

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

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

## All our Pastors are Agents.

A Good Suggestion.—A brother made a suggestion which is worthy of the attention of our churches. It was this: that churches take in hand the matter of supplying the Messenger and Visitor to the poorer families who are unable to take it themselves; but to whom it would be a great blessing. It is generally admitted that a good religious paper in the family is one of the greatest means to instill right ideas, and to shape character, and to determine destiny. The Messenger and Visitor aims to do this, while, at the same time, it keeps its readers instructed in the tenets of our denomination, and in its work. It cannot be doubted that, if our paper were in all our families, our work would be helped on greatly for the present, and the next generation would do better than their predecessors. Our churches, then, have an interest in this matter. A few dollars spent in the way suggested, and a little effort made to introduce it into all the families by each church, would soon run our list up to eight or ten thousand, and thus widen the sphere of the Messenger and Visitor's influence for good. What church will lead in this good work? If any propose to do this, let us know, and our company may be willing to offer special inducements.

THOU ART PETER.—Prof. Harnack has an article on the Disasters of Taitan in the Contemporary Review. In this earliest harmony of the Gospels, the passage, "Thou art Peter," etc.—the chief support of the doctrine of the supremacy of the Pope—reads, "Thou art Peter, and the gates of hell shall not prevail against thee," and upon this rock will I build my church, and the gates of hell shall not prevail against thee." Prof. Harnack argues from this that Taitan copied from an earlier manuscript than that from which our authorized version was made, and that this latter had been tampered with in the interests of the claim of Rome to supremacy, which began to be urged very early. He holds that this passage should be restored to what he conceives was its original form, by the omission of the words not found in Taitan's Harmony. In this way the chief ground of the claim of the Pope to supremacy would fall to the ground.

THE FORGOTTEN SIBS.—Prof. Sophocles of Harvard, was once observed to thrust a piece of money into the hand of an "organ-grinder." On being rallied for his apparent interest in this class, he quietly replied that he did not give for the organ-grinder's sake, but for his own, to keep his heart open. Is not this the aspect of giving which is generally overlooked? We have our eyes filled with the need of the objects which claim our benevolence, and forget the need to give for our own sakes. Why has God established the state of things he has, unless he saw our hearts needed the softening and expanding of giving? He might have made it so that each life would have been complete in itself and would have needed no ministry from without. The fact that each one needs the aid of others, shows that God knew our nature would be made more noble by giving to others, as all are made more happy by receiving, as well as giving, and covered all things accordingly. How much we need to give for our own sakes, we shall never know, till we have higher lights. The more we are pressed with urgent claims, the more we will be enabled to do for our own souls, unless we respond. Let a rich man be surrounded by thousands who are dying of starvation, and he refuse any relief, and he will soon harden his heart to measure of selfishness. In proportion to the need will be the demand upon him to give liberally, if he would not commit a *folo de se* to his own soul. Surrounded as we all are by such urgent claims, as men are perishing all around us and out to the ends of the earth for want of the Gospel, we have and can help to send them, we must make a liberal response, or we will do irreparable damage to our own inner lives. It is a dangerous thing even to know of the unrepentable claim of God and man upon us, and make no response. Let us give for the sake of others; but let us not forget we must give for our own sakes also.

THE CONGO MISSION.—Our English Baptist brethren have met with another severe loss on their mission on the Congo. This time it is not the priceless life of a missionary, which is cause for gratitude. The mission premises at Stanley Pool, with all the stores, have been burned down, entailing a loss of about \$15,000. Five new missionaries have just been accepted for the Congo, and are now on their way. The sacrifices required for the work in Africa are helping the English Baptists to great enthusiasm in the cause of missions generally.

THE JESUIT.—This order has been suppressed or expelled in most countries, because of their secret plots against their liberties and well-being. It was thought that the present Pope would not be under their influence as was Pius IX. He has just done, however, what the former Pope did not venture to do—restore them to the standing they had a century ago. He has also permitted the publication of a Jesuit journal, and seems under the controlling influence of this evil order. Here is an illustration of the consistencies of infallibility. One Pope restricts the order as dangerous, another restores it as necessary to the well-being of the Papacy, and both are infallible. Romanism is now ready to reach to the old state when conditions make it possible. Its spirit does not change.

SLOWLY MIXED.—The following, copied from an announcement of a Roman Catholic service in Brazil, shows the way they mix things:

The Brotherhood of the Divine Holy Ghost in the village of San Goncalo will celebrate on the 1st inst., the *feats of the Holy Ghost*, with all possible splendor. Devout persons are invited to attend in order to give greater pomp to this act of religion. On the first proximo there will be the feast of the Most Holy Sacrament, with a procession in the evening, a *Te Deum*, and a sermon. On the 2d proximo there will be the feast of the patron saint of San Goncalo, and at 3 p. m., there will be brilliant horse-racing, after which a *Te Deum* and magnificent fireworks!

A HERETIC CASE.—As many of our readers are aware, the Southern Presbyterian have a difficult heresy case on their hands. Dr. Woodrow, a professor in Columbia Seminary, was tried for heresy in the General Assembly at Augusta and condemned. Since then, his own Presbytery, which is a part and parcel of this Assembly, have acquitted him of this very charge. Now the question is, which body shall yield, to the other, the lesser or the greater, or the reverse; or shall the Assembly cast off the Presbytery by upholding a man in what it deems heresy? So it will be seen the Presbyterian form of government has its difficulties as well as our own. We doubt whether there be a denomination to-day, with all their creed statements and governing Synods, Assemblies, and Conferences, that is as well compacted as our own, notwithstanding the independence of each church among us.

DR. SIMS.—Our readers will remember the Dr. Sims who, assisted by Dr. Gordon, of Boston, did so much to turn the tide of sympathy for the Congo Mission, which had begun to ebb. He was then an Independent. He has recently been baptized in Highgate Chapel, London. We copy a part of a letter from him from *Zion's Advocate*:

The testimony that I here bore to my Lord in baptism was distinctly helpful to some, enabling them to come forward. A week later Dr. Murdoch came over, and Bro. Bellingham, Bro. Banks, and I were ordained according to the practice of our American churches, by the laying on of the hands of Drs. Murdoch, Guinness, and Stevens. Mrs. Richards and Miss Harris, of the Congo mission, and Mrs. Adams, of the China mission, together with us, received from Dr. Murdoch the hand of fellowship. Bro. Bellingham and Bro. Banks, and Sister Richards and Miss Harris are about sailing back to the Congo. I hope to return about Christmas. I have completed the first part of my Congo dictionary and will begin on the second as soon as I get to Vienna. Dr. Gordon's son accompanied me from London and we are having a few weeks' holiday here. I shall soon be in Vienna, studying some post-graduate medicine subject to better fit me for my work. Everything is hopeful now in connection with the Congo mission. Let us earnestly look for the Lord's blessing.

THE PERSECUTOR.—The intimacy of Ramesses II., supposed to be the king of Egypt who "knew not Joseph," and began the fierce oppression of the Israelites, has been found and examined. The following is from the *Evangelist*:

Pharaoh, the persecutor of the Israelites, the tasky slayer of the Hebrew boy, before the foolish disbeliever in the power of Jehovah—here he is actually expunged from the grave in which he lay for some thirty-three hundred years! The face and form are still quite complete. The features are perfect, though necessarily grim with the grimness of death. The face is admirably photographed, so that you can recognize his features as Japhetic, and not Hamitic. This Pharaoh was not of a native Egyptian dynasty. He was evidently strong, both physically and mentally, well built, and of a commanding aspect. It is a wonderful triumph of art that has kept for us for three millenniums, the face and form of the ancient tyrant. Who could have expected such an unveiling of the mysterious past? A photograph of Pharaoh—what next? Why not photos of Jacob and Joseph?

## Sunday Morning at the Metropolitan Tabernacle.

Notwithstanding an exceedingly oppressive morning the Tabernacle was crowded, and there were again present, in addition to many "strangers" from home, representatives of the United States, the Colonies, Europe, Asia, and Africa. Mr. Spurgeon appeared to be wonderfully well and vigorous, and in his prayer specially pleaded that our Legislature might be Divinely guided in this time of debate and controversy.

The sermon on this occasion was based upon Romans viii. 1: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit," and Mr. Spurgeon, in his introductory remarks, said:—You are well aware, dear friends, that the division in the chapter has only been made for convenience sake, and I may add that it has very often been badly made. Whoever divided this chapter must have taken an axe and chopped it about anyhow. It would have been well if they could have altered the division during the revision. The revisers have done well to make as little of these divisions as they could. It was a very inopportune thing that the axe, the chopper, should come down just here and divide a chapter which should not be divided. Some one may say, "I have got out of the 7th into the 8th." Nonsense; it is all the same. The division is foolishly made; there is no difference between them. I thank God that I never got out of the 7th or 8th of Romans, and I thank God that since I have been converted I never got out of the 8th Romans. These chapters have to do with one and the same person, and the state of the heart. Having described the fact that I myself in the spirit serve the law of God, but in the flesh the law of sin, the apostle goes on to say the words of our text. The fact is, we are all in a state of conflict, but we are not all in a state of condemnation, and that at the very time the conflict is hottest there is no trace of condemnation upon the believer's spirit. When he has to cry out in the agony of his spirit, it is then that he may lay his hand upon his heart and say, "And yet there is no condemnation for me, for I am in Christ Jesus." A man never strives against sin who is unconscious of any sin to strive against. If any man does not strive against sin, he may begin to ask himself the question whether he knows anything at all about spiritual life, and whether he does not abide in death, sleeping, therefore, under consequent condemnation. But that man who feels a pang and pines and agonizes to become holy, to whom every sin is a misery, to whom even the thought of sin is intolerable—that is the man who may rightly use the words of the text. A soldier, but not a criminal, fighting against sin, but not condemned for sin; ever aspiring to rise; and for that very reason sure that I am not shut up in the pit of hell; not condemned to be cast away with the ungodly for ever. God would never give me this life if He meant to destroy it. The very anguish and agony that I feel, this is to me an assurance that I am not what I used to be; I am indeed set free from the condemnation, though not yet free from the presence and the agonizing fears of sin. Observe, the text is put in the present tense. You would lose much of its beauty if you left out that word "now." How well it follows on the strange experience of the seventh chapter. The text is a clear statement of what every child of God must know if he knows himself, and if he had not been for perpetual bickerings in the Church, the passage would have been accepted as such, and held up as a Divine inspiration, that the apostle should be able to describe the inward struggle of the very people who are the subjects of it. I want you to notice, however, one rather delicate matter in Paul's writing. When he is speaking of this inward contention, he uses the plural, "Thanks be to God that giveth us the victory." At the same time he keeps to the I. "What I would, that do I not," but when he gets to speak about the privileges of all the children of God he does not say I; there is no condemnation to *them*, that are in Christ Jesus. There is a self-forgetfulness, and yet a self-remembrance blended here. He makes himself to be the picture of all those things which prove what poor weak creatures we are; but when he comes to speak about the privileges of believers in Jesus Christ, then he does not use terms which look like monopoly.

With these remarks by way of preface, let us now come to the text. I see that it contains a special revelation of the serpent's gospel, which is the gospel of modern thought, the gospel of this present advanced age—the theory of progress. There is, therefore, now no condemnation. The serpent preached that gospel in the garden: "Ye shall not surely die." And how eagerly our forefathers grasped that! "It is possible," they said, "that the God of Ithaca should have said, 'In the day that thou eatest thereof thou shalt surely die.'"

And now they come out with this, "There is, therefore, now no condemnation." Many tell us that "If you die, after living in sin, you will go round about somehow, and come out again alright. There is no such thing as eternal punishment." This is the Gospel of Satan, and it has ruined thousands of souls. It has done mischief in many places, and has almost paralyzed the preaching of the Gospel—and some would move heaven and earth to secure that. But Paul says: "There is therefore no condemnation to them that are in Christ Jesus." If Paul had only stopped at "condemnation," every drunkard and whore-monger would have said, "Bravo, Paul! You have got away from the old orthodoxy." But Paul did not omit popularity. I understand the apostle tacitly to say that those who are not in Christ Jesus are under condemnation; and it is a sad and terrible truth, "Whosoever believeth not shall be damned," as much the declaration of Christ as it is other Divine sentence: "He that believeth and is baptized, shall be saved."

There is condemnation for the whole race of the ungodly. As many as believe not in Christ Jesus, and repent not of sin, will find that there is a fearful looking forward to fiery indignation which shall devour the hypocrite. It is not a pleasant task for us to speak of these things. But who are we that we should speak for pleasant tasks? If you are not walking with Jesus, you have not escaped from condemnation. The word "now" is as applicable to these condemned ones as it is to those who are free from condemnation. "He that believeth not is condemned already, because he hath not believed upon the Son of God. We are said to be in a state of probation, but that is not true. We are either in a state of condemnation, or in a state in which there is no condemnation to us, because in Christ Jesus. If you really feel the words I speak of, some of you, you would start from your seats. The sentence has gone out against you. You have made God a liar because you have not believed His testimony with regard to His Son. "Those who walk after the flesh and not after the spirit, the wrath of God abideth upon them," so long as they remain in that state. A black cloud, charged with destruction, and the utmost confusion, hangs over your guilty head, until you see away to Christ.

Now, secondly, we have a description of the believer's place. He is spoken of as being "in Christ Jesus." He that believeth in the Lord Jesus Christ is "in Christ," by an act of simple dependence upon Christ; he realizes his position as being safe in Christ. Here I am by nature in sin and condemned, but when the grace of God awakens me to know my ruined state then I go to Christ, the chief rock, and I step in to Him and hide myself in Him, that is, by true faith. We are Manassers, pursued by Justice; and we must get into the city before we are safe. Is your salvation by self or salvation through Christ? "He that believeth in Him hath everlasting life, and shall not come into condemnation." These are His own dear words; lay them up in your spirit, and rejoice in them ever more. As you were in Adam you sinned, and fell, and were condemned; but as you are in Christ His sacrifice availed for you, and there is, therefore, now no condemnation, for I am in the second Adam. Paul shows in the sixth chapter that the saints of God are united in Christ "by baptism into death; and like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." If we are one with Christ by a vital experience, they shall not be put to death again for the sin for which we have already died in Him. We who are in Christ are justified, because Christ is justified by His resurrection. There is, therefore, no condemnation to us, because there is no condemnation to Him. It has been my joy to preach to you for many years the doctrine of substitution; and if Christ suffered in our stead, it is an inevitable consequence that sin cannot be laid at our doors. If the debt was paid it was paid, and second payment cannot be demanded.

My third point I shall speak upon briefly, because this part of my text is not a part of my text. In the Revised Version you will see these words were gone: "Who walk not after the flesh but after the spirit." No doubt this was put in in order that we might be careful about preaching the doctrine of free grace. I am obliged to the revisors for that alteration. I find the more the Scriptures are revised the clearer the doctrines of grace become. The more we get back to the original, the less we find of legal preparation for meeting Christ. These words were taken from verse 10, and put in here. When you want to know your safety you are content with this question, "Am I in Christ?" and if you can answer that, let that suffice you. Now, judge, will yourselves. Which way are you walking this morning? Are you walking according to the flesh? Do you do whatever you like to do? Do you believe whatever you like to believe? Do you say, "I am not going to be guided by

the Spirit of God; I have the spirit of the age?" That is the spirit of the flesh. If you have that spirit it will lead you into the ditch. On the other side is the man who says, "I do not desire to do what once I would like to do; but I submit myself to the guidance of the Spirit of God." Oh! what a sweet state of heart to be in! Faith puts us into Christ, then Christ puts the Holy Spirit into us, and so we become delivered from condemnation. It is impossible that he should be condemned who yields himself up to the guidance of the Divine Spirit.

And so now I come to closing, and I call upon you to notice what a very bold speech the text is. It is a proved assertion. Whenever a man has a "therefore" at the bottom of what he has to say, he may say it without hesitation. Paul is a great reasoner; he is a great logician. He virtually says, "I can prove this statement to a certainty." The Devil says there is condemnation; but he was a liar from the first. And conscience sometimes says there is, but conscience wants to be purged. If you read on you will see that Paul says, "Who shall lay anything to the charge of God's elect?" Not Christ, for He hath justified them. Our text is an abiding statement, a standing assertion; it was true of me thirty years ago as a believer, it is just as true now. It was true of Paul centuries ago; it is just as true now. You may go and tell me that they will be rewarded according to their works, and you will make them worse and worse. Tell them it is free grace that saves the sinner; and that for a man who believes in Christ there is no condemnation.

Supporting Our Own Schools.

Our sons and daughters should be sent to our own schools, first, for the sake of the schools. The number of pupils might be greatly increased without materially increasing the cost of conducting the schools. Additional members would give greater prestige and influence. They would also tend to increase the endowments of these schools. These young men and women will soon be the possessors of large amounts of money; this money will naturally go to the schools from which they have been graduated. The object, therefore, for which our schools were founded will be greatly attained or largely advanced if our children attend at all to attend our own schools.

But, further, attendance upon our own schools will be a great benefit to our children. They will receive instruction not less valuable, and in many instances of more practical value than they could obtain elsewhere. This attendance will also give them a proper degree of denominational intelligence and enthusiasm. Our children, if students in other institutions, will lose their proper denominational spirit to a very great degree. Attendance upon our own schools will also bring young people under the influence of a Baptist atmosphere in their social life. At this moment the case of many young men who have attended other schools and who have formed social and marriage relations outside of our denomination is quite familiar to us all. This is as unfortunate as it is unnecessary. Our children should grow up to love and serve the church of their parents. Their intellectual culture, their social influence, and their increasing wealth, should be consecrated to our denominational enterprises. It is astonishing that so many parents are false to their duty in this respect. . . . We plead for greater liberality, enthusiasm and consecration on behalf of our denominational schools for the sake of all the interests which are dear to us as Baptists.

No Hope But in Christ.

The great German scholar, Prof. Dr. De Wette, furnished Theodore Parker, and almost all modern infidels of that school, with the weapons with which they attacked the Christian Church. But this same De Wette, called "the universal doubter," was so fortunate as to marry an eminently lovely and holy Christian lady, the influence of whose merciful spirit and life led to a wondrous change in all his thought and teaching. In his last commentary we find these memorable words: "Only this I know; in no other is there salvation, except in the name of Jesus Christ, and Him crucified, for the human race there is nothing higher than the God-man realized in Him, and the kingdom of God planted in Him."

Victor Hugo's "Day Break" with music by N. E. Allen, "Nell, the Village Lass," by J. W. Wheeler (each thirty cents), and Max Plutti's version of the Swedish Folk-Song, "High in the Vault of Heaven" (twenty-five cents), charming love songs are announced by Oliver Ditson & Co. They also announce the following choice instrumental pieces: "Waltz" from the Opera of "Love's Vow," (thirty-five cents), "Lilly's Garden Polka," an excellent teaching piece (twenty-five cents), "Mandolin Polka" for Violin, by C. E. Pratt, (twenty cents), "Nocturne," by Chopin, (thirty cents).

This That, and The Other.

The Cumberland Presbyterian Church has had a prosperous year. According to its statistical summary 14,356 persons were received the past year on profession of faith. The Church has 1,547 ordained ministers, 2,546 congregations, and 138,564 church-members, against 126,911 last year.

The Reformed Dutch Church, with 83,702 communicants in 46,229 families, reports for the past year the "baptism" of 4,700 infants—about one for every 17 communicants—and over 9 families.

The bitter, intolerant spirit of Romanism is clearly and shockingly illustrated by the following from its St. Louis organ, the *Westers Watchman*: "We would draw and quarter Protestantism. We would impale and hang it up for crows' meat. We would tear it with pincers and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell-fire."

According to the report of the Basle missionaries in Africa, the Baptist missions on the Gold Coast, considering the difficulties they have met, and the comparatively short time they have existed, have enjoyed remarkably success. They have about 220 communicants, who are for the most part exemplary Christians. They support their own preachers, and contribute generously to the expenses of worship. At Accra, they have schools, crowded with pupils. The teaching is in English; but there is a good translation of the Bible in Dualla, the language of the people. The mission was founded by the indefatigable missionary, Mr. Baker.

Miss Gordon Cumming tells that one of the most genial men she met in India was an American missionary—a steadfast, earnest worker—who had been for twelve years preaching in Allahabad, but had no reason to believe that in all that time had made a single genuine convert. It was sorely disheartening, and yet he cheerfully kept up his heart. The result has proved his faith well founded. Within the last ten years she had seen sprung up, and in bringing forth fruit in a truly marvelous manner.

The United Presbyterian mission to the Congo in Egypt reports an increase in tax of \$2,000 in appropriations. There are 8 ordained native pastors, a gain of five; 33 organized congregations, a gain of 17; 1,847 communicants, a gain of 11,667; 70 stations, a gain of 49; no increase in the number of ordained missionaries, and of unmarried female missionaries one less. In 1875 there were 26 schools, all receiving help; in 1885, 65, of which 54 were congregational and self-supporting, and the number of pupils was 5,614, three times as many as in 1875.

A heritage that is deepened is a heritage that is destined to be lost.—Dr. R. M. Dudley.

According to the latest returns, the superior clergy of the Orthodox Church of Russia is composed of 93 prelates, among whom are three metropolitans, 15 archbishops, and 75 bishops. There are in Russia 207 monasteries, with 2,937 monks and 2,448 lay brothers. These are subsidized by the State. There are also 173 not subventioned, and in these are 2,937 religious persons and 1,659 lay brothers. There are 171 convents in all, having 4,941 sisters and 12,966 novices.

People appear to favor British railways with a lion's share of their spare cash. The railway returns just issued show that there was open for traffic at the end of last year 19,169 miles of railway, that the capital authorized in railway stock is £297,750,000 and the capital actually paid up, £815,858,965. The total receipts from traffic were £66,644,967.

Her Haupt has been visiting the Baptist churches, and preaching the Gospel in several towns of Hungary and Bohemia. At Buda Pesth, where Pastor Meyer has been a very earnest and successful worker, there is a church of 700 members. Everywhere the preacher was welcomed, and found no official hindrance to his work, yet the fifteen million Hungarians seem to have fewer laborers than any other nation.

The ungodly are apt to think that what comes from the pulpit is merely professional; that the minister is paid for preaching—that it is his trade to preach; and so his most earnest appeals are often turned aside by this device of the devil.

There are few who adequately realize the vastness of the British dominion in the East. The total population is about 250,000,000, of which at least 180,000,000 are under the direct government of the Crown, while the remainder, nominally under independent sovereigns, are yet practically under British control. Room for missionaries!

There are 23,000,000 of people in the Punjab among whom there was no Christian effort made till 1870; but so numerous are the Christians there now that they purchased tracts of land to the value of 10,000 rupees.



Life's Mission, and How to Accomplish It.

ASSOCIATIONAL SERMONS PREACHED BEFORE THE Y. M. C. A. EASTERN ASSOCIATION, BY REV. F. M. YOUNG.

2 Tim. 4: 7.

"I have fought a good fight, I have finished my course, I have kept the faith."

These are among the last words of a dying hero. There is something very impressive in last words. I recall a few said to have been uttered by heroes who fell on the battlefield in the North-West. "I am about to die, God have mercy on my soul!" "You can do nothing for me, boys. I am about to die, God have mercy on my soul!" "I am about to die, God have mercy on my soul!" "I am about to die, God have mercy on my soul!"

These are the words of heroes who fell on the battlefield, and who were fighting for a country, but we cannot but recognize these as being words of defeated heroes—defeated by the great enemy, Death. But in our text we have words that may be looked upon as last words of a conquering hero. "I have fought a good fight, I have finished my course, I have kept the faith."

Who is this victor? It is not Corvus, as after the battle of Solon and captured Pompey, he entered Rome receiving unparalleled honors from his countrymen; it is not Alexander, weeping because there are no more worlds to conquer; it is not Archimedes, as he lies through the streets of Syracuse, surrounded by his enemies. It is not Nelson, as he lies in the dust of victory he cries with his last breath, "Thank God, I have done my duty!" It is not Wellington, as he says, "Up guards, and at them," and forthwith with the greatest battle of modern times.

It is none of these, but it is one who is about to be offered up, whose greatest crime has been that of living a life of faith in God. It is Paul, the apostle to the Gentiles. He may be looked upon by his enemies as a defeated hero, but the Christian world will look upon him as one who has won a crown that is brighter than any other that is placed upon the pure love of Jesus Christ, the greatest of the world's conquerors. At the close of a life of trials and difficulties and dangers, we hear him triumphantly say, "I have fought a good fight, I have finished my course, I have kept the faith."

As in hours of despondency, it is well for us to come in contact with some biography, reading and contemplating the great soul as we find him a prisoner at Rome, and on—waiting to be "offered," his life desire being gratified, viz. that he might finish his course with joy and accomplish his mission; and yet, as we do so, we cannot but feel our own littleness. We feel humbled as we stand before such beautiful paintings, or pieces of statuary, or before some lofty piece of architecture, which was before our vision as lovely as a dream, and as solid as a mountain; but not so truly so as when we find into the presence of this great soul, and though we may be, as we grasp his hand at this time and remember that it is the hand of one who struggled with the same power to evil as ourselves, and yet could sign his song of joy and thanksgiving at midnight, we take courage and brace ourselves for the conflict.

You have no doubt seen pictures of persons that have appeared so real to you, that you have imagined them about to open the lips to speak to you, or put forth their hands to touch you, as we look to-day at the picture of this dying hero in Rome, we think we see his hand stretch out to touch us as his lips open to address us in a brotherly salutation, saying, "With you, a mission in life has been given to me, by God the Saviour; to accept of the mission and have it given to another, it is, so that when I am called upon to finish my life, I may receive some comfort: now by the grace of God at the close of my earthly life, I can say, 'I have fought a good fight, I have finished my course, I have kept the faith.'"

But, friends, while it is our privilege to admire, it is our duty to learn. We learn, then, I. Life has its mission. We look into animal life, and we think we have discovered the mission of different animals. We look into bird life, and we see that bird life has its mission. We look into vegetable life, and we think we have discovered the mission of vegetable life. Everything in nature has its mission—man, moon, and stars; the roaring ocean and the gentle breeze; the towering mountain and the valley; the fierce hurricane and the gentleness. All life of the lower order has its mission, and as far as we can know, this mission is accomplished; and shall human life, which is life of the highest order, be anything less than a mission? No! human life is not peculiar in this respect, it has its mission, and we think we have, for the most part, discovered what it is.

In connection with every human life there is a soul. That soul is to live forever. It is forever to be happy or miserable, according as to whether the soul is brought into harmony with God and his law or not, while in this state of probation. This, then, is the first and great mission of every human life—to bring the soul into harmony with God, and his law, after that the foundation stone being laid, which is faith in God the Saviour, to add grace to grace, and virtue to virtue, and so "glorify God in your body."

What a mission, friends, is this! It is one by the side of which all others sink into insignificance. To build a bridge that will span the chasm between Brooklyn and New York; to run a railroad through the Rocky Mountains; to send great ships, heavily laden with precious freight, across the great deep; these are great and wonderful works, but not so great as that of fashioning a soul for God. To build such a bridge, to build such a railroad, to build such a ship, requires much time and labor, but to fashion a soul for God is a work that is carried through time and finished only at eternity.

is the work of a long life time, and it is only accomplished when the cross of heaven has come to our assistance, and the soul stands ready to enter its final rest. At the close of the day's work, confronting us in the work the fiery judge of self or selfishness. All evil may be traced to this one source—selfishness. But should we be discouraged at the prospect, and leave the soul entirely at the mercy of this evil principle? Let us look from ourselves and our own struggles for a few moments, in order that we may be encouraged.

Our text brings before us a man delivered, for the most part, from the power of this evil principle; a man separated from the mass of mankind, by the suppression of that selfishness which rules in the natural heart. One who could say, "For me to live is Christ." The aim and single purpose of life to him was to please Christ, to honor Christ, to serve Christ. He was willing to be anything, or do anything, or suffer anything, or die anything, in order that he might accomplish his mission, and so finish his course with joy. He was not devoid of natural affection; but all affection was secondary to his affection for Christ his Saviour, for whom he was willing to suffer the loss of all things. So was it with the spirit of self-sacrifice, that in him Christ came to be the subject of constant thought. At Christ's name his heart beat with strong emotion; Christ's people were his chosen friends; Christ's service his pleasant work. His first thought was, not what would be pleasant to himself, but what would please Christ. He was a man of one great thought, of one grand aim, of one ruling passion, like the budding tree, without destroying, absorbs into itself the elements, and moulds them into leaves of itself. In the same way, the Christian, instead of being a selfish being, enforces every social duty, sanctified all.

It is discouraging to look at such a character as this? It should not be, but rather encouraging; it is the experience of a man. He only reached this height after he had no time for selfishness or enmity, such as comes into the life of an idler. This is the secret of joyous victory—earnest and honest effort, pressing steadily onward in the accomplishment of life's mission. The carnage may mean a victory, but at the same time it means a defeat. It is not because it is conscious of winning the race in a mean and contemptible way. But what joy and pardonable pride, fills the heart of that athlete who, in every race into which he has entered, has done the best he could, and has come off with honor, and a report of joyous victory, then, is the thought, having done our best. What joy filled the heart of this victorious champion of our text when he exclaims: "I have fought a good fight, I have finished my course, I have kept the faith." I have kept the faith, I have kept the faith, I have kept the faith.

Can we account for this joyous shout? We think we can. He came to realize our first thought, that every human life has its mission, which is to fashion the soul for God. He had accepted this as his mission, and had striven to accomplish it. But his idea of life's mission would carry us farther than we have yet gone, viz., the fashioning of a soul for God—it would carry us to fashioning souls for God. "None of us liveth to himself, and no man dieth to himself." Why does the sun break forth in the morning, and shine upon the righteous and the unrighteous alike? Not for the sake of shining; but that it might dispel the darkness; give warmth and light to man, also to send its cheering rays into the earth, that the products of the land lying in her bosom may be started into new life, and warning influence of the sun. Why the broad ocean spreads out before us? Not that it may bask in the sunshine, or chant its angry accompaniment to the weird song of the wind, but that it might bear on its bosom, ships that open up communication with all parts of the world, thus laying a means by which the cause of Christ is extended; or to give its water to the clouds, which in turn return it to the earth to refresh it. Why the mountains, which pierce the flying clouds of heaven, if not to show the mighty power of the God of the hand? That stand as monuments of the power of that voice that said, "Let there be mountains and hills." Why the winds? Not, as many sometimes appear, to enjoy a frolic by rushing over continents, and in their path to scatter the nations, but to show their power to the nations; and to make the proud oak bend its head submissively to its conqueror; not to sport with the terrified sailor, threatening to send him into the bottom of their companions—the ocean; but, to send ships quickly across the waters, to assist in the industry of the world, and to give every man a personal skill as a navigator. This caused him to put forth the successful efforts that he did. William Carey believed that God wanted the "heaven for an inheritance," and he believed that God wanted him to grasp Elisha's outstretched hand, and to be a swarthy, brown-skinned son and daughter of the East; he believed that God's children would "hold the rope," and, so (although he saw but few hands ready to seize the rope) he went down into the "gold mine" in India and worked, in the face of great opposition and many privations, for the conversion of India's children.

Now, friends, do we believe in the Lord Jesus Christ, the world's Saviour? Do we believe that God has given us a mission in life? Do we believe that mission to be that of fashioning a soul for God? Do we believe that only by accepting and striving to accomplish this mission can we end life joyfully? Look away and what do we see? India, China, Japan, the countries of the East, with their dense forests of unconverted heathen, and their millions of souls dying for the gospel of the bread and water of life, and crying as they die, "Come over and help us!" Look around, and what do we see? Thousands of souls waiting to be fashioned that they may have a place in the "temple of our God." Do we believe all this? "By their fruits ye shall know them." But, some may say, we cannot go and help them. No! but you can be useful as though you did go, by "holding the rope." Do you believe our Home Mission Board to have been doing grand work in the year that has just closed? Do you believe that their report of work done is the most encouraging of any that you have ever handed in? Do you not know that the Board is now hampered in its operations by a debt of nearly \$2,000,000? Do you not know this to be a disgrace to the people? Do you not know it to be our duty to remove this burden as soon as possible? Do we believe and know these things? Oh, then, as men and women redeemed by the blood of Christ; as responsible beings, responsible to God, and to the people, we are and do; let us approach the burden (and what is this among so many?), and each take a share of it, do what we can to lessen it ourselves, and then take it home with us and roll it before our people, crying, "Help! help! help!"

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as never could come into his life, if he had not been faithful. What is the secret of this joyous shout of victory as recorded in our text? It is the secret of a man who stands on the victor's own lips, "I press toward the mark for the prize of the high calling of God in Christ Jesus." No thoughtful person can but answer in the affirmative. In other words, then, he had accepted the mission of life and was pressing toward the mark, ever striving to accomplish his work. Be a soul builder.

Take the first soul, rough and unshaped, though at rud it may be, and work it over and over, until you shall have fashioned it for God. The quarryman goes into the granite mountain, and after many labor brings from it the large rough stone. It is brought to the stone-yard, and there the cutter begins to peck, and pick, and pick, until he has brought it down to the desired shape and size; it is then placed in the polishing lathe, and there, under the process of polishing. Over and over, and over it goes, now an application of sand, now of emery, and finally of fully polished when it comes out a beautiful polished pillar; it is then borne away and set up to strengthen and adorn some beautiful building. So it is with the soul builder, and cutter, and polisher combined. Go to the great mountains of heathendom in far away lands; or the mountains of destitution in our own native land; the mountains of evil everywhere; be instruments in the product of the spirit of God, and fashioning souls, rough, unpolished, and work them over and over, and over, and they shall come to be pillars; "pillars in the temple of my God."

But, friends, this means work; but it is no time for selfishness or enmity, such as comes into the life of an idler. This is the secret of joyous victory—earnest and honest effort, pressing steadily onward in the accomplishment of life's mission. The carnage may mean a victory, but at the same time it means a defeat. It is not because it is conscious of winning the race in a mean and contemptible way. But what joy and pardonable pride, fills the heart of that athlete who, in every race into which he has entered, has done the best he could, and has come off with honor, and a report of joyous victory, then, is the thought, having done our best. What joy filled the heart of this victorious champion of our text when he exclaims: "I have fought a good fight, I have finished my course, I have kept the faith." I have kept the faith, I have kept the faith, I have kept the faith.

III. How is life's mission to be accomplished? We answer,—By faith in the Lord Jesus Christ, co-existent with earnest and honest effort.

(1.) Earnest and honest effort is the natural product of faith. Just as the apple in the product of the tree, and the fruit of the pear tree. The Apostle says, "Show me your faith without works, and I will show you my faith by my works." You cannot separate the one from the other. The non-producing fruit is a barren and useless tree; just as the tree that has no fruit is a tree from which is no use. We lay it down, then, as a true principle, that where there is true faith, there will be earnest and honest effort. Let there be faith in God, and there will be work for God. Let there be faith in man, and there will be work for man. Let there be faith in the soul for God, and there will be work for every human life, and he will earnestly strive to accomplish that mission.

Faith, to a greater or less degree, is at the bottom of all honest action. History furnishes numerous illustrations of this fact; thus, Columbus, in the face of much peril, standing willing for the sake of a personal skill as a navigator. This caused him to put forth the successful efforts that he did. William Carey believed that God wanted the "heaven for an inheritance," and he believed that God wanted him to grasp Elisha's outstretched hand, and to be a swarthy, brown-skinned son and daughter of the East; he believed that God's children would "hold the rope," and, so (although he saw but few hands ready to seize the rope) he went down into the "gold mine" in India and worked, in the face of great opposition and many privations, for the conversion of India's children.

Now, friends, do we believe in the Lord Jesus Christ, the world's Saviour? Do we believe that God has given us a mission in life? Do we believe that mission to be that of fashioning a soul for God? Do we believe that only by accepting and striving to accomplish this mission can we end life joyfully? Look away and what do we see? India, China, Japan, the countries of the East, with their dense forests of unconverted heathen, and their millions of souls dying for the gospel of the bread and water of life, and crying as they die, "Come over and help us!" Look around, and what do we see? Thousands of souls waiting to be fashioned that they may have a place in the "temple of our God." Do we believe all this? "By their fruits ye shall know them." But, some may say, we cannot go and help them. No! but you can be useful as though you did go, by "holding the rope." Do you believe our Home Mission Board to have been doing grand work in the year that has just closed? Do you believe that their report of work done is the most encouraging of any that you have ever handed in? Do you not know that the Board is now hampered in its operations by a debt of nearly \$2,000,000? Do you not know this to be a disgrace to the people? Do you not know it to be our duty to remove this burden as soon as possible? Do we believe and know these things? Oh, then, as men and women redeemed by the blood of Christ; as responsible beings, responsible to God, and to the people, we are and do; let us approach the burden (and what is this among so many?), and each take a share of it, do what we can to lessen it ourselves, and then take it home with us and roll it before our people, crying, "Help! help! help!"

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as an army with banners." With hearts full of gladness, will we be able to answer, "It is an army of the living God, composed of the Baptists of the East, Maritime Provinces, which are composed of baptized believers in Christ; supporting their believing by their doing, they are now marching on to victory, through our Old friends, as we hope to live, our own souls fashioned for God, let us—

"To the work! to the work! we are servants of God, Let us follow the path that our Master has trod; With the balm of his counsel our strength to renew, Let us do with our might what our hands find to do."

"To the work! to the work! let the hungry be fed; To the conquest of Life let the weary be led; In the cross and its banner our glory shall be, While we herald the tidings, 'Salvation is free!'"

(2.) Faith and action ensure success. Admiral Dupont was telling Admiral Farragut that he would not be able to enter Charleston harbor with his splendid fleet of ironclads. He gave first one reason, then another. Farragut stood silent till he got through, and then said: "Ah, Dupont, there was one more reason." "What was that?" "You didn't believe you could do it."

Do you believe, God helping you, you can drive back every opposing power; do you believe you can beat down the fortifications of evil, that would keep you from accomplishing life's mission? Faith will lead to success. Indeed, this is the very condition of success. What would have been the result if, when standing before the waters of the Red Sea, and the word of the Lord coming to him, "Speak unto the children of Israel that they go forward?" Moses had answered, "Yes, I recognize that as the command of the Lord Jehovah, and I know he is strong to deliver," and yet kept on praying instead of doing? Doubtless he and his followers would have been destroyed by the maddest Egyptians. But because it was his obedience to the command, and God opened up a way for them, rolling back the waters, and they marched through to a place of safety. By this and similar commands the Lord Jesus means to imply that there is a power in only and faithful obedience to his word, ready to be exercised in our behalf just as soon as we are willing to put forth an effort on our own part. We firmly believe it is not so much a lack of faith as a lack of willingness that hinders many from accomplishing their Christian life. Christ says, "I will ask anything, and I will give it to you." That is, if you have faith enough in me to come to the Father and ask (there is no exception) anything in my name, I will do it (here the success).—With such a faith in him who is "stronger than the strongest man," and who will give us all that we earnestly desire, we can successfully oppose the strongest Christian.

Let the foundation be laid at this season, which is faith in the Lord Jesus Christ, upon which shall be built the tower of virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. And so shall we be a well-ordered, symmetrical, well-proportioned man in Christ Jesus our Lord. Begin to build for God. Begin now. Reason so many souls are not saved is not because they cannot, but will not come to the Saviour. The true mission of life is that of fashioning the soul for God; the acceptance and accomplishment of which will give you more of the joyous spirit of the true victor, than the performance of greater deeds of valor than the greatest of the world's heroes.

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One Who Loves Little Girls. A little Mohammedan girl said, "I like your Jesus because he loves little girls; our Mohammedan did not love little girls. As the heathen woman thought that the author of the New Testament must have been a woman, because it said so many kind things of her, she was only mentioned in the New Testament. So this little girl had seen enough to show her the difference between the religion of Mohammed and the gospel of the Lord Jesus Christ."

Consider what Christ has done for the world. Every Christmas bell that rings, every Christmas gift that gladdens, is but the manifestation of the spirit of peace on earth and good will to men, which the Lord Jesus brought into this world. What has heathenism to take the place of the gospel of Christ? Heedless, rude, horrible cruelties, blood and cruel observations, and a little of peace, joy, or of blessing.

In India there are thousands of little child-widows, not more than ten or twelve years old, who, as a life is so, are a scene of misery, suffering, privation and abuse, which may make the heart of the true God, the gospel of Christ, who loves little girls, go into the dark corners of the earth, and wherever it goes it carries brightness and blessing on its wings. Let us pray that it may run and be glorified, and that many souls may be saved, and that all the misery may be lessened. The "who" who loves them, and who did it to them—Little Christian.

A Balloon Straggle.

"Tell me something about the most perilous voyage you ever made," was demanded of Professor King, the aeronaut, and chronicler arranged with assistance. "Well, let me see. The most perilous voyage, I think, was over the Maine and Canada wilderness from New Hampshire down the Gulf of St. Lawrence. We ascended from Plymouth and rose into the clouds. A slight rain was falling. Our course was north-west, and soon we found ourselves over one of the White Mountains, and we had to throw out ballast to keep from striking it. After passing over Mount Jefferson and Mount Adams, of the White Mountains, we plunged into the wilderness, or at least passed over it. About nightfall, as we were crossing Lake Umbagog, we saw a light on one of the shores, and hailed. We seemed to attract attention, but no response was made. A canoe was put down in the water, and we could see it dodging around the water, as if they were looking for something. The thought the cry probably came from somebody on the water. We soon left the light behind, and, nearing the mountain shortly afterward, we dropped behind it in shelter, and rested for about half an hour. While we were discussing (by-the-by, I had Luther T. Holden, of the Boston Journal, with me, who had been on some twenty-five voyages, but whose course it would be best to pursue, being in the wilderness and poorly provided with provisions, we finally decided to start the balloon at once, and see if we could cross the wilderness to some inhabited region in Canada. Our balloon was only of 20,000 feet capacity, and not calculated, except under such a stress of circumstances, to remain aloft so long as we would require to cross the wilderness. We had only, however, a bag and a half of ballast left, which were economically using. Just here there was a natural fall to be discovered, which was of itself sufficient to carry us through without the use of ballast. It appears that, as night was falling, a balloon reaches the ordinary cloud heights, it becomes poised, and neither rises nor falls without an expenditure of sand ballast, and so will float for hours, provided the balloon is free from leakage. Well, we floated on in the clouds, which were occasionally over our heads, and once or twice during the night we saw the moon through the rifts, and frequently they would break from beneath us so that we could look into an inky abyss below. The only sounds that came to our ears were the occasional sizz of a spoon and the sough of falling waters. From our isolated position we could constantly hear the latter.

"As hour after hour dragged tediously away we sat in the car. We could see each other, and kept up a conversation, but we could not tell what time it was except by counting our own pulses during the night watches. You know it would have been dangerous to strike a match. Pretty soon a new feature among the sounds of the waters struck our ears. We wondered what caused the peculiar noise, and finally perceived that it was the breaking of ice. After passing over them all sounds ceased, and we knew that we were on the briny deep. As it did not seem to be policy to pursue the course we were in, we brought the balloon down slightly and slowly, some twenty or thirty miles from shore, and here we landed and deposited our baggage upon the water. This rope is an appendage to the balloon, about 250 feet long, and acts as a ballast when it is upon the water. We kept constant watch, and in the course of an hour we were in front of a low line of hills, and we were prepared to grasp it, but it proved an illusion, and we watched the object it gradually widened, and soon after our drapery was caught among the tree tops. We then found we had run ashore, and we were in a forest of spruce, fir, and pine. It was a island, but as it fitted around the balloon had set with a counter current of air on the mainland, which carried it back to the water, where we lay till the break of day, when we again set the balance of our ballast and rose again.

"After a while we discerned a road, and succeeded in landing within a mile and a half of it. We made for the nearest place, Saybec, which is about 250 miles below Quebec and learned that the water we had come over was in the Gulf of St. Lawrence. If we had continued across it we would have reached the coast of Labrador, 150 miles further on. As it was we traveled 550 miles in thirteen hours."—Richmond Dispatch.

Old Age. Dean Bradley, successor of Stanley in the deanery of Westminster, tells an anecdote of him as he aged his sixtieth year. He was traveling in Germany on a Rhine steamer, and getting acquainted with a boy asked him his age, which being answered, he said, "Why all your life is over." "No," said the Dean, "the best time is yet to come."

It is not in the wrong side of sixty, it is not in acquaintance, to another. "No," he replied, "I am on the right side. Old age is cheerless enough to me, but bright with divinet hopes, when one has for his portion the Christ, whom I know with the Father is eternal life. Let every man mourn as old age comes upon him if he be without faith in the Holy One. Let every man rejoice as age comes upon him if he be with faith in Him who said, 'Because I live ye shall live.' Life here is only the state of infancy. We grow, in years, and that a small part, but here we are who time is yet to come."

A plain London lighterman, only a navigator on the Thames, was in the Abbey standing before the monument of John Wesley, and as he talked with the Dean, knowing he had been seen to Palestine, said, "It must have been beautiful to have walked where the Saviour walked." "Yes," and with a misty look he said, "Beautiful to walk in the steps of the Saviour." Deanley's words as the epoch of his life were beautiful we quote them: "There the soul finds itself on the mountain side overlooking the unknown future; our company before is gone, the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the twinkling of the night who it is that touches us—we feel only that the everlasting arms are closing us in; at the twilight of the morning break we bid to depart to posterity; a strength not our own we have prevailed, and the path is made clear before us."

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BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN. Fourth Quarter.

Lesson II: Oct. 16. John 15: 26-40.

JESUS BEFORE PILATE.

I found in him no fault at all.—John 18: 38.

I. MENTION OF JESUS BY THE SERVANTS AND OTHERS. In the court of Calaphas' palace, from three to five o'clock Friday morning (Matt. 26: 57, 58; Mark 14: 60; Luke 22: 63-65).

II. THE SANHEDRIM RE-ASSEMBLED AT DATABREAK. CONVENED JESUS TO DEATH. Council chamber near the temple gate, Shanghai, five o'clock, Friday, October 15th morning (Matt. 27: 1; Mark 15: 1; Luke 22: 66-71).

III. JESUS SENT TO PILATE. From the palace of Calaphas to Pilate's palace, about five to half-past five o'clock (ver. 25). This was, above, to obtain power from Pilate to put Jesus to death.

IV. PILATE'S INTERVIEW WITH THE JEWS. OUTSIDE THE JUDGMENT HALL OF THE PALACE. About six o'clock a.m. (John 19: 14), which refers to the beginning of Pilate's trial. Jesus within the judgment hall.

28. Unto the hall of judgment. Where Pilate tried when in Jerusalem. It was early in the morning. The Roman court did not open till nine o'clock, but Pilate was forewarned by the call for troops. They themselves went not into the judgment hall, lest they should be defiled.

29. Pilate. The governor of Judaea, from A. D. 26-36. His usual residence was Caesarea, but he went up to Jerusalem at the festival. Went out to the Jews. Outside of the palace or judgment hall. What accusation bring ye against this man?

30. If a man is a malefactor (evildoer), we would not have delivered him up unto thee. They knew they had no good charge that would stand against the Roman law, and therefore they wanted him to take their word for it.

31. Take ye him, and judge him according to your law. Try him in your own way, for it is your law, not the Roman, he has broken. They could communicate him, and scourge him, etc., but not put him to death. But this did not satisfy their wishes, for they had no power.

32. That the saying of Jesus. John 12: 32; Matt. 20: 19. Signifying what death he should die. Rather, by what manner of death, that he should be crucified. Had the Sanhedrim executed him, it would have been a false prophet, he would have been stoned.

V. PILATE EXAMINES JESUS WITHIN THE JUDGMENT HALL. Pilate's palace. About six o'clock Friday morning (John 19: 15). Vers. 33-38 (Matt. 27: 11; Mark 15: 2; Luke 23: 3). Then Pilate entered into the judgment hall again. The accusations mentioned above must have perplexed Pilate, and he went into the palace to inquire of Jesus, apart from the priests and the gathering of Jews.

34. Sayest thou this thing of thyself. Hast thou, as governor, any information that leads thee to suspect of rebellion against the Roman authority? Or did others tell thee of it? Dost thou simply base the question on the charge of the Sanhedrim, that I claim to be "Christ, a king?"

35. Am I a Jew? Have I any interest in Jew's religious hopes, or Jewish kings, or any knowledge about them? This one question, delivered to the same me. Therefore the charge is not one of rebellion against the Roman government, but only of the religious expectations of the Jews.

36. My kingdom is not of this world. Not a political, secular kingdom like the kingdoms seen in the world. And therefore it would not come in competition or rivalry with the Roman government. They would say, we are not fighting. His followers would have defended him by arms, as in all worldly kingdoms. Not by a sword to the Jews. They, and not the Romans, were his only personal antagonists.

37. Art thou a king then? Here king is emphatic. Are you in any sense a king? Thou sayest that I am a king. Thou art right in saying so, for I am. But it is more natural to explain, "Thou sayest well, that I am a king." To this end I have borne, and for this cause (the same Greek words as before, and to this end) came I into the world. The natural interpretation is, "To be king have I been born, and to be king came I into the world, in order that I may bear witness unto the Jews. Every one that is of the truth, sincerely loves the truth, and seeks to find it. Hear his voice. Open his heart to the truth."

teachings, and obey. Prejudice and self-interest lead men to reject him. 38. Pilate saith unto him, What is truth? "What is truth?" said jesting Pilate, and would not stay for an answer. VI. PILATE'S SECOND INTERVIEW WITH JESUS. OUTSIDE OF THE PALACE. About six o'clock Friday morning (Ver. 38; Matt. 27: 12-14; Mark 15: 3-5; Luke 23: 4). I find in him no fault at all. There is no ground on which I can yield, to your wishes, and condemn him to death. Pilate did not dare to release Jesus, and he was afraid to condemn him. There was a conflict between interest and duty. He foresaw trouble which ever course he took.

VII. PILATE SENDS JESUS TO HEROD. Herod's palace. Still early Friday morning (Luke 23: 8-12). This is Pilate's second effort to release Jesus. Hearing Galilee mentioned as a part of the country where Jesus had stirred up the people, Pilate next attempts to escape from his quondam by delivering Jesus up to Herod, the tetrarch of Galilee, who was then reigning in Jerusalem.

VIII. PILATE ATTEMPTS TO THROW THE DECISION UPON THE JEWS. Outside Pilate's palace. Vers. 39, 40 (Matt. 27: 15-28; Mark 15: 6-10; Luke 23: 13-25). Pilate again summons the chief priests and elders, and tells them that Herod agrees with his decision that Jesus has done nothing worthy of death, and proposes a way in which the people could release Jesus easily without throwing any slight upon the action of the Sanhedrim. This was suggested by the Jewish high priestly calling upon Pilate to release the accursed prisoner (Mark 15: 8).

39. Ye have a custom. Its origin is unknown, but on occasions of public festivity releasing some political prisoners has often been practised. Will ye therefore that I release unto you the King of the Jews? Matthew adds that he saith whether it should be Jesus or Barabbas.

40. Then cried they all again. Moved to it by the priests (Mark 15: 11), and seeing that the popular tide had turned against the prisoner. Woe Barabbas was a robber. The "robber" is the bandit or brigand, who is more dangerous to persons than to property. The people no doubt had some sympathy with the insurrectionary movement of Barabbas, and on this the priests worked. Barabbas had done just what Jesus had refused to do,—take the lead in the Roman court.

What shall I do with Jesus? This is a question every person must answer. "What shall I do with this Jesus?" (1) Every person must do something with Jesus. He must accept or reject him. (2) None can say he is a Christian (3) by refusing to decide, but that is deciding against him; (4) by substitution of other virtues in the place of believing in Christ; (5) by laying the blame on others, on circumstances, on temptations; (6) but it is all in vain. (7) No person can say he is a Christian (8) by not accepting the will of the Ruler of Christ in the great sin of the world. (9) Christ is rejected from wrong and selfish motives.

The Dog that found Johnny. On the borders of one of the vast plains of South America lived a poor German and his family. Their home was very humble—only a hut built of turf, with a few cultivated ground on one side of it and on the other the tall losing grass of the prairie. A few other scattered dwellings were within sight, and all beside was wilderness.

One day the wife of the man took him his dinner to the spot where he was at work, as she often did, leaving Johnny, as usual, playing at the door. There was no fence to the inclosure, there was nothing to keep him from going where he pleased, but never thought of danger. When she came back, after a very short absence, Johnny was gone!

Also! she knew too well whether he had gone, for she had lost two children before in the same way, but this one she supposed was not so easily lost. Her heart sank within her, as well it might. She called and called, but there was no answer. Johnny was already in the depths of the prairie, and once there who could find him or bring him back?

Soon she took a walk to the few neighbors of the lonely place, and all started forth in search. Hour after hour went by and the night came on, but no child was to be found. No rest was there for the anxious father and mother; they remained out all through the long, long night, shouting to scare away the wild beasts should be near, and straining their ears lest the faint cry of the lost one might reach them in the darkness.

With the first dawn of light the mother, with a new hope in her heart left the prairie for the dwelling of an English gentleman who had settled near her home. He had a dog, a very clever dog. She had often watched him hunting wild turkeys for his master, and surely he could help them to hunt for something vastly more precious.

The gentleman, when he heard the poor mother's trouble, said he should only be too glad if his good dog could help. They were both very soon at the hut, and he began to think how he could make Fidele (his name the dog's name) understand what he wanted.

"No, no, my good fellow," said his master, "I have an idea in my head that they were not out shooting game, and he stood wagging his tail and looking up into his master's face, as much as to say, "Yes, here I am, all ready." "No, no, my good fellow," said his master, "I have an idea in my head that they were not out shooting game, and he stood wagging his tail and looking up into his master's face, as much as to say, "Yes, here I am, all ready."

"Poor Fidele was sorely puzzled, and though he followed his master once, the dog, he evidently had not yet got into his brain what he was to do. Then seeing his master carrying the stockings, all at once it came across him that he wished him to carry them, and he wagged his tail again and seemed quite pleased to think he was right at last.

But now that would not do either. And while his master packed his head, and commanded him he again shook his head, which was more and more perplexing. Suddenly another thought seemed to come to Fidele, and this time it was the right one. He made a stamp, as the boys say, and then he ran to his master, with his tail wagging and his nose on the ground still. He had come upon the child's scent, and at once knew that was the thing wanted. The whole thing was plain to him now, and he was there every dog so delighted.

His master, who had been waiting along the fence for joy, for the little quite sure now his child would be found. But it was slow work, for the traces were faint, and every now and then he would lose them altogether; then he would sniff a bit and run backwards and forwards till he gained the scent again. Once he came to a prickly shrub which seemed especially interesting to him, for he went round and round, smelling it all over, till the mother saw a little scrap of blue woollen cloth hanging on a thorn and rushed forward, crying, "It is my Johnny's dress! It is a bit of my Johnny!"

And now the attention and interest of the party grew every moment more intense. So many gathered round the dog that his master feared he would be distracted from his purpose. But no Fidele's whole heart, almost as much as the mother's, was set upon finding the lost child. Next he came upon the print of a little foot in the sand of an old road made by the tread of the buffaloes on the way to the water. Then a little further, by the side of the stream itself, there was the print not only of the tiny feet but of the knees where Johnny had knelt down to drink. Poor little one, how tired and thirsty he must have been! But where was he now? At every turn of the path the mother's heart beat fast, for she feared they might find him at last where he had lain down to die.

Not yet, at any rate. On and on they went, Fidele and his anxious followers. Sometimes he would scent a fact, and then would look pitifully at his master, as if seeking help from his superior wisdom. At last he went off at full speed, with his nose no longer on the ground but in the air, his neck stretched out and his eyes staring. "My child!" cried the mother. "Surely he has found my child!"

And so it was. The dog, with his wonderful keenness of smell, had now caught the living scent, and as they turned a corner there was indeed Johnny, pale and exhausted, lying on the ground, but alive and not dead. You need not be told what his mother did. Just what your mother would have done if you had been lost and found like that. She caught him in her arms and wept over him in tears of joy.

And as for the faithful Fidele, he was wild with delight. If dogs could cry I am sure he would have cried tears of joy too. He leaped about the recovered child and licked his hands and face; then running to those who stood round he barked and wagged his tail as if he could not tell how to give out all the pleasure which filled his dogish heart. Brava, good, clever dog, you deserve indeed to be remembered. Who could be cruel to such a clever animal?

Johnny was taken home, nursed and fed and comforted. I am glad to say he was next, at the hour of twelve o'clock, noon, the long grass of the prairie—Chile's Company.

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Messenger and Visitor

WEDNESDAY, SEPTEMBER 29, 1894.

DIVISIONS

The mournful consequences of divisions in our churches are enough to make one sick at heart. We find them in so many places, and they are such a reproach and such a barrier to the work of saving souls. It is strange that they spring up so readily. A pastor is to be called; a few do not concur in calling the chosen one. Instead of doing the best to help him succeed, for the sake of the Master and of the perishing, they draw back and stand ready to seize the earliest opportunity to help fill their own pockets that he will be a failure. A pastor is compelled to resign; his friends have less patience than those who force him to leave, and for long years the two factions remain at variance. A member commits an offence. The majority of the church expel him. A minority dissent and become irreconcilable. Two neighbors have a dispute over some trifles. It is so small that each has to make the most of it to relieve their action from absurdity in looking at it. Others take sides, and soon the church is divided into two opposing parties. Two leading families in the church get jealous of each other's influence, and this is the starting point of division. In many churches there is a choir that is so out of trouble. A headstrong brother who is always right and is compelled by his conscience to do his duty, though it be to lead the peace of the church, is ever sowing the seeds of division. A brother who must lead in everything, and who does not yield to him, there is trouble. By-and-by, people who are ever on the opposite side, church cracks, types of character and grounds of contention too numerous to mention, are the fruitful source of divisions. It seems, in some cases, as though nothing could be too trivial to be made the occasion of disturbing the unity of a church, strange and laudable as this fact may appear.

Nothing is more inconsistent with Christian profession, and nothing more pernicious in its consequences, than strife in a church. Its members profess to have received a new nature whose very essence is love. They claim to have a common love to a common Lord. They are expected to have that world-wide of the overshadowing world of souls, as seen in the light of eternity, leaves and hell, which would make the effort for their salvation of supreme importance, and raise them above attention to trifles which have no bearing upon the future world. Above all, they are expected to take such interest in the work of saving souls that they would suffer anything rather than stand in the way, and bring upon them the blood of the lost. When church members prove resentful, when they read the church into factions, when, instead of love to each other, and a consuming desire to help on the work which is so grand as the work of souls is tremulous, they show the very opposite spirit—when they appear utterly unconscious of the gravity of a life pressed by claims from Christ and from perishing men, and allow trifles and personal prejudices to render their lives harmful rather than helpful to the great work of the church, is it any wonder that unbelievers wag their heads and scoff, and they become proof against the preaching of the Gospel? A deep-seated scepticism does not take possession of many.

Besides hindering the effectiveness of Christian work, these divisions paralyze the energies of the church itself, so that little can be attempted, and what is attempted is burdened with discouragements. When church members get their minds full of discord, the spiritual life is well nigh crushed out. There is no room for communion with Christ; there is no place for deep concern for souls; the whole life loses the dignity which should belong to it, as it has to do with such unseemly interests, and is brought down to the low level and the contracted scope of the trivial matters which are the source of discord. Those who are parties in strife cannot be partners in the work of Christ. The few workers that remain, who are too true to God and men to do more than their high work of saving the lost to devote their energies upon each other, have much of their attention taken up in efforts to make peace. It is about all they can do to battle with the discouragement which the division in the church brings upon them. There can be little aggressive work attempted, and what is attempted is weighed down with difficulty. Who has not seen the cause of Christ brought to a standstill for the best part of a generation by divisions in a church? In some cases, they have been the beginning of general hardness of heart and of a distrust of the reality of religion which have perpetuated themselves from generation to generation.

If you who read these lines in a party in any division which is changing the

moral influence every church should exert into a by-word, and almost a hissing, hear a few words of kindly exhortation. What will it matter one hundred years from now, whether you had your way or not? If you are unfitted for the most loving work for souls, if you have any other than the most kindly feeling to all, your own heart is not right before God, and you had better pull out the beam out of your own eye, before you attempt to pull out the mote out of your brother's eye. If the brethren with whom you are at variance were to die to-morrow, what would you wish to do to-day? Or if you knew you were to be taken, would you be willing to appear before Christ with the trouble upon you? Can you but admit that your divisions are preventing the salvation of souls? If this be true, can you justify yourself, as you maintain feelings and a course of action which are fraught with such dire consequences? Would you wish to face the judgment seat of Christ with this responsibility upon you? What we all need is to forget self, and govern our action by regard for God's will and the eternal welfare of souls. Life is too brief—its moments are too precious, with the great possibilities they contain of impressing eternity, to be frittered away in what helps us downward rather than upward. Do you not think it would be pleasing to God to make advances toward those even who, you believe, have wronged you? May God help us all to sacrifice the most sacred of our feelings, to bear anything rather than become a stumbling-stone and a rock of offence over which sinners shall fall into perdition.

WATERING

Our trip to P. E. Island was not for the complete rest which is the most grateful to a tired man. The MESSENGER AND VISITOR will must have its gist to grind out for its readers, although the mental pabulum does not go through a hopper, as formerly. Still, there was the prospect of a change. The trip across from Point De Chene to Summerside is usually a very pleasant one. Northumberland Strait cannot compare with the strip of the Bay of Fundy between St. John and Digby in a weak stomach. Still, old Neptune often gets cross in the Straits and exacts a contribution of food for his chickens from those who are not strong enough to resist him. The day we trepassed upon this part of the domain of the bearer of the trident, he was not the best natured; but still behaved himself pretty well. On a quiet summer day, with the water shimmering and sparkling in the bright sunshine, and with the low lying but fertile shores stretching along on either hand, the trip across is a very pleasant one.

We settled down in a home beside the waters of Richmond Bay, where unstinted kindness helped to make rest more restful, as it always makes life more enjoyable. How strange it is that anybody is ever anything else but kindly. To be kind is such an easy thing—to everybody but an editor when he is harassed by unreasonable people. And yet, just that little easy thing, kindness, which costs so little—nay, which adds such pleasure to the life—that it is the very sunshine of all hearts. There are many who cannot do much else, perhaps; but there are none that cannot add something to the stock of the world's gladness. How much better we shall feel, by and by, if we can have the memory of a life filled with little acts of kindness, or pleasant words for aching hearts, or bright smiles for all. Now, we shall not tell where this home was. We will only say that Scotland has Burns and Bines, and P. E. Island, various things.

The day after our arrival is one of great interest to the people of the whole region around Richmond Bay—and to many other besides. From early morning, waggon loads with barrels and boats were passing on the way to the beach, accompanied by scores of men with long poles on their shoulders. This is the first day of the open oyster season, and these are the people flocking to the shore to fish oysters. Along in the forenoon over one hundred boats are counted, each with from one to three and four men on board; raking the muddy bottom of the Bay for the famous bivalves, and many more will appear on succeeding days. As the afternoon draws on, the boats come in with their fares, and soon teams, heavily laden, are making their way along all the roads to Summerside. Oyster is king. He is the chief topic of conversation. He is receiving loving attention everywhere. The click, click of knife on shell is heard, even along the roads, and Sir Bivalve makes a quick passage from the unseen realm of his shell to another unseen realm, or is fried or stewed, &c., in preparation for a hasty exit from his brief sojourn in a state of freedom from his long confinement. Poor fellow! like many a luckless human being, he finds that freedom from restrictions means mortal danger.

Richmond Bay is one of the finest oyster grounds anywhere. More than 20,000 barrels are gathered every year, and sent to Halifax, St. John, Montreal, and Boston. The average price is in the neighborhood of one dollar per barrel. It might be supposed that the oyster beds would soon be exhausted at this rate of fishing. But it is said that the quantity and quality of the oysters is increasing each year, as the raking stirs the beds, and helps growth. Oyster beds are not unlike some other things in this respect. Take gentleness for instance. The more you get from people, the more they are inclined to give.

Some people will take a great deal of raking, however, before much will be got from them. They are more like the individual oyster. As soon as you touch them by any appeal, they close up their bowels and mercies like an oyster its shell, and their shells are so thick.

Desiring to have the privilege of preaching on some of the more destitute fields, we went over to Lot 16 to spend the Lord's Day. A brother who had kindly invited us to spend a few days with him, gave us a long drive over the country on Saturday and Monday. The crop, which has been a very good one, is nearly all harvested. The country from Summerside out through St. Eleanor and Miscouche is a very fertile one. There is much land still unimproved here and there. Some districts are low and swampy, and only need underdraining to make them among the most productive. The farmers are growing more wheat than in the past, as the midge does not give the trouble it did a few years ago. The Catholics are quite strong in all the region immediately west of Summerside. Their chapels are placed on the prominent points.

It is said to be possible to signal from chapel to chapel over all this region. From Wellington as a centre, there are five chapels within a radius of five miles. The Catholic population is mostly French. P. E. Island was colonized originally by the French, and was not taken by England until after the conquest of Acadia. When Acadia was added to the British dominions, many of the Acadians flocking over to the Island. When the Island became a part of the domain of Great Britain, many of the French moved away. There still are a few settlements. They have left traces of their occupation in many of the names of places—Crapaud, Bedeque, Morpague, Miscouche, &c. In addition to the French there are the Scotch Catholics. Their record is not good. In several places where they were once strong, few of them remain. Through illness and drunkenness they have lost their farms, which are now occupied by the more thrifty Protestants. Roman Catholicism always destroys the ambition of a people, while it does not do much to increase their morality. The people know that the most of their gains will go into the coffers of the church, and do not have much spirit to do more than live. It is said that the priests have largely lost their power over the younger generation. Mixed in as they are with Protestants, they get ideas of freedom which produce revolt against the tyranny of the priesthood. For a time this may not be a gain; for useful restraints are relaxed. In the end, if forced subjection to the restraints of Rome is followed by cheerful subjection to the law of Christ through the freedom of faith, there will be great good result. It behoves Protestant Christians to be on the alert, so that the non-faith in which the distrust of Popery leaves its adherents may be but the transition state to the pure belief of the gospel.

We drove out to the shore at Port Hill, opposite Lennox Island. This island is occupied by the Micmac Indians. They eke out a miserable existence on government bounty, fishing, basket-making, &c. They are all professed Roman Catholics. Whatever may be said of this religion, the early Jesuit missionaries to the Indians have a just claim upon our admiration. They braved all manner of hardship and peril to win the wild red men, and their success was great. The Indians are left, however, in the deepest ignorance, no effort being made to make them more than blind adherents to the ceremonial of the church. There is quite a spacious chapel on this island. Once a year a grand service is held, and the poor Indians are confused, shrouded, and prepared generally in things spiritual for all the needs and subsistence of the year to come.

As a warning story is told of an attempt made by the chief men of Prince George in the last generation to dispossess the Indians. He went over and told the assembled tribe that the island was his, and they might give him what they pleased. The response of the chief was a grave and quiet command, "Take him to the water." When they had carried him to the shore, "Put him under the water" was the next direction. After he had been held under for a few moments, he was lifted up, all dripping, and the chief asked him, "You go home now?" He was a very determined man, and said, "No." "Put him under again," was the chief's direction, and under he went. Brought up, gasping, he was again asked if he would go home. Still he said no. "Put him under again" came the command a third time. This time they kept him under longer. When he was brought up again, in answer to the chief's question, "You go home now?" he said, "Yes." "Let him go," was the last direction, and he went, in a very sorry plight, and this was the last attempt to dispossess the Indians of their little domain.

We must reserve till our next, some notes about the Baptist interest on this field.

Loggia by the Way

It is often said, perhaps wisely, "Let bygones be bygones." And yet it is sometimes well to review the past. From the past we gain experience, and experience is one of the main supports of Christian character. If we can turn back to a time when "the bush burned with fire, and the bush was not consumed," when the unseen hand poured oil upon the flame, and it did not expire, even when covered by the sands of the enemy,—if we can remember how the manna fell about our tent in the cold,

dark night, and streams of living water burst out in the desert, courage revives, and we are ready for the journey and the conflict. But we cannot live entirely in remembrance. We must strengthen ourselves by hope. While we are to remember all the way the Lord has led us in the wilderness, we are in a certain sense to forget the things behind, and press forward towards the prize.

As a denomination, the Lord led us during the past year in pleasant places, and we had a goodly heritage. Multitudes were added to our churches, many of whom bid fair to be useful. A few of our standard-bearers, it is true, fell in the strife; but several young men were baptized for the dead. Some have heard the Macedonian cry, borne on the four winds of heaven to their distressed ears, and they have seen in vision the heathen begging for the bread of life, and to the foreign field they must go. And what does all this mean? Is it not that the Lord is putting obligations upon us which, can be met only by more prayer, a stronger faith, increased liberality, and better efforts in his cause?

I need scarcely restate that our Home Mission Board did good and successful work for the Master during the past year. But there is a heavy debt upon us. Our Foreign Missionary Board closed the year with a small balance in hand. But we need at least three thousand dollars at once to pay for passages, outfits, and incidentals of our five or six missionaries who are returning to the foreign field, or going there for the first time. It will thus be seen that we require six thousand dollars immediately. If the churches will send on an average \$20, we shall have the amount. Some of our larger churches have agreed to give \$50 to meet this urgent demand. Let all move promptly, and the needed amount can easily be raised. This is not expected to interfere with regular contributions to Convention Fund. I need not say more, brethren. You know your duty; do it in the fear of the Lord.

Since the Convention I have visited Yarmouth, where I had printed thousands of circulars, cards, and envelopes, and from which point thousands have been distributed; Leinster St. Church, St. John; Association at Parreboro; Moncton, Hillsboro, Mauderville Church, and the quarterly meeting at that place. On the way home to Yarmouth, preparatory to my going to Halifax and Canoe, I was arrested at St. John by the hand of sickness, and detained more than a week. Thus my plans were deranged. Man proposes, but God disposes. Of even the strongest and best it is often said, as it was said of Zaccheus, "He could not."

G. E. DAY.

Dakota Correspondence

The harvest here is past, and the summer is ended, and very soon we shall have grim winter with us. Our harvest here this season was reaped two or three weeks earlier than usual. The difference was brought about by the exceedingly great drought. A hotter or drier season was probably never known in the country. About three weeks ago, for two or three days, the heat was almost unendurable. At times the thermometer marked 105 degrees in the shade, and over 115 in the sun. The wind for some hours each day, blew hot as an Arabian simoon. As heat, air from a burning furnace, it went across the country causing great plants to with in the gardens and the leaves of the trees to scorch in forest and on prairie. And it was not without its effect upon human health. Fevers under different names have since prevailed, especially along the Red River; and the mortality among children has been something alarming, and surely trying to parents. But now the intense heats are falling off, and the atmosphere is becoming more cool and wholesome. For about a year now we have had but very little rain. One day's heavy rain would exceed all that has fallen in the last year. Of course in many parts the crops are very materially affected by the drought, but it is astonishing what crops have been reaped on these prairies, notwithstanding the long absence of rain. But a few, it is said, will realize from fifteen to thirty bushels to the acre. A very great inconvenience has been experienced by many of the farmers is the difficulty of getting water for household use and for their stock; their surface wells having given out from the prolonged and intense drought. Some have for weeks been obliged to draw water for themselves and cattle a distance ranging from five to eight or ten miles. Wind storms and hail have continued through the summer and autumn, even to the present, to the injury of property and the entire demoralizing of thousands of acres of crops. Between the drought and the hail, in some quarters, before another crop can be grown, it is to be feared that more than a little destitution and distress may be endured. And to make the hardship more hard and the work more woeful, the price of wheat, the staple of the country, is distressingly depressed, being down now to fifty-five cents per bushel.

The year, in some respects, has been a most favorable one for mission work. The almost entire freedom from rain storms, has left the roads in admirable condition, so that appointments have very seldom proved disappointments, and the attendance at meetings, on the part of those wishing to attend, has not been hindered. A larger amount of mission work for the Prairie,

has been accomplished this year than probably, on any previous year, among all denominations. As many of those residing during the winter in the towns and villages, go out on farms in the summer, they are followed by the missionary. In a short time now the forces will be concentrated more in town and village, for six or seven months, during the cold and wintry weather. The writer, for the past three months has been holding three services every Lord's day and traveling over thirty miles, and in addition to that, superintending a Sunday School, and teaching a Bible class—an amount of work which it would be scarcely possible for him to do, in a less bracing climate. The mission field here in the American North West, just as in the Canadian North West, is rapidly enlarging, and there are loud calls for men and means; and slowly the men are coming and gradually the work is broadening.

Our General Missionary, Rev. G. W. Huntley, is working hard, discreetly, and zealously, pushing men and means into the field as they are available; and yet, with true American business tact, economizing men and means to the best advantage. The S. B. missionary for North Dakota and Montana, Rev. F. E. Botwinick, is now making his annual visit among the churches along the St. Paul M. and M. Railroad, stirring up old and young by his warm enthusiasm in mission work, and especially S. S. work. Last Lord's day was spent by him in Gratton, and the next Lord's day, for the help and encouragement of Bro. Grant, he goes to Park River town. His hard campaign, for the most of the past year in Montana, has been telling on his health, and he will have to work more moderately or he will have to come to a serious halt in the march, and fight.

Our new colporteur, Brother Jeremiah McFarland, has been at work since the first of May, and is doing a noble and helpful work. In his warm, social and cheerful spirit, he seems specially adapted to the work he has undertaken, and with his well developed, vigorously exercised physique, he is able to stand the racket "of valise carrying, &c." In addition to these itinerant workers, on the field, an evangelist is spoken of, to assist the missionary pastors in their wide fields of many stations; but it is probable that another year may elapse before such a laborer is placed on the field. There is grand scope for a good, discreet, unselfish and wise evangelist in this country. But comparatively few men have all the qualifications needed for the accomplishing of such good and no harm, in the work of an evangelist. We have one man amongst us, who already, here and elsewhere, has made full proof of his ministry, in the sphere in question; but at present, he has charge of a church and an important field.

A few weeks ago the writer took a run over a portion of his old field of labor for ten years, Manitoba, and was pleased to find that the Lord was blessing his own work there in the face of great difficulties and drawbacks. It is to be hoped that the new arrangement entered into, after several essays, will prove satisfactory and helpful in carrying out this great and interesting work. May we not hope and trustfully pray that this may prove to be the divinely appointed medium through which the much needed help may come from the churches in the eastern provinces to the struggling cause in the Canadian North West. There is a small band of noble, self-denying men at work on the walls of Zion in the Canadian North West, but if they are not more liberally sustained they cannot long hold out; they will either succumb to the trying ordeal, or do as other good men and true have done, go where the consideration, sympathy and support necessary, can be found in doing the same work; for, as the late good old Father John Bates, was wont to say, "The Kingdom of the Redeemer knows no limits by geographical boundaries and artificial distinction." But I must put a limit to my letter, lest it find some other place than the interesting columns of your excellent paper.

Foreign Mission Matters

At the public Foreign Missionary meeting, held in Brussels Street Church in connection with the Convention, I made an appeal for the establishment of a Bible Fund which was very heartily responded to. One brother handed me a gold dollar, which he said was the only one he ever possessed; and a lady did the same, with the remark that it was a gift from her mother many years ago, and she hoped it would now do more good than it had ever done before. Two dollars were handed me in the names of very young children—Hazel Trites and George A. Blackadar—gift money, which is thus to be devoted to the service of the Lord. Among the donors also was a gentleman named Gates, a visiting brother from Newton Center, Mass. I received cash and pledges amounting to fifty dollars, all now paid in but two dollars, and the friends who have failed to forward this small balance will no doubt do so on seeing this reference. I very thankfully acknowledge the kind response to my few words of appeal on this behalf, and trust the sum now secured will speedily be availed by new contributions to an amount which will warrant the Board in a considerable outlay for the wider distribution of the Scriptures among the Teltags. It is very deep regret that I have to announce the receipt of a letter from Bro. F. G. Harrington in which he says his present state of health absolutely prohibits his leaving for India for some time, at least.

A distinguished physician, which it was supposed he had outgrown, has reappeared, and he must have rest and medical treatment to set him up again. This sad intelligence will seriously interfere with the plans of the Board; but as Bro. Harrington says, "There is 'doubtless some wise purpose in it all. It is the Lord's doing, and He doeth all things well.'"

J. MARSH,

Sec. Foreign Mission Board.

Particulars of Bro. Currie's Death

(The following letter to the editor of the Canadian Baptist will be read with sorrowful interest.)

DEAR BRO. DADSON.—A letter has just reached me from Bro. Auvoche in which he gives a full account of the death of Bro. Currie. It is, perhaps, unnecessary to place before your readers all the details contained in Bro. Auvoche's letter and accordingly I take from it the following facts:

Our lamented brother died of Chronic diarrhoea, which followed dysentery. His illness began eight weeks before the fatal result was reached. He was then at Tuni, earnestly engaged in the work of his beloved mission. He applied to the native physician of Tuni, and his remedies at first helped him. He made a short visit to Pentakotah, where Mr. and Mrs. Stillwell then were, and while there Mr. Stillwell reports him as pretty well. On his return to Tuni, his trouble returned; the remedies used were unavailing, and Mr. Currie accordingly started for Coocanada, where he arrived July 6. Here the disease was so far checked as to allow of a short visit to Samulobita. On returning to Coocanada, however, his illness became more serious than ever. Everything was done for him that the physician's skill, and careful nursing night and day, could do. Two or three times it seemed as if health was returning, and not until July 30, was Bro. Auvoche, who attended him constantly, really alarmed. On Saturday, July 31, he sank rapidly. The most earnest efforts to prolong his fleeting life were made. Of the closing scenes Bro. Auvoche says—"At about 8 15 p. m. he partly raised himself in bed and stretching his arms upwards he seemed eager to take hold on some one unseen to us while his face seemed to lose the weary look of pain, and in its place came a look of joy and peace. Then he sank down and at 8. 25 o'clock he was with the Master he so dearly loved and whom he so faithfully served. Miss Frish, Mr. and Mrs. Craig, Mrs. Auvoche, and myself were with him when he passed away. We had sent word to Bro. McLaughlin, but before he or Bro. Stillwell could get here, our dear brother was in glory. The doctor says the cause of death was failure of the heart's action brought about by debility of the whole system. Speaking to his few days before his death, I said, "Bro. Currie, this is one of the all things that work together for good." He replied, "Yes, God knows best; I am quite content."

Our brother was buried on Sunday Aug. 1. We had a short service in our English chapel, conducted by Bro. McLaughlin, the service in the cemetery being conducted by Bro. Craig. Our dear brother's body lies near to Brother Timpany's, there to await the Lord's coming."

I need not add that this has been a terrible loss to our missionaries in India, to our departed brother's bereaved family, and to the society which he so faithfully and heroically served. But our hope is in God.

Sincerely yours,

J. W. A. STEWART.

Hamilton, Sept. 13th.

Ordination at Sydney

A council called by the Sydney church, met Sept. 22nd, 3 p. m. Rev. J. W. Bancroft was chosen Moderator and Rev. W. B. Bradshaw, Clerk. Prayer was offered by Rev. George Chubbill, returned missionary. The church records, referring to the call of the council, were read, from which it appears, the object was to consider the propriety of setting apart to the ministry of the Word by ordination, Bro. Frederick G. Harrington, B. D., missionary elect to the Teltags, and Bro. C. K. Harrington, B. A., B. D., missionary elect to the Japanese. The following churches were represented in the council:—

- Sydney—Rev. E. P. Caldwell, Bro. J. L. Hill and John Richardson.
- New Glasgow—Rev. J. W. Bancroft, Dea. James Armstrong, and Bro. Geo. Dobson.
- Oow Bay—Rev. M. B. Shaw, Dea. S. E. Peters, and Bro. F. B. Anthony.
- Little Glass Bay—Bro. J. Y. Ross and Jas. Adamson.
- Homerille—Dea. Arnold Holmes, Bro. Wm. Holmes.
- Mira Bay—Bro. Philip Spenser, and J. Martell.
- Antigonish—Rev. W. B. Bradshaw, Rev. D. A. Steele represented the F. M. Board of the Baptist Convention of the Maritime Provinces.

Invited to a seat—Rev. Geo. Chubbill, Dea. Jan. Munn, F. J. Weeks, Bro. Wallace Richardson, David Spencer, J. W. Ingraham and W. H. Moore. At the call of the Moderator Bro. Chas. K. Harrington made a statement of his Christian experience, the exercises of his mind in regard to preaching the Gospel, and his views of Christian duties. At the request of council Rev. D. A. Steele interrogated Bro. F. G. Harrington regarding his conversion, call to the work of the ministry, and his convictions of religious truth. Each candidate was also freely questioned by members of the council. The candidates having retired, and the council having duly deliberated about the



master, it was moved by Bro. D. A. Steele, and seconded by Bro. W. B. Bradshaw, and unanimously passed, that, in view of the satisfactory (stagnation) now witnessed, the council proceed to the work of ordaining Bro. F. G. Harrington and C. K. Harrington to the Gospel ministry.

The following arrangements were then made and carried out at the service in the Methodist chapel at 7.30 p. m., in the presence of a large audience:

Reading Scriptures, Bro. M. B. Shaw; Prayer, Bro. E. P. Caldwell; Sermon, Bro. D. A. Steele; Ordaining prayer, Bro. J. W. Bancroft; Charge, Bro. G. Churchhill; Hand of Fellowship, Bro. W. B. Bradshaw; Benediction by Moderator.

J. W. BANCROFT, Moderator. W. B. BRADSHAW, Clerk.

P. S.—It is an unusual circumstance to find two members of the one family receiving ordination at the same time, but in reason for the more grateful surprise when both are designated to the foreign field. Both are men of strong religious convictions and high culture. We shall expect to hear from them again. Our own missionary agent, Bro. F. G. Harrington, is at present suffering with an interval of ill health. Let the prayers of God's people be offered in his behalf.

Individual Christian Work.

Your correspondent has certainly the right idea in regard to "Christian Work." The people of to-day, want and expect "Christian Conversation" and that of a practical nature. Man's future destiny is too momentous to be treated with indifference. We really ought to be concerned for others who are un saved, and kindly, yet earnestly urge them to yield their wills to the Divine Will and accept the wonderful salvation provided, and so guide them into the "path of life" from the "broad way." Frequenting the meetings of the church is more willing to listen to wise counsel, than Christians are to impart such. "Spurgeon said, in a sermon I heard this summer, 'Tell it out to everyone, everywhere, and to all classes, that there is an abundance of food.'

W. J. G.

ACKNOWLEDGMENT.—Received by mail from Rev. I. C. Archibald, Bimbatpana, India—5 copies of the *Love Star* Jubilee, giving papers and discussions of the conference held in Nellore, Feb. 6-10, 1886, celebrating the Fiftieth Anniversary of the American Baptist Telugu Mission.

The above are donated to the Book Room by Bro. Archibald. Kindly accept thanks. It is gratifying indeed to know that our brethren and sisters, even in India, are willing to contribute to the establishing of a Book Room, and that they are anxious to have the capital increased by adding their \$5.00. Who is going to will the Book Room \$1000? GEO. A. McDONALD, Sec'y-Treas.

FAMPHIBIOUS PICTURES.—The people on his late field of labor have paid one hundred and forty dollars to Mr. Pool for his lantern lectures since his return from England. On Monday evening, the 20th, he received \$20 at Amherst. Several Sabbath schools were invited at half-price, and the basement of the large Baptist church was well filled. The subject was the "Pilgrim's Progress." The lecturer received hearty expressions of satisfaction, both with the lecture and the views.

Religious Intelligence.

NEWS FROM THE CHURCHES.

NORTH RIVER, F. B. L.—Eleven received the right hand of fellowship at West River on Sabbath last. One more was baptized and more have been received. I baptized seven for Bro. Allaby at Vernon River a few days since.

ANDOVER, Vt. Co. N. B.—The following mentioned contributors to our passage fund will please accept our hearty thanks for their generous gifts, and kind words of encouragement: Revs. J. D. Wolfe, D. C. Crawley, J. H. King, Bro. J. W. Spurgeon, Mr. Hall, J. S. Nally, James Moffat, Mrs. Wattle, one dollar each; John Porter, six dollars; D. Estabrook, one dollar and fifty cents; Mrs. A. F. Handolph, five dollars—making fifteen dollars to this office, contributed by Bro. Handolph—S. Trice, two dollars. A. E. ISORAK—Sept. 23.

CANNON, N. B.—The ladies of the Sewing Circle raised \$104 by tea-meeting on Sept. 14th. The money goes to the funds of the building committee to assist in the completion of the new church. On Sunday morning, Rev. James Scott resigned the pastorate of this church.

[We have since received word that the resignation has not been accepted.—Ed.]

LITTLE ROCK.—Last Sabbath we visited the baptismal waters, where two men were buried with Christ in baptism, one of them the oldest man in the place—three scores and fifteen. It was my privilege to baptize that whole household, and so an infant among them. I have just returned upon my fifth year with this Second Harvest church. During the four years the membership has more than doubled. To God be the praise. I also wish to say that the labors of Bro. J. H. King were much blessed at New Horton, where I baptized twenty, and two were added by letter. Several were heads of families. Bro. King's labors have been greatly blessed in this country. He is now at Alma, May God bless him there. There are three strong men needed on that field. Could not the General Missionary send a little time with that important field?

ALBERTON, P. E. I.—I am spending a few weeks at P. E. I., on the O'Leary and Alberton field, and have visited every station throughout this extensive field, and very solemn and hopeful meetings were held. My work, during this short visit, is not so much to gather a harvest, as to encourage

and strengthen the brethren, ascertain the wants and possibilities and report the same to our Home Mission Board. Some, however, are being brought to the Saviour. Quite a number of the young people near Alberton are seeking the Lord. Yesterday I had the pleasure of baptizing two persons, a man and his wife, at Kildan Bridge, they were baptized into the fellowship of the Alma Baptist Church. I spent my first Sabbath on this field preaching at Cape Wolfe, Locke Settlement and O'Leary. It was a source of pleasure to me to visit those scenes, where, nine years ago, I was permitted to witness wonderful displays of divine power and love. On last Sabbath we occupied the new Baptist meeting-house in Alberton. It is not yet finished, but it was deemed to be more comfortable in its present state than the hall the church has been occupying. We had a good congregation, and at the close of the service the Lord's Supper was observed by about forty communicants. The new house is 30x50 feet and will be a handsome and comfortable building when completed. Brother Gamble, a skilled workman, a member of the church, has been assisting me in the work he carried forward to completion. The little church deserves much praise and sympathy for their enterprises. This building was commenced under the labors of Rev. H. G. Mellick, whose ministry among this people, is universally spoken of in the highest terms. It is so wonderful that this important field left any longer without a minister. Here is a field for an earnest servant of Christ. The coming man will find ample scope for the exercise of his varied talents. He will have plenty of work to do, and his physical powers will find a multitude of souls to bring to the Saviour; he will have audience sufficiently intelligent to stimulate him to diligent study, and he will have sufficient bitter opposition, even from so-called Protestants, to call for an exercise of much weakness and much courage. Where is the man? We have earnestly a more hopeful and important missionary field within the boundary of our Convention. How much we need to pray to the Lord of the harvest for more laborers! It was my privilege to meet two promising young brethren in this part of the island who have the Christian ministry in view as their life work. They will yet be heard from. I will probably return to O'Leary to-morrow and after a few days of further effort there, I expect to return to N. S. ISA WALLACE, Sept. 23.

P. S.—The ladies of Alberton lately raised, by a tea social, \$76 towards the new meeting-house.

KENTVILLE.—I went to Kentville in Sept. 1885. About two months after I was sent to the ministry, having received a letter from Descon David, requesting me to visit that church once a month or oftener if I could. When I got there I found the church in as low a state as could be. I began by the help of the Lord and tried, in my weak way, to preach "Christ, the way, the truth and the life." The Lord blessed my labors and the prayers of the brethren. Eighteen willing souls professed faith in Christ Jesus, and were baptized by Rev. S. B. Kempton. The second Sunday, June, I baptized seven myself, and the second Sunday in September Brother Kempton baptized two more for me as my health was very poor. I do not think I shall be able to visit this church this winter. Twenty-seven have been added to the church in the last year. I beg the pardon of sin. I beg the prayers of all that this church may be strengthened more and more. C. W. JOHNSON, Windsor Plains, N. S.

MONTAGUE.—I am glad to say that the little Baptist church in this place is growing in numbers, the Lord is blessing the church, and the brethren and sisters are very much encouraged in their work. A few Sabbaths ago we had baptism; and again last Sabbath we had baptism at 2 p. m., and at 5 p. m., in the evening five received the hand of fellowship into the church. But while we rejoice in additions to our number, we are not unmindful of those who have mourned the loss of two promising young men, young brother McNeill who was drowned at Georgetown a few days ago; and now a young sister, wife of brother George Bourke, who departed from this life on the 16th inst. Our sister was an active member of the church, a kind singer, and her death is much lamented and her absence from us will be long felt. J. WILLIAMS, Sept. 20.

BEAVER RIVER.—The spiritual tone of our meetings remains good. On Sunday, Sept. 19th, I had the privilege of baptizing three more, and welcomed them into the fellowship of the Alma Baptist Church. The youngest of the three was a motherless little girl of nine years, who, to use her own language, "loved her Saviour more than her own pa." and the eldest a colored sister about three score and ten who has lately come to the light, and, although an invalid, made a sojourn in infancy, could not rest satisfied until buried with Christ in baptism.

SAINT JOHN'S.—Bro. G. H. White, who has been spending his vacation here and preaching twice every Sunday, has just left us to return to his studies at Acadia. We feel that his labors here have been blessed. On Saturday evening last, the young folks of the town held a social at the residence of John Cleveland, Esq., and presented brother White with a sum of money and an appropriate address, and at the close of the service on Sunday evening, an address, in behalf of the church and congregation, was presented to him and to which he made a suitable reply. C. LEAK, Sept. 23.

LITTLE SOUTH WEST.—It was my privilege to baptize two young men and extend to them the right hand of fellowship into the Little South West church on Sunday the 19th inst. Bro. J. H. Ganong labors here and at Whitbyville. His labors are abundant. He is highly esteemed by the people, and his work is not in vain in the Lord. Bro. Ganong preached for me with good acceptance in Newcastle, during my absence. If he does not resume his studies this fall, I hope the church with which he is now laboring may be able to retain him for the winter. I. E. BILL, Jr., PENFIELD, N. B.—A few weeks ago, in reporting our work at Beaver Harbor, I called attention to a motion that was adopted by the Southern Association at the first Sunday in September in aid of the building fund. At the business meeting in connection with the quarterly meetings at Dipper Harbor, the matter was spoken of, and I was asked by the brethren present to prepare a statement of the condition of things at the Harbor, and to ask all

the churches who are able to do so, to kindly aid us in this way. There are about twelve men concerned in the building of this church, and although they are generous and large-hearted according to their means, yet they are not able to render very much pecuniary support, at least now. The outside of the building is completed, but it will not be comfortable in its present state to hold meetings during the winter, which ought to be done in order to keep up the present interest. The field is ripe for work, and it needs to be done just now. In the winter season a great deal of work for the Master can be done at the Harbor, since a great many of the fishing vessels make this their headquarters during the cold weather. There is at present a debt of about two hundred and fifty dollars on the house, but the ladies are to have a fancy sale and tea meeting on the 22nd inst., and we hope that the affair may be so liberally patronized that quite a proportion of the debt may be provided for. The ladies of the sewing circle have worked hard to provide articles for this sale, and are spending no pains in their preparations for the meeting. In making a little aid in this way, we are not asking the churches to help those who do not help themselves. About one hundred dollars from some outside source would put the building committee in an easy position, and make it possible to have the house plastered and made comfortable for the winter. On the first Sunday in September a collection was taken in the Leinster St. Baptist Church, St. John, and as the result we have received \$14.15. Bro. Gordon is entitled to one sixth of the interest, but he has manifested in this matter, and I would also take this opportunity to convey the thanks of the committee to the church for their gift. We will feel alike grateful to any other of the pastors who may feel constrained to interest themselves and their congregations in our behalf, and manifest their interest in the same way. The smallest gift will be acceptable. My work is about done on the field for this year, and Rev. A. E. Ingram, of Andover, has been invited by the Penfield church to spend next Sabbath with them, with a view to settlement. L. A. PALMER, St. Clair Hill.—Brother King and I have been laboring here during the summer. We have not been long here, but God has blessed our labors, men and women, young and old, are coming to Christ. There will be baptism here as soon as a change can be made with one of the ministering brethren. This place is three miles from Alma. I have not held any special meetings in the village, but I have yet. Bro. King is a laborer that needeth not to be ashamed. C. E. PINCO, Sept. 25.

HAMMOND'S PLAINS.—Kindly permit me, through the MESSENGER AND VISITOR, to say a few words concerning those places where, during my vacations, I have tried to begin by the help of the Lord, and tried, in my weak way, to preach "Christ, the way, the truth and the life." The Lord blessed my labors and the prayers of the brethren. Eighteen willing souls professed faith in Christ Jesus, and were baptized by Rev. S. B. Kempton. The second Sunday, June, I baptized seven myself, and the second Sunday in September Brother Kempton baptized two more for me as my health was very poor. I do not think I shall be able to visit this church this winter. Twenty-seven have been added to the church in the last year. I beg the pardon of sin. I beg the prayers of all that this church may be strengthened more and more. C. W. JOHNSON, Windsor Plains, N. S.

MONTAGUE.—I am glad to say that the little Baptist church in this place is growing in numbers, the Lord is blessing the church, and the brethren and sisters are very much encouraged in their work. A few Sabbaths ago we had baptism; and again last Sabbath we had baptism at 2 p. m., and at 5 p. m., in the evening five received the hand of fellowship into the church. But while we rejoice in additions to our number, we are not unmindful of those who have mourned the loss of two promising young men, young brother McNeill who was drowned at Georgetown a few days ago; and now a young sister, wife of brother George Bourke, who departed from this life on the 16th inst. Our sister was an active member of the church, a kind singer, and her death is much lamented and her absence from us will be long felt. J. WILLIAMS, Sept. 20.

BEAVER RIVER.—The spiritual tone of our meetings remains good. On Sunday, Sept. 19th, I had the privilege of baptizing three more, and welcomed them into the fellowship of the Alma Baptist Church. The youngest of the three was a motherless little girl of nine years, who, to use her own language, "loved her Saviour more than her own pa." and the eldest a colored sister about three score and ten who has lately come to the light, and, although an invalid, made a sojourn in infancy, could not rest satisfied until buried with Christ in baptism.

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FARRISBORO, P. E. I. H. B. Cunningham, Guyabro, \$2.50. Messrs. Curry & Shand, of Windsor, N. S., all the window-frames and sashes. We thank the Lord and take courage. J. F. KERSTON.

ST. MARTIN'S.—Sunday the 19th was a day of pleasure, at least to your correspondent. It was my privilege to preach for the church at St. Martin's on the 19th, morning and evening, and baptize two candidates in the afternoon, as well as participate in the services of opening the new house of worship just finished. Rev. Dr. Hill preached the opening sermon, which was most appropriate to the occasion. This sermon, like the preacher himself, had the ripeness of age and the vigor of youth. Dr. Hill has, by the grace of God, clearly demonstrated that young men are not the only ones who can build up an interest and hold it together as well; that experience and faithful preaching of the good old-fashioned gospel went together the torn edges of society as nothing else can do. The church at St. Martin's is now without a pastor. They are praying and looking for the right man, not overlooking. A pastor would here find a generous support, a warm hearted church, a large and intelligent congregation. Any man who is anxious to have a good opening to work for the Master will here find the desire of his heart. The site for the Union Baptist Seminary is bought and paid for; it contains about 12 acres in the most beautiful part of this lovely village. The plan is approved, the architect engaged, and the work of building is to be at once pushed forward with energy. Capt. Masters and other practical men are determined that the work shall not flag and that the buildings shall not be second rate. J. A. GORDON.

CORRECTIONS.—In Mr. Churchill's report of collections from churches for missions, read "Florenceville \$3.10." In report of quarterly meeting of Southern Association, for "ten deacons" read "two."

PERSONAL.—Rev. J. Hughes gave us a call one day last week. He has spent his vacation in Boston and Chester Conn. Our Bro. preached twice each Sabbath of his vacation and we have no doubt as to his sustaining his well earned reputation as a preacher.

NOTICES.—The annual meeting of the Queen's County Prohibitory Association, will be held at Upper Fennell, on Thursday Sept. 30, at 2 o'clock, p. m.

M. C. McDONALD, Sec'y.—The next Albert County Baptist Quarterly Meeting will be held with the Calcutta church, commencing on the 2nd Friday of October, at 2 p. m., in conference. Each church in the county, however small, is entitled to send four delegates. We hope to see a large attendance as the subject of grouping the churches will be discussed with other important matters. MICHAEL GROSS, Sec.-Treas.

The Carleton and Victoria Co's quarterly meeting convenes with the Hodgdon and Richmond Church on Friday, Oct. 1st, opening sermon, Friday evening, by Rev. G. A. Howard. Quarterly meeting sermon by Rev. Ben. Jewett; Rev. B. N. Nobles his alternate. A full delegation is hoped for. W. F. PARKER, Secy. Woodstock, N. B., Sept. 11. 3w

Sept. 20.—Our agent, Mr. Phineas Whitman, who is engaged collecting for the capital fund of the Society will visit Lunenburg, Queens, and Shelburne shortly. Eren as our sisters in those counties will kindly cooperate with Bro. Whitman in his endeavor to strengthen our Book Room by increasing the capital. Friends who have pledged themselves for certain amounts will kindly see that the agent gets them, and that the agent be made welcome. He will try and see all the ministers, also superintendents and teachers of Sunday schools regarding books, lesson helps, papers and magazines. —Baptist Book and Tract Society. GEO. A. McDONALD, Sec'y-Treas.

Baptist Book & Tract Society, 6 Granville St., opp. Province Building, HALIFAX, N. S.

BOOKS! BOOKS!

- Our Lord's Life on Earth, Hannah, \$1.50
- In Christ, A. J. Gordon, D. D., \$1.25
- The Two Fold Life, E. S. Ross, \$1.25
- John Wolfe, Prof. Lorimer, \$1.50
- Fresh Lights from the Ancient Monarchs, H. S. May, \$1.00
- Asa's Principles, Sec. A. H. Sayce, \$1.00
- Our Living Faith, E. S. Ross, \$1.00
- Galilee in the Time of Christ, E. Merrill, \$1.00
- Outlines of the Life of Christ, E. R. Connor, \$1.00
- The World before the Flood, Dr. E. Schuchert, \$1.00
- Israel in Canaan, \$1.00
- The Exodus and the Wanderings, \$1.00
- History of Judah and Israel, \$1.00
- Israel under Saul and David, \$1.00
- STORY OF THE BIBLE, \$1.00
- Story of the Gospels, Chas. Potter, \$1.00
- First Steps, \$1.00
- Jesus, Nehemiah and Ester, A. H. Sayce, \$1.00
- Story of Jesus of Nazareth, W. & Lewis, \$1.00
- Life of Jesus Christ, Mrs. Watson, \$1.00
- Life of Christ, J. Stalker, M. A., \$1.00
- The Atonement of Christ, Fendleton, D. D., \$1.00
- Paul and Christ, J. M. Cramp, D. D., \$1.00
- Baptist History, \$1.00
- Memorial of William Fuller, \$1.00
- The Saint and Saviour, Spurgeon, \$1.00
- Glimpses of Jesus, Bedford, \$1.00
- Life of Jesus Christ, \$1.00
- Life of Jesus Christ, \$1.00
- THE BIBLE OF B. D. W., 7 vols., \$1.00
- Bible Dictionary, W. Smith, \$1.00
- Fuller's Bible Dictionary, \$1.00
- Bible Text Cyclopedia, Mylles, \$1.00
- Bible Cyclopedia, Sadtler, \$1.00
- New Cyclopedia of Illustrative Anecdotes, \$1.00
- McLeod, D. D., \$1.00
- Jesus with the Disciples, I. E. Hill, D. D., \$1.00
- Works of Josephine, \$1.00
- Historical Record of the Reformation, \$1.00
- Conant, \$1.00
- The Old Testament, Tucker, \$1.00
- Harmony of the Four Gospels, Clark, \$1.00
- Elements of Moral Science, Porter, \$1.00
- Principles of Moral Science, Porter, \$1.00
- Elements of Moral Science, Wayland, \$1.00
- Bible Handbooks, Angus, M. A., \$1.00
- Concordance, \$1.00
- Wright's Analytical Concordance, \$1.00
- Lectures to My Students, Spurgeon, \$1.00
- Present Truth, \$1.00
- Christian Call, \$1.00
- Types and Emblems, \$1.00
- Phases of Thought, \$1.00

GREAT VARIETY OF SERMONS.

Cook, Spurgeon, Talmage and others. Webster's Unabridged Dictionary. Send for Circular and Catalogue to G. A. McDONALD, Sec.-Treas.

LAMP GOODS.

Chandlers, Bracket Library, Student, Table and Hand Lamps, Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, &c. —FOR SALE BY A. R. CAMERON, 84 PRINCE WM. ST.

CO-PARTNERSHIP NOTICE.

NOTICE is hereby given that the Manufacturing Business heretofore carried on by Mr. Alexander Willis, at the Golden Grove Woollen Mills, will hereafter be conducted under the name, style and firm of WILLIS, MOTT & CO. ALEXANDER WILLIS. T. PARTELOW MOTT.

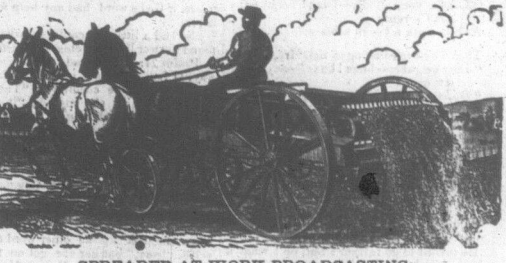
THE GOLDEN GROVE WOOLLEN MILLS.

Mills at Golden Grove, St. John County. Warehouse and Saleroom 19 BRUSSELS ST. WILLIS, MOTT & CO., Proprietors.

MANUFACTURERS OF TWEEDS, HOMESPUNS, BLANKETS, FLANNELS, YARNS, ETC., ETC. Wool carded or spun for farmers or shavers, or taken in exchange for goods, or bought for cash. Every piece of Cloth warranted first-class. Orders sent by rail, steamer or mail, promptly attended to. Horse Blankets in stock and made to order.

WANTED.—10 Tons of WOOL, either in exchange or for cash. Wholesale and Retail at 19 BRUSSELS STREET. SAINT JOHN, N. B.

KEMP'S PATENT Manure Spreader.



SPREADER AT WORK BROADCASTING.

The greatest invention since the introduction of the Reaper and Mower. It covers every square inch of ground with finely pulverized manure, in one-tenth the time required with shovels and forks, and ten times as well. Every particle of manure is at once utilized for plant food, ensuring rapid growth and large, uniform crops. The fields where the Spreader is used can be distinguished from others by the quality of crops. Farmers having become familiar with the Spreader claim they would sooner part with their Mower or Reaper than with the Spreader, so indispensable has it become. It is a staunch and reliable implement, well made of best material, durable, not liable to breakage with fair use, and can be readily used as a common cart.

THERE ARE NOW SEVERAL THOUSAND IN USE, each telling its own story of the economy of labor and the better use of manure. It makes the roughest and severest labor of the farm the easiest and speediest. Handles all kinds of manure found on the farm, from the coarsest to the finest, including lime, ashes, muck, marl, etc., in any condition, wet or dry; placing any amount desired per acre, from twenty bushels upwards, broadcast or in drills, in one-tenth the time it can be done by hand. Many farmers write: "It saves its cost every year." Another writes "We have just finished outting over 200 tons actual weight of hay, 50 tons of which we give the Spreader credit for, in consequence of its evenly spreading the manure used in top dressing."

FOR SALE BY TIPPET, BURDITT & CO., St. John.

Or any of their authorized Agents throughout the Maritime Provinces.

BAPTIST BOOK AND TRACT 94 Granville Street, Halifax BAPTIST PERIODICALS

and Graded Lesson Helps FOR FOURTH QUARTER, NOW READY

Order Early, to prevent Delay and Disappointment

ORDER YOUR LESSON HELPS AND PERIODICALS

from us at once. Fourth Quarter begins October 1, 1886.

GEO. A. McDONALD, Sec'y-Treas.

McLEAN'S VEGETABLE WORM SYRUP.

If your child is troubled with Worms in the Stomach or Intestines there is probably no remedy so Safe, Pleasant, and so effective as McLEAN'S Vegetable Worm Syrup. Do not confound this preparation with Vermifuge, Lozenges, Powders, &c.; it is an entirely different preparation from any of them. It is purely vegetable, safe, and so pleasant that no child will refuse to take it. Price 25 cents.



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

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

WILLIAM CRAWFORD, DIRECT IMPORTER.

86 KING STREET, ST. JOHN, N. B.

(The Store formerly occupied by G. R. BERRY)



The Bumble-bee's Mishap. There was once a bumble-bee, burly and big. Who wore a browned suit, and a little hat of blue...

Selected Serial.

OPENING PLAIN PATHS.

CHAPTER IV. LITTLE OPENINGS. After all, Olive did not go to the entertainment that evening as she had planned...

summits, while the valley rested in shadow below. Had she not seen the things of hope and waiting. Here the day's weariness had been forgotten in the starchy grandeur of the night...

"I hadn't expected to go anywhere this summer," said Olive. "I didn't know that you would care particularly to go there, as you had been already."

On a bank by the side of a stream sat an old fisherman with a hideous countenance, but with a peculiarly knowing and cunning look in his eye. He knew the habits of the great variety of fishes in those waters...

GATES' ACADIAN LINIMENT. THE BEST IN USE! MARGARETVILLE, N. S. W. MESSRS. C. GATES, SON & CO. Proprietors.

NOTICE OF CO-PARTNERSHIP. I HAVE this day associated with myself in the business of REFRIGERANT TAILORING...

Spring Announcements, 1886. I refer to the above notice of Co-Partnership between JAMES S. MAY & SON...

MUSICAL QUERIES. Occur to every musical person, whether professional or amateur, pupil or teacher. It is well to have at hand standard books...

HEAL THYSELF! Do not expect to cure a disease by taking pills and medicine. The best way to cure is to get the cause of the disease out of the system...

DOORS, SASHES, AND BLINDS. STAIR RAILS, BALUSTERS, NEWELL POSTS. PINE AND HARDWOOD MOULDINGS.

WALTHAM WATCHES. It is the BEST WATCH for sale at so low a price as at any establishment in the City.

MONTE McDONALD, Garrister, Attorney-at-Law. No. 1 Barnhill's Building, Prices—St. Office.

EPPE'S COCOA. BREAKFAST. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition...

UNDERTAKING. NOTICE TO THE PUBLIC—I am now prepared to furnish all kinds of work in this line by day or night.

FOR SALE OR TO LET. That desirable property in WOLFVILLE VILLAGE, lately occupied by A. J. Pines, M. A., consisting of a Dwelling, having seven rooms...

Illustrative Sample Free. SELF-PRESERVATION. These leading pages, substantial binding, contain many valuable and reliable recipes...

OLIVER DITSON & CO., BOSTON. MENELY & COMPANY. WEST TROY, N. Y. BELLS. McShane Bell Foundry.

Baltimore Church Bells. CINCINNATI BELL FOUNDRY CO. WINDSOR AND ANNAPOLIS RAILWAY.

1886. WINTER ARRANGEMENT, 1886. MILES. TRAINS GOING WEST. Exp. Arr. A. M. P. M.

PUTTNER'S EMULSION. will be found to contain a larger percentage of pure Cod Liver Oil than any known compound of the kind...

CORPULENCY. Receipts and Notes. It is a fact, and rapidly cured, without semi-starvation dieting. See European Mail, Oct. 31, 1884, page 474.



THE HOME

Does any one ever get for father? Does any one think of the father? Upon whose tired, bent shoulders...

When I was a child, a quaint old-fashioned... I remember the old-fashioned...

Standing on the porch the other morning... the clear air wafted to me the earthy, merry tones of a father's voice...

I spent a few days in the home of an old friend and schoolmate... Order and cleanliness were observed...

I heard no little confidences or playful words between mother and children... and when night came they were hurried off to bed with never a kiss or prayer...

feature of the things which perish in the using... while the riches of science, of music, and of classic literature...

A Word of Advice... No matter how humble your bed room may be, there are eight things it should contain...

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I spent a few days in the home of an old friend and schoolmate... Order and cleanliness were observed...

I heard no little confidences or playful words between mother and children... and when night came they were hurried off to bed with never a kiss or prayer...

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TEMPERANCE

Tom's Temperance Crusade... BY MRS. JULIA H. SCOTT.

Pat was digging with all his might in the garden... Tom and Dot looked on, in absorbed interest...

Under the bench lay a tin and a black bottle... Tom gave the bottle a little push with the toe of his shoe...

"No, I'm a Son of Temperance, and that'll pay Pat up for not letting us stay there... But I guess I don't want to play any more...

"The morning seemed a very long one... Tom, who was a little afraid, peeped to see what he had done...

"Oh, my papa, have I got to tell him? ... 'Well, him, and papa, walking off, that the cook sends him some nice hot coffee for his dinner...

"This actually happened, many years ago... This actually happened, many years ago...

A Good Man's Tenderness

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly...

At that time the force of George Stephenson's mind was changing the face of the earth... he was deeply grieved because he himself had unconsciously been the cause of death...

Dr. G. V. DORNEY, Piquette, Ohio, says: "I have used it in dyspepsia with very marked benefit... it is decidedly beneficial."

Great Discovery... The greatest boon to mankind discovered during the present century is Minard's Liment... it is decidedly beneficial."

APPLICABLE TO WOMEN... Are you distressed by a cold and broken up by a cough? ... It is decidedly beneficial."

Loans 1% to 4%... On Good Note, Bonds, Stocks, Real Estate, etc. Government Bonds sold on monthly payments...

HERBERT W. MOORE, Attorney at Law, NOTARY PUBLIC... OFFICE: ROOM 10, 119 1/2 BROADWAY, PHOENIX BUILDING, ST. JOHN, N. B.

JOHNSON'S FOR INTERNAL AND EXTERNAL USE... ANODYNE... MOST WONDERFUL FAMILY REMEDY EVER KNOWN... H. C. MARTIN & CO. Portrait Artists.



Studio - 46 King Street. Saint John, N. B.

ISAAC ERB'S Photograph Rooms... 18 CHARLOTTE STREET, SAINT JOHN, N. B. Valuable Business Stand.

THOMAS L. HAY... Hides and Calf Skins, AND SHEEP SKINS... STORE ROOMS - 15 SYDNEY STREET.

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

READERS OF THIS PAPER... REQUIRING... BOOTS OR SHOES... WATERBURY & RISING, 34 King and 212 Union Street.

WANTED - AN ENERGETIC PERSON... every detail to sell the most remarkable book of the age... DANIEL & BOYD.



ROYAL BAKING POWDER Absolutely Pure.

THE Ontario Mutual LIFE CO. Dominion Deposit \$100,000.00

WOODRILL'S GERMAN BAKING POWDER

UNION BAPTIST SEMINARY

ACADIA COLLEGE, WOLFVILLE, N. S.

SEPTEMBER 30th

Horton Collegiate Academy

ACADIA SEMINARY, WOLFVILLE, N. S.

THEOLOGICAL SEMINARY

KIN SACQUES

SACQUES

News Summary. The 10th of November has been appointed Thanksgiving Day.

There died at the public hospital a few days ago a man named Wm. Callaghan, a resident of Portland, N. B.

Chautauque students will be interested in the advertisement of S. Henrich, Halifax, which will be found in another column.

The preparation of bonnet fish has become an industry of no inconsiderable importance in the business of C. H. McLean.

The September statement of the Ontario Mutual Life Insurance Company shows that institution to be steadily gaining in volume of business and in the confidence of the public.

It will be seen by advertisement in another column that Alexander Willis, proprietor of the Golden Grove Woollen Mills, has associated with him in business T. Partlow Mott.

It is interesting to know that the Indian race of Nova Scotia are not on the decline, as is the case in the United States.

all fines for violation of the law shall go to such cities and towns for the purposes of the act.

Christopher Patrinou, of Truro, was accidentally shot while drawing a charge out of a gun Wednesday evening last.

The unfortunate man went west a little more than a year ago, and was employed at lumbering.

The old firm of Ravetta, at Halifax, N. S., has failed, with liabilities of \$750,000.

The principal commercial languages of the world are: Russian, spoken by 100,000,000 people; English, by 60,000,000; German, by 50,000,000; Spanish, by 60,000,000; French, by 40,000,000; and Italian, by 25,000,000.

It is reported that the President intends proposing to Congress the appointment of a commission to consider the whole fishery question.

It seems to be fish day all over the world. Canada has a mephitic fleet which chases the tusked men from Nova Scotia and Prince Edward Island.

Perfume of a good name heralds the claim that Paton's Painless Corn Extractor is a sure, certain, and painless remedy for corns.

Weymouth-Ingram. At the residence of Mr. D. Ingram, brother of the bride, of Lower Perth, N. S., on the 22nd inst.

At the residence of the bride's parents, on Sept. 15, by Rev. J. N. McDonald, Frederick L. Hammond, of Eau Claire, Wis.

At the residence of Captain Robt. Granville, Portland, on the 21st inst., by the Rev. Dr. Hopper, James H. Bees, of Waterbury, and Edith E. McManis, of Ganning, Queens Co.

At Port Maitland, Sept. 19th, Matilda (Mattie) Gough, nee Mrs. A. G. Curry, and only daughter of the late Solomon Loberg, of Tynewood, C. S. John Co. N. B., aged 33 years.

At her home in Hammond's Plains, Aug. 27th, Margaret, beloved wife of Nathaniel Frieze, aged 52.

At Sand Point, N. S. July 21, 1886, of hemorrhage, Joseph McLeod, aged 61 years, leaving a widow, six sons and four daughters, with a large circle of friends to mourn their loss.

large circle of friends. "Blessed are the dead who die in the Lord."

At Lower Granville, N. S., on Sept. 21st, Wally Johnson, aged 84, relict of Captain James Johnson.

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