the Baptists were that people. Coming from such a source, this judgment produced on me quite a favorable impression respecting doctrines and people totally to me unknown except from the volunteeered and what seemed impartial opinion. Many a time for years a strong prejudice against a people, talent, and culture of the instructor, did not fail to secure the love and confidence of this young disciple, and to inspire him to make the best of himself as a Christian, a scholar, and a minister of the word.

This model, under God, had much to do in producing the result. The sympathy, the character, and in shaping the life of our now glorified brother. Once, while pursuing his studies at Horton, Mr. Armstrong became discouraged that he resolved to abandon his course and return home. This backward movement was arrested by the advice of Dr. Armstrong, and in deference to wise counsel the discouraged student returned to his studies, so strengthened that the difficulties of the student's life never afterwards proved a stumbling block to him. He took heart, and was saved to the dominion of Christ.

After being fully persuaded that Baptist doctrines rest securely in God's word, this young convert sought and received baptism at the hands of Dr. Crawley. It was at Sydney that he made his public profession of faith in Christ.

While studying at Horton, Mr. Armstrong had to preach the gospel, and he was his friend a good counsellor. He was thus led to the schools at Wolfville. During this college course he exercised his talents in the pulpit. Many in the Berwick church and elsewhere remember, with pleasure, the preaching of this young man, and his friendly and helpful spirit, which was often much depressed, and he was greatly discouraged; but his kind and humble spirit had made for him warm friends, whose words, and sympathies encouraged him to go forward. He was a member of the second class that graduated in Acadia College, in 1845.

Even after finishing his literary course he found himself not fully decided to give himself entirely to the ministry of the word. During this time of indecision he taught school, and preached as opportunity offered.

A view to forever settle this question, he travelled through Quebec and Ontario. At Montreal he met Dr. Cramp, who was at the time laboring in that city. There is no record of his intercourse with this servant of God; but it is altogether probable that he opened his mind to him, and received the following promise: Dr. Cramp was accustomed to give candidates for the ministry. Shortly after this, in the town of Hamilton, the final decision was reached, and from that time till the close of life, except for a short time while editor of the Christian Visitor, Dr. Armstrong gave himself wholly to the ministry of the word. The result of this resolve was a great blessing to the denomination and the world. From that time onward the enemy was not permitted to triumph over him.

On the 31st of Dec., 1848, he was ordained over the Port Medway church. His pastorate was in the following places: Port Medway, Bridgetown, Sydney, Kentville, and Port Hawkesbury. For twenty years he went in and out before the church at Bridgetown. Here his greatest work was done. He dwelt in the hearts of his people, and was held in the highest esteem by his parishioners. His life was one of peace and Christian love. Although kind and genial in all his intercourse with the public, he never compromised principles or sacrificed the truth. When occasion required it he showed himself firm, courageous, and able in controversy. He never forgot that he was a Christian minister.

Dr. Armstrong seemed specially adapted to the place and people where he spent his longest term of pastoral labor. At this place, it was my privilege to sit under his feet, and to see him in person. I soon saw how much he was beloved by his church and congregation, and how highly he was esteemed by the community. It was not long before I was drawn into

the embrace of his friendship which, ever after, I enjoyed in full measure. He opened the way for me to enter the ministry, and gave me advice which I readily accepted. In the best sense of the term Dr. Armstrong was a Christian gentleman, and richly merited the love and esteem so universally accorded him. His first wife was Miss Mary Ann Johnson, of Wolfville. They had nine children. Four of them, a daughter and three sons, survived him. Since his death this daughter has gone to her rest. Dr. Armstrong was a devoted husband and a loving father. A letter written to the daughter, who had been an invalid for a long time, is a true expression of his parental sympathy. Its reading drew tears from many eyes on the occasion of the memorial service at Bridgetown. Miss Elizabeth, the daughter of St. John was Dr. Armstrong's second wife. She now mourns the loss of one of the best of husbands. Three sons are also in the deep grief of bereavement. They feel the loss of a devoted father.

For many years Dr. Armstrong was a member of the Board of Governors of Acadia College; and at the time of his death he was a member of the Senate of that institution. He ever took a deep interest in his Alma Mater. Temperance and every moral enterprise found in him a warm advocate.

The intelligence of his death brought feelings of sadness to many hearts; but the recollections of his friendship are an offset to the grief experienced, for not the enjoyment alone, but the remembrance of it as well, is sweet and refreshing. His kind face and genial speech cannot be forgotten. Whether in the pulpit, soundly and ably declaring the truths of the gospel, or in friendly and religious intercourse, his manner and spirit were the same—quiet and captivating. He was an Israelite indeed. Blessed are the dead, for their works do follow them. Multitudes may raise their hearts in gratitude to God for the life, the friendship, and the ministry of Dr. Armstrong. E. M. SANDERS.

"Can I afford to tithe my income?" Helen Se heard the words last night, as her pastor announced them as the subject for the Sunday evening young people's meeting.

An hour later, as she turned the latch in the door of her little home, the words came back to her. For the first time in her life she had the question to herself. She knew Mr. Jacques gave one-tenth of what he earned as principal of the school. She had heard that Mrs. Whetmore gave one-fifth of her income from writing. But it had never occurred to her that a young primary teacher just beginning ought to spare one-tenth of her earnings.

"I'm sure I ought not," she said, half aloud, and quite decidedly, "If I ever should have anything left after paying mother for my board and washing, and buying clothes and shoes, and paying carfare, and getting lunches, there is Ed always wanting shoes and things. And I am sure I never spend money for anything that I don't absolutely need."

She finished the sentence, and in her own room put out her hand to uncover a box of candy.

"Ed did not absolutely need this," conscience whispered.

She was obliged to acknowledge it; but thought, crossly,

"It is a pity if one can't have a little candy once in a while."

At the dinner table Ed made a discovery.

"Hi!" he said, "another pair of new cuff buttons!"

"They are only oxidized silver, and I was so tired of the old ones."

"Again the voice said, softly, 'You did not absolutely need these.' And again to herself she acknowledged, 'No, I do not.'"

But she went to the prayer-meeting resolved that if her voice was heard in the question it should be decidedly on the negative side.

The young leader did not take any one passage of Scripture, but sustained the question by three propositions:

1. God commanded it Lev. 27, 30-32; Deut. 16, 17; Mal. 3, 10; 2 Cor. 9, 7.

2. We cannot afford to rob God, Mal. 3, 8, 9.

3. God says we can afford it, Prov. 3, 9, 10; Prov. 11, 23; Prov. 19, 17; Luke 6, 38.

The thoughts of the leader that most impressed Helen were these:

"Until we get beyond the tenth we are only giving the Lord back his own! The ancients understood that God claimed a tenth, and they said: 'If we take his tenth we shall lose our inheritance.' Paul, advancing beyond Judaism, writing to the Corinthians, assuming that they would do more than the Jews had been accustomed to do, said: 'As God has prospered you lay by in store, above the tenth, for the Lord.'"

"All our money should be consecrated, but a sacred surety a tenth or more for his use. Like the manna of old, money spoils if one hoards it. Used selfishly it breeds sin and death."

The first testimony came from the minister.

"For years I gave little. I reasoned that I gave myself, and that was my share of self-denial. Besides I was in debt. At length I saw it a duty to give one-tenth. My salary was \$500. I had given one-tenth \$50 a year. To immediately put it up \$50 was more of a trial than I had supposed possible. But I did steadily, and I found the plan had these advantages. It was a relief. Sometimes conscience had whispered that I was giving too little, and again under a strong appeal I felt that I had given too much. Now I was at rest. And it is such a pleasure to give \$10 where I used to give \$1. Then, it is probable, Somehow my debts were almost immediately paid. My salary was raised. An avenue was open by which I could earn money with my pen. Our little homestead trebled in value, and I never look backward for my family, or to give. Twenty per cent of my income now goes to the Lord, and I have an abundance. Then it helped me spiritually. The victory has been a blessing to my soul. Having given my money all to the Lord, it is easier for me to give myself. Truly I can afford to tithe my income, and, as he promised, I have been blessed."

The next testimony was from a fair-faced, blue-eyed young girl, almost a stranger to them:

"I am an orphan, and I support myself by painting," she said. "My father failed, and left me almost penniless. He passed away when I was only eight. My mother said: 'I do not believe you are so poor but that if you love Jesus you will have some money to give to his cause.' I went home, and threw myself

upon the bed and cried. I had not a penny in my life. The weekly rent for my room was due in the morning. My three meals had been crackers and water. I was heart-sick. At last I rose, and fell upon my knees. I uttered no words. But the Lord knew just how sore was my heart. After a while I became quiet and peaceful. The next morning I spent an hour with my Bible and in prayer, and, without any breakfast, sat down to my case! My heart was light, for I had come very near to the Saviour. The moon had brought me a postage note of a \$3 picture, for some time on exhibition, had been sold. Afterwards, as I held the money in my hand, the glad tears came as I thought, 'Now I have something for my Lord.' My father had always given ten per cent to his teachers, as I put thirty cents away, though when my room rent and washing was paid I had just twenty-five cents for food, which it seemed might have lasted me through the week. But it did not. The next day a \$10 check came to me, and \$1 was put away. From that day to this I have never lacked for food or clothing, nor been without money in my purse any better than that, as your pastor said, I am all the Lord's—my money, my time, my talents, my body, my soul, are all his. 'Bless the Lord, O my soul!'"

There were tears in Helen's eyes when she said this down. Unperceived she rose, and "I have never given a dollar of my own to the Lord. When this subject was announced at the morning service I was indignant, but as it forced itself upon my attention at home I said decidedly: 'I cannot, and I don't think I will not, 'till my income.' But it looks very different to me now. I believe I can afford to tithe my income, and by the help of God I will."

The following Saturday was pay-day for Helen. She held her resolution, though she knew it meant abstinence from luxuries perhaps for weeks, but she felt that she was doing it for the Lord's sake.

What to do with the money puzzled her. She planned to give a sum monthly to each church benevolence, but that would not take all. So she laid the money carefully away.

Months went by. One morning little Mollie Thorne, of Helen's best pupils, came to school looking pale and weary. Twice she missed a lesson, and the second time she dropped into her seat and sobbed uncontrollably. As school closed Helen called the child to her, and said: "What is it, Mollie? How came you to miss?"

"She hung her head, and the tears dropped fast."

"Darling, tell me." There was command as well as love in the young teacher's tone.

"I'm so hungry; I can't study," and the child put up her hands to hide her scarlet face.

"I'm so sorry, dear. Tell me all about it."

"Ever since pa and Jim were killed in the mine, mother's had a hard time, and she don't get much sewing, and she aint had anything to eat since yesterday."

"You poor child," and the teacher's eyes were dim with tears. "Come with me, dear."

She stopped at a restaurant, and the famished child was fed. Some good things were bought for the mother and sent by the little one.

"Tell her I will come myself in a little while," was the message Helen sent.

She took two five-dollar bills from her tithing-box to supply the immediate necessity of the widow. She also enlisted the sympathies of a wealthy friend who promised that she should have all the coal, do, and look some work to her.

As the woman warmly expressed her gratitude, Helen said sweetly:

"Thank our Heavenly Father; it was he who put it into my heart to do it."

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GOLDEN TEXT.

Therefore are they before the throne of God, and serve him day and night in his temple. -Rev. 7: 15.

THE INNUMERABLE COMPANY OF THE REDEEMED. -Ver. 9. In the previous verses we are told that 144,000 persons were sealed to God...

IT CURES.

Lame Back, Gravelled Hands, Lame Sides, Spinal Disease, Boils, Ulcers, Burns, Cuts on Horses and Cattle, etc.

How the Saints Came to Heaven.

13. And one of the elders answered, saying unto me, Thee had asked no question, but the elder answers the wondering thoughts and questionings which fill his mind...

THE BLESSINGS OF THE SAINTS.

15. Therefore are they before the throne of God. Nearest his glory and goodness and love, under his protecting power...

THE WILD WHITE ROSE.

It was peeping through the brambles, That little wild, white rose, Where the hawthorn hedge was planted...

Only Looked On.

The music and the patriotic speeches were over with for the day, but boys gathered at evening around a bright bonfire in the street...

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Messenger and Visitor.

WEDNESDAY, DECEMBER 1, 1886.

RAMBLINGS.

The field editor has been again on his rounds. This time it has been across the Bay, up the Annapolis valley. Through the experience on the way, the expression "across the Bay" calls up memories a little more unpleasant than before.

As we were standing on the platform of Kingston, a friend said, Put an item into the MESSENGER AND VISITOR about the station house here. We will. This is our note. We have never seen such a shabby, disgraceful little concern made to answer as a station for so broad and fine a county.

The railway that receives thousands of dollars yearly from the people who are accommodated (?) at this place should be ashamed to receive so much from the county and be unwilling to provide the people with a decent station.

family now who are not to have the weekly visits of the MESSENGER AND VISITOR. We hope the paper may prove a great blessing. With a pastor as energetic, discreet, and devoted as Bro. Howe, the church need but cooperate heartily in the work of the Master to have continuous blessing.

We heard of a case on this field worthy to be published far and wide. A gentleman lost his all in business, and had to leave the country about \$1000 in debt. He settled down to work in the United States. When he had, by hard plodding, saved enough to pay off his creditors, he came back, called them all together, and paid them to the last cent.

As we were standing on the platform of Kingston, a friend said, Put an item into the MESSENGER AND VISITOR about the station house here. We will. This is our note.

MEETING OF THE GOVERNORS OF ACADIA COLLEGE.

The meeting of the Senate and of the Governors of our College was held on Tuesday and Wednesday last. The need of a professor of Modern Languages has long been felt. The great obstacle in the way of the appointment of a professor to this chair has been the want of funds.

It was also determined to proceed with repairs on the Seminary as soon as practicable. These are necessary to the comfort of the young ladies, and will afford additional room and convenience in the studio. It is found that the buildings are becoming too strait for the students attracted to our various institutions on College Hill.

THE ATTENDANCE at all the institutions at Wolfville is very large, and should fill their friends with joy and gratitude. There are 74 names on the register of the Academy. Several new applications are in for next term. It is expected that attendance will run up as high as 90 or 100 before the year closes.

The attendance at the Seminary is also large. There are 70 young ladies now in attendance, and several more are expected next term. Miss Wadsworth is winning for herself general confidence and esteem. The large attendance at our Seminary is very pleasing, as it shows that our people are having their minds disabused of the strange notion that the intellects of their daughters claim less attention than those of their sons.

The number of students in the College classes is far in excess of any year hitherto. There are 91 receiving instruction from our hard-working, painstaking professors. Probably this is the largest number ever in attendance at any college or university in the Maritime Provinces. Let us thank God and take courage, and be stimulated to do our best, when the time comes, to enable our institutions to go on in their grand progress.

A STUDENT'S PRAYER MEETING.

There are few regular prayer meetings so large in any of our churches. At the same time, there was another prayer meeting in the village, in connection with the students' mission work there. It was the first time we have ever had the privilege. It filled us with gratitude and joy. It was full of life. In all the prayers and testimonies, there was the humility and the yearning after consecration and devotion which are the assurance of growth in grace and usefulness. We never realized before how warm and strong was the heart throbbing spiritual life at Acadia, or how inestimable is the privilege of sending children to an institution where there is an atmosphere of religious devotion. God bless the students and bring every unsaved one to the Saviour, should be the united prayer of all our hearts.

It is worth the long struggle ten times over, which our people have had to sustain and build up our College, to have over 250 of the best minds of our young men and women gathered here each year to receive the moulding and the impulse that must come from this focus point of intellectual and spiritual power.

We were glad to meet Dr. Parker at the governors' meeting. He is much improved by his sojourn in England and on the Continent. May he long be spared to his church and to the work of the denomination that he loves.

GIVE NEED.

One quarter of our convention year has passed. To many of our churches this quarter and the next will cover the time when means are most plentiful. Some of the churches have sent in their instalment for convention scheme; many have not. Our finance agent has sent circulars and appeals to all the churches. Last week the outline of his plan was published in the MESSENGER AND VISITOR. We have no doubt but that, if the pastors and a few leading brethren of each church should take the matter up, as he suggests, the funds would flow in freely, and we should have abundance for all our present needs.

Let the thought emphasized in Bro. Boggs' excellent contribution last week—that it is for the Master's sake—stimulate to joyful effort. Let some suppose a finance agent can relieve them of any responsibility. His great mission is to help his brethren by general oversight and stimulus to enthusiasm. He cannot do much in the way of collecting in funds. His great responsibility is in awakening the churches to a sense of their responsibility, and in helping them in the effort to meet the claims it lays upon them.

Our brethren and sisters in the churches have warm, true hearts, as we can testify from mingling freely with them. Let all act according to their best promptings. What is most needed is the adoption of system such as Dr. Day outlines. Where this is done, and the claims of mission and other works is laid justly and individually upon the sympathies and consciences of our people, they will make a response, and the responses will become more and more liberal from year to year.

A NEW LEXICON OF NEW TESTAMENT GREEK.

Robinson's English Greek New Testament Lexicon has been about the only one available for students in America. For a long time, Prof. Thayer, formerly of Andover, has been engaged upon a critical translation of Grimm's-Walker's 'Lexicon Novi Testamenti'. This is reputed to be the most scholarly and authoritative work on New Testament Greek produced in Germany, and this means it is the best to be found in any language.

I. prop. to dip repeatedly, to immerse, submerge. 2. to wash by dipping or submerging. 3. to cleanse, to make clean with water; in the mid. and the 1st cor. pass. to wash one's self, bath; so Mark 7: 4. 3. metaph. to overcome, and hence to inflict great and abounding calamities, of those who must bear them. II. in the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received metaph. to overcome, and hence to inflict great and abounding calamities, of those who must bear them.

It will be observed by the scholarly reader that Dr. Robinson's unscholarly reference to the signment of an Hellenistic usage, wherein baptizo is supposed to have been "the more general sense of ablution or affusion" has been left out. Thus the last remnant of concession for affusion as baptism from the meaning of the word used by our Lord and the inspired to describe the ordinance, is taken away by the latest and best scholarship.

Will not the pastors of the churches, and some of the leading brethren in their best to make the Convention scheme a great success this year?

Missionary Correspondence.

S. S. "BRITISH QUEEN," MID ATLANTIC, Oct. 16, 1886.

Sailing eastward! Seven days, without ceasing, the great engine has been tugging away, with the propeller pushing us through rolling billows, toward the place where the sun rises. Still no land in sight! Water, water everywhere! Sky and sea meet at the farthest horizon whichever way we turn. We are awayed to and fro, and tossed as though we were of no account.

How much like the voyage of life is this one over the Atlantic! We seem to go from the boundless past to the boundless future. Although many are sailing, each individual is wonderfully alone and responsible directly to him who holds the winds and seas under his control.

It seems a long space since early Friday morning, 8th inst., when we, after a busy night of preparation, hurried to Port Williams Station through the smoke-like mist that rested low over the dyke and river Corawallis. The train from Kentville had reached the station just before us; but there were so many barrels of lucious Gravenstein apples waiting to be put on board for the London market that we had ample time to say "good bye" to the kind friends present, and take our seats before the signal "all aboard" was raised. The bell rang and we were off—for India, with our little ones and baggage.

Away the train sped towards Halifax, passing fertile lands, deep ravines, broad acres of rocky waste, beautiful lakes lying in serpentine curves among the hills and variously tinted groves. Then down along the shore of Bedford Basin she swept around the points and inlets like a thing of life, until the capital city was reached.

The ship was expected to sail this evening, consequently little time was left us for interviews with our friends previous to embarkation. The Book Room, that place of general interest to Baptists of the maritime provinces, of course was our landmark. There we found a number of brothers and sisters whom we were glad to see. Having made up and despatched the parcels destined for India, all withdrew to an interior room and then the mission work and the workers about to sail were commended to the constant care of Him who controls the winds and waves. It was a precious season, short, too short, but rich in heartfelt influences for good.

The last words having been exchanged, we repaired to the ship, expecting to sail early in the evening. Instead of this, more apples for London were on their way. We must wait for them. Nearly all night the docks resounded with the noise of cargo coming on board. At 9 o'clock Saturday morning, our moorings were cast off and the "British Queen" steamed down the harbor, carrying a full freight of six thousand barrels of apples, three hundred and seven head of beef cattle, twelve passengers, half a hundred tons of lobster, more or less, and other things, we know not what.

Autumn had painted the foliage with a great variety of beautiful colors, so that both sides of the harbor presented a charming appearance. Fortification, headland, blueberry barren, each in its own peculiar dress, and finer than we had anticipated, faded away as we passed out into the deep, troubled waters of the Atlantic. Farewell, native land! Thy hallowed recollections, thy cheer, thy good, we will continue to cherish as long as the heart beats. Fare thee well, until we meet again.

Will not all our churches send to Dr. Day for collecting cards and envelopes? The cards are thirty cents per hundred, and the envelopes fifteen cents per hundred. They are very useful for collecting purposes?

Independent Sunday Schools.

I have read over carefully your observations on my criticisms on your former article on the above subject, and I fail to reconcile your former article with your latter. If your leading thought in your former article was not that no Sunday school should be run independently of the Church, then I have entirely misinterpreted your meaning. It was this point on which I took issue with you, that it did not necessarily follow that a Sunday school, in order to be successful, must be connected with the Church. If you concede this point, as you evidently do in your last article, then our minds meet and we are not at variance in our opinions, but surely your former article does not bear this construction. In that article you first refer to a Sunday school which in your judgment is an anomalous and unfortunate one simply because it is run independently of the Church.

You say, "This is not the only school in this anomalous position; although we are glad to know that the number of them is diminishing every year. The more one thinks of a school run in this way, the more unfortunate it appears." Now, if this language does not mean that a Sunday school run independently of the Church is an anomalous and unfortunate one, I do not understand the meaning of words, and having so understood your former article I endeavored to show, first by an elucidation of the principles governing such a case, and by illustration, that such a school was neither an anomalous nor an unfortunate one. Whether I succeeded in doing so or not, I leave with the reader to determine.

I agree with you that the fact that some of the first Sunday schools were independent and even prosperous, does not prove that Sunday schools ought to be independent always. I have not stated such a proposition in my last article either expressly or inferentially, for I think with you that they ought not always to be independent of the Church. Circumstances govern cases. Some Sunday schools, doubtless could be managed more successfully in union with the Church, others not, and a Sunday school not so managed should not, in my opinion, be termed an anomalous and unfortunate one, especially when the facts go to prove the contrary, as is the case with the school I refer to, and, I believe, the one you allude to.

You say, "Yes, the Church existed before the Sunday school, but this does not prove the school should be independent of the Church." No, but it does prove, however, that the Church works independently of the Sunday school, and the past history of the Institution proves that the Sunday school can work and has worked successfully, independently of the Church, and this was the position I took in my first communication, and which I endeavored to support, and upon which I differed with you as I understood your article.

You further say, "We are glad to know that good work is done by independent Sunday schools. The Sunday school to which our brother refers, may have done good work." How can this be if this school is in such an anomalous and unfortunate condition? Does it not impress you that there is a little inconsistency here? And do you think that this Sunday school would have attained the acknowledged success and prosperity that it has achieved, if it had occupied such an anomalous and unfortunate position? I think not.

I am glad to notice that you have, in your last article, said that your chief objection lies in the children voting for their officers. This, you state to be your chief criticism. Well, I quite agree with you on this point, and I think you cannot find, in my former letter, anything in advocacy of the practice of allowing the children to choose their officers, for I stated expressly that in my opinion the teachers in the school are the ones to do so, acting, of course, in union with the superintendent, and that the teachers in council should select the superintendent.

I think that neither the schoolers in the school, nor the members of the church, as a church, should do so, but that the teachers in council should be the ones, as I stated in my last letter. You ask, "Does our brother mean to say that, therefore, the Sunday school children should be allowed to select their officers, &c., while the day scholars should not?" I answer, most emphatically, "No!" The children should not be allowed to do so, and I have never advocated it and have never been connected with a school where such has been the practice, during my connection with it. I thought I made this point sufficiently clear in my last letter by stating expressly who should, in my opinion, select the superintendent and officers.

You finally remark, "We both agree that the teachers should have a voice; but does he think the teachers and children better qualified than the teachers and their fellow church members?" Since you have asked this question I am pleased to answer.

This depends entirely on the circumstances of each individual case. In a church where the members are not in the habit of attending the Sunday school, and who consequently know very little, if anything, of Sabbath school work, and the requirements of the school, I say most decidedly that the teachers and the children are, in my opinion, the better qualified. And in the school referred to, I am inclined to the belief that the teachers and the schoolers are better qualified to select their superintendent than are the members of the church.

It has not been the practice of this school during the three years of its history, to which I have referred, to allow the scholars a voice in the selection of the superintendent; and if such is now the practice, it is of very recent origin.

If your informant had been conversant with the rise and progress of this school, and the principles governing its management, I think you would not have been led into the error in imagining that the practice has been for the children to have a voice in the selection of the superintendent.

If this is at present the practice, it has originated since June, 1886. SABBATH SCHOOL WORKER. Sackville, N. B., Nov. 19.

Questions.

1. What ought mission churches to do when, in the absence of their pastor and without his consent, one or more men claiming to be Baptist ministers wish to preach in their houses, and get at the same time it is known to those churches that those men are opposed to our denomination, denouncing our doctrinal paper and editor, and our ministers, calling them Pharisees, heretics, false teachers and peace destroyers, and seeking, with pen and otherwise, both publicly and from house to house, to sow discord in the church?

2. What ought the pastor to do, if he should meet those men at his regular services, having previously heard them, in preaching, read extracts from Christian Visitor and from MESSENGER AND VISITOR, condemning them as false doctrine, and denouncing the editors as false teachers, declaring it as their mission to bring them down and out of the ministry, and abusing the denomination generally?

INQUIRY. We have read these questions with surprise and pain. For men to use their standing as Baptist ministers to make more effective attacks upon their own brethren in the ministry and upon the institutions of their own denomination, is almost too bad to be believed. Yet this must be the fact: for "Inquirer" refers to no imaginary case. May the Lord bring these misguided brethren to a better mind, changing their censoriousness and assumption of superiority into that humility which is gentle and full of sweet charity. In the meantime, if they must seek to injure their brethren and their denomination, let them not be allowed a Baptist pulpit to do it. Let them be treated kindly; but let not our ministers give them any endorsement that would increase their power to work mischief. If they continue long in this course, the time must come when the denomination will decline longer to continue to them the name of ministers, when they make so strange a use of their ministerial standing among us.

Home Missions.

freighted with contributions and kind, cheering words, continue to arrive every day. Absence from home prevented my reporting last week. The following have contributed since last notice: A friend of Home Missions, Woodville, \$1; A friend of Home Missions, \$12.50; W. C. H., Weymouth, \$1; Moses Harris, Hebron, \$1; Gilbert White and wife, Sussex, \$5; Rev. W. F. Parker and wife, Woodstock, \$3; J. W. D. Lunenburg, \$2; From Upper Sackville, per M. S. Cox as follows: Rev. C. Oshate, \$1; Mrs. E. Chase, \$1; Dea. Wm. Bentley, \$1; Mrs. W. Bentley, \$1; Miss E. A. Cox, \$1; M. S. Cox, \$1; F. S. Clinch and a friend, Clinch Mills, \$1 each; Tackett, per E. C. Simpson, \$2; contribution: S. A. Hatfield, \$5; A. S. Lent, \$1; Mrs. W. S. Lent, \$1; Wm. T. Lent, \$1; Mrs. W. T. Lent, \$1; Sunday school collection, \$1.17; Sabbath evening collection, \$1.94; Deacon Joe. Leung New, \$1; Daniel Masters, Summerside, \$2; Bejast S. S. P. E. L., \$5; John S. McDonald, Belfast, \$1; G. W. Christie, Amherst, \$5; Alex. Gillis and wife, Shubenacadie, \$2; A Thanksgiving from Paradise, \$1; Mrs. James C. Johnson, and Annie Johnson, Upper Sackville, \$1 each; Thanksgiving collection at Digby, \$5; B. T. Crosby, Hebron, \$4; Rev. J. F. Kempton, Chester, \$1; Sister McLean, Pagwash, \$2; Robert Prizelle, Mabon, \$2; Mrs. R. Prizelle, \$2; Hannah Prizelle, \$1; Mrs. James Watson, Portland, N. B., \$5; Rev. D. Price, Newton Centre, \$1; J. S. Trites, Sussex, \$5. From Sackville, N. B. the following: Edward Anderson, \$5; Rev. W. K. Hall, \$3; Mrs. W. E. Hall, \$2; Jacob Crocker \$50; C. W. Richards, \$1; A friend, \$1; H. Finney, \$1; Edward Marshall, Clarence, \$1; Rev. R. H. Bishop, Carleton, N. B., \$1; John Road and wife, Port Elgin, \$2; col. at Port Elgin, \$1.55, do. at Point De Bate, \$1; B. H. Eaton, G. St. Halifax, \$1; Prof. Kierstead, Wolfville, \$1; Miss Jennie Hitchens, Hebron church, \$1; Blank, Kentville, \$5; Alex. Scott, and Rev. A. McLeod, East Point, P. E. I., \$1 each. Previously reported \$468.91. Total to date \$659.57.

CONSCIENCE TROUBLED.

One brother writes, "Looking at things from a worldly standpoint, I might say I could not afford that the Lord has troubled my conscience so that I could not get peace until I made up my mind to send you this dollar. I wish I could send you more." Are there not many more whose consciences are troubling them?

Twenty Pastorsless Mission Churches. Brethren and sisters, there are at present, not less than twenty of our mission fields pastored. Most, if not all of them, must remain so if this debt is not removed. Need I say more to enlist your sympathy. A. CONROY, Cor. Sec'y H. M. Board, Hebron, Nov. 26.

Baptist Seminary.

The contractors have already begun work. From 15 to 20 men, with wheelbarrows and carts and horses, are busy excavating for the foundation. It is hoped that work will be advanced sufficiently far by the 9th December to admit of the corner stone being laid.

The Lieutenant-Governor, Attorney-General Blair, the Honorable the Minister of Marine and other distinguished gentlemen, have been invited, with Dr. Sawyer, President of Acadia College, and other Baptist brethren, will deliver addresses at the close of the ceremonies in the Baptist church.

Should any change in the day be made due notice will be given in the Messenger and Visitor next week, as well as in the daily press.

A good attendance of our Baptist Israel on the occasion is earnestly desired!

J. E. HOPPER.

The following arrangements have been made to convey passengers to St. Martins, to witness the laying of the corner stone of the Baptist Seminary, on the 9th of Dec.

Return tickets, one fare, from St. John, Sussex, and Hampton to St. Martins. Passengers leave St. John on No. 2 express train, Dec. 9th, at 7.30 a.m.; Sussex, at 6.30 a.m.; and Hampton, at 8.30, arriving at St. Martins at 11.30. Returning, leave St. Martins at 3.30 p.m., arriving at St. John 7.20 p.m., and at Sussex 7.55 p.m., standard time.

Further arrangements will be announced in the daily papers. J. A. GORDON.

Modern Missions.

Amid the great changes in modern times nothing is more noteworthy than the complete revolution that has taken place in literary and commercial circles, governments and statesmen, concerning foreign missions. Within less than a hundred years it was the custom of fashionable and literary people to pour ridicule upon all efforts to make known the Gospel to the heathen and to bring them under its influence.

Foreign Mission Receipts.

Table listing various mission funds and their amounts, including Convention Fund, Massachusetts, Church Hill, etc.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CANAD.—Bro. S. B. Rempton baptized three on Lord's day. A few special services were held here during the first week in November. The pastor was assisted by Bro. Wm. Cummings, of Truro. Bro. Cummings was well received by the people, and his stirring words will no doubt bear good fruit in time to come.

HALIFAX.—North Baptist church baptized three believers Sabbath, Nov. 7th. Tabernacle baptized one on Sabbath, Nov. 14th. Granville St. Church: The new house of worship on Spring Garden Road is progressing favorably.

COW BAY, C.B.—There was a somewhat remarkable occurrence at a regular monthly conference meeting of the Mira Church, Saturday evening, 20th ult. A father, aged 82 years, two sons, heads of families, and an adopted daughter (whose husband was at the same time restored to church fellowship) were received for membership after baptism.

QUEBEC COUNTY, N.B.—There are at present as many as 9 or 10 churches without pastors. Churches which, if properly grouped and educated to give in a systematic way, could be most powerfully reinforced.

THE ANNAPOLIS C. MINISTERIAL CONFERENCE will meet at Bridgetown, Dec. 9th. First session at 10 o'clock a.m. Meetings afternoon and evening. Will all the ministers bring all the licentiates please make a point of attending!

THE NEXT QUARTERLY MEETING FOR YORK and Sunbury counties is to take place at Macosquack. The opening service is to commence on Friday, the 19th day of December, at 7 o'clock, p.m.

KNOWLEDGE.—Received 1 barrel Bishop Pippins from Isaac Parker; 1 barrel do. John Weston; 1 barrel do. Alf. Marsters; 1 barrel do. G. W. Reid.

Table titled 'Convention Funds Received' listing various churches and their contributions.

RECEIVED FOR GRAND-LIGNE MISSION, from Sackville N.B.: Mrs. W. Estabrook's S. school class, \$1; Dr. J. W. Sangster, \$3.60; Dr. P. B. Moore, \$1.00; Walter Fowler, \$1; Reserve Guard, 50 cts. Total, \$6. With thanks. JOS. RICHARD.

"An Old Friend," Mahone, C. E. About \$50.00 more would pay our debt and furnish us with heating apparatus, to enable us to worship in the house with comfort through the winter. Send along your gifts, brethren, and "old friends" also. The Lord of the vineyard will reward. J. F. KEMPTOR.

NEW GLASGOW.—It was my privilege to administer the ordinance of baptism to a believer in Jesus on the 7th ult. Our congregations still continue to increase. Many were obliged to go away last Sabbath evening on account of the house being crowded. Our hope is that God's set time to favor Zion is drawing near. A. T. DYKEMAN.

BATAIDE (1st St. Andrews).—I baptized one happy believer last Sunday. The day was beautiful and many followed us to the riverbank. We praise God for his goodness thus far, and ask your prayers. There are many among us who should decide for Christ now. C. W. W.

W. M. A. SOCIETY.—At New Canada, Lun. Co., on Nov. 9th, a W. M. A. was organized with eight members and good prospects of success. Pres. Mrs. S. Meder, Sec'y and Treas. Miss Beattie Wagner. Mrs. M. R. SELDON. Sec'y for N. S.

PERSONAL.—Bro. J. A. McLean, of Hantsport, N. S., Baptist church, was present by the Sabbath church, at an address, accompanied by generous cash donation. The donation took place at the close of a S. S. entertainment on Nov. 20, much to the surprise of the recipient. He wishes to acknowledge his gratitude for this addition to the already long list of kindnesses.

Bro. I. Williams has been remembered by his congregation to the value of \$50, and wishes to acknowledge same throughout paper.

Bro. W. H. Warren has just returned from a vacation of five weeks, spent among his friends on P. E. Island. He feels much refreshed for his work.

Bro. W. C. Vincent, Campbellton, writes:—"My people have put me into what Dr. Talmage calls 'Minister's Sunday,' by giving me a handsome fur coat and seal-skin cap."

Bro. C. K. Harrington, one of our Cape Breton boys, has just started for his mission field in Japan. His fellow students at Morgan Park presented him an address, before leaving, which speaks in the highest terms of his scholarship and devotion.

The Ministerial Conference, of Cumberland County, N. S., will meet with the church on Tuesday, Nov. 28th, at 8 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 Macosquack. The opening service is to commence on Friday, the 19th day of December, at 7 o'clock, p.m.

The following Aid Societies of the Ministry at Greenwoodville, on Dec. 14, at 8 p.m. A full attendance of pastors and delegates is requested.

KNOWLEDGE.—Received 1 barrel Bishop Pippins from Isaac Parker; 1 barrel do. John Weston; 1 barrel do. Alf. Marsters; 1 barrel do. G. W. Reid.

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Marriages.

SMITH-CREASY.—At Fredericton, Nov. 24, by Rev. F. D. Crawley, Mr. James H. Smith, of New Maryland, York Co., to Miss Caroline M. Creasy, of Fredericton, formerly of St. Patrick's, Charlotte Co.

BEATTY-HAMM.—At Carleton, St. John, on the 10th ult. by Rev. R. H. Bishop, Mr. William Beatty, to Miss Susie G. Hamm, all of Carleton.

FRASER-ALLEN.—At the Baptist Church, Acadia, Nov. 22, by Rev. J. H. Hoguer, Mr. Alex. J. Fraser, of Brookville, Pictou Co., and Miss Amy L. Allen, eldest daughter of the late Capt. Simons Allen, of Acadia.

BARNES-SLIPP.—At the residence of the wife's father, on the 10th ult., by Rev. G. W. McDonald, assisted by the Rev. Sydney Welton, Joseph T. Barnes, of Studholm, to Annie S., only daughter of George J. Slipp, Esq. of Sussex.

LANGLEY-McQUARRY.—At Port Hawkebury, on the 18th ult., by Pastor L. B. Gates, Mr. Frederick Langley, to Miss Mary McQuarry, all of Port Hawkebury, C. B.

JAMES-YORK.—At Diligent River, Oct. 21, by Rev. F. Beattie, Mr. Archibald Campbell James, to Miss Rebecca York, all of Diligent River.

LAW-WILLIAMS.—At the residence of O. Price, Esq., Nov. 24, by Rev. F. Beattie, Mr. David W. Law, to Abigail Williger.

HODGSON-BOSS.—At Rodney, Spring Hill, Sept. 8, by Rev. D. McKen, Mr. Wm. Hodgson, and Florence Boss, eldest daughter of Stephen Boss, Esq., all of Rodney.

SAYRE-WILLIAMS.—At Spencer's Island, Nov. 3, by Rev. D. McKen, assisted by Rev. Wm. Whitman, Dr. Clifford Sayre, and Mrs. Annabelle A. Williams, daughter of Jacob Spiers, Esq., all of Spencer's Island.

LAKEBERRY-SMITH.—At her parents' residence, Milton, Yarmouth, on the 23rd ult., by Rev. J. A. Ford, Capt. A. C. Larkins, of Salem, to Miss Mamie H. Smith, daughter of the late Capt. Oswald Smith.

BRANCOON.—At the Range, Queens Co., N. B., Nov. 15, Mrs. Hester Brancoon, relict of the late Nathaniel Brancoon, aged 78 years. Sister B. professed faith in Christ and was baptized in her youth and united with the 2nd Grand Lake Baptist Church when it was first organized, over 44 years ago. She always took a deep interest in the cause of Christ and had trusting in the Saviour. She leaves two sons and four daughters (all of whom have professed Christ) to mourn over a good mother.

HAYES.—At Isaac's Harbor, Nov. 6, Jonathan Hayes, aged 87 years.

HOLMES.—At Homeville, C. B., on the 20th ult. of inflammation, Lionel Holmes, youngest child of John and Phoebe Holmes, aged 2 years and 8 months.

BOYD.—At the residence of his brother, Grangeville, Weldford, K. Co., on the 24th ult., Samuel H. Boyd, aged 28 years. His end was peace.

REID.—At Advocate, Sept. 12, Mrs. Reid, widow of the late George Reid, of Advocate, aged 84 years.

BEATTY.—At Advocate, Nov. 6, Priscilla, wife of Mr. Henry Beatty, aged 58 years.

Both of these sisters were devoted professors in the winter of 1857, and were baptized and united with the church during a revival at Advocate held by D. McKen and the late E. H. DeMott.

STEWART.—At East Point, P. E. I., Sept. 18, after a protracted illness, Mrs. Edward Stewart, in the 36th year of her age. Sister Stewart accepted Christ as her personal Saviour 13 years ago, and was baptized by Rev. D. G. McDonald Sept. 1874. She will always be remembered by those who knew her, as a person of strong and unwavering christian character, which, combined with unaffected piety and devotedness, endeared her to all who had the pleasure of her acquaintance. She bore her sufferings with exemplary christian fortitude, patiently, yet anxiously waiting for the heavenly call. She leaves an aged father, three brothers, three sisters, a sorrowing husband, five children, six grand children, and two great grandchildren, with a large circle of friends and relations to mourn the loss of a loving wife, kind mother and true friend. Her aged sister gave her heart to the Saviour early in life, was baptized by Rev. Wm. Sears and united with the 1st Hillsboro Church and subsequently with the Valley Church in Surry. During her long life she lived a consistent christian, and when the hour of her departure drew near, her faith in Christ was unshaken. She trusted in him alone for salvation, and passed from the trials and cares of this life to the spirit world without a fear. May God sustain and comfort the mourning friends, and may they all be prepared when death shall come, to enter into the rest that remains for the people of God. The funeral service was conducted by the writer assisted by Rev. M. Gross, on Sabbath, 21st ult., at home of deceased, where a large assembly of friends gathered to pay the last tribute of respect to one loved and respected by all who knew her. s. w. k.

SHLEGER.—At New Village, P. E. I., on the 21st ult., Mr. Jacob Shleger, in the 30th year of his age, leaving a sorrowing widow and four little children to mourn their sad loss. May the Father of the fatherless and the widow's God be their stay and support.

PETERS.—At Sunny Mead, North West Territory, on the 23rd ult. of consumption, Mrs. Simon Peters, eldest daughter of Mr. Handley Peters, of New Albany, Annapolis Co., N. S., aged 43 years, leaving a husband six children and numerous friends to mourn their loss.

SANFORD.—At Medford, Cornwallis, Oct. 15, 1886, Olivia, wife of Mr. L. Sanford, aged 55 years. When about 15 years old, she was baptized by Rev. William Chipman, and joined the Baptist Church in Upper Annapolis. When about 22 years of age she married and removed to Medford, since which time she has been a worthy member of the church in Peregau. Her last words were, "I feel the everlasting arms around me. I am just where I ought to be, and I am thankful for the afflictions which brought me here." She was a sister of Rev. P. R. Foster. Her departure leaves a blank in the community, in the church, and in her family. May the loss be sanctified to the sorrowing husband and two sons.

Money! Money! Money!

To Farmers, Owners of Horses and Stock Raisers. We wish to call your attention to the fact that you can get more for your money by keeping your Horses (and other stock) in the best condition by using a small quantity of THE VET'S BLEND OF ENGLISH VETERINARY PREPARATION. It is a thoroughly tested and reliable medicine for all ailments of the horse, and is especially adapted for the treatment of purely vegetable poisoning and is a safe and reliable remedy for all ailments of the horse, and is especially adapted for the treatment of purely vegetable poisoning and is a safe and reliable remedy for all ailments of the horse.

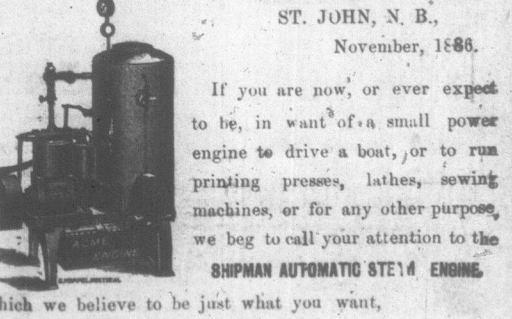
THE Ontario Mutual LIFE CO. Capital Deposited \$1,000,000. W. M. HIPPPELL, GENERAL AGENT, ST. JOHN, N.B.

REMEDIAL COMPOUND. DERBY LINE, Vt. U.S. OF CANADA. A CHOICE HOLIDAY GIFT!

WEBSTER'S Unabridged Dictionary. A CHOICE HOLIDAY GIFT!

Great London & China Tea Co. We have imported a stock of choice teas.

SHIPMAN Automatic Engine.



ACME MODEL, STATIONERY. ST. JOHN, N. B., November, 1886. If you are now, or ever expect to be, in want of a small power engine to drive a boat, or to run printing presses, lathes, sewing machines, or for any other purpose, we beg to call your attention to the SHIPMAN AUTOMATIC STEAM ENGINE, which we believe to be just what you want.

BAIRD'S FRENCH OINTMENT. This ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood.

THOSE who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMMER & SONS, London, England.

WILLIAM CRAWFORD, DIRECT IMPORTER, 68 KING STREET, ST. JOHN, N. B. The Store formerly occupied by R. BART.

COBBS, SASHES, AND BLINDS. STAIR RAILS, BALUSTERS. NEWELL POSTS. FINE AND HARDWOOD FLOORING.

A. CHRISTIE W. W. CO. 13 WATERLOO STREET. S.S. - We are selling good Fair Paints.

THOMAS L. HAY. Hides and Calf Skins. AND SHEEP SKINS. 23 CHARLOTTE STREET. SAINT JOHN, N. B.

ISAAC ERB'S Photograph Rooms. 23 CHARLOTTE STREET. SAINT JOHN, N. B. PANELS \$5.00 per dozen. CABINETS 2.00. CARDS 1.00 & 2.00.

Parks Shirts. WE HOS TO CALL THE ATTENTION OF THE RETAIL & COUNTRY TRADE. Better Weight, Faster Colors and More Durable.

Wm. Parks & Son, Limited. ST. JOHN, N. B. WALTHAM WATCHES. This advertising being the only authorized agent of the WALTHAM WATCH CO.

Something new! Just what you want! RUBBER STAMP COMBINED. BATTLE KNIFE WITH RUBBER STAMP. READERS OF THIS PAPER - REQUIRING - BOOTS OR SHOES.

WATERBURY & RISING. 94 KING AND 212 UNION STS. CONSUMPTION. There is a positive remedy for the above disease.

Making Ginger Cookies. "Saturday morning, no lessons to-day, Hurrah for business, and then we can play!"

Selected Serial. OPENING PLAIN PATHS. CHAPTER VIII. - Continued. So it proved a merry breakfast party.

Walter's story. "I have no doubt of it," thought her father, looking after her as she hurried on the walk to answer her sister's call.

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after all, "her" referring of course to Miss Banks. But in this she was fortunate; the children afflicted with measles claiming their mamma, Miss Banks came along into the parlor.

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"Agnes, may I have that dark calico wrapper to do something with?" she asked. "That thing that Miss Sharpe used in cutting? I don't care. What do you want of it?"

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The Catacombs of Paris. A Paris correspondent, describing his approach to the heart of the catacombs at Paris says: After travelling about the way two hours, I found things were growing monotonous, but thus far we were only approaching the catacombs.

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Goat Milk. Thoroughly change the blood which is the fountain of health by using Dr. Ross's Golden Malted Milk.

New Store, New Bank, New Prices. FURNITURE, Carpets and Crochery, all at Lowest Prices.

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

McShane Bell Foundry. BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin.

READ THIS! A Testimonial to the Worth of BUDS AND BLOSSOMS.

WANTED TO 10,000 SUBSCRIBERS. To Buds & Blossoms & Friendly Greetings.

CABINET ORGANS, at a Bargain. Two American made CABINET ORGANS.

BUSH'S FLUID FOOD, BOVININE. General Debility, Indigestion, &c.

THE HOME.

A Woman's Thought.

By Mrs. E. V. WILLIAMS. "I am so weary of my home!" she cried, "And of its endless tasks so mean and small; I love to mingle with the world outside, To drink from life's full cup; the drops that fall From breakers often clasp, tho' gladly quaffed, Slake not my thirst, my hand must hold the drought."

tremendous struggle, the monstrous body quivered once and was still. Then the brave little woman stepped down from her place of safety, crouched cautiously across the floor, expecting the great red eyes to open and the dreadful claws to snatch at her, till she reached the door, when in a moment the fastenings were undone, and she rushed into the fragrant night air. As she stepped on the welcome sound of Whitefoot's feet came faintly to her ear, then nearer, nearer, and soon she saw horse and rider appear through the gloom. O how glad she was, and how thankful Uncle John! What could he say when he saw the great beast lying dead on the floor of their home, and thought that but for her bravery and courage his dear wife might have been torn to pieces long before this?

THE FARM.

God's Harvest Gift.

In the old fable the dying husbandman bequeathed his son a treasure buried in the orchard. He was so desirously committed to the grave when they began digging trenches deep and wide to unearth the gold which they never found. But the more they searched the more they found, the richer the yield of fruit, till at last they saw that their father's gift was to be realized through gold winning by industrious husbandry.

Spurgeon and the Children.

Mr. Spurgeon preached a singularly powerful sermon on the twenty-first morning, so that it became literally true, that out of his weakness appeared strength; he was leaning on a staff, and was evidently very ill the whole time. The first report by the London Baptist will interest our readers. It was Sunday school day, and Mr. Spurgeon preached from Mark 10:13-16. The general subject dealt upon was that of the great sin of hindering the young from coming to Christ, and the discourse was divided thus: First, to describe it; secondly, to watch its actions; thirdly, to see how Jesus Christ condemns it; fourthly, to take a hint from that which Jesus says, in what he gives a word to all who come to him in such a way. Mr. Spurgeon, in dealing with the subject of the reality of a child's conversion, mentioned incidentally that it has been proved by facts, and not with merely opinion, that such a child is not a mere pharisee, but that the whole of his life is given to God, and that he is a true child of God.

WINTER ON THE FARM.

There are various ways of spending one's time on the farm during winter, but wise people occupy to advantage. A recent writer pertinently says that some farmers, wide awake enough in summer, seem to hibernate in winter like the oons and bears. They do away a good part of their time and only rouse themselves from their torpor when spring draws near. Every season brings its own duties. When we cannot do God's day for day, we look backward over what we have accomplished, lay plans for the future, make and mend things under shelter, and above all and through all improve our minds by reading, observation, and study.

Adam and His Whiskey Jug.

A man becomes an interperate man, and is deceived by supposing that no one knows anything about it. Why the very children in the street know it. I remember hearing what a boy once said to his mother. His mother saw him thrashing the cat severely, when she said, "What is the matter with the cat?" "Three days ago," the boy said, "I got the cat under my arm, and I put my pen to her paw, and wrote 'Puss' on the pledge, and now she has been breaking her pledge." "How do you know?" "I saw her come out of old Ramsey's rum shop licking her chops." Now, do you suppose you can go into the saloon or into any one of those places of resort, at eleven o'clock in the morning, and come out wiping your face, and no one know anything about it? You may chew peppermint till you are sick, and eat all sorts of things to take away the smell of the drink from your breath; but others know what you have been at. That odor of alcohol is wonderfully pungent.

head, and his name was Adam. One day the dominie was to call, and the wife said, "Now, Adam, the whiskey jug is empty, and you must go to the store and get it filled; but do not drink any of it, and do not cork out and get to smelling it, for I know that the result will be; and if you are a good man, and a good, dear husband, Adam, and come back perfectly straight, when the dominie is gone I will give you a little whiskey." So off he went but he was gone a long time. When he came back he was in a terrible state. His hat was mashed all to pieces, his trousers' knees broken across, his coat ripped, and he himself covered with mud, and in a beastly state. "Well, you have been a good and done it; you have, haven't you? You are a nice husband to break a woman's heart, you poor, miserable, drunken crot; can't you come home sober? Here comes the dominie. I would not for the world have him know that my husband got drunk; I would not have him find you in this state for the first time in the country. Get into this closet and draw yourself right up so that I can shut the door, and don't you make the least bit of noise; if you do, I will be the death of you when you come out; and if you are only perfectly still till the dominie goes, I will give you a little more whiskey." So she unrolled Adam into the closet just as the dominie came in at the door.

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ASSESSMENT SYSTEM.

THE Mutual Relief Society, OF NOVA SCOTIA.

HOME OFFICE, YARMOUTH, N. S.

Registered under the Insurance Act 1886.

This Society has over two thousand members. It does a million new business in 1886. It has more than five thousand dollars advanced ready to pay first death claim. Has in addition to this over three thousand dollars reserve. Members, with few exceptions, respond promptly when assessments are made. The Society pays all its bonds in full on proof of claim. Individuals desiring insurance are invited to make a comparison between the merits of this Society and other companies before giving an application. For particulars please write to or see our agents.

USE THE OLD AND RELIABLE.

Catarrh destroys the senses of smell, taste, and hearing, rapidly becomes offensive, and often culminates in consumption and insanity. No matter what stage the disease has advanced to, Dr. Sage's Catarrh Remedy will certainly cure it. This preparation is the only sure cure for this malady in the market yet has many imitations. Others may fail; it never does. Your druggist sells it.

"Did you ever go to sea?"

"Did you ever go to sea?" asked Mr. Brown Jones, as he walks into his office the other afternoon. "No, I am no sailor," replied Jones. "I was going to advise you," said Brown; "if you ever did, to be sure and carry Minard's Liniment with you, for it is a whole medicine chest in itself." "I am not a sailor," said Minard's Family Pills, Minard's Honey Balsam, and Nelson's Cherokee Vermifuge in the house, any family can consider themselves safe from having to go for a doctor, and all four packages for one dollar.

"And What Then?"

A story is told of a good man who was living at a university, when a young man, whom he had known as a boy, rang up to him with a face full of delight, and told him what he had long been wishing for above all things in the world was fulfilled his parents having just given him leave to study law. "In this way he ran on a long time, and when at last he came to a stop the holy man, who had been listening to him with great patience and kindness, said: "Well, and when you have got through your course of studies, what do you mean to do then?" "Then I shall take my doctor's degree," answered the young man. "And what then?" asked he. "I shall . . . gain a great reputation." "And what then?" repeated the holy man. "And then . . . I shall be promoted, . . . make money, and grow rich." "And what then?" "Then I shall live comfortably and honorably in health and dignity, and shall be able to look forward quietly to a happy old age." "And what then?" "Then I shall die."

Here the old man again asked, "And what then?" Whereupon the young man made no answer, but cast down his head and went away. The last, "And what then?" had pierced like a flash of lightning into his soul, and he could not get clear of it. The question is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of our heart is fulfilled, still we may ask, What will we do—what will be then? Whenever we cast our thoughts forward, never let us stop long on this side of the grave, let them not stop short at the grave itself, but when we have followed ourselves thither, and have seen ourselves laid therein, still ask ourselves the searching question, "And what then?"—Selected.

Do not use laudanum for your baby when sick, but give Dr. Bull's Baby Syrup. Price 25 cents.

Fast eating has made dyspepsia our national disease. Dr. Bull's Baltimore Pills cure dyspepsia.

If your horse is suffering from loss of vital energy give him day's Horse Powder for several days.

Be aware of frauds. Get Drexel's Bell Cologne.

No lady who delights in flowers, and likes to see them do well and bloom abundantly, should be without Drexel's Food for Flowers. Ordinary packages 50c—sufficient for 20 plants for one year.

Glucose Consumption in poorly ventilated rooms, and when the patient is often unobtainable, but tend to produce dyspepsia, want of energy, and loss of appetite. It is such cases Hamilton's Quinine Wine and Iron is the best medicine to use. See that you get "Hamilton's," the original and genuine.

A gentleman from Nova Scotia writes us a long letter, for want of space we cannot give it in full, but he says: "I had spent a year in the most magnificent form the worst case that was ever known in this place, and I had almost given up hope. I had been told that Dr. Bull's Food for Flowers had entirely cured me, but I had not had time to get it, but I had heard that you had made a perfect cure, and I am as well as ever I was in my life."

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EQUITY SALE.

To the Heirs of, and all persons interested in the estate of the late William M. Beattie, deceased, residing in the County of Saint John and province of New Brunswick, and all others whom it may concern.

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"BELL'S" ORGAN'S

Unapproached for Tone and Quality.

CATALOGUES FREE.

BELL & CO., Guelph, Ont.

Send six cents for postage. Free catalogue of goods which will help all, either sex, to more money right away than anything else in this world. Catalogues sent to others absolutely free. Terms mailed free. TRUS & Co., Augusta, Maine.

DR. BULL'S BALTIMORE PILLS. These pills were a wonderful discovery. No others like them in the world. Will positively cure or remove all manner of disease. The information around each box is worth ten times the cost of a single box. Can be used to purify the blood and cure chronic diseases. One pill a dose. Druggists everywhere. If you are not cured, your doctor will give you a refund. If you are not cured, your doctor will give you a refund. If you are not cured, your doctor will give you a refund.

Wave New Rich Blood! H.C. MARTIN & CO. Portrait Artists.

COPIES FROM ANY STYLE OF SMALL PICTURES. PORTRAITS WATER COLORS, CRAYON, OIL. Studio - 46 King Street. Saint John, N. B.

EQUITY SALE. THERE will be sold at Public Auction at the City and County of Saint John, on FRIDAY, the SEVENTEENTH day of DECEMBER, next, at 10 o'clock, A.M., the premises situated on the corner of the street and the street, containing about one acre of land, and being the property of the late William M. Beattie, deceased, and the same premises as described in the will of the said William M. Beattie, deceased, and the same premises as described in the will of the said William M. Beattie, deceased.

LONDON HOUSE Wholesale. Received since 1st June, 1887 packages British Foreign, and Canadian Manufactures.

DANIEL & BOYD. ALWAYS IN STOCK. ALL WOOD 3 PLY CARPETS. ALL WOOD 2 PLY CARPETS.

HEAL THYSELF! Do not spend hundreds of dollars for advertised patent medicines at a doctor's bottle and send your system with anxious sleep that pluck the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

HEAL THYSELF! Do not spend hundreds of dollars for advertised patent medicines at a doctor's bottle and send your system with anxious sleep that pluck the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

ADVERTISERS can learn the exact cost of advertising in American papers by addressing Geo. P. Rowell & Co., Newspaper Advertising Bureau, 10 Spruce St., New York. Send 10c for 100-Page Pamphlet.

LORD & THOMAS, NEWSPAPER ADVERTISING BUREAU. 65 Randolph St., Chicago, keep this paper on file and are authorized to make contracts with ADVERTISERS.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, softness, and whiteness. Pure and sanitary in all respects. No adulteration of any kind is permitted in its preparation.

ACADIA COLLEGE WOLFFVILLE, N. S. Next Term begins SEPTEMBER 30th. Apply for Catalogue to the President, A. W. SAWYER, D. D.

UNION BAPTIST SEMINARY. Work will be continued for the coming year at ST. JOHN.

FOR SALE! ONE SECOND-HAND Dedericks' Hay Press. Style—No. 1 Extra Horse Power.

The Ontario Mutual LIFE ASSURANCE COY. HEAD OFFICE, "WATERLOO, ONT. DOMINION DEPOSIT, \$100,000.

WOODRUFF'S & ERMAN BAKING POWDER. and always found it a first class Baking Powder.

WATERBURY'S FOOD. How to insure a robust childhood is a question of great moment to the mother who is unable to nurse the little one.

News Summary.

—One of the heaviest winds and rain storms of the season prevailed in this vicinity last week. There was occasional thunder and lightning. At times the wind squalls were very violent. Many houses were pretty well shaken. In some places pane of glass were blown in and fences levelled.

—The Canadian Pacific Railway has at present surveying parties at work locating a line from Algoma Mills to Sault Ste. Marie with the object of being ready to commence active building operations by the opening of the spring season.

—The Dominion Oil Co.'s works, Montreal, were burned Nov. 25. Loss \$50,000, insured.

—It is rumored that the Department of Railways will in a few days issue a notice inviting contractors to visit that section of the Cape Breton Railway lying between the Narrows and Sydney and take observations, as they shortly intend to call tenders for construction.

—The Earl of Cararoun approves of the transfer of Sir R. G. C. Hamilton from the post of under-secretary of Ireland to the colonial governorship.

—Parliament will meet January 13. The government will ask for the whole time of the house to deal with procedure rules.

—A Bremen named Flavel was suffocated during a fire in Boston on the 25th. Several other firemen were with difficulty revived.

—A Dublin despatch of Nov. 27, says John Dillon has been summoned to appear in court on Tuesday, charges against him being that his language at the meeting held in Longford on the 7th led to an assault upon a laundress and resistance to the execution of the law.

part of ancient Colchis in Asia, between Circassia and Black the Sea. Its area is about 2,600 square miles, mostly mountains and swamps intersected with navigable rivers—a savage country with no roads and hardly any improvements.

Food for Consumptives.—Scott's Emulsion of Cod Liver Oil with Hypophosphites is a most wonderful food. It not only gives strength and increases the flesh but heals the irritation of the throat and lungs.

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

Wide Awake prospectus for 1897. Price Reduced from \$2.00 to \$1.50.

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

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.

W. Tremaine Gard. 24 ST. JOHN'S, under Watley's House, SAINT JOHN, N. B.

Indian Boot and Shoe Store. J. E. COWAN.

JUDICIOUS MEN Adverting is a key to certain success; MEN who have something to sell must ADVERTISE 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.

FURNESS LINE LONDON and ST. JOHN. Under Contract with Canadian Government. SAILINGS FROM LONDON.

Table with columns: Miles, TRAINS GOING WEST, Exp. Acc. 400, A.M., P.M.

WATERBURY'S FOOD. How to insure a robust childhood is a question of great moment to the mother who is unable to nurse the little one.