

Messenger and Visitor.

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VOLUME I.

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THE CHRISTIAN VISITOR,
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VOL. II.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 4, 1886.

NO. 31

LABELS.—The publisher is again at work on the labels. Let all subscribers please notice the following explanation. The figures 5, 6, 7, 8, denote \$5, \$6, \$7, \$8. They never denote the day of the month. When no month is mentioned, it means the paper is paid to Jan. of the year specified. For example: John Smith, 5 on the label shows that J. S.'s paper is paid to January 1886. John Smith, August 7, shows it to be paid to Aug. 87. Will not all the subscribers whose labels appear on this paper please examine them, and, if they are in arrears, remit promptly, as we are in need of money.

SCENARIOS IN ARIZONA. We hope that many of them may still be in the hands of the opportunity to read in the balance due for Messrs. and Mrs. Vinton, by the hands of their pastor or of some other brother coming to Convention. Remember, you can pay for \$5, \$6 and \$7, by sending \$5, or \$6 and \$7, by sending \$3. Send soon and secure the reduced rate still.

A BRIT.—We mentioned not long since the action of the Unitarian Conference of the West, in ruling out the words Christian and God from the declaration of the purpose of the Body. Rev. J. T. Sutherland, ex-secretary of the Conference, explains the action in the *Independent*. The drift in this direction began years ago. Then objection was taken to the word Christian, as expressing the nature of the Body. For the sake of peace, the more evangelical Unitarians yielded, on the ground that names were of small importance, and a purely theistic basis was adopted. But they have found that names and terms educate as well as express belief. This first step prepared for the second—the elimination of the name of God from their basis of belief, and resting down upon the ethical as their *raison d'être*. No doubt but this second step will prepare for the third, when morality will be given up also. But the party that yielded in the first instance now see their mistake, and a split in the Unitarians of the West is the result. It is to be hoped that good may result, in opening the eyes of the most evangelical of the Unitarians to the natural drift of the belief which rejects the divinity of Christ. The *Independent* speaks despairingly of the whole body. It says:

"As a religious faith and as a religious force Unitarianism is a miserable failure. It has cultivated unbelief rather than belief. It has drawn away from Christianity rather than toward it, and instead of evangelizing, it needs itself to be evangelized. Nor have we any hope for its future. A body which acknowledges, as does the *Christian Register* for it, that there is not a Unitarian Church in the country, that would not admit Col. Robert G. Ingersoll to active membership, without any examination whatever as to his opinions, has so little that is positively Christian in its teaching that it is better for it to be honest and call itself an ethical, rather than a Christian or theistic organization."

NECESSITY TO HISTORY.—Dr. R. J. Cook, writing from Berlin, refers to the way in which the slaughter of the Huguenots on St. Bartholomew's Day was avenged. A large share of the Huguenots expelled from France by the revocation of the Edict of Nantes found an asylum in Prussia. Of the forty-three generals who led the German host in the last, which humbled France in the dust, thirty-four were lineal descendants of the very men whom France drove out with the sword of persecution, after having slaughtered thousands of their brethren. "The mills of the gods grind slowly, yet they grind exceeding small!"

ONE.—A certain Rev. L. H. Turner, curate of Paddington, England, is a remarkable man. He refuses to bless a marriage between a Churchman and a Baptist. How terribly must feel the want of his blessing! Then he writes of Wm. Carey in his most supercilious way, and in the superciliousness of his position, remarks: "It is not for me to say that the overcoordinated efforts of God may not as readily be extended to a Baptist as to a Churchman." The fool is not all dead yet.

THE SEMINARY OF ST. JOHN.—Will the friends of the Seminary kindly remember the notice which appeared in the *Messenger* and *Visitor* of July 14th, of a meeting of all interested in the future of this institution, to be held in the vestry of Leinster St. Church, St. John, on Friday, Aug. 20, at 2 p. m. It will only require those who desire to attend to come a day earlier to the Convention, which meets on Saturday, at 10 a. m. There will be most serious questions to consider. It is of all importance that there be a representative attendance.

DR. CUNNINGHAM.—Some time since we gave Dr. Cunningham's testimony on the question of baptism, wherein he states: "When the Baptist immersed his converts in the waters of Jordan, that in the New Testament times, baptism meant immersion, and was immersion, that for the first hundred and fifty years infant baptism was unknown in the Church," and that the preaching that "all who died unbaptized perished, led to infant baptism and to baptism by sprinkling." Some of our Presby-

terian friends have sought to break the force of the statements of the Croil lecturer by making little of his ability. They are evidently ignorant of the following facts: He was unanimously elected Moderator of one of the Scotch Presbyterian General Assemblies, and was more recently chosen Principal of St. Mary's College and Professor of Divinity in the University of St. Andrews. Of course it requires no great scholarship to know whether Dr. Cunningham affirms. It is not often, however, that the facts are confessed so frankly.

BAPTISTS IN CUBA.—We referred, some time since, to the introduction of Baptist sentiment into Cuba by Dr. Dias. This apostolic worker was converted in New York, baptized by our Brooklyn correspondent, and returned to Cuba to preach to his fellow countrymen. His success has been wonderful. Not only hundreds, but thousands have accepted the gospel from his lips. Since last January, over one hundred have been baptized, besides the many who have been converted and have shrunk from this decisive step. A correspondent to the *Western Recorder* gives some instances of his work which reveal the brave, devoted character of the man, and no doubt, show some of the secrets of his success.

When twice he was arrested and taken to prison he preached to the policemen on the way, in the jail, giving them "lessons" and when Sunday came, though alone in his cell, like Paul and Silas he sang praises to God, and prayed for and preached to his fellow-prisoners in other cells who could hear but not see him. He also preached and prayed for the mayor of the city before whom he was tried, and soon this mayor became a deacon in his church. He has had controversies with the priests and the Roman bishop in the daily papers, and he told the bishop he was praying for his conversion and was expecting it (although his salary is \$18,000). He told the Captain General that he was praying for his conversion also, showing that he has faith to remove mountainous difficulties. Several times they have thrown stones to kill. One of four pounds was hurled at his head through a window as he sat at his desk, knocking his pen out of his hand and crushing his ink-stand.

MARRIED.—Miss Sophia A. Norwood was married in London on June 9th, to Dr. Alex. Lyall. Notice of this happy event would have appeared earlier in the *Messenger* and *Visitor*, had not the information failed to reach us; because it was not forwarded as directed by one of the interested parties. Miss Lyall's address, until Sept., will be Foggo, Dun, Perthshire, Scotland. She expects to visit Nova Scotia and N.B., the last of Sept., on route for Swatow, China, where her husband's place of labor is to be. May will be glad to greet their old friend under her new name.

NORTH WEST BAPTISTS.—We learn from the *North West Baptist*, the organ of our brethren of the North West, the following facts about our Baptist cause there. There are 21 churches. Two of these were organized during the year just closed. Six are without pastoral labor. There are nine ministers devoting their time to labor on the wide fields covered by these churches, 61 baptisms are reported for the year. The total membership is 1795, a net gain of 151 over last year. The largest church is that in Winnipeg, numbering 331. Our work in the North West, as a denomination, is but just begun. Many of our people should be interested in this work, and should desire full information about it. To all those we commend the *North West Baptist*, a monthly paper published at Winnipeg and edited by Rev. A. A. Cameron, the popular pastor of the Baptist church there. It can be had for six cents per year. It is a matter for rejoicing that the difficulty between the Dominion and North West Mission Boards has been arranged.

THE CALENDAR OF ACADIA COLLEGE, 1886-87. has been received. It contains the usual information for those thinking of entering the College, the Academy or the Ladies' Seminary. The advantages, intellectual and moral, are of a high order. Compared with many other institutions of similar grade, the cost is abnormally small; \$120 to \$140 will cover all the expenses at the College or Academy for one year, exclusive of text books. The average expense for a year at the Ladies' Seminary is \$125, exclusive of music French, German, Drawing and Painting. It is not strange, under these circumstances, that the attendance is growing every year. It is hoped that a very large new class, in all the departments of the College and its associate institutions, may meet the professors and teachers at the opening of the new term. We learn from the *Calendar* that Acadia has graduated 249 students with the degree of B. A. There are 62 in the three higher classes, with a prospect of one of the largest Freshman classes in the autumn. In looking over the list of graduates, one cannot but be struck by the large proportion who have won positions of honor and influence. This shows that the professors do not seek to turn out mere book worms, but men bent upon making their mark upon the world. There must be attention paid to the health

of the students; for, in the 100 graduates since '75 there has been but one death, and there have been but six in the 148 that have graduated since '65. There have been 32 deaths in all of the 249 graduates from the first in '43.

THE RIGHT KIND OF A BOYCOTT.—There is trouble between the brewers of New York and their employees. The latter threaten to boycott the former, in a way that is most unexceptional. It is no less than to stop using beer. Would that all the working men of the world would boycott the whole liquor traffic in this way!

DELAY.—The poem read at the Alumni meeting at Wolfville, by Rev. Mr. Lookhart, should have appeared earlier, but the MSS. has only just reached us, owing to misdirection of a letter.

ANOTHER MISERABLE DEED.—The sad intelligence has just reached us that Bro. G. F. Currie is no more. A little over a year ago we received a telegram that Bro. Currie was dead, and we wrote Brother Currie for a sketch of his life. Little did we then think he was so soon to enter into fellowship with Brother T., before the throes. As many of our readers know, he hastened back to India before he had had time to recuperate, in order that the work to which his heart was wedded, might not suffer. With a quiet heroism, all the more heroic because unostentatious, he left wife and family behind, to labor, as he supposed, for years without any one of friends, kindred or dear ones near. After a few months of this lonely working, he has been called up to his rest. No particulars have yet reached us. We have known Brother Currie since the time when we were school boys together at the old Seminary in Fredericton. His was one of the characters which is never estimated at its full worth on earth. His success at Tuni has been very great. A native church has been gathered, and the work seems well established for steady and rapid progress. Let us all remember our prayers, his sorrowing widow, his children, the native Christians on his field and the Upper Province Board, who have met with such a severe loss.

Acadia College, 1886.

BY REV. S. W. LOCKHART.

Wool-wool, eight swift elusive years
Have fled from time and me
Since fell upon my eager ears,
Thy benediction.
Bright as of old thy June day shines
On river, hill and field!
Sweet as of old the trailing vines
Their fragrant incense yield!

Squat sturdy Blomidon stands gray,
Clothed with the sun and mist;
As when our banners made a prey
His sep-veined Amethyst.
And Mias, when some halcyon day
Greeted her with cloudless eyes,
Is fair as that famed Sapphira bay
Beneath Italian skies.
Bull, when her white sails fit like birds
Forth to the Western Main,
Do dreaming eyes, from roofs and stards
Peer thro' the window-pane.

And still, with ships that skim her tide,
Their pennons bright unfurled,
The thoughts of bold hearts downward glide
The wild stream of the world.
Boys will grow sick of chlorinated peace,
And life, without life's passion,
In spite of learning's golden fleece—
The garment not in fashion.
For books well-thumbed, get torn and
faded,
And blackboards blankly stare,
Tis chiefly in the retrospect,
Those hours seem so fair.

Earth cheats us of the wine of youth,
And disenchant the real.
Pray heaven them and may keep its truth,
The heart its young ideal.
God grant that when our hairs are gray,
When twilight blurs the page,
The music of our dawn day
May cheer our lonely age.

Eight years! It seems not long ago,
Friends dear who worked with me,
Since last we saw the Gaspeaux
Flow singing to the sea.
O, passive walks, when trees were full,
Under the harvest moon!
Long thoughts by a river beautiful
As Burns' "Bonny Doon!"
The orchards bloom white like foam!
The air with nectar fills;
Once more we laugh and dream and roam,
In sunshine on the hills.

O, rich in hope! O, brave in deed!
Those days we gone forever!
And yet unchanged, the blooming mead
Smiles on its liping river.
Pilgrims, Acadia! to thy shrine
We bring our sacrifice;
And snatch beneath thy shel'ring vine
One hour of Paradise.

And happy, over hill and dome
We see the spring light-shine,
As when in days of hope at home
We drank thy milk and wine.
And we are glad, if flying hours,
That leave us old and worn,
Crown thy unwrinkled face with dowers,
With strength and hope of morn.
Doubt here the world's too clamorous
greet;
The Muse haunts these groves.
Here pastoral Virgil tunes his reed;
And Horace sings his loves.

Here good Æneas trims his sails,
And love-lorn Dido sighs.
Here mild Antigone unravels
The star-dust of her eyes.
(A!) maiden faces meet that glowed
Serene on saint and sinner,
Where'er we look our walk abroad
Of took our walk to dinner.

Where are you now? Remember you
The kind old loves and quarrels?
Tint crowns our poor bald heads with
rue,
And school-boys wear the laurels.
Kiss heaven bless you all your lives
And grant your wish unspoken,
Be happy mothers, happy wives,
With love and truth unbroken.

Here young hearts beat to Homer's line,
With fancy flashing free
Like winds that laughed along the brine
Of his loud-bounding sea.
Here young Prometheus conquers hate—
Quells the Olympian rod;
To teach men truth is lord of fate,
And love is lord of God.

Here Plato rives the sense-bound cloud,
Eyes rest in stainless light,
Enchanted by the voice of God,
But dies without insight.
Here Odipus, by fate's abhorred,
Hails death and wins release,
And rescued from the avenger's sword,
Orestes, whispers, "peace!"

O, long may Jones these pure tones blend
Chanting his classic reed,
With Grecian truth and grace to lend
Heaven keep his voice in tune.
Here too, 'twixt many a splendid maze,
Rolls Thetis to the sea;
Where passive students stand and gaze
On tufts of history.

Here sits the Sphinx, who once of yore,
The Thebes failed dead.
How many a prize-man ephomore
His theorems have bled!
And grim, by mercy all unshriven
His riddle he will read,
Until the senior class thank heaven
The Sphinx has gone to bed.

The Sphinx is like O'Shanter's witch
Aboon the brig of Ayring,
The Senior is a running ditch,
Which Sphinxes do not dare.
Seer of truth in sphere and plane!
Our thanks you well deserve,
We've travelled many a rougher lane
Than your cycloidal curve.

You marched upon the straight right line,
From premise to conclusion;
We can't believe twice four is nine
In spite of faith's conclusion.
We've since been asked to build on brick
Without the straw of reason;
Consistency's a heretic,
And logic is high treason.

If still to honor, fact, and sense,
And Pagan idols spurn,
Should land us all in Tophet, whence
There is no more return,
With chalk and blackboard fixed in state
We'll find friend Mathematics
By merit raised, the reprobate,
To tutor in Pneumatics.

Who teaches Metaphysics now—
The "stuff" of all our thought?
Our Doctor of the serious brow
We love him as we ought.
O, brothers, through how many lands
We've sought the Holy Grail!
Lo, here is truth! lo, there she stands,
Bow down, and cry "all hail!"

Still she looks on us far withdrawn,
With stars and clouds bedight,
The angel of our spirit's dawn,
The watchfire of our night.
Trust thy soul's highest vision, trust!
Think not to touch or taste
Time's ancient mystery, poor dust,
For thee will not make haste.

The noble still must seek the light,
The doctrine's veil will ravel;
But faith holds fast while the long night
Shines o'er our father's graves.
You that for years this cosmic rind
Have trod or sailed its water,
Pray tell us whether matter's mind,
Or whether mind is matter?

And can we know what we can know,
And know what know we can't?

You that can answer, answer slow.
To follow's quite a jaunt.
The latest answer I can find
In all the learned clatter,
Is just: "why matter that is mind
An' a mind, why that's no matter."

Through days of slow and painful flight
We've sought, in cross, in song
What makes the rightness of the right,
The wrongness of the wrong.
Before friend Wayland raised his face
To give the explanation,
Friend Wayland passed where sight takes
place
Of ratiocination.

Some Senior surely will blunze
This immemorial squabble,
And eave the wise an eddies tume
Of learned toil and trouble.
High-priest of ancient nature's cult,
Tell what your torch hath showed!
Unfold to infant and adult
Your grim Dionysian Code!

Has Coldwell found the fossil spore
Which made some elect monkey
On far Pleistocæan shore,
Stretch upward to the flunky?
Or when the slave of beelzebub
Before his soul stood awed;
First felt the glory of the stars,
And sung a hymn to God?

Who'll care, when we have reached the
goal
Of manhood, how we've all come;
If God is God and soul is soul
Let dust be dust and worms!
If we are born of baser forms
We'll ask not how, but why;
Whether we travel in the worms
Or city in the sky.

We'll ask if Right is throned above,
Since in man's heart 'tis writ?
Whether the soul of all is love,
And duty infinite?
We'll aim to keep a pure true heart,
In honor's cause be brave;
And dare to choose the better part
For both sides of the grave.

Truth comes in holy earnest strife,
The Hamlets dream and die.
What helps an Oberman's sad life,
An Amiel's warty cry?
Tis holy, earnest living wills
O, earnest hearts! O, gray heads sage!
His soul burns in your fire.

He said, "love God and do the right,
Truth wins and lives for aye;
Walk in the light and trust the light
As children of the day."
When curious doubt assails our need
Of simple faith and prayer,
His wholesome, hopeful, manly creed
Shall save us from despair.

When "far pot, love not!" stiles cry,
"The strong take not, but give,"
His quick love-needing sympathy
Shall teach us how to live.
If his dead lips could speak, they'd say,
What his whole life assures,—
"Our theories may well decay
If what we do endures."

Forget not Crawley's reverend name
Midst names of purest worth.
Greatly beloved, not in vain
Thy warfare on the earth.
Noblesse oblige! In dark and light
Let fortune frown or smile,
Thou art indeed an Israelite
In whom there is no guile.

The student's friend! his hand be blest
That wiped away our tears!
Sure as God liveth, he shall rest
In peace among his peers.
On his rich speech the scholar hung:
A light was in his face;
Thought turned to music on his tongue,
And truth was clothed with grace.

His memory dwells like Nard
In every student's breast.
Truth-lover, seeker, scholar, bard,
In honor take thy rest!
Kind teachers! since we've slipped your
yoke,
Of this we may advise you—
The more we know of teaching folk
The more we come to prize you.

If once our young Omphalean walked
With lordly strut and fuff,
The tussle of the world has knocked
That arrogance out of us.
Dear friends! together we've strayed
round
This pedagogic fold;
Tis sweet to hear your voices sound
Familiar as of old.

Wide-scattered are the bands which stood
Beneath the old roof-tree;

Yet clasp we hands in brotherhood
O'er "mount, and stream, and sea."
Too old we're grown for Damocles now,
The youthful love let's cherish.
White hearts are young and ekes are blue
Old friendships must not perish.

I'd give up, if I had the choice,
Much Ciceronian prattle
To hear old Douglas Simpson's voice
Burr down the woolly battle.
I'd give, I'm sure, most willingly
The best of my old sermons,
If I in Archibald might see
Safe from those bloody-Burman.

Thy firm is on Columbia's brow—
The gently virgin flow
Thro' where North-western wheat fields
bow
To greet the Western sea.
Some in the East Columbia's lands
Ambition's fortunes push;
And some have sailed toward Southern
strands,
And some toward Hindoo Koosh.

Wife winding Avon fair St. John
By town and meadow dully;
Where Ant's sweet river dwains along
His apple-topped valley.
Where handsome Rhine rolls on its tide
They strive in manly toil;
With Triton and with Calt-uride
Tune's honorable spoil.

We call your names, your years, your
glaze,
Yet meet we here no more;
Or meet like ships that hail and pass
Each to a stranger shore.
Hail and farewell friends all! where'er
Your various footsteps lead,
With simple heart we lift the prayer—
"God keep you to the end!"

You have young races at the start!
The strife, say! do you fear?
We come from the red battle's heart
And give you comrades cheer.
Brothers! 'twere you naught but love,
We greet as soul greets soul,
With eagle-wing and heat of dove
Forth to thy chosen goal.

From these dim halls your happy quiet ways
To sterner greater hours!
Heaven smiles on your high golden days
And your unwasted powers.
And you that first beyond the veil
Weary with toil did die,—
From three dim shores we bid you hail
Across the silent sea!

Your eyes are homes of holy light
Your hearts of holy love,
We hold you blessed with the sight
Of truths we cannot prove.
Your heavenly vision fails our mind;
We weigh and cannot sign;
Blows on before the world's loud wind
Like birds with tired wing.

God willed that you your wings should
spread,
Fly hence and beat rest;
While we the living midst the dead,
Pursue with endless quest.
Yet is Thy name O Lord! our guard,
Thou hast each frail heart keep.
Above our night Thy stars keep ward,
Beneath, Thy angel sleep.

This, That, and The Other.
—Rev. George Muller, of Bristol, Eng.,
was reported to have died in Australia.
The *Christian*, of London, says that it is
an error. He is still alive.
—The English Church Missionary Society,
the richest of the large foreign societies,
reports that of its \$1,157,000 income last
year, only \$6,500 came from titled classes.
—A Pennsylvania paper publishes the
following anecdote, the truthfulness of
which we do not for a moment doubt:
"Well, boy did you like the sermon Sun-
day?" We heard one lady ask another on
the court-house pavement recently. "The
sermon?" "Yes; you were as absurd,
weren't you?" "Yes, certainly." "Well,
then, how did you like the sermon?" "I
didn't hear any sermon; I belong to the
 choir" was the self-satisfied rejoinder.

—Rev. Dr. Jessop, of Beirut, reports
that a numerous body of Mohammedans in
a Syrian city are resting the Bible, have
rejected the Koran, and profess belief in
Christ.—*Christian Hour*.

—The total of the funds of the Brown
University, the same being the added
amounts of twenty-seven specified funds—
is \$615,300.93. A little over one-half of
this is the common fund, which is now
\$419,918.44. Some of the other larger
funds are the Agricultural, \$50,000.00; the
Scholarship, \$70,306.19; the Library, \$25,
500; the Newport Professorship of Chem-
istry, \$40,951.25; the Romeo Elton Professor-
ship of Natural Theology, \$28,377.75; and
the Natural History Professorship, \$25,
000.00.

—It is reported, as explaining the easy
defeat of the Harvard oarsmen by Yale,
that the former depended on claret and the
latter drank only water.

"The Tender Mercy of our God"

A NEW SERMON BY C. H. EPSTEIN.

To give knowledge of salvation unto His people by the remission of their iniquities...

The main point of this morning's sermon will be to bring out into prominence...

I. In the first place, I invite you to observe that He shows this tender mercy in His...

Through the tender mercy of our God, whereby the day-spring from on high hath visited us...

In what ways has the Lord shown His tender mercy in deigning to visit us?

Remember that He not only took our nature but He dwelt among us...

IN THIS WORLD OF SIN and sorrow. This great Prince entered our abode...

Remember that He not only took our nature but He dwelt among us...

to create the coinage. He gave Himself for us, which is more than if I said, 'He gave His blood and His life'...

TO ANY INDIVIDUAL, is a visit of God's mercy. Whenever you come and hear the Gospel...

Therefore do you have your own souls? Surely, the devils themselves would at first have noticed the love which visits them...

to us. Is not this tenderness? "Educate a man up to a certain point," says one...

from Him, bringing with them rapturous joys, singular deliverances, and countless blessings...

I. I call your attention now to a second point. There is so much seen here that one scarce knows which way to start...

from on high. This means the dawning in the east, the rising of the sun at break of day...

IV. Both time and strength fail me, so now I must finish with a reflection from the text—Our God shows His tender mercy in that He visits us with such wonderful and...

THE VISIT OF OUR DARKNESS. The day-spring banishes the night. Without noise or effort, it removes the vision of darkness...

When the Lord visits us, it is as the day-spring, because He brings us hope of glory...

OUR VERY LOWEST estate. Permit me to read the text to you—"To give knowledge of salvation unto His people by the remission of their sins..."

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Wholesale Destruction of Wine

The following is good,—the protest of the wine and all who do not believe, however, that any respectable rat would be guilty of drinking wine...

On Saturday in the presence of and assisted by the members of the Highgate Gospel Temperance Society...

Dear Sir,—An interesting warfare has for ages been waged between wine and humans, and men have not been very particular in the way it has been carried on...

I form one of a small colony of rats situated in a sewer at Highgate, where the Bishopsgate House is connected...

TO GIVE LIGHT TO THEM that sit in darkness, to guide our feet into the way of peace. One sketch must suffice. Help me as I make an outline...

OUR POINT IS THAT, when the Lord Jesus Christ visits us, He actually brings light to our darkness; really leads into the way, and makes that way a way of peace to us...

Well, now, the conclusion of all this is a practical lesson. If the tender mercy of God has visited us, and done so much more for us than I can tell...

TO GIVE KNOWLEDGE OF SALVATION unto His people by the remission of their sins...

TO GIVE KNOWLEDGE OF SALVATION unto His people by the remission of their sins...

TO GIVE KNOWLEDGE OF SALVATION unto His people by the remission of their sins...

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Concerning all this we must consider

that what we see afterwards and wish for when it is too late, that God seeketh beforehand, and provideth for us before it comes...

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TO GIVE KNOWLEDGE OF SALVATION unto His people by the remission of their sins...

Concerning all this we must consider

that what we see afterwards and wish for when it is too late, that God seeketh beforehand, and provideth for us before it comes...

On Saturday in the presence of and assisted by the members of the Highgate Gospel Temperance Society...

Dear Sir,—An interesting warfare has for ages been waged between wine and humans, and men have not been very particular in the way it has been carried on...

I form one of a small colony of rats situated in a sewer at Highgate, where the Bishopsgate House is connected...

TO GIVE LIGHT TO THEM that sit in darkness, to guide our feet into the way of peace. One sketch must suffice. Help me as I make an outline...

OUR POINT IS THAT, when the Lord Jesus Christ visits us, He actually brings light to our darkness; really leads into the way, and makes that way a way of peace to us...

Well, now, the conclusion of all this is a practical lesson. If the tender mercy of God has visited us, and done so much more for us than I can tell...

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To Sunday-School Workers!

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Opinions regarding this new Bible help: "This harmony is a complete and not haphazard work..."

A faithful pastor of a small flock once met one of the young ladies of his congregation on the street...

"I wish," he said, "you were a Christian woman! that you would forsake all these frivolities, and learn to live nearer to God..."

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August 4

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Messenger and Visitor.

5000 per Annum when laid out in thirty days otherwise \$4.00. All communications respecting advertising should be addressed to E. A. POWERS, publisher, 25 John St. N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

Messenger and Visitor.

WEDNESDAY, AUGUST 4, 1886.

THE CONVENTION.

In less than three weeks the Convention will meet at Brussels Street church, St. John. We all hope it may be full of interest and inspiration. Most can be done to make it in the highest sense, and in the greatest degree, profitable by suitable preparation for it. Let all our pastors and church members be sensible of its importance. It should strike the keynote for another year's work for the Master, by its denomination. Very, very much depends upon the spiritual tone of our great annual gathering upon the wisdom of the planning, upon the harmony prevailing and upon the enthusiasm shown through the great services of our body. Who has not gone from meetings of the kind, depressed and burdened, and then helped to a loftier courage and consolation. It may be that at the coming session, there will be much to set the courage and grace of our people. Let us then prepare for the Convention by general prayer that grace, wisdom, faith and a sacred ardor in the work of the Lord may be given.

Let there be a large, strong, representative gathering of earnest, whole-souled men and women. The evidence of interest which such an attendance will carry with it will greatly encourage those who have the heavy burden of our various Boards to carry, and will help to make the meetings inspiring. Let all our pastors be present, if possible, and may we not suggest that the churches should not leave them to bear their own expense, while representing them. Many pastors think it of no use for them to come, because they may not be called upon to take any very prominent part; but this should not make any hesitate. They are the leaders of their flocks, and they cannot have the same intelligent interest in the work of the body, which is all important to us, unless they are present at such meetings as these. They need to come to get as well as to do good. But their presence does good. It adds great power to the sessions. If many more of our pastors and laymen would take a more active part in the discussions, they would be much improved. Let there be, also, a goodly gathering of our most active laymen, in the various churches. They are the backbone of the denomination, and their presence and counsel are indispensable. Plan to come, brethren. It is the Lord's business.

Much can be done to prepare for a profitable session by having all the reports and the business to come before the body well digested. We cannot but believe that reports are often too long to be read at the Convention with profit. The people cannot take in so much, and become wearied. The various committees and Boards need to have the business and reports to come before the body thoroughly prepared beforehand, and put in as concise form as possible. It would also save much precious time and keep many a good meeting from being put to an untimely death, if it were remembered that facts and principles are more important than points of order and minute details. Neither does it serve any good purpose to repeat, over and over in other words, what has already been said. If our discussions are to have life, vigor and motion, these faults which many have noticed in the past—we shall not say how long passed—had better be avoided.

SAM JONES.

The most discreet among the ministers who are acquainted with Sam Jones and his work, express themselves in the most doubtful way of his character. A correspondent of the Watchman writes:

"I do not propose to give you an analytical criticism of his preaching, but let it suffice to quote the substance of his presentations. In the sermons which I have heard or read, he has nothing to say about Christ as a sin-bearing, sin-removing, sin-destroying and life-giving Saviour. His theme is 'The Ten Commandments' and the 'Sermon on the Mount.' His conception of salvation is the culture of ethical righteousness; and his method is, to seize upon the follies of human nature, hold them up to ridicule, and to show men and women into the error of their ways, they are converted and saved. It is preaching the gospel!"

Referring to his preaching, the Central Baptist remarks:

"It is a very easy thing to count converts, but after the excitement and enthusiasm allowed upon a great revival meeting, it is in the quietude of the true condition of affairs. It was reported in Baltimore recently that there had been 2,000 conversions in connection with the Sam Jones meetings in that city. One of the oldest and most discerning, though less widely known, of the ministers who had been at their regular meeting, found that previous to his coming to their notice, who were truly regenerated."

This is all very sad. The worst of all such superficial work is that many are led to believe themselves converted, and when they find that there has been no radical

change, they are liable to cast aside religion altogether as a fraud. The most confirmed skeptics of our time are those developed by a delusive experience, had at a time of superficial excitement. Even if they do become skeptical they are the hardest to teach thereafter.

But this is not the worst. Dr. Dodd, of Columbia, sends the following account to an exchange of what he heard, with his own comments:

"While in Columbia, Sam Jones gave a talk to a large number of 'inquirers,' in which he said: 'Join the church. Suppose you do not feel fit—what difference does that make?' He went on to press this point by telling of a man who joined when drunk, and whose wife astonished him next morning by telling him he had done the night before. Then he told of one who said:

"'Jones, I would like to be a better man, but I don't believe in the divinity of Jesus Christ.'"

"That don't matter, you come right along and join the Church."

"But I don't even believe in the church, nor is the Bible."

"What does God Almighty care for what you believe or don't believe? You join, and he will comb all those kninks out of your head before breakfast."

With much more of this sort of stuff did Jones urge the matter, provoking the 'inquirers' to almost hysterical laughter. He told how this last man took him at his word, and how he was soon 'soundly corrected while partaking of the sacrament,' while the man who joined while drunk, 'set up the family altar next morning, and began to live like a Christian.'"

Mr. Editor, this is an secular reporter's misrepresentation. In common with several of my brethren I heard Jones' talk. I was sitting not ten feet from him. It was the last of his inquiry meetings I attended, and I did not hesitate to pronounce his instructions both historical and dangerous. But some Baptists are so infatuated with Jones that they will continue to slout his praise, and talk and write about "the great good he does."

P. E. I. SABBATH SCHOOL CONVENTION.

The P. E. I. Baptist Sabbath-School Convention held its annual session at West River on Friday, the 2nd ult. The attendance was good, and the discussions interesting and profitable.

The officers for the ensuing year; were appointed as follows:

President—William Scott, Clyde River. Vice-President—W. B. Howatt, Tryon. Secretary—J. B. Leard, Tryon. Treas.—Geo. W. Warren, Summerside. The reports from the different schools showed a good degree of interest in the work.

The number of scholars enrolled is about one thousand. Three hundred of these are church members; of this number sixteen were baptized during the past year. The number of teachers engaged is ninety-five, all of whom are professing Christians. The following subjects were discussed during the sessions of Convention: 1st, "The Superintendent and his Duties"; 2nd, "The Teacher and his Mission"; 3rd, "How to Prepare the Lesson"; 4th, "How to Teach the Lesson"; 5th, "Does Sunday School Work Pay?"; 6th, "The Proper Relation of the Church to the Sunday School"; 7th, "Sunday School Libraries"; 8th, "Has Christian Benevolence any place in Sunday School Work." An admirable paper was also prepared and read by Miss Davies, of Charlottetown, on "The Infant Class."

The Sabbath School Convention has hitherto been held separate and distinct from the Association, and many were anxious as to what the result of the change would be; but from the increased number in attendance over former years, and the help received from visiting brethren, the change was evidently for the better, and it was resolved that the Convention in the future be held in connection with the Association.

QUESTIONS.

Is it in accordance with Baptist usage, or is it honest toward the brethren, for one member of a church to hold a plurality of offices, viz.: Deacon, Clerk, Superintendent of the Sabbath School, and Bible Class teacher, when there are others quite as competent, and possessing in every respect the necessary qualifications?

There are in some of our churches individuals holding all these offices, simply because of the membership of the church was small they were appointed, and the church, from a feeling of delicacy, permits them to retain them.

INQUIRIES.

It is always best to distribute church work as much as possible, or the principle that work promotes interest. It is also evident that where there are several equally competent, each can do a part of the work better than one can do all.

In some of the cases referred to by "Inquirer," it is quite possible there is a misunderstanding. The brother who has so much upon him may be longing for help, and feeling that he is too much burdened, not knowing that there are others ready to take a part of the work off his shoulders. A little frankness might arrange matters. In other of the cases, it may be as our brother says. It is a good rule to have a part of the desecno go out each year, as do the memberships of our Boards. This gives a chance to put poor men out and good men in, or to distribute office, as may be thought best. We believe it well, too, to have an annual election of superintendent. If the one holding the office is the best man, he can be re-elected; if not, it will give a chance to put the best man in. While there must be the utmost tenderness shown to our brethren who have borne the burden and heat of the day, the cause of Christ must not suffer.

Notes by the Way.

ACADEMIES.

NOTES BY THE WAY.

Forty years ago there existed in New England a large number of academies, each of them, as a general thing, connected with some religious denomination, and yet conducted in a liberal manner, so as to receive the patronage of all denominations. They were found in the larger villages, and served the purpose of high schools for the neighboring territory. The inhabitants of the town would generally erect a suitable building at their own expense, and place it in charge of a board of trustees. These trustees would give the use of the building free of rent to some responsible person on condition that he should maintain a school of a certain quality for a definite period. The school was therefore dependent on the income it might yield. Sometimes a small fund made the conditions a little more favorable. The range of studies was limited. The number of teachers restricted by the smallness of the income. The aim in the school was to do thoroughly what was undertaken. The result was on the whole creditable to instructors and managers. Teachers were prepared for the public schools, and large numbers of young men were fitted for college. Many who have been in professional life for the last thirty years taught for a time in such schools to obtain funds to pay debts contracted for a college education, or to obtain means for professional studies. But times changed. One hundred and fifty dollars would no longer pay a young man's expenses for a year in college. A college graduate was no longer willing to work for the limited a year. High schools were established in the cities and larger towns. Endowments came to a few academies, and the unendowed academy was obliged to succumb.

Of these schools the Baptists had a good proportion, and of the stronger ones that have survived they have a fair share. Of these, there are in Maine, and one in each of the States—Massachusetts, Connecticut, New Hampshire, and Vermont. These schools have at different times appeared to the denomination for aid, and generous responses have been made, but they have also been greatly strengthened by the sympathy and bounty of a few benevolent individuals. The Classical Institute in Waterville received from Governor Coburn over one hundred thousand dollars. Houlton has recently been favored with a gift of \$30,000. An old friend of Colby in New Hampshire has promised to double whatever addition may be made to the endowment of that school. And a gentleman in Newton, Mass., whose benevolence has been proved in connection with many denominational objects, is making large gifts to the Vermont Academy. As a result of the changed condition of things, these schools have taken on a character different from that of the schools of an earlier day. They are no longer ex tempore, with an irregular attendance, and no system of studies. They have established courses, a division of departments and classes continuing through a somewhat prolonged term of years. Owing to the multiplication of high schools, the attendance in these academies has not increased of late. But this may be accounted for also in part by the prevalent conviction that education ought to be conducted towards practical ends. As an attempt to meet this demand, departments for some of the practical arts have in some cases been added to the literary and classical courses. But it may be questioned whether this experiment will not show that such an association of courses is unnatural and undesirable, and that the better plan is to establish schools for instruction in the practical arts on an independent basis. The next few years will present interesting developments in connection with this subject. Notwithstanding the excellent system of high schools, it is generally conceded that the endowed academies are needed. They gather in many who are not in the neighborhood of high schools. They prove to be the best places for preparation for college. They diffuse some measure of cultivation and refinement where the higher departments of the public schools do not reach. They permit the secondary education of the young to be conducted under religious influences in harmony with those to which they have been accustomed at home. For these reasons it may be expected that these schools will continue to hold a place among the approved agencies in the great work of education.

ACADIAN.

The Published Accounts of our Convention Fund.

From the nature of the accounts which the Finance Committee of the Convention were required to keep, it is not surprising that errors occasionally crept into them. But it may be that in some particulars the mode of keeping those accounts might be improved.

It would be well if the total payments made by the Finance Committee or reported in the annual statements as made from the Convention Funds or from other sources, to the treasurers of the several Boards, could be traced in the accounts of those Boards. Any one who will take the trouble to examine the accounts in the year book for several years back will find that the Treasurers of the Missionary and Educational Boards almost invariably credit to the Convention Fund much smaller sums than those reported as disbursed by the Finance Committee. Of course this must be due very largely to the fact that the Finance Committee have aimed to exhibit

in their reports all the monies raised for denominational objects, including considerable sums now passing through their hands as part of the Convention Fund.

Some unaccountable errors and omissions occur in the accounts.

In the year book for 1883, page 101, in the column headed W. M. A. Society, will be found an alleged balance from the previous year (\$110.88) which does not appear to have been brought forward nor carried forward. It forms no part of the accounts.

The P. E. I. Island statement, on page 102, shows no balance on hand from 1882; but the statement for 1882 exhibits a total balance of \$86.29 on hand, and this total should have been \$118.00 or \$121.29, it is not quite clear which. These balances nowhere re-appear in the accounts of the Finance Committee.

Unexplained omissions occur, especially in connection with the "Expense and Emergency Fund." The accounts of the Finance Committee for New Brunswick in 1883 (p. 101 of Year Book) show a balance of this fund in hand amounting to \$42.03. This balance is omitted from the summary on page 103, but appears in the statement on page 126 of the next Year Book.

In the Year Book for '84, on page 66 and 67, the balance of the E. and E. Fund for P. E. Island is variously represented as \$48.74, \$45.78 and \$47.03. In 1882 (p. lxxv of Appendix), the balance on hand from the last year is set down as \$12.03, which added to the balance of the current year gave \$40.27 to be carried forward to the accounts of 1883. But this sum of \$40.27 does not appear in the accounts of 1884 and 1885. How is this to be accounted for? (This error is included in that mentioned above.)

In the Year Book for 1885, the report of the Finance Committee is printed in an incomplete state, for which no reason is given—there is no summary of the receipts, payments and balances for New Brunswick, nor any general summary for the three Provinces. Unless these are supplied in the Year Book for 1886, it will be impossible to verify the correctness of this year's accounts. Again, the Committee for P. E. Island dropped from the statement in 1885 a balance of \$56.91 in favor of the W. M. A. S. Fund,—though all the sums overpaid in 1884 are inserted and totalled.

Would it not be a right and proper thing for the Finance Committee, now succeeded by the appointment of a Financial Agent, to present a general statement of the appropriation of the "Expense and Emergency Fund"? In the four years beginning with 1881, some \$1780 were expended under this head,—and doubtless the money was all properly expended—but there is not a word or a figure to show what became of it, except the vote, at the Convention in 1881, of \$100 to Dr. Day, and of \$100 and \$35 to the other two members of the Finance Committee respectively, which last two sums were devoted by the recipients to the Convention Funds.

From the facts and suggestions contained in this letter, it is hoped that some practical results may come. E. C. C. Fredericton, July 31, 1886.

Denominational Statistics.

The following examples selected from the statistics furnished in the letters from the churches in one of our Associations, may afford subject for thought, and may lead to suggestions of practical value. Some of the selections are made from letters of the present year, and others, those of a year or two ago:

A Church.—"Number of members reported last year, 60; received by baptism, 1; on experience, 2; died, 1; increase, 1; present membership, 61." The number actually reported in the Year Book the last year was 61.

B Church.—"Reported last year, 180; died, 1; dismissed, 5; present membership, 174." The number last year by the Year Book was 175.

C Church.—Three houses of worship, valued at \$3,000, with 1,500 sittings. Raised for local purposes, \$1,000; for denominational objects \$1,001.

D Church.—Membership in 1882, 65; in 1883, 91. No additions reported. Received by letter in 1884, 1; died, 2; membership in 1884, 56. Can any person figure this out?

E Church.—Membership reported in 1882, 30; in 1883, 31; in 1884, 28; 2 baptised during the year, and no other additions nor losses reported.

F Church.—Reported last year, 66; this year, 150. Additions, 94; losses, 6. Increase as reported, 76. Now the question is, was the net increase 94, or 89, or 76, or 92, as would appear from the Year Book?

G Church.—18 members reported in 1882; 45 in 1883; no additions, and one death.

H Church.—Reported last year, 43 members; this year, 40. One died during the year.

I Church.—Last year, 49; 1 dismissed; no additions reported; this year, 52 members.

J Church, in the letter sent, says: "Last year, three were baptized, and four added to the church"; and farther on: "Two have recently been baptized, and four added to the church." The statistical tables are not filled up. From the mode of reckoning adopted in some of the letters (see, especially, H, G, and I), it is very doubtful whether the actual additions to this church during the year numbered 8, or 13, or some number between these.

K Church.—"Membership this year, 46; last year, 23. Baptised, 23; received on experience, 1; by letter, 3 (total, 27). Died, 3. Net increase, 26." In the letter it is stated that 23 were baptised, of whom 22 were added to the church. Thus it would appear that the 23 in the statistics was incorrect, and the net increase should be 23.

L Church.—Membership this year, 44; last year, 42; baptised, 7; received on experience, 3; total, 44; died, 1; total—(blank); net increase, 2. Opposite "Remarks or explanations" under the heading "Church Property and Finances," this note is made: "Three of the seven baptised were belonging to F. C. B. families, and joined that church."

It is evident from these last and the following example, that the specifications on the statistical page of our Association Letters are not sufficiently plain. For "No. baptised during year," we should have "Received by baptism during year," and the total gains and losses should be indicated more clearly.

M Church.—

No. of members this year,	213
Do. " last year,	189
Baptised during year,	42
Received on experience,	2
by letter,	0
No. of members died,	4
Join'd other churches in Conn.,	1
do. " elsewhere,	2
No. reported last year, wrong by 12	20
Net increase,	24
Actual increase,	36

This last is a praiseworthy effort at exactness. Further comment is deferred for the present. N. K. K. Fredericton.

The Last Word.

CONTRIBUTIONS FOR SOME MISSIONS.

Just before leaving home, to attend the Eastern N. B. Association and visit a few mission fields in N. B., the following sums and words of encouragement were received: 1. From H. P. Shaw, \$1.00; and "I wish it could be one hundred or one thousand." 2. From Dartmouth Sunday school, per Miss Amy E. Johnston, \$54.75; and "This work lies very near our hearts."

On returning home, I found the following: 1. From a friend who does not wish his name published, \$40.00; and a wish that the board may be blessed in its work. 2. From J. S. Trites, Sussex, \$50.00; and "I earnestly hope this donation will be followed by many others, to carry on the Lord's work." 3. From R. D. Rice, N. G., \$50.00; and "I saw your statement in the Messenger and Visitor. I feel that I owe the cause five dollars, which I now enclose." 4. From "a friend" at Hampton, N. S., \$5.00; and "Dear Brethren, while reading in the Messenger and Visitor that there was money wanted to carry on the Master's work, the thought came to me that I must give five dollars more this year. I take that thought as an indication that the Lord requires it of me, and so I enclose it, for I do not feel any while I have the Lord's money about me. And I send it with my prayers that the Lord will make the means of converting one sinner. Perhaps I shall never know the results while I am here, but if I am as happy as to reach the thing which I believe I shall know all about it."

Are there not many other hearts that this work—the work of preaching the Gospel to the poor—the work of our Lord and Saviour Jesus Christ—lies very near to, who will send me dollars, if they cannot send a hundred or a thousand?

We shall pray that those who read this may not feel any while keeping back the Lord's money, but like the brother just quoted, may send it along, and follow it with their prayers.

Do you not wish to have a share in the glorious work of the year—1000 added to our Home Mission churches? There will be time after you read this for contributions to be received before closing accounts. A. COMBES, Cor. Sec'y. H. M. Board. Hebron, N. S., July 29.

ORDINATION.

Undoubtedly many of your readers will be interested in a few words concerning the ordination of Bro. W. C. Goucher, son of Rev. J. E. Goucher, of Truro, N. S.

In response to the call of the Baptist church at Camden, Maine, an Ecclesiastical Council met with them July 27, for the purpose of setting apart to the work of the gospel ministry their pastor-elect, W. C. Goucher.

Rev. W. S. Roberts, of Rockland, was chosen moderator, and Rev. Geo. E. Turf, of Belfast, clerk. The exercises began by the reading of the Scriptures by the moderator, after which prayer was offered by Rev. P. R. Foster, of Lookport, N. S., who was present at the services, and was invited to a seat in the Council. Nine churches were represented in the Council by pastors and brethren.

The candidate gave a very clear and full statement of his Christian experience, call to the ministry, and views of doctrine, after which the Council unanimously declared themselves both satisfied and gratified with the same, and voted to proceed with the ordination. The exercises were as follows: Invocation, Rev. W. S. Roberts; reading of Scripture, Rev. Geo. E. Turf; prayer, Rev. A. H. Tyler; sermon, Rev. W. A. Newcombe; ordaining prayer, Rev. Geo. B. Turf; hand of fellowship, Rev. P. R. Foster; charge to candidate, Rev. W. S. Roberts; charge to the church, Rev. W. O. Holman; benediction, by the pastor. Camden is a beautiful village near the

Penobscot Bay. There are six churches. The Baptists have an elegant church edifice, and are most hearty and unanimous in co-operating with their young pastor in christian work. He is a graduate of Acadia College, class of '83 and of Newton, class of '86. Being located midway between two of his Provincial brethren—Rev. W. A. Newcombe and your correspondent—and at a short distance from them, he told me he already felt perfectly at home. May as rich a blessing rest upon him, as upon the labors of his honored father.

CLERK OF COUNCIL.

To the Widow and Family of the late Rev. George Armstrong, D. D.

The Central Baptist Association of N. S., assembled at Hantsport, June 26th, 1886, would express their deep sympathy with you in this hour of trial.

Our Brother was removed while his eye was not yet dim, nor his natural force abated, when by experience he had been eminently fitted to lead souls to Christ and guide the flock of God. His death at such an age is a loss to the world, to the church, and to his brethren. He will be missed by us all. But especially by you who could reasonably have hoped for him to continue with you yet many years. But the Master had higher service for him in a happier sphere.

We commend you to the sympathy of Him who alone can comfort your heart, and to the hope of meeting the departed where death shall not again divide.

Signed by order and in behalf of the Association, D. FRENCH, M. W. BROWN.

English Correspondence.

It was with very deep sorrow I heard of the death of Brother Armstrong. It touched me very closely, so much so that I could not restrain my tears. I loved him, and no one who knew him could but love him. He was my first ministerial acquaintance in Cape Breton, and when my heart was still sore from the pain of parting from kindred and country, he with that true brotherly heart that he possessed soon made me feel that I had found in him a brother and friend; and truly can I say that the more intercourse I had with him, the more was my heart knit to his. His was a friendship worth possessing, and I am glad and thankful that I was permitted to know one who was so good, so loving, so true. Though gone from earth he is ours yet, and while death severs many connections and relationships, the bond of christian brotherhood and love remains, and that forever. Death does not touch that. No more is the tie broken than when loved ones cross the sea. Indeed, if anything, it becomes stronger. Of our honored brother we may say:

"Life's work well done,
Life's race well run,
Life's crown well won,
Now comes rest."

It was but a short time since that I learned that Brother Knowles of Milton passed into rest at a ripe old age. Around his name, too, many happy associations gather. Full well I remember many a pleasant conversation and happy intercourse with him. To the lonely mourner let I desire to offer my most sincere sympathy. It may be little worth, but it is very real, and to me I trust the following lines, slightly altered, sent me by a brother in Nova Scotia when passing through a similar trial, may cheer them as they did me:

"The spring flowers bloom, the summers fade,
The waters flow along my way;
But over every light and shade,
His memory lives by night and day.
It soothes to sleep my wildest pain,
Like some sweet song that cannot die,
And like the sunset over the main,
Grows deeper when the storm is nigh,
I know the brightest stars that set,
Return to bless the yearning sea,
And, dear ones, thou art living yet,
And show dost still remember me!"

Since I left your country seven years ago, many friends beloved have passed away, and while the arrival of the Messenger and Visitor is a delight to me, still I look through its pages, and especially the death list, with a great deal of fear and anxiety lest another friend is taken away, and it is quite a relief when no such death is recorded. Yet I scarce can see why one should rejoice over it, for to a believer nothing better can happen than to die. Perhaps we should feel their loss less if we more fully believed what the Bible says concerning them that die in the Lord. But faith is weak and human nature is frail, and we mourn as if they had gone to some far, far distant place, and were lost to us for ever. But it is not so, for—

"Not far away does that bright eye stand,
Tis but the mist o'er the dividing stream
That wraps the glory of its glittering strand;
Its radiant skies, and mountain-silver gleam,
O, often, in the blindness of our fate,
We wander very near the city's peary gate!

It is not far away; down from its arches roll
Anthems to sacred for the outward ear;
Pouring those haunted sweetness on the soul.
Oh, how our waiting spirits long to hear,
While listening to the low, bewitching strain,
Voices they said we should not hear again!

O, that fair city (halting o'er the tide,
Thither our journey, through the storm and night;
And soon shall we adorn its still bay glide,
Soon will the city's gate stand open on our sight,
There with our own beloved all we see,
In that fair city rising from the sea.

The desire to see your beautiful country

again, and I strongly and permit me to say that the department would have been in our hands. I am not in to that I may be some of that, howe whether and land where loving heart me, it will be with a call, passing over Niagara.

The overt plished with short a time. Burmese w cruelties and delivers. and efficiency of Government notice was Military Dep Force would embarkation unfluently 1st, and on dom were in all the Burm as their yo pretty well till the press have been a petrating. They go am or robbers, b former subj Shaas, & of a killing to a first they of many hund have been a again, or polio into small b of five, how ighed to D.

Great un shot for its jails are leg sons, many custody for trial, of the courts. These againt Eng and Burmese properly say the British, o themselves, eris in this obtain ruses/eq for taking loyalty and nized by the been applica able them t was possible pieces.

Tavoy is it is undist considerable mes. Per preventi ng other at been in clea dently agi disturban British, ma the first day 1248. Some that startin the first mo thing like meet in batt in heaps. On that day Burmese see this proph fulfillment, month pass your prieste you thei religio? " come to pas gion?"

months tra these dista return to pe pray that t kingdom m of their sy doubt; but if that is sta by the taki soldiers of into Upper wife, and R there, and to the debt on their wa

We are that a Burm his way to get ten y about to a little ide of these m size of our Only missio Some recentl severe illa

again, and the many friends I love, is very strong and I trust it may please God to permit me that pleasure before I go to a more beautiful country still, but I must say that that desire is not strengthened by the departure for Heaven of those whom it would have been a joy to me to see again on earth. Those who are left will not be in too great a hurry to depart, but that I may have the very great joy of seeing some of them at least once more. That, however, will depend largely upon whether and when I shall take ship for the land where dwell so many faithful and loving hearts. Let that be not permitted me, it will be a pleasure to me to be favored with a call from any brother who may be passing across or visiting this little island. **Risgmore, Tringmouth. J. BROWN.**

Matters in Burma.

The overt-throw of Theebaw was accomplished with such little resistance, and in so short a time, that we at once concluded the Burmese were tired of his exactions and cruelties and welcomed the British as their deliverers. I go to show the strength and efficiency of the British Forces in India, or the weakness of the late Burmese Government; both, that on Oct. 21st, notice was given by the Government to the Military Department, that an Expeditionary Force would be required for Burma. The embarkation of troops took place simultaneously at Calcutta and Madras Nov. 1st, and on the 22nd they were in their kingdoms were in the hands of the British. That all the Burmese were not so willing to yield as their royal master has, however, been pretty well demonstrated. From that day till the present, bands of lawless marauders have been scouring the country, and perpetrating the most shocking cruelties. They go among us by the name of Dacoits, or robbers, but are really some of Theebaw's former subjects, assisted by companies of Shaas, & other adventurers who are not willing to accept British rule, and keep up a kind of savage guerilla warfare. At first they operated in large companies of many hundreds, if not thousands, but they have been so repeatedly routed by the military or police forces, that they have divided into small bands. If found to the number of five, however, they are liable to be punished as Dacoits.

Great numbers have been arrested and shot for waging war against the Queen. This falls are heavily filled with suspected persons, many of whom have to remain in custody for months before being brought to trial, on account of the press of work before the courts.

These rebels are particularly incensed against English officials, and next, Karen and Burmese Christians, whom they quite properly suppose to be in sympathy with the British Government. The Karens of Toungoo, especially, have distinguished themselves by capturing some of the leaders in this movement. One time some Christians obtained a reward of five thousand rupees (equal to about two thousand dollars) for taking a celebrated Dacoit. Their loyalty and courage have been duly recognized by the Government, and many have been supplied with Winchester rifles to enable them to perform better service than was possible with their old first-class fowling pieces.

Tavoy is so far away from Mandalay that it is unvisited, though there has been considerable excitement among the Burmese. Perhaps the absence of J. S. Leader prevents such troubles as are afflicting other stations. Wonderful stories have been in circulation, and many have confidently expected that the result of these disturbances would be the overthrow of British rule in all Burma. April 12th was the first day of the Burmese year—the year 1248. Some of these ages had predicted that startling events would take place in the first month of the year. It ran something like this: "Crowned heads, would meet in battle in Rangoon, bones would lie in heaps and blood flow in streams." On that day I met a very intelligent old Burmese lady who was much excited about this prophecy, and felt confident of its fulfillment. I said to her: "Should the month pass and none of the events which your priests have foretold come to pass, will you then give up your belief in your false religion?" Her reply was: "If they do come to pass will you give up your religion?" We tried that before many months tranquility was restored, and these disturbers either arrested, or return to peaceable avocations. All should pray that the downfall of the Burmese kingdom may be speedily followed by that of their system of religion. There is no doubt but it has been shaken. They feel that its stability has been greatly impaired by the taking of their country. An army of soldiers of the cross should at once march into Upper Burma. Rev. E. W. Kelly and wife, and Rev. E. O. Stevens are already there, and the good news of the paying of the debt on the Missionary Union leads us to hope a number of new men will soon be on their way thither.

We are at length pretty well assured that a Burmese Missionary will soon be on his way to Tavoy. For this we have prayed for ten years and it seems as if God was about to answer. Many at home have little idea of the extent and population of these mission fields. It may give you an idea of ours to say that it is nearly twice the size of P. E. Island, and we are the only missionaries for all this region.

Some of our most useful brethren have recently been laid aside from work by severe illness. Dr. F. A. Stevens, who has

been a most earnest and faithful laborer for nearly forty-nine years, will not likely ever be well again. He has been a healthy vigorous man till within a few months. His complaint is heart difficulty. For years he has suffered so much that it is genuine in these compositions. He is loved, respected, and trusted by all who know how to appreciate the true and beautiful, and our entire mission will mourn his loss.

We are cultivating our little patch as diligently as we can, and see a little fruit of our labors. We have been very successful in erecting buildings for our school and other purposes. Now we rejoice over a supply of elegant school furniture from New York. It cost nearly one thousand rupees, and not one cent from the funds of the Missionary Union. So we are doing a little in the way of self-support. We have also lately received a beautiful silver communion service—the gift of our school of Rev. S. F. Smith, D. D., whom everybody knows and loves. We used them for the first time last Sabbath evening, when representatives of four nationalities sat to commemorate the death of our Lord.

Some of your readers may be glad to know that although nearly ten years in this climate we still enjoy perfect health. And yet we think of a furlough before many years, or even months, as we need spiritual and intellectual refreshing, if not physical.

H. MOANOR.

Tavoy, June 12th, 1886.

An Appeal for Help.

To the many readers of the MESSENGER AND VISITOR:

Many of you are aware that there is a small church of colored people in Trinidad, N. S., who have struggled hard against adverse circumstances for many years to retain its visibility; but at the present time these difficulties are becoming more and more severe, until they are now at their worst. The church had become so dilapidated, that it was impossible to hold service in it at all. And during the cold and winter season they were obliged to abandon services altogether. Living at this poor dying rate for a number of years, they determined to arise and build a house for God, where they could worship Him to the best of their knowledge. They procured a very fine lot of land from Deacon Alex. F. Borden, of the church, as a free gift, and have gone to work and built a neat but small chapel, which has greatly taxed their energies and purses. And now what must they do? Shall they allow the half-finished new building to crumble into decay by the inclemency of weather, or shall we whose hearts throbb with burning zeal for the blessed Master arise and come to their help in this their trying moment of distress? They have expended the last dollar, and wrought hard at falling trees and digging the foundation upon which to build. They have gone forth with confidence, believing that God will reward them. Some of the good brethren in Antigonish and Guysboro have already helped them; but they would be very thankful to have others lend them a helping hand. Will the money kindly help this poor church? Brothers, they are worthy of your sympathy. Will every one who reads these lines send one dollar to Deacon Alexander F. Borden, of Trinidad, N. S., and he will acknowledge it through the columns of this paper? Is he doing you well by helping the Lord's people out of a difficulty. I may say also that this church is also in need of preaching.

A. W. JOHNSON.

The Bird of the Air.

"I got the stawberry!" "Hurray! It was a beauty, a real Sharpless." The youngsters sang for joy when they saw it. How did I get it? This way. The minister says, "It's growing warm." "Yes, so it is, come into the house," replied the deacon. The good man led the way to the cool north room, sitting in the window, honey-suckle blooming outside, and sending its fragrance through the apartment. There was Baby's piano, a new upright, black as ebony—and of all the pieces for brackets, and tidys, and old jars all figured over, and presents to the colored washerwoman, (after her visit to Boston). They had a whole saucer of strawberries apiece, with powdered white sugar and thick cream which Baby brought out of the dairy. "Bless you, Baby," said the Elder, "and if you are not a Christian, you have some christian ways about you." Baby smiled her sweet smile. But she determined to have her next little fantango all the same.

"Now, brother Deacon," I heard the minister say, after he had taken the last stawberry from the quaint old silver spoon, and kept crying it for a few moments, "as to the concrete coming in, you know I have grieved with these very friends you spoke of, and they seem as far off from the Kingdom as ever. The young from the Sunday-school those 'not blessed' this time would I goods, and the strangers, are brought in while their friends of ours are passed by. Our own children, even, do not come into the church; our women I urge them to do so, unless I feel that they were changed by the grace of God." I own that I am filled with solicitude about them. I know they are hardening their hearts, and becoming less susceptible of the Spirit, from the palp-

I am afraid," and the pastor's voice trembled. "I fear that my God will give them over to their own ways." Here he wiped a big tear from his eye. "I think a good deal about your boys, and my own family. They have been through so much Sunday School, revivals, and personal conversation, that they can stand anything. What can we do? Do you not think that we might try the Lord again?" The deacon lifted up the wrinkles on his forehead. "I have been reading lately," continued the minister, "that come in the olden time, used to set apart days for fasting and prayer—the church assembling and remaining the whole day, pursuing God, so to speak, crying after Him, until He blessed them by granting the desire of their hearts. Why," said the pastor, "I myself was as hard a subject as any of your boys, but the church, and my mother among them, met and prayed the living day in that old church at H. I am convinced, after many years reflection, that I was given to them that day." The deacon was intensely interested. The tear stood in his eyes. "And further, my dear deacon," said the minister, "I do not imagine the church thought they had any great acquisition, financially speaking, when they received me, for I had not a dollar in the world." Here the deacon uttered a little sort of gurgle—seemed as if he had a choicest in the throat, and he sobbed right out: "Neither had I when I was converted—not a dollar. And here I am half afraid the Lord is bringing in too many poor into the church. May the Lord forgive me."

"Let us have a word of prayer," said the good minister of Jesus, whose face fairly shone so that I was astared; and he poured his heart out to God for the people, for all the people, for the young and the old, for the old and the penurious, for the rich and the poor, for the families of the Deacon and himself. Then the Deacon lifted up his voice, and I should judge God heard him. I hopped along the road after the minister, who walked along with his hands under his coat-tails, and I heard him, like the murmur of a stream, uttering words like these: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

The Maritime Baptist Publishing Company.

The annual meeting of the stock holders of the Maritime Baptist Publishing Company will be held in the vestry of Brussels Street Baptist Church, St. John, on Friday, Aug. 20th, at 8.30 p. m.

W. J. STEWART, Secy.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ACADIA COLLEGE.—There will be a meeting of the Board of Governors of Acadia College in the vestry of the Brussels Street Baptist Church, St. John, N. B., on Friday, the 20th Aug. at 8.30 a. m.

T. A. HIGGINS, Secy.

WEST RIVER, P. E. I.—On Sabbath 25th ult. Rev. A. F. Lavers administered the ordinance of baptism to eight candidates at Long Creek. It was a delightful summer afternoon and the administration of the solemn rite in the open waters of the river was one of the most beautiful scenes. A very large assemblage of attentive spectators witnessed the service.

THE TABERNACLE, HALIFAX.—The Building Fund: Many times the prayer has gone up to the throne: Lord, help! Except the Lord build the house, they labor in vain to build. We gladly realize this in our position, and are willing to toil and sweat to honestly get the means, having asked help of God. We are not, must not stand helplessly idle. God could build the house without our aid, but Moses did some good collecting for the tabernacle in the wilderness, so did Daniel and Solomon for the first temple. Nehemiah found it hard work; much rubbish and many coffere in the way. It cost him years and tears with a people who had a mind for the work, to rebuild the house of the Lord. We gather strength from the gracious dealing of our God a times past to attempt such things. The plans are ready. Two or three thousand dollars in hand will allow us to safely start the work, and with the modest sum of ten thousand, we could pay all our indebtedness, present and prospective. Who will help? One good brother, Rev. D. Freeman, paid the writer, at the Hantsport Association, \$1.00, with the kindly and encouraging feeling, "I would it were a hundred and that I could build the house for you." We earnestly and affectionately ask aid of our brethren and sisters. We want about \$1500 before Christmas. Our cheering financial statements and other items of interest are published in full in this month's issue of our home magazine. We will send a free copy to any reader of the MESSENGER AND VISITOR.

Conventions and Meetings.

Denominational Meetings.

ASSOCIATIONS.

Eastern N. S. Parrsboro, September 10, 10 a. m. Preacher, Rev. F. M. Young. Alternate, Rev. J. Miles. Letter, Rev. E. P. Calwell.

CONVENTION.

Brussels St., St. John, Saturday, August 21, at 10 a. m. Preacher, Dr. T. A. Higgins. Alternate, Rev. S. B. Kempton.

Conventions and Meetings.

CONVENTION FUNDS RECEIVED.

Southern N. B. Association..... \$28.71
Berwick Church and S. School..... 4.17
Newcastle, Northumberland Co..... 6.94
Brookfield, Colchester Co..... 20.00
North Kingston section of Lower Aylesford Church..... 36.50
Tremont section of Do..... 2.50
Greenwood..... 4.95
Kempt, Hants Co..... 19.00
Arcadia, Yarmouth..... 15.00
Hammond, King's Co., N. B..... 6.00
Shediac..... 22.00
Fredericton..... 172.13
First Elgin..... 3.00
Chester Church..... 34.00
Fairville, St. John..... 55.00
Great Village Church..... 20.15
Allen West, Harvey, for H. M..... 2.00
John H. Fowler, Havelock, F. M..... 2.00
Albert Co. Quarterly Meeting, H. M..... 21.62
Valley Church, Hillsboro, H. M..... 11.10
James Church, H. M..... 0.85
Bay View, P. E. I..... 10.00
Blitworth..... 34.00
1st Moncton Miss. Band..... 50.00
W. H. Grisdley, Yarmouth, H. M., sub..... 7.00

Yarmouth, July 31st, 1886.

WILLIAMSDALE AND MILLVALE, CUN. CO.

It was my privilege to baptize 11 persons into the fellowship of the Williamsdale and Millvale Baptist Church, on Sabbath, August 1st. Two others were received on their experience. Among the converts there was an entire household. The two new des-

cons, Joseph Dimock and J. R. S. Parry, are rejoicing over the conversion and baptism of the two young members of each of their families.

ISA WALLACE.

WYMAN.—I baptized four believers into the fellowship of this church Saturday, August 1st.

HERBERT FOMAT.

WEST RIVER, EAST POINT, P. E. I.—With intense interest we glance, week by week, over the news from the churches. So I thought that probably a few words from this quarter would not be devoid of interest to your many readers. The church in this place has been pastoring for almost a year. A unanimous call has, however, been extended to Bro. Alexander McLeod, who graduated this spring from Newton, which he has accepted, and will enter upon his work August 1st. Rev. J. A. Gordon and his family are spending a few weeks here, and on the past two Sabbaths he has preached to earnest audiences. Brother G. may always depend upon a warm welcome and an enthusiastic hearing from the people of his old charge. About nine miles west of this place, Souris, one of our most fertile little towns is situated. Catholic persuasion largely predominates; Presbyterian and Methodist follow in their order. During the pastorate of Bro. Gordon an interest was started, a number were baptized, church organized, a large congregation gathered. Through removal and other causes the interest has declined, the chief obstacle being the want of a house of their own to meet in. Through the untiring labours of our late pastor Rev. W. Kinley, the difficulty is now removed. A tasty and convenient house is being built, which will be opened about the 1st of October, when we hope at the same time that our pastor elect will be ordained, on which occasion we hope to see the editor of the M. and V. as well as other good brethren from across the water, present with us. A strong effort is made to open this house free of debt. With this in view, I have, on behalf of the friends in Souris, gone on a collecting tour through the churches. When the burden that each church has to bear is considered, I think I have succeeded very well. I can not forbear making special mention of the generous donation of \$10.00, of Bro. John Nichol, of Annapolis. Bro. N. contributes liberally to every good object, at home and abroad, and still he prospers. I also hereby wish to acknowledge my gratitude to the many who so readily responded. They have made my "begging" expedition an exceedingly pleasant diversion in my experience. May you long continue to inspire our welcome MESSENGER AND VISITOR.

ALEXANDER SCOTT.

THE NEXT ANNUAL MEETING OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

will be held with the Brussels St. Baptist Church, St. John, N. B., commencing Saturday, August 21st, 1886, at 10 o'clock, a. m.

E. M. KEIRSTAR, Secretary.

THE ANNUAL MEETING OF THE WOMAN'S BAPTIST MISSIONARY UNION.

will be held in Leinster Street Church, on Monday, August 23rd. The Aid Societies will please send their representatives in keeping with article 4th of the constitution, which is as follows: "Each Woman's Aid Society shall be entitled to send, to any meeting of the Union, two of its members as delegates. Every President and Secretary of any Mission Aid Society shall be members of the Union."

M. E. MARCH, Cor. Sec.

PERSONALS.

—We are glad to notice, from a report in a recent *Watchman*, that Brother G. A. Gleavand, one of our Provincialists, is having the most solid kind of success in North Berwick, Maine.

Bro. Hinson is expected home, from his trip to England, by the next steamer. There is a rumor that he has got some new light on the Scriptures. "It is not good for man to be alone."

Bro. Whitman, agent for the Baptist Book Room at Halifax, is in Yarmouth making a vigorous and successful canvass for funds for colporteur work.

CONVENTION DELEGATES.

The delegates to the Maritime Baptist Convention and Women's Missionary Union who desire free entertainment are requested to send their names to the undersigned on or before August 14th, and notices will be sent them stating the persons, with street and number, who will entertain them. Arrangements will be made with boarding houses and hotels to entertain them at reduced rates. Members of the entertainment committee will be found on the 20th and 21st of August at the Library Room of Brussels st. church, to give any further information to delegates.

G. H. BURKETT.

126 Sydney street, St. John, N. B.
Secy. to Com. of Entertainment.

Denominational Meetings.

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Yarmouth, July 31st, 1886.

HARVESTING MACHINERY of all kinds.
LATEST IMPROVEMENTS. BEST MANUFACTURERS.
BROWN'S PATENT HAY LOADER,
Will elevate ONE TON of hay from the window as clean as is done with a hand fork IN 5 MINUTES.



The Best Hay Tedder.

Experience has demonstrated the fact that a good HAY TEDDER will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, fleecy condition, enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain in the swath.

That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twelve men.

For Descriptive Circulars, Prices and Particulars, in regard to the above apply to

TIPPET, BURDITT & CO., St. John, N. B.
Or any of their authorized Agents throughout the Maritime Provinces.

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.

PURE SPICES AND SYRUPS!
Brown & Webb's round Spices ARE THE BEST!

INGREDIENTS AND PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has established the fact that

The Best Spices are Brown & Webb's.

OUR REAL FRUIT SYRUPS
Make Most Delicious Summer or Winter Drinks.

PURE SUGAR AND FRUIT JUICES being used in their preparation, they are Palatable and Healthful for the Weak and the Invalid.

BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavorings and colorings.

BROWN & WEBB.
Wholesale Drug and Spice Merchants,
HALIFAX, N. S.

From "Puck," December 31, 1885.



THOSE who desire the best should not fail to examine the BEBE and the VOSE PIANOFORTES, and the PIANOS made by JOHN BRIMSEAD & 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 with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low, Pianos and Organs taken in part payment for new ones. Also to hire on reasonable

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

WILLIAM CRAWFORD,
DIRECT IMPORTER.
66 KING STREET, ST. JOHN, N. B.
(The Store formerly occupied by G. R. BENT.)

HALF A MILLION GARDENS!
SEEDS AND PLANTS

Our Seed Warehouse, the largest in the world, is filled up with every variety of seeds and plants, and is open to the public for the purpose of supplying the wants of the public.

Our Green-house Establishment at Ferry City is the most extensive in the world. Annual sales, \$1,000,000.

Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the "BEST" SEEDS and PLANTS, will be mailed on receipt of 10 cts. (in stamps) to cover postage.

PETER HENDERSON & CO., 35 & 37 CORNHILL ST., NEW YORK.

A Party.

BY META E. THOMAS.

Only a delicate blossom, just peeping above the ground... One of the beautiful thoughts that he uttered the wide world through...

Selected Serial.

OPENING PLAIN PATHS.

BY HOWE BENNING.

CHAPTER I.

THE GRADUATING DRESS.

"It was the matter was decided, 'Lorie Vaughan was saying impatiently. 'Here it is only six weeks to Commencement, and the first thing done yet...'

"What shall we wear? were not of more account to us than all other matters of daily living combined," asserted Cathie Manning beside her, with a convulsive shiver of her shoulders and a turning down of the corners of her lips.

"Miss Pexa only were not so foolishly particular," went on Lorie, regardless of the interruption. "What difference does it make to her whether she wears a uniform or not? I say, let those who will wear silk, and the others white, if they choose. I shall not wear white myself; I know what suits my own style best, I think."

"If she don't, it's not for lack of study in that direction," was whispered by one in the crowd.

"What does Olive say?" asked another. That was often the question. People who knew Olive Emmond were fond of getting her opinion about doubtful matters.

"The shortest way to find out is to ask her," said Lorie. "That was the best plan," observed Cathie, sitting herself back against a tree trunk and drawing a branch of flowering almond through her fingers.

"It would have been hard to find anything pleasanter to the eye than the group gathered on the shady lawn, with the turf for seats, and the shadows falling over the young faces and bright dresses. Near them rose the large gray stone building of the century of which the little city was so justly proud, and which had been the schoolhouse of these scholars for many years."

"Well, I won't wear white, anyway," replied Lorie. "You know I'm just the shade of braggart to look at in the parade, and I won't make a martyr of myself for Margaret Humphreys' sake."

It came into Olive's mind to say, "For the sake of the Prince of Peace," but she did not speak the words aloud. It was only a few weeks since she and Lorie and Della Mayo on stood up with many others in the First Church, and taken the vows of God upon them.

An hour later the senior class were seated in the pleasant chapel before Miss Usher—"Queen Usher" the girls called her, because of her gracious, stately ways, and their love for her—Mental Science in hand, and faces indicating different degrees of satisfaction, according to their inward preparation for the occasion.

"That lifts the matter of personal infirmity into a higher plane than I had ever given it before," she remarked, as she finished. "It makes it wonderful," said Alice Lake.

"I think it's dreadful," said Lorie. "Why?" asked Miss Usher. "It's too much responsibility. I think self is enough for each one of us to be accountable for," continued Lorie. "I don't like to feel that every word of mine may be sounding in some other life and changing it for ever, perhaps; do you, Miss Usher?"

"That depends upon what the words are," replied the teacher. "Mine are usually careless ones," spoke up Cathie quickly.

"The lesson went on to the topic of man's power over his own will and the sufficiency and willingness of God to meet any need. "But how are we always to know God's will?" asked Margaret Humphreys.

"Through the Scriptures, which are given as a guide for daily life, and not merely as a preparation for scenes and demands not yet entered upon, as I think we are too apt to imagine," said Miss Usher. "But do you believe, Miss Usher, that Olive eagerly, 'that we may really find in the Bible answers to all our questions, a guide to every-day actions?'"

"Certainly do, Miss Emmond; an infallible one, in the principles that are laid down."

"Then I should think that would make living right an easy thing," said Margaret "if the way lies straight and marked out before one."

"Did you forget that you were to walk with me to-night?" Gussie asked a little shyly. Olive Emmond, with her grace and pretty ways, seemed almost out of the reach of this simple-hearted country-girl.

"Oh, no, I had not forgotten, though I was not thinking of it just then. Can you not take you out of your way?" "Yes; then I can help my room-mate acquaintance awhile in her Botany first."

"Come for me then, as soon as you can after tea. If we go to Paradise, that will not take you out of your way."

"I will," promised Gussie, and Olive went on in something of a brown study, through College avenue, up Willow street, and then on to Elm avenue. At the corner she just escaped collision with a gentleman, who laughed and raised his hat courteously.

"What subject can be so favored as to engross the thoughts of Miss Emmond that she has no eyes for old friends?" he asked. "I was not expecting to meet you, Dr. Carr," answered Olive, smiling.

"No, or you would have been awake to the importance of the occasion, of course. Professionally, I generally wait to be called for, but in a friendly way I'm not so particular. Let's see; are you almost done for up there?"

"At the seminary you mean?" "Yes, there is where they turn out young ladies with full heads, and exhaust their stock of vitality by the same process."

"I shall be finished in about six weeks," answered Olive laughingly. "Figuratively speaking, I hope; not so literally as it sometimes proves. Are you feeling pretty well?"

"Do you want to feel my pulse?" asked Olive, stretching out a gloved hand that, however slender and graceful, certainly did not lack firmness and steadiness. "I can't quite show you my tongue, you know; people might wonder, right here on the street corner."

"Never mind," returned the doctor; "it runs well, I can testify, and that's a good deal. But don't use yourself up, cramming."

Cork.

Cork is the bark, not the wood, of a cork-oak. The bark comes from Spain and Portugal, where they keep cork woods. It doesn't kill the tree to take its bark away, and it can be skinned every six or eight years.

"The cork has to be steamed before it is used as a roof packing. The heat can get through the cork protector. The packer and cork builders use the same stuff to pack under the floors of their cars to deaden the sound, and under the roofs to keep the heat out. The finest of the refuse is used by picture frame makers in decorations. They sprinkle it on their tinned or japanned frames; and large models in the shape of houses and ice machines are often packed with the granulated cork which costs only two cents a pound."

The Shamrock of Ireland. It is known to all well-informed students of ecclesiastical history that St. Patrick, the eminent Christian missionary, referred to below, was no Roman. Yet the persistence with which Rome has claimed him, and the ignorance or indifference with which many Protestants have yielded this false claim, make it no easy matter to rescue his fair fame.

"I never drank," said Olive indignantly. "Don't, eh? Leave that to the college boys, I suppose. Have you any word for Ann Cole?" "I'm on my way there now."

"No one who saw the venerable and beloved Samuel P. Ryland, of King and Queen county, Va., died, will ever need to read a book on the experience of Christianity. Here are some of his last words, written down as they fell from his lips. "All I dread is the pang of death. I only ask that I may sweetly fall asleep in the arms of Jesus. Why do I linger so long? Let me go. Hinder me not. All is well."

"Why should so many physicians consult with me here? I will let you know. I have slept but little, and have waited all night, hoping that the Master would call me. "Why should I tarry here? My Saviour calls and bids me come. Don't be uneasy, my children. My Saviour is with me. I am a poor sinner saved by grace. He pruned me with his word, and He is verifying His word." My children, love one another—love one another, oh! so long. Let me go. Hinder me not. All is well."

"He had terrible sprees, and had them pretty often. He would come raving into the shops, disgracing himself and disgusting everybody. When sober he was penitent, and I forgive him, and took him back again, and again. I appealed to him till there seemed to be nothing else to appeal to. One morning he came in after one of his sprees, and said:—"Mr. Roach, I want you to discharge me. You can't make anything of me. I have broken my promise, and abused your trust over and over. You took me up when I had nothing to do, and you learned me your trade and paid me good wages, and have bore with my faults till it ain't human to ask you to bear any more. Now discharge me."

"Milk," says I, "I won't discharge you, but I'll let you resign. I'll write your resignation; for an idea struck me. I went to my desk and wrote:—"John Roach—Sir: you helped me when I was penniless. You gave me work when I was idle. You have always paid me well. You have borne with my infirmities over and over. But I have lost my self-respect, and have not enough regard for you or love for my wife and children to behave like a man, and therefore I hereby withdraw from your employment."

"I gave it to him, and said, 'I want you to resign, and I'll let you go. You will always carry this with you, and that, when about to take a glass of liquor, you will take this out, read it, sign it and mail it to me before you drink.' He promised solemnly that he would. He stayed in my employment for years, and was never drunk again."

Gold-vein Discovery.

Thoroughly cleanses the blood, gives the fountain of health by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimples, blotch, or eruption, to the worst Scrophulous, or blood-poison. It is a sovereign remedy. It promptly cures Rheumatism, Gout, Gravel, Dropsy, Consumption (which is Scrophulous of the Lungs), by its nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Nervous Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures Female Weakness, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion. It is an unequalled remedy, sold by druggists. DR. PIERCE'S FEMALES' AND GENTLEMEN'S MEDICINE. 25c. a Vial, by Druggists.

UNDERTAKING.

NOTICE TO THE PUBLIC—I am now prepared to receive orders for all kinds of work in this line by day or night. Having been engaged for the past several years as assistant funeral director, and having a complete knowledge of this business in all its details, I am prepared to undertake the management of the public in general, and will guarantee complete satisfaction. All orders entrusted to me will receive careful and prompt attention with neatness and dispatch. My services are given for a fixed fee, and no extra charges are made on reasonable terms. John Chamberlain, Undertaker, 15 Portland Bridge N. B.

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, and front porch; a Stable, Carriage-house, and six other outbuildings. Price moderate. Immediate possession apply to X. C. CHIPMAN, Treasurer Acadia College, Wolfville Aug. 10, 1888.

THE A. CHRISTIE WOOD WORKING CO.

Waterloo Street. Having purchased all the Stock Tools, Machinery, etc., of the late firm of A. Christie & Co., are now prepared to carry on the manufacture of Doors, Sashes, Blinds, Stair Rails, Posts, Balusters, and all kinds of BUILDING MATERIALS. Planing, Matching, Sawing and Job Sawing Turned, Base Ball Bats, Indian Clubs, croquet Balls and all kinds of Wood Turning. CALL AND SEE US. A. CHRISTIE, Manager.

New Carpet Store! New Goods!

BRUSSELS, Tapestry, All Wool Union, and Remo Carpeting, Best Door Mats, Colored Quills, Towels, Table Linens, Oil Cloths, Curtains, Cushions, Bedspreads, Blankets, etc. Upholstery Goods in Raw Silks, Tapestry, Jutes, Utrecht Velvets, Silk Flannels, English Hair, and all kinds of Goods in Stock. Gent's Furnishing Department. 40 doz. American and Canadian Hats, 4 doz. Blue Striped, 4 doz. Ollars and Cuffs, 4 doz. Red and Blue Indian Bands, 1 doz. Footed kerchiefs, 4 doz. Hair Pins, 4 doz. English Hair Pins, 4 doz. Hair Pins, 4 doz. English Hair Pins, 4 doz. Hair Pins, 4 doz. English Hair Pins. Just out. J. G. McNALLY, FREDERICTON, N. B.

WALTHAM WATCHES.

This subscriber being the only authorized Agent of the WALTHAM WATCH CO. in this city, he calls attention to the fact that the watches are at the lowest possible prices. CLOCKS, WATCHES, JEWELRY, REPAIRS. OF THE BEST MAKERS. For sale at low prices at any establishment in the City. New Goods Received Monthly. New Hats Received always in Stock. D. O. L. WARLOCK.

Illustrative Sample Free

SELF-PRESERVATION. Do not send hundreds of dollars for advertised patent medicines at a dollar a bottle, and drain your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work entitled SELF-PRESERVATION. Three hundred pages, substantial binding. Contains more than the hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute disease, beside being a Standard Physical and Popular Medical Treatise, a Household Physician's Guide, and a complete and up-to-date reference in plain wrapper. ILLUSTRATIVE SAMPLE FREE TO ALL young and middle aged men, for the next thirty days. Send now or get this out for you may never see it again. Address Dr. W. H. FARRER, 4 Balfour St., Boston, Mass.

WM. WHEATLEY, Produce and Commission Merchant.

369 BARRINGTON ST. HALIFAX, N. S.

CORPULENCY.

Recipe and mode of use for the cure of Corpulence, or Obesity, and all the ailments which attend it, by the use of Dr. J. C. Peck's "Laxative and Purifier." It is a safe and reliable remedy, and is sold by all druggists. Dr. J. C. Peck, 100 North Street, Boston, Mass.

New Store, New Stock, New Prices

FURNITURE, Carpets and Crockery, all at Lowest Prices. 30 doz. Mackintosh White Granite, reduced to 10c per cent. 100 doz. Milk Pans and Flower Pans, 25c per cent. lower. 3 doz. Library Tables, 25c per cent. lower. 10 doz. Upholstery Goods, every article guaranteed, price reduced. Four large workrooms full of Parlor, Chamber, Dining Room, Office and Kitchen Furniture, Carpets, Linoleum Oil Cloths, Bedding, Towels, Table Linens, Curtains, Upholstery Goods, in fact almost everything in Housekeeping. 413 DOOR ABOVE PEOPLES' BANE. J. G. McNALLY, FREDERICTON, N. B.

MONT. McDONALD, Barrister, Attorney-at-Law

Solicitor, Etc OFFICE: No. 1 Barnhill's Building, Princess St.

EQUITY SALE.

THREE will be sold at Public Auction at 11 Chubb's Corner (so called) on the corner of Prince William Street and Victoria Street in the City of Saint John, on SATURDAY, the SIXTEENTH day of OCTOBER, 1888, at 11 o'clock, A. M., the following real estate, to-wit: The premises situated in the City of Saint John, the second day of June last past, in a case wherein pending, wherein the Plaintiff, John W. Pugsley, Jr., and Samuel Wier, G. Sidney Smith, and George Crawford, are Plaintiffs, and the Defendant, J. Herbert Crawford, deceased, are Defendants, with the approval of the undersigned Referee in Equity, the Mortgagee premises described in the bill of complaint in the said case, and in the said Decree, are as follows: The said premises, to-wit: A certain lot of Land situated in the Parish of Portland, on the South side of the Straight Shore Road, and bounded on the West by the said Straight Shore Road, and on the East by the said Straight Shore Road, and on the North by the said Straight Shore Road, and on the South by the said Straight Shore Road, and containing an area of about one acre, and the said premises, to-wit: A certain lot of Land situated in the Parish of Portland, on the South side of the Straight Shore Road, and bounded on the West by the said Straight Shore Road, and on the East by the said Straight Shore Road, and on the North by the said Straight Shore Road, and on the South by the said Straight Shore Road, and containing an area of about one acre, and the said premises, 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Sabbath School. BIBLE LESSONS. STUDIES FROM WRITINGS OF JOHN.

Lesson VII. August 15. John 13: 1-17. JESUS TEACHING HUMILITY.

GOLDEN TEXT. If ye know these things, happy are ye if ye do them.—John 13: 17.

1. LOVING TO THE END. 1. Now before the feast of the passover. That is, immediately before. When Jesus knew that his hour was come. In the full consciousness of his approaching agony and passion.

2. Jesus knowing, etc. The knowledge is summed up in three particulars: (1) That the Father had given all things into his hands. (2) That he was going to God.

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him. The same spirit in our day accounts for the declaration of the incarnate Son of God...

9. Not my feet only, but my hands and my head, or face. The warm-hearted Peter, on learning that exclusion would be the consequence of not being washed, can hardly have enough of a cleansing so precious.

10. He that is washed. Rather, He that is bathed (compare Heb. 10: 22, and 2 Pet. 2: 22). In the Greek we have quite a different word from the command, "wash."

11. He that is washed. Rather, He that is bathed (compare Heb. 10: 22, and 2 Pet. 2: 22). In the Greek we have quite a different word from the command, "wash."

12. And ye shall know me, if ye love me, if ye do what I command you. This is the true test of love for Jesus.

13. Ye call me Master. Teacher, with the definite article, The Teacher. And Lord. One who has authority over you.

14. If I then. The "I" is emphatic. Ye ought also to wish one another's feet. Apparently this is what they had just been unwilling to do when they first came in.

15. For ye have given me an example, that ye should do as I have done in you. There are two ways of imitating the example of another person.

16. The servant is not greater than his lord. If Jesus then, Lord, did much for others, you should do more.

17. If ye know these things. It is sometimes difficult for men even to perceive their duty in this regard. Happy are ye if ye do them. This is the highest blessing found in the doing to be attended with the highest blessedness.

18. If ye know these things. It is sometimes difficult for men even to perceive their duty in this regard. Happy are ye if ye do them. This is the highest blessing found in the doing to be attended with the highest blessedness.

class. We are in the happiest part of the book, and some of the examples of the boys could not be given. Will Mason and he is the best scholar in the class.

Oh, dear, Nat, how could you? "Stop, Fan, I haven't got to the worst yet. Mr. Gray must have been suspicious, for he asked me if anybody helped me, and I said, 'No, sir.' You see, I thought I could say a book was nobody, and so it could not be an out-and-out lie. But it was, all the same. I know that well enough."

Fanny had always been very proud of her. She knew he had faults enough, but she never supposed he could tell a lie, and now that he had done such a thing, she was not sorry it made him unhappy.

"But, Nat, dear, can you sleep with such a load upon your conscience? And it would be dreadful if it were to grow lighter except in the right way. If father and mother should come home on the eight o'clock train this evening—"

"I hope they won't; I don't want to see them to-night." "But they may come. I expect them a little because we have had no letter to-day, and it is after midnight now, Nat. Shall I get your cap and mittens?"

"I told you I wasn't going," said the boy. But she coaxed a little in a loving way, and presently, as she drew on those handsome mittens, his sisters gazed, he said in a satter voice: "You are pretty hard on a fellow, Fan; you kissed her and hurried off to do the thing he dreaded. And Fanny's sore heart went up again in prayer for him and for herself, that she might at the right time be able to show her brother how very dreadful would be to him the heavenly father one day with a load of sin upon his conscience."

We need not go with Nat to call upon his teacher. Some of us may have gone upon a similar errand and found with Nat, that "Confession was good for the soul."

Mr. Gray was a wise-hearted man, and his scholars loved him. Nat never so much before as when he whistled his way home from that call. True, there was something humiliating to be said before that class to-morrow; and he was perplexed that his teacher seemed no more surprised at his errand. But his heart was so full of love for the house and saw a hack driving away from the door. And he rushed in to be hugged and kissed by his mother and father, and by Fanny, too, behind their backs.

Fanny said by he was called out to share the nice supper Maggie had prepared for his father and mother, for Fanny had said, "Put on a plate for Nat, he must be hungry by this time." And so he was. How his eyes shone as he exchanged glances with his sister, and how happy he was, though all the while he was on his way to be who has escaped a great danger.—Interior.

Buddhism in Common Life. A missionary writing to the Evangelist, from one of the Southern provinces of China, notices the fact that Edwin Arnold, author of "Light of Asia," is on his way to the oldest and most venerable of the Buddhist temples, and says, "If Mr. Arnold would see Buddhism, he must go beyond a few costly temples, and come where its influence is exercised over the lives of many in common life. What must be the ethical value of a system which after nearly twenty centuries has left the officers so content with the government has to look to Christian countries for the managers of its customs service! When Buddhism cannot show a solitary village among these thousands clean enough to permit an examination, where men and women abhor it, they will have some claim to respect. I have walked through hundreds of the villages and never found that kind of people."

Take an example. My sister was called to see a sick woman a few doors from this house. The patient was lying among other animals in a narrow bed. Not many years after an child died. I asked the father, "I am sorry that you lost your child." He laughed and said, it was of no consequence. I asked the mother where she buried the child. She seemed surprised that I should think a baby worth burial, and said, "We threw the body into the river. How could we spend money on such a one?" I asked her if she had any daughters. No; she had had two daughters, but they had died as soon as they were born. And this woman was a believer in Buddhism! She will kill her children without compunction, but she will not fall to bury two innocent children, and she will believe the duty holds near her door. "If the light that is in thee be darkness, how great is that darkness."—Harford Courant.

Shining Christmas (Phil. 2: 15)

A friend told me that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here?" It is a dreadful place to be constantly in. "No," replied the man, "I am not afraid. We never think of ourselves here."

"Never think of yourselves! How is that?" The reply was a good one: "We know that we are perfectly safe, and only think of having our lights burning brightly and keeping the reflectors clear, that those in danger may be saved."

Christians are safe in a house built on a rock, which cannot be moved by the wild east storm, and in a spirit of holy unselfishness, they should let their light gleam from the dark waves of sin, that imperiled ones may be guided into the harbor of heaven.—Ez.

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