Messenger and Visitor.

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—Rev. J. L. Shaw is our authorised agent in St. John, and is empowered of us to receive money and subscriptions on our behalf.

—We should have mentioned before that we have asked all our pastors to act as our agents. We also respectfully request all agents of either the Messenger or Visitor to continue their valuable services, in connection with the pastors of their respective churches.

—Owing to the large number of new names sent in last week, we are sorry to have to state that our edition did not hold out. This will explain how some did not receive their paper. It shall not occur again.

—Let the aim of every pastor and well wisher of the MESSENGER AND VISITOR be to introduce it into every Baptist family of the land. We believe it must, by its constant presentation of what is good and pure, decide the eternal destiny of many. Help it to do its work by gaining it readers! If each old subscriber would attempt to get one new one, how much might be done.

—The Freeman, started as a cheap paper for the masses, and in opposition to the Canadian Baptist, has collapsed. Its first issue will be its last. Our brethren in Ontario are thus saved from division, which always weakens. The lesson can be easily read. Once before a similar attempt was made, and after a struggle of a year or two, it had to be abandoned, as it did not pay. The most of our people who wish a denominational paper, are willing to give a little more in order to have the best. Where a cheaper paper is started in the interest of discord, its prospects of success are still further lessened by the fact that the great mass of true-hearted, thoughtful men and women in our body, cannot, in good conscience, favor it. If a cheaper paper is needed for a class who cannot afford to pay two dollars per annum, it had better be provided by those who control the larger paper, and thus all discord will be prevented.

—For three weeks we have been trying to get clear light through our mailing lists. We hope success has, in the main, crowned our efforts. If any irregularity or mistake occurs, will the friends kindly inform us at once, and it will be attended to.

—R. G. Ingersoll recently lectured in the largest hall in Louisville, Kentucky, where, a year ago, he had a full house. The audience was less than half as large, and composed largely of the foreign scum of the population. We hear that in other places he is having a similar experiance. This is what is to be expected. Men's hearts and souls "cry out for the living God." Few besides the degraded and brutalized can be satisfied to have God cast out of the universe, and to give up the hope of another life than this. The cultured agnostic tears this hope from his soul, with a shudder and a cry of pain—witness J. Stuart Mill and others. We know some will say that these innate longings and convictions which exist independent of reason, do not prove anything. But if they exist by virtue of the constitution of the soul, we hold they do prove much, if there is any proof of anything. They either point to what is real, or our whole nature is built upon a falsehood. If the instinct of the lower animals is true to external facts and realities, why should we suppose our innate longings to be fallacious, and to point to nothing but dreary void and emptiness?

—In the list of stockholders as published two weeks since, instead of Wm. McLearn, please read John McLearn, and for Rev. L. Read, Rev. J. L. Read.

THE non-paying church members are divided into two classes, those who have no money, and those who have no liberality. The Lord knows to which class you belong, and so do you.—*Nashville Advocate.*

For the Messenger and Visitor.

Florida Baptist Convention.

Lovers of Bible truth will be glad to hear of its progress in this flowery land. Seeing a notice of the Florida Baptist Convention, to be held in Orlando, Orange County, December 11, 1884, I resolved to attend it. The Convention met on Thursday and continued in session till Monday noon. Five years ago this body met with but two delegates in attendance. This year there were nearly two hundred delegates and visitors. At that date our Association reported eighty church members. Now it reports eight hundred. This year one Association raised as much money for missions as was raised in the whole State four years ago. The Convention, its men, their work and their way of doing it, reminded me of our own Baptist Convention of the Maritime Provinces. They believe in the Trinity of Foreign Missions, Home Missions and Education. Their Women's Mission Aid societies are increasing, and much stress was laid on this department. In Foreign Missions they work with Southern Baptists. In domestic missions they aid the general Home Mission South, by which they are aided in their own State mission. In education they co-operate with the College and Theological Seminary, at Wercesburgh, Georgia, with the Freedmen's Institute at Live Oak, Fla., and intend this year to found a Baptist Female College for the State of Florida. They have a State Sabbath-school missionary. They appointed a temperance committee to co-operate with the State Legislatures for thorough prohibition. Rev. T. E. Langley presented a strong report on finance urging the adoption of 1 Cor. 16: 1. Dr. Tichenor, Secretary of Home Missions, suggested that every Sabbath morning when the family are seated around the breakfast-table, before the blessing is asked, the box or bag be laid on the table, that every one according as the Lord has prospered them deposit in the Lord's treasury. How blessed such a course would be to all concerned.

From the rapid settlement of the country, State missions received much attention. It was found that $500 was due the missionaries. Heretofore those devoted men, rather than impede the work, at the end of each year, had donated to the Society the amounts due them. Rev. Dr. Griffith, of Deland, pointed out the injustice of this, paid a worthy tribute to the self-denying men who had done it, and proposed that the amount be now raised. Bro. Deland started the list with $200. In a few minutes the whole amount was pledged. Deliverance had come. The long pent up waters began to flow. Some of the poor missionaries tried to speak, but were too full for utterance. I never witnessed a more touching scene. Strong men wept like children. A union hymn was sung. The Convention adjourned to meet next year at Jacksonville. Earnest and strong languages had been used, especially on the subjects of temperance, and the location of the Female College, but yet it was plain that Florida Baptists are bound to love another.

At a favourable time the writer felt constrained to speak of our Baptist Convention of the Maritime Provinces of the Dominion of Canada, and their work, and to say that when an opportunity offered they were accustomed to send their fraternal greetings to other Baptist bodies, and that on my own responsibility I would congratulate them. This was reciprocated by a vote of the meeting. This seemed appropriate, as there is scarcely a Baptist Church or a Christian congregation in Florida that does not contain representatives from the Dominion. The pastor, church and people of Orlando certainly merited the warm vote of thanks given them by the Convention for their hospitality.

The readers of the MESSENGER AND VISITOR are aware of our great loss in the death of my wife, since we came here to stay the winter for her health. But God has in a measure over-ruled our great affliction for our good. Our two sons who were present when their mother died have both given themselves to Christ. Yesterday the youngest of them, Charles Bradford, was baptised by Rev. S. B. Marsh, and joined the Baptist Church here in Citra. Thus our chastening is mixed with blessing. Those who have wept with us will now rejoice with us in God's goodness.

Yours in Christ,

D. FREEMAN.

Citra, Florida, Jan. 12th.

RICHMOND AND ITS BATTLE FIELDS.

SILAS ALWARD, L. L. D.

(Conclusion.)

Under the escort of the keeper of of the National Cemetery, we walked about one hundred yards along the Williamsburg road, and then making a detour into a forest of pines of recent growth, soon came upon traces of the battle. The ground as far as the eye could reach was covered with small hillocks, one or two feet in height, being the graves of the unknown dead, who lie uncoffined where they fell. The scanty earth thrown over them having been worn away, in some places, by the action of the elements, leaves exposed the ghastly skeleton forms of the unfortunates who here met their fate. Passing out into a clearing we came upon traces of redoubts and rifle-pits. Both armies threw up earth works, and across the intervening space they charged over and over again, converting a field of springing grass into a veritable Aceldama. Between three and four hundred horses were found strewn along where the battle raged the fiercest. They were collected and piled in huge pyramids and burned. On a part of the battle-field, the owner of the land last year raised a crop of corn. In passing over the ploughed ground, pieces of bone were everywhere to be seen. Had I so minded, I could have gathered a cart load of relics in the shape of pieces of exploded shells, canteens, tin-pans, tin-cups and bullets. I was contented to bear away as my only trophy a Minnie bullet. Taking a cross road, we passed over to Fair Oaks, three-quarters of a mile distant, and had pointed out to us the line of charge of the gallant Phil. Kearney, when he hastened to the left to support the hard pressed soldiers of Gen. Casey. Seizing the reins of his charger in his teeth, and waving his sword in his only hand, he met the broken battalions in hasty retreat, and in stentorian tones, thundered out—"This is not the way to Richmond." On the second day of the battle, Casey and Keyes, being re-inforced by a part of Sumner's corps, who had hastened to the scene of conflict with all possible despatch across the swollen Chickhominy, were enabled to regain what they had lost the first day and succeeded in converting a defeat into a drawn battle. From Fair Oaks to Mechanicsville is a drive of a few miles. Here rested the right wing of McLellan's army. On the 26th of June, 1862, a little over three weeks after the battle of Seven Pines, Stonewall Jackson made a sudden attack upon his right wing inflicting severe loss. This was the commencement of the seven days battles around Richmond. Blow after blow was dealt by those thunder-bolts of war, Lee and Jackson, until the staggering, exhausted army found shelter at Malvern Hill, under the protection of the gun-boats. During these seven fateful days McLellan lost 40,000 men.

At the battle of Seven Pines, Gen. Johnston having been severely wounded, the command of the army of North Virginia was transferred to R. E. Lee, the greatest general of the war. He bears an honored name, and died as he lived, without fear and without reproach. From the first of June, 1862, to the 9th of April, 1865, a period of nearly three years, he sustained a failing cause by a series of most brilliant victories, and with a courage, persistency, and display of military genius, that place him in the front rank of the greatest generals of ancient or modern times. From the time he drew his sword at Harper's Ferry until he sheathed it at Appomattox Court House, for he never surrendered it, he did no act to tarnish the honored name he bore or detract from his fair fame as the Chevalier Bayard of America. After inflicting terrible losses upon General Grant in the wilderness, and almost giving him the *coup de grace* at Cold Harbour, he defended Richmond, for nine months, against overwhelming odds. During the last weeks of the siege against his half-famished army of 60,000 men, whose only food was raw corn, were pitted 200,000 men splendidly equipped and abundantly provisioned. His men would fall at their guns from sheer exhaustion, caused by want of food. His attenuated line of defence, forty miles in length, could be no longer sustained against such odds. For seven days he baffled his pursuers flushed with success, and when he finally surrendered at Appomattox Court House seventy miles beyond Richmond, he had only 8,000 men under arms. He bore his defeat with that greatness of soul that might be expected from one of such untarnished reputation. "Human virtue should be equal to human calamity," were among his last words to the army he had so often led to victory. Without a murmur he accepted his fate. When asked by a lady how it was he failed at Gettysburg, for in the South it is generally believed he would have succeeded, had it not been for the tardiness of Longstreet when the charge was made upon Cemetery Hill, he characteristically replied—"Madam, it was so written in the order book of Heaven." And it was so written in the order-book of Heaven, that the civil war should terminate as it did. The people of the South are beginning to realize, it was all for the best. Twenty years have done much to efface the rancor and hate which long years of conflicting interests and views had engendered. The North and South are joining hand in hand to repair the losses wrought by the war and are heartily labouring to inaugurate a happier and better era—one long hoped for and long since foretold:

When the war drum throbs no longer,
And the battle flags are furled,
In the Parliament of man,
The Federation of the world.

The sons of the veterans, who sprung to arms at the tap of the drum and kept step to the music of John Brown and Dixie, are marshalling at the bugle call of duty and justice to join the grander army, and keep step to the strains of that more inspiring music, first heard nearly two thousand years ago in a far land by shepherds as they kept their vigils under the solemn stars—"On earth peace, good will toward men."

Are You Doing Your Part?

BY REV. THEODORE L. CUYLER, D. D.

A certain minister was dismissed from his pastoral charge, and the reason currently assigned for his removal was that his ministry there had "not been a success." Very probably that may be true; but whose fault was it? He was thoroughly sound in his theology, exemplary in his life, and faithful in his pulpit presentations of the gospel. He was not a genius, but he was a good pastor. The real reason, I suspect, that his ministry in the parish of——was not successful was that his people did not stand by him, and did not co-operate with him. Or putting it more exactly, they did not stand by their Lord and Master, and do their whole duty as followers of Him who died for them and had a divine claim upon them. The people were not a success.

Most Christians are very quick-eyed to discover what their minister's duties are; he is to devote himself to the edification of the flock, and to the conversion of souls. But edification means building up; and how shall that be done if church members refuse to be built? The apostle's exhortation is, "building yourselves up on your most holy faith—keep yourselves in the love of God." The process, as it is elsewhere described, is for each believer to add to his faith, virtue, and to his virtue, meekness, etc., so that he may grow steadily in grace and godly living. The best pastor can no more do this for any one of his flock than he can eat his dinner for him, or repent of his sins for him. Each man, each woman, must do the growing for themselves; and they add the sin of false-witness bearing to the sin of grieving the Holy Spirit if they charge upon their minister the responsibility of neglecting their own solemn obligations. So with regard to the conversion of souls. Faithful, fervent preaching is one factor; but earnest prayer and personal efforts, and, above all, consistent, godly living on the part of the church are equally important factors. Discourses as thoroughly up to "blood-heat" as Whitefield's or Spurgeon's may be completely upset by the counter preaching of a worldly or indolent or prayer-neglecting church. The downward pull during the week is too strong for the upward pull on the Sabbath.

Far be it from me to underrate the responsibility of a minister of the Lord Jesus Christ. He cannot feel it too deeply or give himself with too entire a consecration to a work which Gabriel might covet. But too much is expected from ministers, when they are expected to do their own work and that of their people also. The current phraseology is misleading. People usually speak of Mr. A——'s church, or Dr. B——'s church, or Dr. C——'s church, instead of regarding all of them as churches of Jesus Christ, with these men as their teachers and spiritual leaders. The people form the church; it is theirs, not the minister's. They are just as responsible to God for their own growth and for the ingathering of souls as their pastor possibly can be. If glorious results are accomplished, then the credit (humanly speaking) is as much due to them as it is to him; the glory belongs to God, but the labor must be shared between the pastor and the flock. Every minister has enough to do if he fills up the measure of his duty—"good measure, pressed down, shaken together and running over." He has to prepare each week at least two careful expositions of God's Word, to conduct the public devotions of the sanctuary, to visit all his families, to minister to the sick and the bereaved, and to organize the benevolent enterprises of his congregation. In the large cities a thousand extras are piled on the top of these, so that on some days he hardly "has leisure so much as to eat."

For one, I confess that I love to work better than anything else—unless it be to see my people work. And no member of the church I serve has any more right to turn over his spiritual labors on me than he has to hand me his market-basket and ask me to buy or cat his breakfast for him. He *needs* to perform his own duties as much as Christ's cause needs to have them done. What an unconscious condemnation certain professors pronounce on themselves when they drone out the stereotyped prayer. "O Lord, revive *thy* work!" and yet they do not lift a finger to revive their own work. To "revive" is to live again, to gain fresh life, and to live more abundantly. Indispensable as is the Holy Spirit, yet that new life, that fresh and enlarged life, must be lived by the man himself. What right has he to ask God that the church may be revived, while he, like Jonah, is snoring down "in the sides of the ship," or that sinners may be converted when he never opens his lips to do a sinner good from one year's end to another? Still worse, if possible, is the conduct of him who never enters a prayer-meeting or the Sunday-school, and then talks about "how our church is running down!"

The first question for every Christian to ask himself or herself is, Am I doing my part? Is my pew in the sanctuary, and my seat in the prayer-meeting, and my place in the Sunday-school always filled? Do I present such a style of religion to my neighbors that they will want it for themselves? Am I cold or hot, living or dead? Such questions fit a great deal closer than the question, "What did you think of the sermon this morning?" Perhaps it would be well sometimes to ask the sermon what it thinks of you.

Nehemiah was a capital commander in chief; but the reason why the walls of Jerusalem went up was that "the people had a mind to work." They did the building. Here is the secret of building up a church. Christ is the overseer; faith in him is the corner-stone; the minister is only a master builder, but every Christian must handle a stone and "build before his own door." Perhaps these plain words, spoken in love, may be blessed to the quickening of some backsliding neglecters of their duty. Revive yourself, dear friend, and then you can pray for a revival in your church.—*Christian Intelligencer.*

Reading Aloud.

If you ask eight people out of ten now, they will tell you that they hate being read to. And why? Because from their childhood they have been unused to it, or used only to such a monotonous drone as robbed even the Arabian Nights of half their charm. The husband, at the end of a hard day's work, returns home to pass the evening, absorbed in his book, or dozing over the fire, while the wife takes up a novel, or knits in silence. If he could read to her, or if he could tolerate her reading to him, there would be a community of thought, interchange of ideas, and such discussion as the fusion of two minds into any common channel can not fail to produce. And it is often the same when the circle is wider. I have known a large family pass the hours between dinner and bed-time, each one with his book or work, afraid to speak above his breath because "it would disturb papa." Is this cheerful or wise, or conducive to that close union in a household which is a bond of strength through life, which the world can neither give nor take away? I cannot blame them, for they all read abominably; and it is enough to have endured the infliction of family prayers, gasped and mumbled by the head of the family, to feel that listening to such a delivery for any length of time would exasperate one beyond endurance.

But it was not always so. In the last century—even as late as fifty years ago—reading aloud was regarded as an accomplishment worth the cultivation of those (especially those who lived in the country) with pretentions to taste; and it was, consequently, far more frequently found enlivening the domestic circle. There were fewer books, fewer means of locomotion, fewer pleasures on winter nights, outside the four walls of the country parlor. The game of cribbage, or the sonata on the spinet, did not occupy the entire evening after six o'clock dinner; and Shakespeare and Milton were more familiar to the young generation of those days than they are now—mainly, I feel persuaded, because they were accustomed to hear them read aloud. The ear, habituated to listen, is often a more safe conduit to the memory in youth than the inattentive eye which rapidly skims a page.—*Nineteenth Century.*

Watchwords of Life.

Hope,
While there's a hand to strike!
Dare,
While there's a young heart brave!
Toil,
While there's a task unwrought!
Trust,
While there's a God to save!
Learn,
That there's a work for each!
Feel
That there's strength in God!
Know,
That there's a crown reserved!
Wait,
Though night cloud and rod!
Love,
When there's a foe that wrongs!
Help,
When there's a brother need!
Watch,
When there's a tempter near!
Pray,
Both in word and deed!

A WONDER EXPLAINED BY GREATER WONDERS.

A NEW SERMON BY PASTOR C. H. SPURGEON.

"Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not."—LAMENTATIONS 3:57.

How different are our experiences from our fears! This man of God had said, "When I cry and shout He shutteth out my prayer." He had said again, "Thou hast covered Thyself with a cloud, that our prayer should not pass through." He had added even to that, "Surely against me is He turned." But now he corrects his misapprehensions. Neither was prayer shut out, nor had God turned against him; for he joyfully confesses, "Thou drewest near in the day that I called upon Thee: thou saidst, Fear not." As much as to say, "Not only didst Thou hear me, but Thou didst come to me; not only didst Thou hear *me* speak, but Thou didst speak Thyself, and I heard Thee say, Fear not." Not only wast Thou not turned against me as an enemy, but Thou didst prove Thyself my friend by being my loving and tender Comforter.

Whatever wonder there was in the heart of Jeremiah that God should draw near to him, you and I must have felt evengreater wonder whenever God has drawn near us. We have cried out, like David, "What is man, that Thou art mindful of him? and the son of man that Thou visitest him?" It is to us a standing miracle that the great and glorious and thrice holy God should ever come and reveal Himself in a way of love to us, insignificant, dishonored, guilty sons of men.

I. Let us set forth some sort of an explanation of this wonder. God doth draw near to men. The Eternal converses with the creatures of a day. He who is inconceivable in the majesty of His nature nevertheless permits us, who are but dust and ashes, to speak with Him as a man speaketh with his friend. Why is this? I shall not abate the wonder if I somewhat explain it by mentioning other facts equally wonderful—great things, and unsearchable, drawn from the vast deeps of the divine working.

The first thought I would suggest to you is, that man have ever been in the thoughts of God. As we are taught by the word of God, God has always had a very singular regard to man. In the formation of man God widened His communion with His creatures: He began for the first time to hold intercourse with a being who is only in part spiritual, and as to a part of his nature is linked with materialism. God communed with Adam, and thereby placed him in an honor, in which, alas! he continued not. It was a wonderful thing that creation of man—I shall have to tell you a little more about it before I have done—but in the very fact that man was made in so special a manner there was a drawing nearer of God to man.

But, secondly, remember that God hath drawn nearer to us than we have ayet hinted at, in becoming tenderly near in nature. There was a day, in the fulness of time, in the which the Son of God took our nature upon Himself. Marvel of Marvels! He that made all things became a babe at Bethlehem, bore all the weakness and and infirmity of infancy, passed through all the growth of boyhood, arrived at a toilsome manhood, and then finished His life-course. Jesus did not wear a nature like to ours, but He bore our actual nature—our flesh and blood. Sin is not of the essence of manhood, and Jesus had no sin; but all that is really manhood belongs to the Son of man, who is also "over all, God blessed forever."

If I were in trouble in a foreign land, it would be pleasant to hear the voice of an Englishman; it would be even more encouraging to spy out a neighbor, a fellow-citizen of the same town; but most of all would it be cheering to perceive that a dear friend, a brother, a husband was to the front on our behalf. Such a near and dear friend is Jesus to each one of these the Father hath given Him. See, here is your brother, O believer, a brother of such tender sensibilities, and of such quick sympathies, that in every pang that rends the heart He takes His share! Do you wonder, therefore, that when you call upon Him, He draws near to you?

Nor is this all. The Lord Jesus was specially near to His people in the days of His life on earth. He was no mere observer of men, passing through our midst, as an English traveller might pass through China or Tartary, seeing everything and sharing nothing. It is very beautiful to my mind to reflect upon the nearness of Christ as man to men; for there are certain men who by temper, spirit, and behaviour are a long way off from the rest of mankind. Look at your princes and your autocrats; they are scarcely to be seen with a telescope; they do not appear to be persons of like feelings with ourselves. Look at your exquisites, your men of pride, your men of pretended culture, who bear their heads above the clouds. But Jesus was the most manlike of all men.

I know several excellent men whom I love and revere, but I despair of imitating them; the color of their virtue has a tint in it peculiar to themselves; I am not made of such stuff as would ever work up into their fashion, admirable though it be. But I never thought thus concerning the Lord Jesus; I always feel that by His grace I can become like *Him*. He is infinately superior to those admirable friends of whom I have spoken, and yet He is more imitable. The hill is higher, but in His case there are ways and steps which invite; whereas in the other case there are crags which warn us off. I have known good men with whom I shall never be thoroughly at home until we meet in heaven; at least, we shall agree best on earth when they go their way and I go mine. One never feels so with regard to the all-glorious Lord Jesus. There our cry is, "Nearer, my Lord, to Thee. Nearer to Thee." He draws us to Himself, and the nearer we come the more fully we appreciate Him. If Jesus came thus near to men in His life on earth, do you wonder that He draws near to them now?

Carefully notice that this was a nearness to *sinful* men. For, being here on earth, He did not select for his companions persons of high religious repute, men who practised austerities, or severed themselves from common life. He went down among the fishermen of Galilee, He associated with poor people, uncultured and simple-minded. Ay, He dwelt among the sinful people: "Then drew near unto Him all the publicans and sinners for to hear Him." You and I are sinners too, and our Redeemer's nearness to the sinners of Judea meant nearness to us. Do you think it wonderful that to-day Jesus should draw near unto His own people when they are in their time of sorrow? I do not.

Further, dear friends, Jesus Christ came still nearer to us in His death. How wonderfully near Jesus came to sinful men when He was delivered up to His enemies to suffer death! Just think of it. Would you have supposed that Christ would come so near to us that He would be found in the felon's dock? Yet there He stood. Do you seek Him? Would you speak with Him? Will you go to the palace of the king, asking for Him? If you do, you must enter the judgment-hall, for there He stands bound, accused, and tried. They charge him with sedition and blasphemy! "He was numbered with the transgressors." In the end of His life He draws so near to us that He dies among the transgressors: "He made His grave with the wicked." When they took down the carcases of the thieves they removed His body also, and His remains were given up to His friends as the remains of one who had paid the last penalty of the law. This is coming wonderfully near to us.

He is now in heaven; turn your thoughts up to Him there. In heaven He is still perpetually near us. Beloved, He has carried our nature into heaven. The body of the Lord Jesus in glory is the same as that which was laid in the tomb. And what is He in heaven? He is there as our Representative. He is member of heaven's high Parliament for the sons of men, and He holds His seat as such. What is He doing in heaven? He is not only representing us, but He is preparing a place for us; making a niche in heaven for you, a place in heaven for me; and all the while He is continually offering intercession for His people. Ever bearing our name upon His breastplate, ever beholding us as graven upon His hands, He is constantly so near to us that He cannot be nearer.

Jesus may well come near to His people, for *there is a mystical union which insures it*. A divine doctrine this, of which Paul saith, "This is a great mystery, but I speak concerning Christ and the church," and this in relation to the marriage union. There is a union between Christ and His church which can only be shadowed out by the union between a husband and his bride; I scarcely dare speak of it in words, it is so holy and divine. Who shall separate what God hath joined together? Now, do you wonder that Jesus draweth nigh unto His people? I should marvel if He did not; for would any of us wish to be away when our dear spouse is suffering? When her heart is heavy is not ours heavy too? In a true, conjugal love, such as I trust many of us feel, there is a degree not merely of similarity and of communion, but even of identity between the twain that have become one. Now, we that are joined unto the Lord are one spirit, by one eternal union, and He must, therefore, draw near to us in a way of sympathy and fellowship.

II. I have tried to set forth this mystery as best I can; now I ask your attention for the few minutes that remain to the wonder itself. What I have said makes it less surprising, and yet fills us with greater surprise. In one respect it makes it not wonderful, but in others it makes it more wonderful than ever, that God himself, in Christ, should draw near to us.

What is the manner in which God draws near to his people in their time of trouble? At times he draws near to us by a secret strengthening of us to bear up when we are under pressure. We may have no marked joys, nor special transports; but quiet, calm, subdued joy rules the spirit. To my mind, the best of states is the deep calm which comes of the peace of God which passeth all understanding. I care not so much for your brilliant and gaudy-colored joys; your neutral tints of quiet joy suit my soul's eye far better. I will not ask to see the sun above me, but I will be content to feel that "underneath are the everlasting arms."

Do you not remember that when the burden came, you feared it, but did not feel it? for the shoulder had grown stronger; when the need came which you dreaded so terribly, it turned out to be no need at all; for he who refused the meal also removed the hunger, he who denied the garment took away the cold. The secret sustenance of the soul by God is very precious. It is not observed of men, but therein the saints are made to magnify their God. That unseen casting on of oil upon the fire, behind the wall, is what we need, and it is a very charming way of the Lord's drawing near to us in the time of trouble.

Furthermore, the good Lord often vouchsafes to His people in their time of great pain and weakness and weariness, a doubly vivid sense of his love. It is not merely that they believe in that love as they find it recorded, though that is a very delightful matter, but they feel this love in the delight of it. They know beyond all doubt, and they feel beyond all question—"He loved me, and gave himself for me." The alabaster box which they were accustomed to hold firmly in the hand of faith is now broken by love, and poured out by enjoyment, so that the smell which was aforetime latent, now perfumes all the soul.

At such times the Lord grants us a sensible assurance of his sympathy, with us. We feel that every stroke of the rod comes distinctly from a Father's hand, who doeth not afflict willingly. We look up into his face and feel that like as a father pitieth his children, so doeth he pity us. We enter into the sorrow of our Father's heart while he is causing us grief, with greater grief to himself. We come to feel what it is to be bound up in the bundle of life with the Lord himself. Extraordinary expression, is it not? where one said, "The soul of my Lord shall be bound in the bundle of life with the Lord the God." We are joined unto the Lord and know it by feeling his heart beat with our heart. It is a high degree of grace to be so in sympathy with God in his afflicting us that we would not have him cease for our crying; let him continue to do his will even though he cross our wills.

The Lord draws near to his people's souls sometimes by a very speedy and remarkable deliverance out of the trouble under which they groan. He can draw near to you when you are plunged in poverty, and he can suddenly lift you to competence. When everything goes against you he can in a moment raise up a friend; when it appears that no chance nor change can set you free, he can himself be your deliverer. Did he not bring up Joseph out of the prison-house and set him on the throne of Pharaoh? He can do the like with you if he wills though your sun has gone down. Nothing is impossible with God. The deliverance which he has vouchsafed to his people, not only in ancient times, but in modern times, are such as to make us feel we dare not doubt, much less despair "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

There seemes to me to be a a nota bene here, a kind of hand in the margin, to point out the promptness of God. "Thou drewest near in the day that I called upon thee"—the very day he called God came; no sooner the prayer than the answer. Oh, the blessed quickness of God! When David cried to him he says, "He rode upon a cherub and did fly, yea, he did fly upon the wings of the wind." No pace is too swift for God to come to the deliverance of his people. He is slow to anger, but he is swift in mercy Try it, ye downcast, and broken hearted one, try it to-day, and then come and tell us if it is not so.

One thing more: observe the extreme tenderness of all this. "Thou drewest near in the day that I called upon thee, and saidst, Fear not." You remember that text, "He giveth liberally, and upbraideth not." Here is an illustration of it. Why I should have thought that when God came near to Jeremiah he would have said to him, "Oh thou of little faith, wherefore didst thou doubt?" It would have been a very gentle rebuke but I should have expected as much as that. And if the Lord had come to Jeremiah and said, "You neglected to call upon me, and therefore fell into this trouble," who would have wondered? But no; the Lord's whole thought was about his dear child, and he said nothing to him to wound him, but everything to comfort him Tenderly he cried "Fear not!"

You mothers leave your children for a little to play together when you are at work in the house, and presently you hear a crash and a cry. One of the children has met with a heavy fall. He was climbing where he ought not to have gone and he has had a serious tumble. One child cries, "Mother, Johnny is killed!" Well, you know if you inquired into the matter you would find that Jonny deserved blame; but you do not inquire. You rush to pick him up; you notice that bruise on his forehead; you are fearful for his legs and arms, you are ready to faint as you notice that he is bleeding. Do you scold him? Ah, no; you fall to kissing the poor child; his fault is passed by you only think of his pain, your only concern is about himself. And so with our gracious God. He comes to His poor, suffering, downcast people, and what He says to them is not—"You should not have done so and so; this is very wrong of you; I must terribly correct you." No; but he says, "Fear not, I have forgiven thee; and I will deliver thee."

Remember the father in the parable when the prodigal came back. Did he lecture him upon his immoralities? Did he say a word about his ingratitude and folly? He did not notice his pimpled face, and point to his blotches as the result of his excess in wine with his riotous companions. He did not point to his rags and tell him that these came of his profligate expenditure. No, he said not a word of upbraiding; but only, "Bring forth the best robe, and put it on him; put a ring on his hands, and shoes on his feet." That is just what the Heavenly Father will do and say if we call upon Him, therefore let us call upon Him in truth from this moment, ere we leave the pew, and may the Lord cause us ere long to say, "Thou drewest near in the day that I called upon Thee, and Thou saidst unto me, Fear not." God bless you, dear friends, for Jesus' sake. Amen.

MISSIONS.

—When Dr. Grant of the Nestorian Mission received discouraging intimation to the effect it might perhaps be best for him to return to America, or plant a mission elsewhere, he answered: "I cannot leave this field till I have reasons which I can give at the judgment-seat, where I expect soon to stand." This high standard should be applied by all in every field and form of duty. If this were so, should we not be more faithful, prayerful, patient and cheerful.—*Cor. Watchman.*

—A distinguished foreign missionary says "the greatest peril of foreign missions is the want of vital piety at home."

—Those who are intended to do any eminent service for God are always emptied of self, and led to see their unfitness for the undertaking; then they trust simply on God's wisdom and power, and he gets all the glory.

—The Presbyterian Church North had, last year, 1458 missionaries employed on the Foreign field. They served 2,000 churches and were the means of gathering 6,216 into them. This denomination expects this year to contribute $650,000 for Foreign Missions. Their membership is 515,042. They do not have some truth which we possess but their giving may well be an example to us. Did our people in these provinces do as well, we should have about $40,000 poured into our Foreign Mission treasury alone.

—The Hawaiians, while blessed with all the appliances of civilization, are slowly but surely decaying. The population which in 1832 was 130,313 was in 1878 but 57,985. It seems as though all inferior races must die out, when brought into contact with the superior.

How They Made Out.

"I don't know," said Margaret, "how we shall make out; but we can't let the children starve." Margaret was the house-mother in a German home, where money was scarce, and plain food was not plenty.

A stranger had come along the street, stopped at the door, and asked if he might have something to eat with the family. He was watching the yellow-haired little girl who followed Margaret around, and it was in reply to a question of his, that she had spoken the sentence with which our story begins.

"Then she isn't your child?" asked the stranger.

"No!" Margaret explained that she was the child of a poor neighbor who had died a few weeks before, leaving nothing for the little girl, and no friends for her to go to. So they had taken her in.

"And can't you manage to keep her?" the stranger asked. "You have none of your own, I suppose?"

"Oh dear, yes?" and she laughed over his queer mistake. "None of their own! "Why, there are ten in all."

When supper was ready, they all trooped in. What an army of them! their hair neatly combed, and their patched and worn clothes looked as though each of them had been as careful of them as possible. At the supper table, each of them looked out for Gretchen; she had the largest potato, carefully peeled by Margaret, the mother's name-child; and Melchor, the father's namesake, put a bit of butter on it, though he seemed to be talking with the father and mother.

The next day a soldier in military dress rode up to the house, and asked for the house-mother, and gave her a great solemn looking letter which made her heart tremble as she broke the seal. Oh, what do you think that letter said? Why, that the man who had taken supper with them the night before was so pleased with all the ten children, and with Gretchen besides, that he had decided to make them each a present of $100, which would be paid to them each year while they lived! $3,100 a year because a strange man took supper with them, was pleased with their kindness to him and their unselfish care for the orphan Gretchen! That sounds like a "made up" story, doesn't it? And yet it is true. The letter was signed, "Joseph, Emperor of Austria." And he was the stranger who had eaten potatoes with them the night before.

Ah! I wonder if you know what this makes me think of. Do you remember who laid aside his crown and royal dress, and left his throne and came to us—not simply to amuse himself and give us pleasure, but to save us from eternal death?

Some day we shall see him, with royal dress blazing with jewels, the crown of gold on his head. Will he remember us then as those who received him here? He is watching our actions, whether they are unselfish and loving, or hard and hateful. Is he getting a reward ready for us? The reward is not $100 a year; it is home in the palace, a seat on the throne. It is to be introduced to his Father as brothers and sisters; it is to reign with him forever and ever.—The Pansy.

Ayer's Hair Vigor improves the beauty of the hair and promotes its growth. It imparts an attractive appearance, a delightful and lasting perfume. While it stimulates the roots, cleanses the scalp, and adds elegance to luxuriance, its effects are enduring; and thus it proves itself to be the best and cheapest article for toilet use.

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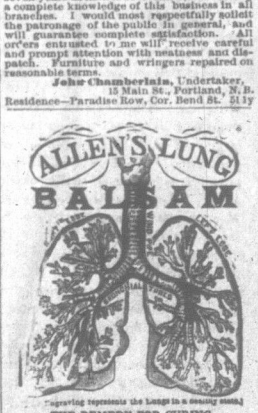

(Engraving represents the Lungs in a healthy state.)
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BY ITS FAITHFUL USE
CONSUMPTION HAS BEEN CURED,
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Selling this season at lower prices than ever before. C. C. E. EVERETT, Factory, 11 King Street.

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"It has become so common to begin an article, in an elegant, interesting style.

"Then run it into some advertisement that we avoid all such,

"And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible,

"To induce people

"To give them *one trial*, which so proves their value that they will never use anything else."

"THE REMEDY so favorably noticed in all the papers,

Religious and secular, is

"Having a large sale, and is supplanting all other medicines.

"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability * * *

"In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die.?

"No!

"She lingered and suffered along, pining away all the time for years,"

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!"

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery,

"From a complication of kidney, liver, rheumatic trouble and Nervous Debility,

"Under the care of the best physicians,

"Who gave her disease various names,

"But no relief,

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"My daughters say:

"How much better father is since he used Hop Bitters."

"He is getting well after his long suffering from a disease declared incurable."

"And we are so glad that he used your Bitters."—A LADY of Utica, N. Y.

☞None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name. 52-2

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Call and examine work and prices.

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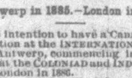

INTERNATIONAL AND COLONIAL EXHIBITIONS.

Antwerp in 1885.—London in 1886.

IT is the intention to have a Canadian representation at the INTERNATIONAL EXHIBITION at Antwerp, commencing in May, 1885, and also at the COLONIAL and INDIAN EXHIBITION in London in 1886.

The Government will defray the cost of freight in conveying Canadian Exhibits to Antwerp and from Antwerp to London, and also of returning them to Canada in the event of their not being sold.

All Exhibits for Antwerp should be ready for shipment not later than the first week in March next.

These Exhibitions, it is believed, will afford favourable opportunity for making known the natural capabilities, and manufacturing and industrial progress of the Dominion.

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Sabbath School.

BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES.

First Quarter.

Lesson 5.—Feb. 1. Acts 21: 15-26.

PAUL AT JERUSALEM.

GOLDEN TEXT.

And when they heard it they glorified the Lord.—Acts 21: 20.

15. *We took up our carriages.*—The meaning is, "having packed up our baggage," that is, having placed it upon pack-horses or other beasts of burden with a view of carrying it with us up to Jerusalem. *And went up to Jerusalem.*—Jerusalem was on high ground, while Cesarea was on the sea. Hence they went up. The distance was about 50 miles in an air line, but 75 miles (Farrar) by the route of travel, an ordinary three days' journey.

16. *There went with us also certain of the disciples of Cesarea*, who, with multitudes of other Jews, were streaming up to Jerusalem on that last day before the feast began. And they would act as a guard for Paul as well as be a pleasant companionship.

17. *And when we were come to Jerusalem.*—St. Paul now arrives at Jerusalem for the fifth time since he left it on that never-to-be-forgotten journey to Damascus to persecute the believers in Jesus. This is the last recorded visit that he made to the Holy City. *The brethren received us gladly.*—There were many brethren here from all parts of the country and almost of the world. All had heard of Paul; some may have heard him preach. Many sympathized with his views, so that there would be a large number to welcome him, even though many of the Jews were afraid of his teachings and influence. Wherever he went he found, amid trial and persecution, many to love and to comfort him.

18. *Paul went in with us unto James. James.*—"The brother of our Lord," the pastor of the church at Jerusalem, and the writer of the Epistle of James. He is generally known in history as "the just." Ten or eleven years after this time, in 69, he suffered martyrdom by being hurled from a pinnacle of the temple, and was finally despatched by stoning. *And all the elders.*—The omission of any illusion to the apostles is a clear proof that none of these were at this time resident in the Holy City. Some had doubtless rejoined their Lord, others were working for him in distant lands. It was 25 years since the apostles began to preach on Pentecost.

19. *What things God had wrought.*—Paul did not claim these results as his own, but gave God all the glory, for it was God that worked through him.

20. *They glorified the Lord, i. e.*, God, as in the Rev. Ver. The tense implies continued action, and although its meaning would be satisfied by assuming mere ejaculations of wonder and praise, it is, at least, not improbable that there was a more formal thanksgiving. In their minds, after his narrative, no shadow of mistrust of suspicion of the earnest and devoted man lingered.

20. *Thou seest, brother, how many thousands of Jews there are which believe.*—The remark emphasized the extreme danger of the apostle's position in that hotbed of raging fanaticism. These were persons who, as was not unnatural, accepted Christianity as the supplement of Judaism, but made no break with their old faith of the observances of which their life-long training had made them tenacious. *And they are all zealous of the law.*—As Paul himself had once been (Gal. 1: 14). The reference here is to the law respecting circumcision, sacrifices, distinctions of meats and days, festivals.

21. *And they are* (have been) *informed of thee*, by some of their leaders who were opposed to Paul. We can hence understand the great hostility which the apostle experienced, and his strong language about these Judaizers. They must have had their partisans at work in preparation for his visit, and have poisoned men's minds against him. *That thou teachest all the Jews which are among the Gentiles*, etc.—The decision of the council at Jerusalem was that the Gentiles need not observe the Jewish rites and customs. But they were informed that he taught the same things to the Jews who were living among them.

What Paul did teach was that neither circumcision nor uncircumcision was of any consequence (Gal. 5: 6; 6: 15); that the uncircumcised need not be circumcised, and that the circumcized should not become as uncircumcised (1 Cor. 7: 18, 19); that Jew and Gentile are alike guilty before God, and are saved only by the grace of God through Jesus Christ (Rom., chaps. 1-3).

22. *What is it therefore?*—What then is expedient under these circumstances? *The multitude must needs come together.*—By this it is not meant that James and the elders feared a tumultuous onset on the part of the Jewish Christians; the actual uproar was caused by the unbelieving Jews. Nor is a regular assembly of the Christian church here referred to, but a multitude drawn together from curiosity, to hear and see the supposed Christian opponent of Judaism.

26. *Have a vow on them.*—This vow corresponds with the vow of the Nazarite described in Num. 6: 1-21. Baumgarten remarks that this is a vow of the most extreme abstinence and purification; Paul's public approbation of it, therefore, would be a complete refutation of the charge that he forbade Jews from obeying the ceremonial law.

24. *Purify thyself with them, i. e.*, become a Nazarite with them. This appears to be the significance of the original. Paul was to enter upon the same course of abstinence and religious consecration as the four men. *And be at charges with them.*—Rather, as in Rev. Ver., "be at charges for them," *i. e.*, pay the whole expense of the purifying ceremonies (see Num. 6: 14-18). Such a gift from Paul, who was known in all the churches as one who supported himself by the labor of his hands, would, besides testifying to his love for the old Jewish customs, bear striking witness to his generosity and ready self-denial. *That they may shave their heads.*—Not until the appointed offerings had been made could the vow be fulfilled and the hair cut. *That thou thyself walkest orderly.*—That is, according to the laws of the Jews; that thou art not an apostate Jew, advising Jews to break the law.

25. *As touching the Gentiles which believe.*—Here they reiterate the decision of the great conference held eight years before (see Acts 15: 1-30). This was to show that their advice did not contradict their decision, and Paul in good faith could adhere to that decision, and preach that doctrine, and yet do what they desired of him.

26. *To signify the accomplishment.*—Rather, "declaring the accomplishment," etc. He announced to the priests the time when the days of purification would be ended and the sacrifices would be made, so that they would be prepared, and opportunity given them among the many others to perform the sacrifice.

THE WISDOM OF THIS COURSE.—(1) Paul could do what he did with perfect consistency. (*a*) According to Paul's views, the ceremonies of the law were matters of indifference; hence he felt himself at liberty to accommodate himself to the conduct of others in these indifferent things. Christian love, which was the grand moving principle of his conduct, caused him to accommodate himself to the views of the Jews, when he could do so without any sacrifice of principle, in order to remove their prejudices. (*b*) If there had been a shade of evil in the transaction, or any foreseen liability to the misleading of weak believers, St. James would never have suggested this course, and St. Paul could not have acquiesced in it. (*c*) He had before done the same in a voluntary manner, when it could not be pretended that it was for double dealing or imposition (chap. 18: 18). (2) But it did not result as was desired. But it does not seem as though his Master smiled upon the transaction. It certainly utterly failed.

Ayer's Sarsaparillia is the most potent blood purifier, and a foundation of health and strength. Be wise in time. All baneful infections are promptly removed by this unequalled alterative.

YOUNG MEN!—READ THIS.

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Spurgeon on the Theatres.

"Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it is perfectly safe and profitable for myself to go to the theatre, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into a temptation, which, but for my self-indulgence, they would entirely escape.

I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the garden to the gambling tables. No! But a friend of mine once related the following incident to me: One day M. Blanc met me and asked me how it was I never entered his grounds, 'Well, you see,' I said, 'I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantages of your ground.' 'You make a great mistake,' said M. Blanc, 'If it was not for you, and other respectable persons like yourself, who come to my grounds I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself that you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment, feel themselves quite safe in following you into my garden; and from thence to the gambling table the transition is easy.' "After I heard that," continued Mr. Spurgeon, "I never went near the gardens, and the same argument applies to the theatre."—Pall Mall Gazette.

An Alarming Disease Afflicting a Numerous Class.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted: Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky, mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pains in the side and back? Is there a fulness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or a belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonizing disorder. The origin of this maladay is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon Road, London, E.C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

Market Place, Pocklington, York, October 2nd, 1882.

Sir,—Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say have derived more benefit from it than any other medicine I ever took, and would advise any one suffering from the same complaint to give it a trial, the results they would soon find out for themselves. If you like to make use of this testimonial you are quite at liberty to do so. Yours respectfully,

3 (Signed) R. Turner.

Itching Piles—Symptoms and Cure.

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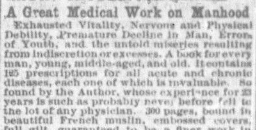

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Messenger and Visitor.

WEDNESDAY, JANUARY 21, 1885.

READ, CONSIDER, ACT.

A few years ago, after much prayerful deliberation, the Baptists of the Maritime Provinces decided to have an independent part in giving the gospel to the heathen. We felt in this we were but heeding our Lord's last injunction, "Go ye into all the world, and preach the gospel to every creature." We were sure we owed this to the myriads who are living and dying without the gospel light and hope which are ours. We could not do less, and be true to the promptings of all that was tender and compassionate in our own hearts. The resolution was a noble one. No one can doubt it was approved of God.

The difficulties which beset the new enterprise have been overcome. Our mission is well established and equipped for its grand work. The field occupied is one of the most promising in the heathen world. A band of earnest, true-hearted workers are ready, with sickle in hand, to reap the priceless harvest that is so rapidly ripening. Judging from what has transpired upon adjacent fields, it needs but a little longer patience of hope, before our hearts shall be thrilled with the glad tidings that our benighted brethren, on the opposite side of the earth, are turning to Christ in multitudes.

But just now, when our mission is but fairly established, and just beginning to gather up its forces for aggressive work, it is in serious danger. When we undertook our separate work on the mission field, we had a large accumulation of funds. As time has passed and the Lord has opened the way, this has been exhausted. To-day we are confronted by the startling fact that we are—not slowly—running in debt. Believe us brethren this is no false alarm. AT LEAST $3,000 ARE AT ONCE NEEDED TO MEET PRESSING DEMANDS. Our missionaries are not where they can be left without their salary, and not suffer. They are surrounded by those who will grant them no favors. A few months since there was a delay in receiving a remittance, and they were brought into such straits as we all feel they must not be left in again.

What then must be done? for that something must be done, and at once, is evident. Shall we curtail our operations, by the recall of some of our missionaries, or the dismissal of native helpers? We are sure every one of us would blush at the thought. Forty thousand Baptists declare by such action their belief that the support of ten missionaries, one by every four thousand, was more than was required of them!! How could we bear the thought of how our Lord, who gave *Himself* for the world, would think of us? How could we meet the Telugus, whom we had deserted, at the judgment? How could we stand before the tribunal of our own better natures, while the wail of perishing millions is coming to our ears across every sea? We repeat, curtailment of our operations would be suicidal, shameful, and we are all too merciful to wish to do less for the heathen.

But if this is not to be thought of, what then? Shall we allow ourselves to drift deeper and deeper into debt? The fact is that only $261.28 have come into the Foreign Mission treasury through the ordinary channel of the convention fund, during the last five months. This shows badly for all our treasuries. At this rate we shall not need to drift very long, to be in the most serious complications.

The only course open to us is to raise the money. It is no use to pay more largely to Foreign Missions, by drawing away our usual contributions from the other funds. This would but transfer the difficulty, not remove it. What we need is an increase in contributions to our convention fund. Let each one who reads these words ask, Does not my Lord wish me to give more than I have been giving, to meet this special need? In the light of what the gospel is to each of us, and how terrible it is to be without it, we cannot doubt what the answer will be.

And cannot our earnest, whole souled pastors do much in this emergency? They are placed in positions of great power. They are expected to lead in all such work. Let them but do so and great results will follow. Is not this a call from God to them?

But what we may hope to get through the ordinary channels cannot meet present and prospective demands. Are there not many who can make special contributions to Foreign Missions, while they keep up their gifts to the general fund?

There are many to whom, as his stewards, God has committed much. Does not the Saviour wish them to respond to this appeal? Let us all take this matter to our Lord in prayer, and find out his will. Myriads are perishing. We are doing but little. Our Lord has done so much. Such treasures of hope are ours through the gospel. The heathen are so miserable who are without it. What shall we do? Surely a special donation to help on such a work as this will not be refused by those who can make it.

We know a brother who, though not troubled with much means, will be one of twenty to make up the first thousand. Who will follow? Please send in your names. Do not delay. The case is urgent.

PRAYER FOR COLLEGES.

We direct the attention of all to the call for prayer for our institutions of learning, as it appears in our issue of to-day.

Let no one pass this notice by as though it were a mere annual formality. The christian professors and teachers in our academies and colleges, regard it in a far different way. They are very sensible of their need of divine help, as the responsibilities of their position press upon them.

They are aware—sometimes almost painfully so—that to them is committed the task, the privilege, the honor, of shaping the thought and helping to mould the character of those who are soon to be the leaders in all departments of life. Whether the next generation shall hold true to the old ways which have been tested and tried, or launch out upon the restless sea of skeptical thought, where there is no God, no immortality, nothing to make life worth living, depends largely upon the way is which the doubt of the age is met and mastered, in the class rooms of our colleges. Whether these leaders are to be unselfish, and fired with enthusiasm to make the world as much better as possible for their life in it, or sink down into an existence of cold, keen, self-seeking, will be very much according to the influence spread around them during their years in their college halls. Our brethren who are placed in such positions of high trust, have the strongest claim upon our sympathies and prayers. Let us all unite, then, in supplications for our professors and teachers, that they may be men of might, not only to shape and develop the intellectual power of the best talent of our people, but also may have their hearts, all the time, on fire with the desire to shape in those who are under their charge so long, a character which is Christ-like in its purity, its nobility, its aims, and its purposes. Thank God for the many upon whom God has put the stamp of a higher consecration, while at our institutions of learning! Let us pray that continually there may flow forth from her, streams of soul life, warmed with the love of God and, men, to spead the ardor of a hallowed enthusiasm abroad over our land.

And do not the young men and women at Acadia, and elsewhere, need our prayers? The time spent in institutions of learning is usually the crisis time of life. There are many special temptations. Home restraints are wanting. There is great danger of evil companionships. There is often a subtle sowing of doubt and distrust of all that has held the reverence of the devout. How many, alas, do we know, who have gained mental culture at the expense of a poisoned moral nature, and have gone forth to cast the seeds of evil around them with no sparse hand. Shall we leave those who are in such circumstances without our prayer, on Wednesday?

Then, also, toward the close of the college course, if not earlier, the young man begins to question gravely: What shall I seek to become? How shall I spend my life? How important this period of life is, none but God knows. As the decision is made, will it be whether a life is to be wasted, or cast into the balance against the world's misery and need. If there is any time when a young man needs guardian angels to hover around him, it is then. Shall these who have this great question so soon to decide, not be remembered tenderly before the throne of power on Wednesday?

And let us not forget that there are many in our institutions who are not saved. God has given our institutions a grand history in the past. Acadia, the old Seminary in Fredericton, and the College at Woodstock, Ont., have all seen displays of saving power which have gladdened the hearts of thousands, and sent hundreds forth as workers for God and souls. Let us pray that this experience may be repeated this winter.

At McMaster Hall our young men for the ministry are, many of them, studying. How much depends upon them? They need a baptism of the Spirit. They are to give tone to our denominational life. Let us pray that their loyalty to truth may be staunch, their ardor for souls be consuming.

From all sides there is the cry for laborers. Why should we not have the ranks of our ministry replenished from those who are seeking to gain greater power by the culture of their minds? What we need is a deepening of spiritual life. Let us ask God to set his hand upon our young men, and thrust them forth as he did Judson and Barnes and hundreds more, from college life to devout service in the ministry.

There is also need of prayer for guidance in the government of our institutions. If we yield to a wrong principle, for the sake of a little temporary expediency, in the end, —it may not be for years, but in the end—evil must be wrought in ever-increasing measure. There are schemes for consolidation and confederation which look very enticing. We need much wisdom to guide us, so that we do not risk the precious heritage of a christian college.

The Seminary in St. John, also, just as it is starting again upon what might be a career of great usefulness, is endangered for want of funds. Its future depends largely upon the few months to come. Let us pray that the hearts of the Lord's people be opened to support and build up this institution, until, in connection with Acadia, and our other places of learning, it may be strong to assist in the noble work of christian education.

Do not, we repeat, neglect the day of prayer for our colleges.

DISTRICT SUPERINTENDENTS.

At our last Convention, a committee was appointed to devise a plan for the better working of our convention scheme. After considerable deliberation, it was decided to divide the Province into sections, and request an energetic and devoted brother in each to assist the finance committee in their work. The Convention adopted the suggestion of the committe, and brethren were named for these responsible positions.

It was felt this plan had much to recommend it. It would divide the work, and make it possible to do it much more thoroughly than by one brother for each Province. Each superintendent being nearer the churches from which funds were to be gathered, could adopt his methods to the circumstances of the case. He would be in a position to confer with the pastors in his district, and they could thus unitedly press on the work. It would relieve the members of the finance committee in each Province of much of the burden, and, besides having the work done more thoroughly, it would save the expense of a paid agent. It would also be on the true principle that the pastors of our churches and the churches were to become accustomed to do this work themselves, as a regular part of their privileges, and not be dependent on mere spasmodic efforts, at the visits of agents. We have no doubt but that the plan is excellent. It only needs that the brethren on whom the convention has laid this responsibility assume it, and do their best. We know of no more important work than this. Our success for the year, whether we are to continue or enlarge our mission operations at home and abroad, or whether we are to retrograde, with all that this involves for this world and the next, depends upon it being undertaken earnestly, and pushed vigorously. We know the times are hard, and the work of the pastor taxing; but still what a grand thing it will be, if, by the whole-hearted efforts of these brethren in conjunction, on the one side with the finance committee, and on the other with their fellow pastors, this year be closed with full treasuries, and all our work in successful operation! Can it not be done? It is worth trying. Write, consult, visit, adapt means to ends, be zealous and devoted, and it will be accomplished.

Of course all this is not to be construed as lessening the privileges of each pastor to do his best to receive the largest results from his own people. Each pastor can do more in his field than any one else. It only means that there is to be system, and help rendered when it is needed. May great success attend our district superintendents, and to this end let us follow them with our prayers.

THE ST. JOHN SEMINARY.

As announced over his own signature last week, Dr. Hopper is about to enter upon the work of collecting funds wherewith to pay the first instalment of the price of the new property on Lancaster Heights. We had hoped to be able to enclose an engraving of the splendid buildings, and a description of the same, to subscribers of the MESSENGER AND VISITOR this week. This would have given them something to preserve. But the folders have not come to hand.

The property is one of which any people might well be proud, as will be seen when the view of the buildings with the description is sent, and to secure which, any one might well give ungrudgingly.

The Seminary has been run as an associate institution in our educational system. It has already sent several students to Acadia College, and quite a number more are preparing for matriculation. To have an academy in N. B., both as a feeder to Acadia, and for its own sake, as affording facilities for the education of many who may not wish to take a college course, under christian influences, cannot but be regarded as most desirable.

Besides this, the Baptists of New Brunswick have committed themselves to the undertaking. Even though there may have been room for two opinions as to the advisability of undertaking the burden when we did, there can be no doubt but that it would be a misfortune to our people to have it fail.

But we may as well look the matter squarely in the face. To succeed, there must be liberal giving. No institution of the kind which is worthy of us, can be established without a large outlay. The question before us is, shall we all meet Dr. Hopper and his assistants, as they go on their mission, in a spirit of self-sacrificing liberality, or shall the future of our old Seminary as it starts on its new career, be imperiled?

It would scarce be seemly for us to bespeak for Dr. Hopper such a reception from the Baptists who are interested in the Seminary, as the importance of the object demands; for he is known far better than we are. We can only say we shall follow him with our good wishes, and if any word of ours can be of service, we shall be glad to offer it, as occasion demands.

—We are glad our esteemed contemporary, the Religious Intelligencer, the organ of the F. C. Baptist brethren, approves of our attitude toward the union question. Referring to the MESSENGER AND VISITOR, it says, "It addresses itself to the question in a wisely cautious article, one that we think will commend itself to the great majority of, perhaps all, its readers." After quoting largely from the article, it says in conclusion:—"And now we wish to repeat that while it may be well enough to discuss in a general way the question of union, it is not wise to undertake in newspaper articles, or in any public way, the discussion of a possible union. To do so can accomplish no good, and will certainly have the effect of awaking on both sides all sorts of fears and suspicions. It is better to let the leaven of union if, as we believe, there is such leaven, work in its own way. At the right time, and in the right way, the matter o details will be dealt with and adjusted, if the movement is of God. We hope that brethren who may write at any time will keep this suggestion in mind."

Our Work in India.

BIMLIPATAM.

SCHOOLS.—The school record for the quarter which ended Sept. 30, 1884, showed attendance of 28 children, 18 boys and ten girls, distributed in three classes. If the school were conducted on the secular plan, that is, were it made an institution for teaching boys English, it would be soon filled up with boys from the various castes. As it is all who attend are children of Christians and Pariahs. But we think there are more satisfactory results to be gained, from a christian point of view, by pursuing the course we have adopted, than by any other. At least we must prove it by thorough trial. There is a prospect of quite an addition for the current quarter. M. Anthony, who had been head-master since Sept. 1879, has been absent at Nellore since July, and may not return for some time. His place has been supplied by M. Venkataswamy, the only son of our christian keeper, M. Appayah. He is very well qualified to teach, his attainments being superior to those of Anthony, and he has manifested a good deal of interest in his work. Cassie is attending to her duties in a very commendable way.—REV. R. SANFORD.

CHICACOLE.

CLASS-WORK.—The late summer Helpers' Class was attended by six during the two weeks of its continuance. Some who were a drawback on the July class did not put in an appearance. All manifested a deep interest in the work. The study of the Acts was continued, and with four hours a day close study we completed the book. Personally, I have greatly enjoyed this constant association with my helpers. It has been profitable to all of us in many ways. Next year, I expect to spend at least two months in this work.

BIBLE-WOMAN. — Herriamah, the widow of Gorahatte, has returned from Tekkali, and resumed her Bible-work at this station. She was accompanied with three of the Tekkali brethren, at their own expense. This is a small thing, but it means a great deal. I had a long talk with these brethren, and they went away comforted and strengthened.

FINANCIAL.—I have been hard pushed for money for many months, and was compelled to use part of the Chapel purchase money for current expenses. The remittance in June was only half what it should have been, and the September remittance was only $200, when it should have been at least $400. I do not wish to seem to complain, but it must, I think, be evident that our work cannot be prosecuted here without funds. We are always deeply interested in the welfare of the Board and the state of the treasury. But the condition of the home treasury is, in a purely business sense, nothing to us. Since it is our only source of supply we must suppose it to be always full.

OUT-STATIONS.—(Since the death of Gorahatte, the work at Tekkali has been kept up by Sookriah from Kimmedi, and Bagavan Bayrah from Akalatampara, and it was expected that the latter would baptize one or two at that place.) I wrote to our Oriyah Baptist brethren in Berhampore, asking if they could let me have a man for Tekkali. They feel, however, that their own very large and interesting field demands all the help they have. They offer, however, to admit any young Oriyah that I may send for training to their college. At present, I have no suitable Oriyah young man, or I would gladly accept their kind offer.

The lady with whom Juggiah's wife was employed, at Urlam, has gone away, so Juggiah has returned to head-quarters.

The enemies of the truth are giving Sookriah trouble at Kimmedi. Just what its exact nature is, I cannot now state; but I have instructed the Assistant Inspector of Police there, who is an Englishman, to have an eye to the safety of Sookriah and the mission property. This is no ground for discouragement. It is the best possible sign. As a rule, native christians are only troubled once in well regulated towns. Opposition kills itself, when it runs to extremes.

Two women have been baptized at Akalatampara. Bagavan Bayrah has the following in a recent letter:

"According to the will of God, I was appointed to the work of the gospel; and now while obtaining assistance from those who are over me, it is contrary both (to the will) of God and to my own conscience that I should be neglectful of that work. Moreover, I frequently reflect upon the good I obtained in Bible-class through your aid, namely on the history of the Apostles, on their sufferings, their faith and self-denial; and hoping that God might in these latter times grant me a like gift (of grace), I was eager to set out on tour. But while I was pleading at the throne of grace, my hands and legs became covered with itch and boils, and here I am laid by in a corner. One thing I desired of the Lord he granted (*i. e.* to come to Chicacole and study); who can say that it is not His pleasure to grant me another? But, probably, He sent this punishment, to humble that pride of mine which said, "I will do it."

SCHOOL-WORK.—The attendance in the two schools on the compound for the last quarter was 36, 30 boys and 6 girls, taught in 3 classes. The teachers are Nursimulu, Tamiah, and Ruth. The majority of the boys attend Sunday School in the chapel. The girls sew with Mrs. Hutchinson from 7 to 8 o'clock every morning, and in that way make the skirts and jackets which they require every three months. They attend the woman's prayer-meeting and Sunday school.

THAT ASSAULT CASE.—I entered a case against the boatmen who assaulted me some time ago, but did not prosecute. They are all family men and I had not the heart to push the case, knowing that it would result in at least six months imprisonment for them with perhaps a fine added. Neither was I disposed to let them off "scot free." Indeed, the Magistrate advised me not to do that on any account. Accordingly, I "compounded" the case, on their paying me a sum of money. They were very grateful apparently. Perhaps, I may have the pleasure some day of putting them where they tried to put me—under the water.

REV. J. R. HUTCHINSON.

Home Missions.

WHAT OUR NEIGHBORS ARE DOING.

The Baptists of the United States have two methods of carrying on this important work. *First*, there is the Home Missionary Society, having for its motto 'North America for Christ." This society has its head quarters in New York, and draws its funds from the several states; but does its work in the newer states and territories of the West, among the Freedmen of the South, the Indians, and the foreign populations in the different states. *Second*, each of the states had an organization generally known as the State Convention, whose chief object is to conduct the missionary operations witain the state. This work agrees so nearly with our home mission work, that it may be helpful to us, to notice what is being done in some of these states. It must be remembered that what they raise for state work, is over and above their contribution to the general society referred to above.

NEW YORK STATE.

From their last annual report, we learn that there were eighty seven missionary pastors, and three general missionaries, besides the corresponding secretary, in the service of the convention during the year. The total number of weeks of labour performed 3,115, baptized 354.

The expenditure of the year $13,961.05 leaving in the treasury a balance of $98,39.

PENNSYLVANIA.

There are 67,000 Baptists in this state, "Fifty three churches were aided last year, with an expenditure of about $9,000." The report recommended that two general missionaries be appointed, to work among the destitute churches. The convention adopted the recommendation.

CONNECTICUT.

Of the work in this state, a correspondent to the Examiner says: The report "showed an advance in work all along the line—seventeen churches aided, and three or four missionaries in whole or in part aided to the extent of over $8,000. Secretary Hanna has done good service, both as a secretary and superintendent of missions for seven years."

MASSACHUSETTS.

Rev. Dr. Boswith is secretary and superintendent. A correspondent to the Examiner says: "His report was a ringing cry—Forward." "During the year $5,821 were given to 54 churches in the special missionary work, and $7,082 in church building ways." The employment of evangelists to aid missionary pastors is proposed.

IN THE SOUTH.

NORTH CAROLINA.—In this state some of the associations have been doing their work independently of, the state Board, until the past year. The amount expended was about $12,500.

SOUTH CAROLINA.—Of the work in this state a correspondent to the Examiner writes: "For the past ten or fifteen years, South Carolina has had a most efficient system of state missions under charge of an Executive Board, with a corresponding secretary, who devotes his whole time and talents to superintending the work." The churches contributed for state missions during the past year $8,903 94." There were 49 labouring in 27 counties at 136 stations. Three hundred and eighteen were baptized, and ten new churches organized. The work in this state is said to be better organized and more admirably carried on than in any other Southern state.

But these must suffice. In all the states this work is coming more and more to be regarded, as of supreme importance, and to be pushed with increasing energy. May it be the same with us.

A. COHOON.

Hebron, N. S. Jan. 6, 1885.

For the Messenger and Visitor.
Letter from Maine.

BY REV. GEO. E. TUFTS.

DEATH OF EX-GOVERNOR COBURN.

On Sunday, Jan. 4, Abner Coburn, Ex-Governor of Maine, died at his home in Skowhegan, aged nearly 82 years. He was a man of much wealth and great liberality. The multiplicity and extent of his large business interests—railroads, banking, lumbering, etc.,—never precluded him from attending to those general duties which make a man useful to society. He was pre-eminently a public-spirited man. Though he began life poor, yet by honesty and industry he accumulated a fortune estimated at millions. His capacity for work was remarkable. He attended to all public and private duties in their minutest details, and the utmost confidence was placed in his judgment by business men. By always being ready to donate to charitable institutions and to lend a helping hand to the distressed, he won universal esteem. Scores of churches, as well as several academies and colleges, testify to his unlimited benevolence. His kindly deeds were done so unostentatiously that many of them were never known. He was a Trustee of the college at Waterville 39 years, and a large part of that time he was chairman of the Board.

His funeral took place Jan. 7, at the Baptist church, Skowhegan, and was attended by many distinguished men, including the Governor of the State and his Council, members of both branches of the Legislature, railroad officials, college Presidents and Faculties, etc., etc. Rev. Dr. Pepper, President of Colby University, delivered the address. Other clergymen assisted in the services.

HIS MUNIFICENT BEQUESTS.

The objects to which Governor Coburn contributed most liberally from time to time, were most generously remembered in his last will and testament. Colby University receives $200,000; the American Baptist Home Missionary Society $200,000; the American Baptist Foreign Missionary Union $100,000; the Maine Baptist Convention for missionary and religious work in the State, $100,000; Coburn Classical Institute, Waterville, $100,000; Wayland Seminary, Washington, D. C., $50,000; Houlton Academy, $5,000; Skowhegan Baptist church, for a permanent fund, $18,000. The above amounting to $773,000, are wholly for Baptist interests. Among his other bequests are the following:—Maine State College of Agriculture and Mechanic Arts, $100,000; Maine General Hospital, $100,000; Maine Insane Hospital, $50,000; Bloomfield Academy and Free Public Library in Skowhegan, $37,000; Fund for worthy poor in Skowhegan, $200,000; Maine Industrial School for girls, $5,000, etc., etc. His relatives and personal friends are generously remembered. Of his eight brothers not one survives him, and there being no male heir, the name of Coburn now becomes extinct. But he has left enduring monuments. He might appropriately be called a General Baptist Meeting House Builder, for his gifts in that direction were many. Some fifteen years ago the Baptist church repaired their house of worship to an extent of about $7,000, and the Governor sent them $100. Nearly two years ago we repaired again, and wrote I him respecting the gratitude of the church for his former gift, and made a suggestion. In replying by return mail he inclosed a cheque for a larger sum than I asked for. Such I believe was usually his custom. He saw something of his work while living, and many will now call him blessed.

COLBY UNIVERSITY.

In 1812 the "Maine Literary and Theological Institution" was chartered by the Legislature. In 1820 the Legislature empowered the Institution to confer degrees. In 1821 the name was changed to Waterville College. In 1822 the first class was graduated. In 1867 the name was changed to Colby University. Until 1866 the Institution had no endowment. Those dark discouraging days in the early history of the college are still remembered by many of the Baptists of Maine, who toiled so hard, so faithfully and so long. But a brighter day dawned. By the generous gifts of Mr. Gardiner Colby (once a poor boy of Waterville, but afterwards, by honest industry, a millionaire of Boston), the denomination in the State was prompted to establish an Endowment Fund of $200,000. This fund was soon largely increased by several gifts and legacies. Then, in addition, Mr. Colby's bequest of $120,000 was paid by his Executors to the Trustees of the college, about eight months ago. The whole amount of Mr. Colby's gifts was $200,000. And now comes the bequests of Governor Coburn of $200,000, whose gifts in all to the Institutions at Waterville—Academy and College—amount to about $350,000. In addition to the endowment fund above named, there are "Endowment Scholarships," amounting at present to $75,322, the income of which must be used exclusively to aid needy students. As funds have continued to come in the salaries have been raised, and the number of Professors increased. For example, a few years ago Prof. Elder was the only teacher of Natural Science. Recently two more men have been added to that department. With three endowed Academies, the educational outlook for the Baptists of Maine is encouraging. Among the Alumni of the College up to 1882, were 219 ordained clergymen, 158 lawyers, 44 physicians, about 100 teachers, 7 Presidents of Colleges, and 34 professors.

Belfast, Maine, Jan. 17, '85.

Union Baptist Education Society.

Next Thursday evening the 22nd inst., I will hold a meeting in Havelock, in the interest of the society, and on Friday evening the 23rd inst., at Petitcodiac. I will spend Saturday the 25th at Hampton.

The ladies of the Baptist and F. C. Baptist churches in St. John and vicinity will hold a meeting Wednesday afternoon, the 21st inst., at 3 o'clock, at the Seminary Assembly Room, Princess St., to take into consideration the propriety of organizing a society to secure means to furnish the new seminary Buildings, Lancaster Heights. The co-operation of ladies in the Lower Provinces is solicited to make the effort a success.

And further, Mr. Editor, I should like, with your permission, to briefly acknowledge from time to time the amounts secured for the purposes of the Society. We have a large amount to raise before the first of May, when we take possession of our new premises. We hope to have the hearty co-operation of all friends of higher christian education. If each one does his duty, there will be no lack. Ten dollars is a share of stock in the Society, and we would be glad to have our friends send in their names unsolicited for the number of shares they will take. One fifth of the amount of stock subscribed is to be paid before the first of May, and one fifth annually thereafter. Any, however, who can give us the whole amount of the subscriptions, so as to meet at an early day the first payment, will be conferring a special favor. It will be impossible for the agents of the society to canvass all our churches inside of the next three months. Will not many write us what they will do, and thus cheer the workers in this good cause?

Address, J. E. HOPPER, St. John.

Day of Prayer for Colleges.

The Faculties of the several educational institutions connected with the Baptists of Canada unitedly request that all the churches, so far as may be practicable, would hold a special service of prayer on Wednesday, Jan. 28th, 1885, that at that time they may unite in supplications that the divine blessing may rest on teachers and students in all these institutions and on all educational organizations, to the end that all culture of the intellect and advancement of learning may be made subservient to the kingdom of Christ.

If it should be found impracticable for any church to meet on the day named, the request is made that the educational institutions of the denomination may receive special consideration in the prayer-meeting of such church that may occur on any day near to that date.

A. W. SAWYER,
President Acadia College, N. S.
W. M. MACVICAR,
Principal Baptist Seminary, St. John, N. B.
N. WOLVERTON,
Principal Woodstock College.
JOHN H. CASTLE,
President Toronto Baptist College.

Golden Wedding.

A REMARKABLE FAMILY RE-UNION.

Mr. and Mrs. Amos Mott, of Central Cambridge, Queen's County, celebrated their golden wedding at the homestead, on Saturday the 10th inst., and had the extreme satisfaction of seeing their entire unbroken family of fourteen children—nine sons and five daughters—all present on the occasion. A remarkable feature of this family re-union was the fact that they had never all been together before, though several attempts had been made to secure so desirable a meeting, the younger members of the family having been born after the elder ones left home. The children are all grown up, and with the exception of two sons, all reside in the Province in which they were born.

The father of the family is in his 74th year, the mother 68, and both comparatively hale and hearty. As soon as the circle was complete, the entire family joined in singing "Praise God from whom all blessings flow," which was never sung more fervently. In the evening there was a large assemblage of guests, including a number of the oldest residents of the neighbourhood, and all the younger portion, who called to pay their respects to the aged couple and their family. On this occasion Mr. Mott's three brothers, still living, were present, one of them having been present at the marriage fifty years ago, and on the table was a brass candlestick bearing a lighted candle, which rendered the same service at the first marriage. Among the guests were Capt. Nehemiah Belyea, now in his 91st year. Mr. and Mrs. Mott were the recipients of presents in gold from all their children and many others of their friends.

The evening was spent in singing and social conversation, and previous to the guests separating, all knelt around the family altar and were led in prayer by Rev. A. B. McDonald.

On Sunday, the entire family attended divine worship, Rev. A. B. McDonald officiating to a large audience.—*Com.*

DROWNING ACCIDENT.—A sad affair happened on the Bellisle Bay, Springfield, on the morning of Tuesday, the 13th inst. A son of Mr. Joseph Spragg, aged fifteen years, started for school, skating along the shore of the Bellisle, when suddenly he came upon poor ice and went through. He was not missed until the same evening, when his parents became alarmed and began search. Next morning some friends noticed his hat, mittens, and dinner basket, over the place where he had gone down, and after cutting through the newly formed ice, found his body lying at the bottom. The family of the deceased lad are in deep grief over the sudden and unexpected blow, and the affair has cast a gloom over the whole community.—COM.

Religious Intelligence.

DOMINION.

WOLFVILLE, N. S.—The promise with which our educational institutions began their year's work, in September last, is being well fulfilled. Horton Collegiate Academy has an enrolment of between fifty and sixty, more than one-third of whom are in the senior or matriculating class. Its present students have been drawn not only from Nova Scotia and Cape Breton, but New Brunswick, Prince Edward Island, Quebec, and Massachusetts are represented in its classes. Principal Tufts and his earnest associates, Messrs. Sawyer and Haley, are guarantees that the work of the Academy is efficiently performed. The enrolment in the Female Seminary has been thus far little short of eighty in all. The work of the Seminary is believed to be fully up to that of previous years. Upwards of seventy students are enrolled in the College. They are well reported of both in respect of earnestness in study and excellence of conduct. Here are some two hundred students receiving instruction at these institutions. An able body of teachers are instant in season and out of season in efforts to minister to the needs of all. Great responsibilities rest upon the teachers, and great responsibilities rest upon the students. Let those who read this bear both teachers and students on their hearts before God. Wednesday, January 28th, inst., is the day when all are asked to remember in prayer all educational institutions. Let it be done—at the family altar, in the prayer meeting, in the public assembly. FOR HIS NAME'S SAKE.

R. H. T.

MAUGERVILLE, N. B.—Rev. Mr. Manner preached acceptably to the Maugerville Baptists last Sunday morning and evening. This people are now without a pastor; but they are making provision to secure the right man when opportunity offers. Rev. Jos. Barker (Congregational) is announced to preach here next Sunday evening.

HILLSBOROUGH, N. B.—We have commenced a series of meetings in our church and there are indications of good results.

Yours in the Lord,
E. H. HOWE.

TRURO, N. S.—The services of the week of prayer were very interesting. Much good, it is expected, will result from the decided views expressed on the Temperance question.

The Baptist Church, erected last fall at Dipper Harbor, was blown down and completely demolished by the gale on Monday. Several fishing schooners were driven ashore in the harbor and considerably damaged.

MIDDLETON, N. S., Jan. 10.—On Lord's Day, Jan. 4th, three more were added to the Pine Grove Baptist Church, making an accession of 57 members since the work of grace began.

Yours fraternally,
E. H. SWEET.

HANTSPORT, N. S.—Our prospects are brightening — congregations large and growing—prayer meetings earnest and hopeful—Convention funds commanding attention and will have contributions. You may hear soon again from

J. A. MCLEAN.

BRIDGEWATER, N. S., Jan, 2.—The Rev. S. March having resigned his pastoral charge of the Baptist Church at Bridgewater, the brethren in this locality are anxious to secure the labours of some good energetic minister to supply the church immediately. Any communications will be promptly attended to.

R. A. NEWCOMB, Clerk.

BILLTOWN.—The old year has gone. The holidays are over. The demands of 1885 are upon us. This season has not been without its interest. First, the ladies held a Christmas Tree, furnished a refreshment table, and sold an autograph quilt, realizing in all $140 to be used for a parsonage. Then the Sunday School celebrated the occasion by a suitable concert. This was followed by a Missionary Concert by the choir, on the first Sabbath of the new year. Family re-unions were not neglected, and matrimony received the attention of others. Although travelling was bad and the weather unfavorable, the "Week of Prayer" received the attention of a goodly number. An earnest religious sentiment prevails, and we look for interesting manifestations of divine power.

The people are not without their interest in our denominational enterprises.

The subject of temperance has taken a strong hold on the minds of the people, and is engaging their attention. There are five societies in a radius of six miles, doing a good work.

We are pleased with the amalgamation of the MESSENGER AND VISITOR and expect an enlarged patronage for the M. and V. in this section.

X.

Jan. 10, '85.

A CORRECTION.—The receipts of the donation at South Rawdon were $54.57, instead of $84.57, which were for the support of the gospel during the year. The writer received only a portion of the above amount.

H. B. S.

INDIAN HARBOR.—In compliance with the wish of the churches on the east side of Margaret's Bay, I spent the Christmas holidays with them. The brethren received me cordially and cheerfully aided me in the work. In addition to the more public exercises, special social services were held at Indian Harbor. We expected a revival of religion, but whether or not our expectations were realized, will depend altogether on our interpretation of the term. If we accept the popular use of the word, that in order to a revival it is necessary to see sinners flocking in crowds to Christ, then we had none; but if there is a revival whenever the Holy Spirit operates on the hearts of God's children, leading them as individuals or as churches to repentance, confession and obedience—if this be the true signification of the word—then we had a revival, for it was cheering at the beginning of the New Year to see a number of wanderers taking their places in the church. The brethren at French Village are getting out the timber for a new church. It is hoped the thought, that a man can serve God as acceptably with his hands as with his voice, may nerve their arms so that the timber may all be on the spot ready for erection in the early spring.

F. H. BEALS.

GERMAIN STREET BAPTIST CHURCH.—Rev. Henry Cross has tendered his resignation as pastor, but consideration of the matter by the congregation has been adjourned until this week.

HILLSBORO, N. B.—Our church membership extends over first and part of second Hillsboro, Salem, and Weldon, having a respectable chapel and congregation in each of these places, excepting second Hillsboro, where the third Hillsboro church has a fine chapel and congregation under the pastorate of Rev. E. H. Howe. We have preaching twice each Lord's day in the Village, once every two weeks in Salem, and once every four weeks at Weldon. There is a weekly prayer meeting, monthly conference and a Sabbath school all the year at Hillsboro, a weekly prayer meeting, and during the summer, Sabbath school, at Salem. The church is now making arrangements to fence the chapel and old burying place. And the ladies are busily engaged in a sewing circle, with view to a bazaar and festival next summer, to raise means to purchase a parsonage. We are now holding special services—labouring, praying, and hoping for a revival of religion, and it affords me pleasure to be able to say that we are not without some prospects of good results.

We hail with pleasure and strong hopes the union of the MESSENGER AND VISITOR, and trust that all our churches and pastors realize that union and peace at home, with good will to all our neighbours, is the true basis of real prosperity, and "more to be desired are they than gold," or a high sounding name. "What God hath joined together let no man put asunder."

J. C. BLEAKNEY.

WINDSOR PLAINS.—Having recently visited the little church at Windsor Plains, a few words regarding it may be of interest to your many readers. The membership is very small, some of them have removed to different parts of the county, and others have left the church militant, to join the church triumphant above. Those who still remain I found enjoying the presence of the Great Head of the church. A member who is very much interested in the welfare of the church, remarked, "numerically we are small and financially we are weak, but by trusting in Him who never fails to supply the wants of His children, we expect to attempt great things for God, and expect great things from Him in return."

It was ratifying to witness the harmony existing among the members. How forcibly the words of the CXXXIII. Psalm came to me, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The weather being very inclement, and the congregation small on Sabbath morning, it was deemed best to hold an "old-fashioned prayer meeting," which was participated in by quite a number, who spoke freely of their hope in Christ. I think it was without exception one of the best prayer meetings I ever attended. It was truly "sitting together in heavenly places in Christ Jesus." How earnest were the prayers sent up to the throne of heavenly grace for the salvation of the perishing; and how encouraging the exhortations to the children of God that they should "earnestly contend for the truth which was once delivered to the saints." Nor was the backslider left to pursue his downward course without being warned of his sad end, unless met in the way by sovereign grace. In the evening by special request the writer tried to preach Christ and Him crucified to a goodly number of saints and sinners.

This church has been enjoying the faithful labors of brother James W. Johnson (Lic.) since July. He was for a number of years one of the leading deacons of the church, in which office he proved himself a man of God. He is a zealous worker, a good preacher and a devoted christian. I have no doubt but he will be instrumental in doing much good for the master. Let us all unite in praying to God for a shower of divine grace on the church at Windsor Plains.

A. W. JORDAN.

NOTICE.—The Annapolis County Ministerial and Missionary Conference, will meet at Williamston, on Tuesday, Jan. 27th, at 10 o'clock, a. m. A good programme has been prepared. Ministerial brethren, licentiates, and delegates, (two allowed for each church,) will please be in attendance.

J. CLARK, Sec'y.

BRUSSELS ST.—Rev. J. E. Hopper baptized one for the church last Sunday evening, and another was received by letter. The coming pastor will find a large congregation and considerable religious life in the church.

The Baptist meeting house at Turtle Creek will be opened the first Sabbath in February.

SOLOMON BERRY.

MARGARET'S BAY.—Having just returned from a vacation visit to the 2nd Margarets Bay Baptist church, I desire to express my gratitude to the brethren and sisters for their sympathy and hearty co-operation in endeavoring to more firmly establish the Redeemer's cause in that section. Also for the liberal remuneration which I received for my endeavors. I am glad to see there a continued and increasing interest for the prosperity of Zion. They are laboring under many difficulties, but their faith and zeal cannot go long unrewarded.

J. W. BROWN.

BRITISH.

At the recent Anniversary of the Pastor's College, Mr. Spurgeon mentioned that during the twenty-eight years in which the College has been in existence, six hundred and eighty-eight men had been received, and had gone forth as pastors and missionaries, forty-seven had fallen asleep, and five hundred and seventy-two were still engaged in the work of the Lord. Fourteen had settled in pastorates since their anniversary, and during the same period, those who had been trained in the College reported the baptism of fifty-eight thousand, one hundred and seventy-three persons, and an increase in church membership of fifty thousand nine hundred and twenty four.

UNITED STATES.

During the past year three hundred conversions were reported among the Cherokees, who now have among them over two thousand Baptists.

Miss Edgar Bonaparte, daughter of Colonel Jerome Bonaparte, and great granddaughter to Mme. Patterson Bonaparte and great grandniece to Napoleon I., has decided to enter a convent. She is finely educated and her parents are very wealthy.

While Rev. Dr. E. G. Taylor of Newark was acting as moderator of a council in New Jersey, news was brought to him of the sudden illness of his wife. He hastened home, but his dear one had crossed the river before his arrival.

PERSONALS.

Rev. W. C. Rideout is visiting old friends at Granville.

The Valley Church, Hillsborough, paid their annual visit to their pastor, Jan. 2nd, and left in his hands a donation of $76. Bro. and sister Howe have reason to feel that they are among a loving people, and wish to express their appreciation of the thoughtful kindness shown them.

Rev. J. C. Morse, as will be seen in the notices of deaths, has again been afflicted. We know that the sorrowing father and wife will have the sympathies and prayers of all. But how good it is to be able to add to our obituary notice, "His end was peace."

Rev. J. Clark, of Nictaux, N. S., has been made the happy recipient of a fifty dollar donation, from his church and congregation.

Bro. E. H. Sweet, of Middleton, is so blessed in his work on his field, that he has given up the idea of going to McMaster Hall this year.

Miss Evelyn Strong, of Billtown, organist of the Baptist Church of that place, was presented with a silver cake basket, recently, in appreciation of her services.

Bro. F. H. Beals, of Acadia College, was remembered by the Baptist friends at French Village and the adjacent region.

By the obituary notice in another column, the readers will see that Bro. T. M. Munro, of Salisbury, has been bereaved. May the Comforter be very near our dear brother in his deep affliction.

Acadia College.

Will all those parties in Queens Co., N. S., who have heretofore given notes and pledges of any kind to Acadia College Endowment Fund, but have not paid as yet, please try to be prepared to do all they can within the present winter and spring, toward payment.

In response to a request of the Convention and the Governor of the College, I expect to visit that county the first favourable time, for the purpose of collecting and arranging with all these parties with regard to their notes and pledges.

Very truly yours,

J. F. KEMPTON.

Chester, N. S., Jan. 12, '85.

Women's Christian Temperance Union.

At the Convention of the Women's Christian Temperance Union of the Maritime Provinces, which met in Portland, N. B., in September last, the following resolution was unanimously passed:

"That all clergymen whom it is possible to reach be invited to preach a temperance sermon on the second Sunday in February next (8th).

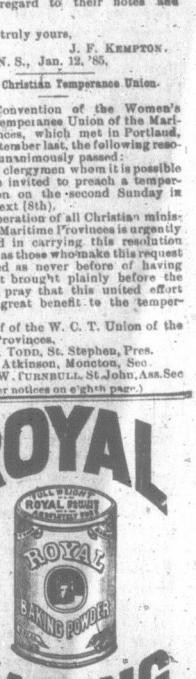
The co-operation of all Christian ministers of the Maritime Provinces is urgently asked to aid in carrying this resolution into effect, as those who make this request feel the need as never before of having this subject brought plainly before the people, and pray that this united effort may be of great benefit to the temperance cause.

On behalf of the W. C. T. Union of the Maritime Provinces,

MRS. DR. TODD, St. Stephen, Pres.
MRS. H. Atkinson, Moncton, Sec.
MRS. W. W. TURNBULL, St. John, Ass. Sec.

(Other notices on eighth page.)

ROYAL



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Just A Few Words.

Just a few words, but they blinded
The brightness all out of a day;
Just a few words, but they lifted
The shadows and cast them away.

Oh! the pain of the wounds
Of the hardened word's sting;
Oh! the balm and the brightness
That kind ones will bring.

Only a frown, but it dampened
The cheer of a dear little heart;
Only a smile, but its sweetness
Checked tears that were ready to start.

Bullet frowns—how they chill,
Happy smiles—how they lure
One to smile, one to raise,
One to kill, one to cure.

Oh that the rules of our living
More like to the golden would be!
Much, oh! so much more of sunshine
Would go out from you and from me.

Less profession, more truth,
In our every day life,
More justice, then surely
Lighter hearts and less strife.

For better and kinder we all mean to be,
But there's lack in the thinking of both
you and me.

SHILOH:

OR,

WITHOUT AND WITHIN.

BY W. M. L. JAY.

CHAPTER I.—Continued.

My further inspection was cut short by one of those curious intuitions of the presence of another human soul, which prove that we are not wholly dependent upon our senses for knowledge. Facing about, I saw a black-eyed, bold-faced urchin on the other side of the gate, with his hands thrust deep into his pockets, regarding me attentively from beneath the shadow of a torn straw hat. As he evinced no intention of opening the conversation, I accosted him with—

"Well, my boy, what can I do for you?"

"I ain't your boy," was the matter-of-fact rejoinder. "And I want Aunt Hannah."

"I do not think she lives here," I replied, after mentally running over the inmates of the house, to see whom this appellation might fit, and deciding that it belonged to none of them.

"Don't live here!" exclaimed the small imp, with his nose in the air, and a rising inflection of unutterable contempt—"why, there she is now!" pointing straight over my shoulder.

Looking around, I saw my hostess in the doorway, peering out at us from under her raised spectacles.

"Mrs. Divine, here is a boy who says he wants 'Aunt Hannah,' and he avers, furthermore, that you are the person meant," I said, opening the gate for the urchin to enter.

"Oh! you are not used to that yet," said Mrs. Divine, good-humouredly. "Everybody about here calls me Aunt Hannah—all the big boys, all the little girls, all the married women, old maids, idiots, and farm-hands, and, likely enough, the cows and hens too, if I understood their sort o' language. It's a way we have, and means nothing but friendliness; at least, we find it out quick enough if any disrespect is meant. I remember a young city chap, brimful of airs and conceit (no offence, I hope), once came up to my father, and said, in a pompous kind of a way, 'I don't see how you manage to exist in such an out-of-the-way hole as this, Uncle Ben.' And my father who was a fine, tall, portly man, drew himself up proudly, and answered, 'I didn't know before that I was uncle to every fool in the country!' Well, Jack, what do you want?" turning to the boy.

"Ma wants to know if you'll come and sit up with Maggie to-night; she's awful poorly."

Mrs. Divine took off her spectacles and wiped them thoughtfully. "Well, no, Jack, I'm afraid I can't. I have been baking and cleaning up to-day, and there are twenty-four separate aches in my old back, one for every j'int. Can't you get Mis' Carter?"

"No, marm, she's been a-washing."

"Well, then, there's Mis' Brown."

"Her baby's sick, and old maid Mercy's got the mumps, and Mis' Puck's got company, and Aunt Sally Ann's gone to Roxbury," returned Jack, rattling off his catalogue of excuses with infinite relish, and refreshing himself thereafter with a prolonged stare at me.

"Oh, then, I suppose I must go," said Mrs. Divine. "Tell your mother I'll come, if she don't hear of anybody else."

BONA (in my ear). You might go as well as not. You have done nothing to-day but ride up from the city, and it is a shame to let that old lady watch all night after her hard day's work.

MALA (in the other ear). Don't be such a goose as to take that trouble for people you never saw, and catch a fever for your pains. Let the old lady do it; they are her neighbours, not yours.

BONA. "Which, now, of these three, thinkest thou, was neighbour to him that fell among thieves? And he said, 'He that showed mercy on him.' Then said Jesus unto him, 'Go thou and do likewise.'"

MALA (persisting). More likely than not you will get no thanks, except to be called "stuck-up city folks."

BONA. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

I laid my hand on the boy's shoulder as he was turning away. "No, Jack, tell your mother that I, Winnie Frost, Mrs. Divine's summer-boarder, will come and watch with Maggie to-night, if she will let me. Will she ask for references?" I added, turning to Mrs. Divine, with a sudden perception of a latent ludicrousness in the scene.

"Of course not; we country folks don't look at the hand that is held out kindly to us, to see whether its red or blue blood that runs in its veins. But, Miss Frost, aren't you too tired to go?"

"Tired! the air of these hills has made me forget the meaning of the word! But I have a distinct notion of what intoxication implies. I feel as if I had been drinking wine."

The kind old woman looked pleased with my enthusiasm. The place where she was born and reared, where she had loved and wedded, and given birth to children and buried them, was dear to her. "Ah, yes," she answered, "the air here is as pure as air can be, there's neither city to foul it, nor ocean to salt it, within many miles. And you see, my dear, we are situated on the southern slope of the hill—Chestnut Hill, we call it—midway between the winds that whistle over its top and the fogs that rise from the valley. All our neighbours are not so well off. There's the Warrens—where you're agoing to watch to-night—they live right on the edge of a swamp, and there's where the fever comes from, I guess. Sam—the eldest—was taken last week, and now Maggie's got it. I shouldn't wonder if it run through the family. But tea is ready, Miss Frost; come in."

CHAPTER II.

A NEW ENGLAND TEA-TABLE.

A travelled friend once said to me, 'To enjoy the day's meals in perfection, one should breakfast in England, dine in Paris, and sup in New England." Mrs. Divine's tea-table—where my last letter left me—abundantly verified a part of the assertion. It stood in one end of the long shadowy kitchen, in front of the lean-to door, commanding a view of orchard and hill-side, and was in itself as pretty a bit of colour as an artist, curious of such matters, might hope to find in a long day's journey. There were biscuits of the whiteness and lightness of new fallen snow, and butter glowing with the bright yellow of early cowslips, transparent jellies and preserves, of rich, deep tints of scarlet and purple, clear, amber-hued honey, still undisturbed in its close waxen cells, pink slices of tongue, crimson shavings of dried beef, creamy, crumbly cheese, emerald pickles, golden custards, a pair of pies, a bewildering variety of cakes, and a glass of roses in the midst, the last being a contribution from Mrs. Divine's pretty granddaughter Alice. Over this bright picture Bona and Mala had a characteristic "brush."

"How wonderfully has God contrived even the commonest details of life for enjoyment, if one stops to think of it," said the former, "for example, in this matter of eating."

MALA (indifferently). I don't see it. Of course, He must provide some method of sustaining the life He has created.

BONA. But He might have done it so differently! For instance, we might have had a hole in the top of our heads, or between our soldiers, with a lid to it, wherein a servant, hurrying by, should drop a piece of raw meat, and a few earth-incrusted potatoes, just as he would fling coals on a fire. Whereas, in a family meal, the eye is fed with beauty, the body with strength, the affections with loved companionship, the mind with cheerful interchange of thought, and the soul with content and thankfulness to God!

MALA. Umph! I think your supposed arrangement would have suited me as well! It would have saved a vast deal of time and work.

BONA. And of refinement and sympathy, and labors of love, and social culture, and delightful memories. No prodigal son, feeding on husks in a far country, would have thought longingly of the abundance and delights of his father's table; and there would have been one tender, touching parable the less, to lead men's wandering, hungry souls back to the Universal Father!

As I seated myself at the table, I bent my head for a moment, according to my wont, which the keen eye of Mrs. Divine did not fail to observe. "If you'll say that aloud, Miss Frost, I'll be much obliged to you," she said quickly. "As there's only women folks here, perhaps you wont mind doing it."

The grace being said, I inquired, "But why should I mind if there were men here, Mrs. Divine? That is, of course, if none of them would assume the duty."

The good old lady looked at me sharply over her spectacles. "I have lived sixty years in this changing world," said she, "and seen the coming-up of a good many new fangled things, but I never heard a lady say grace aloud before. Not but that it seems right and proper enough among women, but I cannot conceive what would make her do it before a tableful of men."

"The grace of God, I hope," said I, meditatively. "Or it might be that mushroom courage which springs up to the help of most people in an emergency; yet is neither Divine inspiration nor strength of will. At least, I am by no means certain that it was not that, in my case."

Mrs. Divine looked a mute inquiry.

"It never happened to me to officiate as chaplain for a tableful of men' more than once," I answered, though I have done it, several times, in the presence of a masculine, or two; who, by reason of his youth or irreligion, could not be expected to say grace himself. That once was in Michigan. Travelling in a sparsely settled portion of the State, it befell me to stop for a night at the house of a devout Methodist sister; who having satisfied herself that I was not altogether a 'dweller in the tents of Kedar,' to use her own expression, entertained me with a lengthy account of her religious experience, and beset me with questions of doctrine and duty. Among other things she bewailed herself that the family meals were eaten unblessed, as she was a widow, and none of her sons 'converted.' 'For, of course, I could not ask a blessing myself,' she concluded. 'Why not?' said I, 'I do not see the impropriety.' 'But I have five grown up sons and two farm hands; they would laugh at me!' 'I think not,' said I; 'certainly not, when they were once accustomed to it.' 'Would you do it, in my place?' 'Without a doubt.' And I thought no more of the matter until, at the table, with the five stalwart sons on the one hand, and the farm hands and female help on the other, I was called upon by my hostess to 'ask a blessing.' I confess I was slightly disconcerted, for an instant; but I said the grace composedly enough, nevertheless,—and the five unconverted sons did not laugh."

"And that reminds me," said Mrs. Divine, "of an incident, a pretty little incident, in one of Sir Walter Scott's novels, I think it's in 'Redgauntlet.' It's your turn to look surprised now; but, really, it's the only book where I ever read of a lady's saying grace before men, and I've read a good many books in my day."

There was no doubt she had. Her talking was full of chance allusions, and odd scraps of information, that showed a confirmed, though desultory, habit of reading. Yet the desultoriness was probably less a matter of choice than a necessity of the case, for the family library contains little beside a heap of old almanacs and newspapers, yellow as ancient parchment, a set of Hannah More's works, that might have crossed the Atlantic with the first Divine that settled in America, a "Scott's Commentary," well thumbed, a "Josephus," a "Pilgrim's Progress," minus one cover and some leaves, a "History of the United States," and the "Statutes of Connecticut." So that Mrs. Divine must have satisfied, or appeased, her intellectual hunger with such miscellaneous books as chance has flung within her reach.

To be continued.

Alaska.

Alaska is totally unlike any other country on the globe in its configurations. The inland is cut up with thousands of miles of arms of the ocean, very long and deep, bordered with lofty mountains. One can steam fourteen hundred miles inland on salt water. These sounds are prolific in codfish, herring, salmon, seals, etc., comprising a combination of such industries as large as all others combined. The Indians run up into fresh water at seasons when it is difficult to pierce the schools of salmon spawning? The fish are rapidly thrown into the canoes with gaff hooks. The herring are simply raked up with rakes made of nails for teeth, with the heads filed off and sharpened. The natives are the most industrious fishers extant and their catches are canned on the ground by San Francisco firms. The rains are excessive. There is a great evaporation, causing rain, on account of the extent of perpetual snow. Grass grows with great vigor where it can get a chance, the spices being white clover, red top, and blue grass. The temperature is surprisingly affected by the Japanese gulf current, and on the average is much higher than would be expected. In the fresh water streams are vast schools of speckled trout, which do not grow large. There are great forests, of which the Alaska cedar is the principal product. It is a beautiful yellow wood, receiving a high polish and having a very fragrant odor. The mountains are very lofty, the highest being Mt. St. Elias, nineteen thousand five hundred feet, instead of seventeen thousand, as put down in the geographies. It is next to the Himalayas in height. Its top has never been reached. The glaciers have no equal, in number and size, in the world. These, on flowing to the arm of the sea, break off and form icebergs. Thousands of them thus started were visible in the sounds.—*Hon. Edward Pierrepont.*

A conceited young preacher, after preaching to a village congregation, said to a companion, "I felt this morning that I was preaching to a congregation of asses." The friend replied, "I thought of that when you kept on saying my 'beloved brethren.'"

Mistress to new cook: "On Wednesdays and Saturdays I shall go to market with you." New Cook: "Very well, mum; but who's a-goin' to carry the basket the other days?"

A story is going the rounds to the effect that Dr. J. D. Fulton, in a burst of eloquence, once exclaimed from his pulpit: "Place me upon the polar iceberg where no verdure greets the eye, and where naught but the white bear's growl can be heard," when a deep bass voice in the rear of the house devoutly responded, "Amen!"

A brother was praying with much noise in a recent revival meeting for "faith, soul-saving faith, sin-killing faith, devil-driving faith." There was a quiet friend near to him to whom the noisy brother owed a large bill. "Amen," said the quiet friend; "Amen, and give us debt paying faith, too."—*London Baptist.*

"There are honest and dishonest politicians, pa?" "Yes, my son." "Who are the honest politicians?" "The honest politicians, my son, are those who have never held office."—*Boston Courier.*

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Temperance.

"STOP all moderate drinking, and in five years there will be no drunkards; and the two hundred and fifty thousand liquor saloons in the United States will be closed up. Moderate drinking leads to immoderate drinking, and immoderate drinking, makes drunkards. All who uphold moderate drinking uphold making drunkards; and Christians should clear themselves of this sin; 'For the time is come that judgment must begin at the house of God.'"

THE Secretary of the United States Brewers' Association is credited with saying recently: "In Kansas the prohibition system has been in operation two years, and all the brewers are ruined. The prohibition law which has recently gone into operation in Iowa, has made terrible havoc among the brewers, and many of them are completely ruined. Yet we are continually told that prohibition does prohibit. It would be a beautiful thing to see it fail that way in Missouri.

A BOY'S LOGIC.—A little boy was induced to sign the Band of Hope pledge. His father was collector, and one day a publican called upon him for the purpose of paying his rates. In the course of conversation, it came out that the boy was a teetotaller. "What!" said the publican, with a sneer; "a mere boy like that a teetotaller?" "Yes, sir," said the boy, "I am one." "And you mean to say you have signed the pledge?" "Yes, sir, I have, and mean to keep it, too." "Nonsense!" said the publican. "The idea! Why, you are too young to sign the pledge." The little fellow came up to him, took hold of him quietly by the arm, and repeated his words: "You say, sir, I am too young to be a teetotaller?" "Yes, I do." "Well, now, sir, please listen," said he. "I will just ask you a question: You are a publican, are you not, and sell beer? Well, then, suppose I come to your house for a pint of beer, would you send me about my business because I am so young?" "Oh, no," said Boniface; "that is quite a different thing." "Very well, then," said the noble little fellow, with triumph in his face; "if I am not too young to fetch the beer, I am not too young to give up the beer." The publican was defeated; he didn't want to argue with that boy again.—*Our Boys and Girls.*

BEER LEADS TO WHISKEY.—The Lewiston (Me.) Journal, referring to light wines, beer, etc., says:

"The Gazette argues that temperance will be best promoted by encouraging the use of the lighter intoxicating liquors, like lager-beer, ale; and if these, then, of course, wine also. The grand trouble with this prescription is that it don't work that result with Anglo-Saxons in the stimulating climate of the United States. Experience shows that the use of lager-beer, ale, and wine, lays the foundation here for an appetite which, in a large majority, soon demands something stronger. The communities in the United States which use the most whiskey will be found to be those that use the most lager-beer, ale, and wine. The Anglo-Saxon parents who teach their boys to use lager-beer, ale, and wine as a beverage will sooner or later find that their boys have passed beyond their instructions."

The Liquor License Act.

The judgment given by the Supreme Court of Canada on Monday disposes, as far as Canadian tribunals can, of the question of the powers of the federal parliament to re licensing to sell intoxicating liquors. It declares that the Dominion License Act is *ultra vires* so far as hotel, saloon and shop licenses are concerned, and that it is *intra vires* so far as vessel licenses, wholesale licenses and the provisions for enforcing the Scott Act are concerned. The effect of this decision will be to throw the licensing of the retail business in hotels, saloons and shops into the hands of the provincial authorities, and the licensing for vessels and for all wholesale purposes, and the inforcement of the Canada Temperance Act into the hands of the Dominion authorities.

Friends of the Canada Temperance Act in the Maritime Provinces will be well pleased to know that the machinery supplied in 1883 and 1884 for the enforcement of that Act, is now cleared of its entanglements. All proceedings properly taken under its provisions are upheld and the judgements given by the lower courts in the Scott Act cases, and which have been appealed on *ultra vires* grounds need not be further delayed before our Provincial Supreme Court.

The decision given at Ottawa was, certanly, anticipated to the extent it has gone, by those who had heard the expressions of the judges as to the difficulty of reconciling the decisions of the Privy Council of England in the two cases of Russell versus the Queen and Hodge versus the Queen.

Considered from a purely local standpoint this decision of the Supreme Court of Canada will give a powerful impetus to the movement for the enactment of the Scott Act in St. John city and county, and for this reason, if for no other, it is unwelcome news to the liquor dealers.—*Sun.*

"She was a Stranger."

A missionary was requested to go out to a new settlement to address a Sunday School. He had preached in the morning, and was wearied, and felt quite unfitted for the task, but reluctantly consented to go. When he found himself upon the spot he looked round upon the assembly with great misgivings, not knowing what to say to them. He noticed a little girl, shabbily dressed, and bare footed, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling through her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, led her towards a brook, then seated her on a log, and, kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little girl brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"O, one of the neighbor's children?" replied the missionary. "A a little school-mate, perhaps?"

"No sir, she is a stranger. I do not know where she came from. I never saw her before.

"Then how came you to take her out, and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and all alone, and needed somebody to be kind to her.' The words came to him: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." So, taking the little girl, by the hand, he went back to the school-room, and told the people the simple story; then spoke of the great love that all should bear to one another, even as our Saviour sought out those who were humble and of low estate, making them his peculiar care. The missionary forgot his weariness, and felt that God had put a good word into his mouth.—*Children's Friend.*

"THANKS be to God! thanks be to God! The moment's come, the day is dawning!" Such was the ecstatic cry with which the Lady Margaret Ingham, a noble Methodist lady of other days, burst the bonds of life and soared away to meet her Lord in the Father's house. A triumphant death? Yes, gloriously triumphant, but it was preceded by a very holy life. Such peculiar ecstasy is not given, however, to every whole-hearted disciple in the article of death, but only to the few to whose joyous faith the Master gives the ecstatic vision of heaven as they approach its open gates. The greater number of believers die not in tumultuous, but calm, peaceful triumph. And is not that sufficient to make death appear, not as a foeman but as God's ministering servant? Seeing that these will taste the ecstacy of perfect bliss the moment after death, the difference between the two modes of dying is only one of degrees of enjoyment, and is often determined more by the action of the mortal disease than by different degrees of faith. In both cases the Spirit saith, "Blessed are the dead who die in the Lord." Hence the important question is not, "Shall I die in peace or ecstacy?" but, "Am I living in the Lord, and therefore prepared to die in the Lord?"—*Zions Herald.*

IN Germany women do most of the menial out of door work. Switzerland is the only country in continental Europe where peasant women are not obliged to do all the hard work. A woman was seen recently in Naples carrying a coffin on her head, chatting gayly with a man who walked emptyhanded at her side. Not infrequently a woman and a cow are seen together pulling a coal cart through the streets of a North German city, a man touching them up gently, to be sure, with a whip, as he walks beside them. In Denmark it is not unusual to see a woman high up in a cherry tree picking the fruit, while a man lies at the foot waiting to place the ladder when she shall be ready to come down with her barden. "In upper Austria," writes a correspondent, "I saw a slight and very pretty young girl carrying the mortar up to the second story of a building, while a man waited there to put it in place when she arrived." A correspondent reports having seen a woman in Holland drawing a canal boat, bent nearly double, with the leathern harness as she trudged along the towpath, a man sitting at his ease in the boat smoking.

In the ruins of Pompeii there was found a potrified woman, who, instead of flying from the doomed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven, they lose both. "Ye can not serve God and Mammon."

A story was told of a party of French infidels who were dining together, but who, at the request of the host, reserved their skeptical discussion until the servants had retired be saying their lives would not be safe if their servants should embrace their doctrines.—The Christian.

A liquor saloon adjoins the office of the cemetery in Cincinnati. If all saloon keepers should do likewise, suggests the Christian at Work, it would save the wear and tear of horses and hearses, and make burials cheaper.

I am now sixty years old, have been quite bald, and have worn a wig for over 40 years. About a year ago I heard of the wonderful hair producing qualities of Minards Liniment. I have used it but a few months and now have a beautiful growth of hair. MRS. CHARLES ANDERSON, Stanley, P. E. I., Aug. 1883.

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"One day an officer came very late to dinner at Talleyrand's, an unusual negligence in France, where every thing is exact. He made a kind of impertinent apology, alleging that he had been delayed by a pequin, a nickname which the French soldiers give civilians. M. Talleyrand, himself a pequin, asked what a pequin was. 'We call a pequin,' replied the officer, superciliously, 'everything that is not military.' 'Ah, yes,' said Talleyrand, quickly, 'just as we call military all that is not civil.'"

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Late House Surgeon of P. and O. Hospital.

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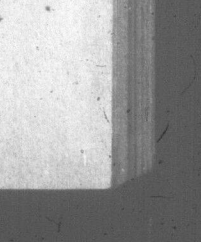

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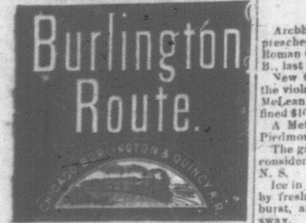

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News Summary.

DOMINION.

Archbishop O'Brien, of Halifax, preached at the dedication of the new Roman Catholic church in Portland, N. B., last week.

New Glasgow is making it lively for the violaters of the Scott Act. Peter McLean and Harry Wolfe were each fined $100 and costs recently.

A Methodist church was dedicated at Piedmont Valley on the 29th ult.

The gale on Monday Jan., 11th. did considerable damage in various parts of N. S.

Ice in Wallace River, N. S., broken up by freshet of last week. Kerr's dam burst, and considerable lumber swept away.

The lumbermen on the St. Croix and Nashwaak rivers, N. B., are many of them coming out of the woods, owing to the lack of snow.

On the 13th six buildings on Granville street, Halifax, were more or less damaged by fire. They are situated between George and Prince streets. Loss about $30,000.

Sydney, C. B., and Kentville each want the next N. S. Provincial exhibition.

It is said that there are six thousand men out of employment in Montreal.

In Woodstock $1,550 has been collected in Scott Act fines and $450 has been paid for expenses.

Bank of Yarmouth made $30,545.56 last year.

Charlottetown has a debt of $101,000.

The Dartmouth Sugar Refinery had to close down owing to cracks having been found in the steam boilers which were made in England.

Straits reported open at Canso last week for the first time this time of year this century.

Mr. Gibson turned on the steam at his new cotton mill last week, and found everything to work smoothly. It is expected that it will commence business early in March.

The increase in population from '71 to '81 was in the Australian colonies 54.50 per cent; Canada 17.14 per cent; United States ('70 to 80), 3..08; The Dominion makes a poor showing comparatively.

The Supreme Court has declared the Dominion Liquor License Act, *ultra vires*. It is well we have the Scott Act, which has been declared constitutional by the highest tribunal. The friends of temperance will be glad to know, also, that the machinery of the Canada Temperance Act to enforce the Scott Act, remains intact.

Canada exported last year $9,705,817 worth of butter, and $6,451,870 worth of cheese.

The Moncton sugar refinery is again in full blast.

CHICAGO, Jan. 16.—The nephew of Sir Alexander Campbell, of Canada, charged with being concerned in a conspiracy to rob the post office department in Canada, was taken back to the Dominion to-day. The prisoner is aged 26, and recently resigned a responsible position in the Canadian mail service in Winnipeg. When arrested he had $18,000 on his person. Campbell is said to have made a full confession in writing, disclosing an extensive conspiracy.

The Toronto Mail intimates that the Government will continue to maintain the Dominion License Act until the Judicial Committee of the Privy Council set it aside. As the Supreme Court has affirmed the validity of those clauses of the Act which provides machinery for the enforcement of the Scott Act, the officials will have plenty of work to do.

Salt of excellent quality has been discovered at Bothwell, Ont. The bed has been drilled to a depth of 90 feet, and the bottom is not yet reached.

There appears to be no chance for an advance in price of potatoes. Supplies in Maine are held back, but plenty are coming from New York State, and receivers have all that they can dispose of.

BRITISH AND FOREIGN.

M. Ferry has declared it to be the intention of France to occupy Tonquin up to the border of China.

The proposal to construct a railway from Vivi to Stanley Pool is said to have been received with favor by the West African Conference. This would do more than anything else to open the great Congo region to the commerce of the world.

A Portugese traveller in Africa, testifies to the existence of a white race in the centre of the continent. He declares he has seen some of them and describes them as "whiter than the Caucassians."

Bismarck's salary is but $13,000 per year.

The royal family of Japan dates back 2,500 years.

LONDON, Jan. 17.—A despatch from Gakdul says thirty camels dropped dead on the march from Howeiyatt. The troops suffered severely. The majority of waterskins leaked and the men, yielding to thirst, exhausted their rations of water prematurely. Very few fell out of line, and the condition of the men under the circumstances was splendid. They are keenly very desirous of a fight.

The excitement caused yesterday by the unusual occurrence of a council at the war office on Sunday was greatly increased to-day by the report that the government had decided to resist any attempt on the part of Turkey to occupy any portion of Egypt or to land troops in that country. There is considerable bustle and excitement at the war office to-day, and orders have been sent to Chatam, Portsmouth and Woolwich, which have caused much activity at these great naval stations. Another battalion of troops at Malta has been ordered to embark at once for Alexandria and other troops are under orders to be in readiness to move at a moment's notice. Indications all point to stirring events in Egypt, and there is no doubt that the ministry is determined not to allow Turkey to interfere in Egyptian affairs by placing an armed force in any portion of Egypt.

CAIRO, Jan. 18.—The principal officers here believe Gen. Wolseley will now proceed with the whole force to Gakdul, leaving a garrison of 150 men at Korti. No news from Metemneh is expected until the 20th inst. The posts are too far apart for use of heligraph.

CONSTANTINOPLE, Jan. 18.—The Sultan has sent 6,000 troops to occupy Suakim, to chastise Osman Digna and to maintain the Sultan's authority in the Red Sea littoral.

UNITED STATES.

The royalty yielded to the so called inventor of barbs on wire fences is said be $10,000 a month.

To illustrate the changes in New Hampshire weather, the Dover Republican says that M. V. B. Falker ploughed on the 1st day of January with a pair of 900-pound horses, doing the work as easily as in May, the ground being in fine condition. The next day the mercury was below zero.

P. T. Barnum has offered General Grant $100,000 if he will permit him to exhibit his trophies and relics to the public.

The poultry crop in North Carolina is said to be worth $2,800,000.

Colchester County, N. S., Baptist S. S. Convention.

A quarterly session of this Convention will be held in the Baptist church, Portapique, Monday, 27th inst., at half past two o'clock. The evening session will commence at 7 o'clock.

These meetings are a source of blessing to all who attend. Teachers especially should avail themselves of every help.

A. J. WALKER, Secretary.

Truro, N. S., Jan. 12, '85.

Baptist Book and Tract Society.

ADDITIONAL AMOUNTS TO CAPITAL FUND.

Mrs. A. R. R. Crawley, Sydney	$5 00
Mrs. C. Arnold, Osborne	1 00
Andrew Shaw, Falmouth	5 00
Welsford Hartland, Halifax	2 00
H. Hennigar, Chester Basin	1 00
M. L. Fields, New Annan	5 00
Andrew Morrison, Five Islands	1 00
Mrs R. Spinney, Melvern Square	1 25
Catherine Woodland, Wallace Bridge	1 00
Richard S. Woodland, "	1 00
Geo. H. Woodland, "	1 00
W. B. Colback, Tryon, P. E. I	2 00
Artemus Hooper, Bedeque, "	1 00
Jas. Boulton, Tryon, "	2 00
W. B. Howat, " "	1 00
Caleb Schurman, Bedeque, "	2 00
Joseph Bradshaw, " "	5 00
Rev. R. B. Kinlay, East Point "	2 00
Wm McVicar, " "	1 00
James McVicar, " "	1 00
Wm. McLeod, Dundas, "	2 00
Levi Morse, Middleton	2 00
Alex. McKinlay, Tryon, P. E. I	2 00

COLPORTAGE FUND.

Mrs. Murray, Halifax	$2 00
Rev. R. H. Bishop, Freeport	5 00
Rev. J. Williams, Gaspereaux	1 00

G. A. McDONALD, Secretary.

104 Granville St, Halifax, N. S.

W. B. M. A Societies.

Jan. 10—Amherst, C. E. Freeman General Agent for Musical Instruments, for the education of a native child in India	$25 00
Jan. 10—Wolfville, M. C. Bares	41 75
Jan. 13—Halifax, North Baptist Mrs. A. Clements	12 50
Jan. 14—Great Village, Mrs. L. C. Layton	5 00
Jan. 15—Middleton, Mrs. Isaiah Dodge	16 00

SADIE J. MANNING, Treasurer W. B. M. U.

Marriages.

At Morristown, Aylesford, Dec. 18th, 1884, by Rev. J. L. Read, Mr. George H. Vroom, of Middleton, Wilmot, to Miss Laura, daughter of Mr. William West.

By the Rev. J. L. Read, at his residence, Jan. 1st, Mr. George H. Gates, and Miss Alvida Hodges.

Jan. 1st, by the same, at the same place, Mr. William Warner, and Miss Fannie Freeman.

On the 14th inst., at the Baptist Church, White Rock, Kings County, N. S., by the Rev. John Williams, Mr. Truman Bishop to Miss Ellen C. Forsyth.

At Port Lorne, N. S., Nov. 26th, by Rev. W. L. Parker, at the house of the bride's father, Geo. Nebes, to Alice M. Beardley, both of Port Lorne.

By the same, at Hampton, N. S., Dec. 23rd, 1884, at the house of the bride's mother, Norman Farnsworth, to Edith Templeman, both of Hampton.

At the Baptist Church, Havelock, on the 14th inst., by Rev. I. J. Skinner, Dr. S. F. Wilson, of Sussex, Kings Co., and Miss Ottie Keith, daughter of W. H. Keith, Esq., of Havelock, Kings Co., N. B.

At the Baptist Church, Windsor, Jan. 14th, by Rev. Herbert Foshay, Mr. Lewis E. Dimock, to Miss Anabel Cochran both of Windsor.

In the city of Portland, on the 18th instant, by the Rev. W. J. Stewart, Clewes White, of Portland, N. B., to Margaret Robertson, of same place.

Deaths.

At Boston, on the 7th inst., of typhus fever, Emerson D. Lyman, aged 22 years.

At Springfield, N. B., on the 13th inst., Christopher W., aged 15 years, third son of Joseph Spragg, and grandson of Elder Peter Spragg, of the same place.

At Sandy Cove Digby Neck, on Sabbath evening, 11th inst., A. C. Morse, third son of Rev. J. C. Morse, in the 29th year of his age, leaving a sorrowing wife. 'His end was peace.'

At Johnston, Queens Co., on the 5th inst., Peter Fisher, aged 74 years, leaving a wife and four children.

At Johnston, Queens Co., on the 7th inst., Jane I. Thorne, widow of the late James Thorne, aged 34 years, leaving one child.

Mr David Rogers, who died at River John, Pictou Co., N. S., on the 21st of Dec., was born in Carmarthenshire, South Wales, in 1795. He came to Shelburne in 1819. From there he removed to Pugwash, where he was an active member of the Baptist church. He has been living for the past few years with his daughter, Mrs. N. Sutherland, of River John. Our brother had strong convictions of truth, and sought the approval of God more than that of men. He was always ready to give a reason for the hope that was in him. During his last illness he composed a poem on "The Mystery of Godliness." To one who visited him, he said, "it makes the time seem shorter as I fix my mind on the wonders of redeeming love."—*Com.*

Suddenly on Sabbath morning, Nov. 30th, Mary, beloved wife of George Everett, of Jacksonville, aged 78 years. Sister Everett was a member of the Jacksontown church, and was esteemed by all for her christian graces. She was always cheerful and ready with an encouraging word for the depressed. She leaves an afflicted husband who will soon join her in the Paradise of God; also a large circle of relatives and friends who mourn; but our loss is surely her gain:

"Our mother is dead, speak it softly and low;
Her years near seventy "record" doth show.
Well she hath loved us and guarded our way;
She "hath done what she could" we readily say.

Yes, Mother is dead, her work is well done;
She hath no more portion in aught under the sun.
How calmly she sleepeth at close of her day;
In Jesus she trusted, her staff and her stay."

The Rev. T. M. Munro, of Salisbury, has been called to pass through the severe trial of witnessing the death of his dear companion, and laying her away in the silent grave. Cause of death Consumption. Aged 42 years. For some time past the waning glow of the cheek, and the daily loss of physical strength, have plainly told the relatives and friends that her days were being fast numbered up, and her end rapidly drawing near. On the evening of the 12th inst., she bade farewell to earth, and departed to be with Christ which is very far better. Sister Munro was baptized about 20 years ago by Rev. J. E. Gouch r, now of Truro, and received into the fellowship of Port Medway church in Queen's Co., N. S. She lived a consistent life and was highly esteemed by all who knew her. She was a faithful and devoted wife and a tender and loving mother. A sorrowing husband, four small children, and a host of relations and friends survive her to mourn her departure. Among her last words were these "Your loss is my gain." Come Lord Jesus come quickly." The funeral sermon was preached by the writer, from Rev. 7-14. The congregation was large, sorrowful and sympathetic. Revs E. C. & W. W. Corey were present and assisted in the services. Our prayer is that the Lord will graciously sustain and support our dear afflicted brother, and his little ones in their hour of sad bereavement. A. T. DYKEMAN.

At Port Lorne, N. S., Dec. 28th, very suddenly, Mary Mali a, twin daughter of Capt. Charles and Ellen Brinton, aged 15 years and 7 months. Her end was peace; but may the Lord sustain the bereaved family. Their loss is her gain.

At Phinney's Cove, Jan. 11th, 1885, Mr. Samuel Bent, aged 69 years.

At Hillsboro, N. B., on December 29, 1884, Martha, beloved wife of Dudgeon Duffy, in the 51st year of her age. Sister Duffy was a faithful wife, a kind mother, and an active christian.

Copper Strip FEED CUTTER

FOR CUTTING STRAW, HAY AND CORNSTALKS.

These machines cut Easier and Faster than any other of like price, using same power, and cutting as short as this. The large sizes will cut faster than any other Cutter, without regard to price. They are easier sharpened and repaired than any other self-feeding Feed Cutter; will generally cut well from 3 to 5 years without grinding, make a clean, uniform cut, and do not clog.

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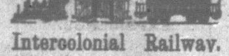

Intercolonial Railway.

1884. WINTER ARRANGEMENT. 1885.

ON and after MONDAY, December 1st, the Trains of this Railway will run daily (Sundays excepted) as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express,	7.30 a. m.
Accommodation,	11.20 a. m.
Express for Sussex,	4.35 p. m.
Quebec Express,	7.20 p. m.

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

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Quebec,	7.00 a. m.
Express from Sussex,	8.35 a. m.
Accommodation,	1.30 p. m.
Day Express,	7.20 p. m.

All trains are run by Eastern Standard Time.

Tickets and information can be procured at the City Agency, No. 27 Prince William Street.

D. POTTINGER, Chief Superintendent.

Railway Office, Moncton, N. B., November 24th, 1884.

1884. 1885.

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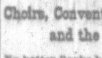

ON and after MONDAY NOV. 3rd, the Steamers of this Line will make TWO TRIPS A WEEK, leaving St John every Monday, and Thursday Mornings at 8 o'clock, for Eastport, Portland and Boston, connecting at Eastport with steamer "Charles Houghton" for St. Andrews, Calais and St. Stephen.

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Sheriff's Sale.

Will be sold at Public Auction, at Chubb's Corner Prince William Street, City of Saint John, on Saturday, the Eighteenth day of April next, between the hours of Twelve o'clock, noon, and Five o'clock in the afternoon:

ALL the right, title and interest at Law or in Equity of Daniel McNamara in and to all that certain lot, piece and parcel of land, described in a certain deed from Arthur H. Fegan and wife to William McNamara, deceased, bearing date the twentieth day of September, A. D. 1856, and registered in the office of the Registrar of Deeds of the City and County of Saint John, in Book F, No. 4 of Records, pages 389, 390, as follows: All that certain piece or parcel of land heretofore conveyed by one John W. Scott and Rachael his wife, to George Scribner, by deed poll, bearing date the fourth day of April, in the year of our Lord One Thousand Eight Hundred and Forty-six, and therein described as follows, to wit: That well known piece and parcel of land in the parish of Simonds and County of Saint John in the province of New Brunswick, (and being a part of a tract of land purchased by the said John W. Scott of Robert W. Crookshank, Esquire, and Jane his wife, in the month of November and year 1841), the said tract, piece or parcel of land now sold the said George F. Scribner is abutted and bounded as follows, to wit: Beginning at John Hooper's North-east corner, thence by the magnet of Eighteen Hundred and Forty-one year, North, seventy-eight degrees East, eight chains of four poles each and twenty-five links to a marked stake, thence by the magnet as aforesaid, South twelve degrees East, sixty-five chains or to a marked stake at a new road laid out, leading to Loch Lomond, thence by the Northern side of the said road eight chains and twenty-five links, more or less, to the Eastern side line of the said John Hooper's lot to a marked stake, thence by the said John Hooper's East side line sixty five chains, more or less, to the first beginning bounds, containing by estimation fifty-three acres, more or less, as will more fully appear by a plan annexed to the said deed; with the buildings and appurtenances thereon, the same having been levied on, under an execution issued out of the King's County Court, William Pugsley, Jr., vs. Daniel McNamara.

JAMES A. HARDING, Sheriff.

St. John, N. B., 9th January 1885.

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