

The Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XL.

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{THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 30, 1887.

NO. 48.

—DAY OF SELF DENIAL.—A section of the Methodist church has adopted an expedient of the Salvation Army to raise money. The churches have had a week of prayer and self-denial, the results of the self-denial to go in special contributions. A profitable expedient every way. The following is the outcome, up to date of extract: Of the 4000 pastoral charges of the Methodist Episcopal Church, South, \$75 have reported \$14,891.66 as the result of the recent week of prayer and self-denial in behalf of the Missionary Society of that church.

—DON'T SEE THE POINT.—John B. Gough used to tell of people who had to have holes driven into their heads with a sledge-hammer, and who would calmly turn around and say, "Do you use a sledge-hammer to drive in holes?" There are few things more expediting than this. The *Congregationalist* has had an experience. I published a satire entitled "Ought not Women to Smoke?" and had received some sharp rebukes for advocating the use of tobacco. We can scarcely blame our contemporary for making the tart comment "Well, we cannot furnish brains and heading matter too." The meek and long-suffering editor of the *Messenger* and *Visitor* has often been tempted to give vent to his feelings in a similar way.

—ANOTHER LEADER FALLEN.—We clip the following from the *National Baptist*. Mr. Wiberg occupied a similar relation to the Baptist movement in Sweden that Mr. Oncken did toward that in Germany.

Rev. A. Wiberg has just died. This excellent man was born in Sweden in 1816. He studied in the University at Upsala, 1835-9. In 1843, he was ordained as a priest in the state church. Becoming doubtful of the propriety of admitting the unconverted to the Lord's Table, he withdrew from his position. In 1851, he met Mr. Oncken at Hamburg, and as the result of conversing with him and of independent study of the Bible, he was baptized by Mr. Nilson at Copenhagen, July 23, 1852. Shortly after, he visited the United States. The Publication Society decided to begin a work in Sweden, and appointed him as their missionary. In 1855, he began his labors. God has wonderfully blessed his labors, and those of his brethren. Amid persecutions, and in spite of large emigration, the Baptist churches in Sweden have grown to 434, with 29,746 members. We know no greater success anywhere in the world.

—CONVERTED SCHOOLS.—The principal of Alma Ladies College, St. Thomas, Ontario, has written two letters to the *Toronto Mail* on Protestant girls in Roman convent schools. These schools are five to one more numerous than Protestant boarding schools and twenty-five to one in proportion to population. They derive from one-third to one-half their support from Protestants. The writer reckons there are one thousand Protestant girls in these schools in Ontario. The distinct aim of these schools is proselitism. In Quebec it is reckoned that seven out of ten of the Protestant girls who attend these schools become Romanists, and but one in ten escapes a taint. In Ontario it is a law sufficient to say that ten per cent. of Protestant schools become Romanists. It is probable that an equal percentage of Protestant girls attending Roman schools in the Maritime provinces become converts, and yet, because expense may be a little less, many of our Protestant parents will send their daughters to convent schools and run the risks.

—WHAT NEXT?—Hugh O. P. Vincent is bound to outdo himself in absurdity, and this is saying a great deal. After swinging round from a regular Baptist to open communionism, he became pastor of a Congregational church. There he made his pulpit a place to advocate George's socialist theories, and finally became the labor candidate for mayor of Newark. His latest utterance is concerning the execution of the Anarchists. He is reported to have said:

"Friday's hanging was unjust and unchristian and brutalizing. The men were right, as the real anarchists were the officials of monopolies and the capitalists. Unless some change is made in society whereby the poorer classes will be relieved of oppression, there will be a revolution."

And yet he continues as a recognized pastor of a Congregational church. This is a bad and a new theology.

—SHARP.—The *Watchman* explains the comprehensiveness of the Church of England in the following fashion. The explanation appears quite plausible:

One of the popular affairs in Barnum's Museum was the "Happy Family," in which rats, cats, dogs, owls, monkeys, and other of such small size lived peacefully together in a very large cage. It is wonder of the public was, that they did not dilanitate each other. But no spectator could fail to notice the excessive sleekness and plumpness of all the inhabitants of this comprehensive cage. They appeared to be so stuffed with "good living" that they had no o'j at left in life, but to enjoy, like the Jews, "long rest and dreamful ease."

Well, the Established Church in England has also a vast number of good "livings" in it. And seeing that human nature is the sort it is, we make bold to guess that the members of the Church of England are so stuffed with "good living" that they have no o'j at left in life, but to enjoy, like the Jews, "long rest and dreamful ease."

comprehended at the same corn-crib. Of that church it may be said that both high and low meet together, and the Queen is the maker of them all.

—EVENING PUNISHMENT.—Dr. Jos. Angus, of Regent Park College, is one of the leading scholars of the age. He was selected as one of the revisers of the New Testament, because of his eminent attainments in the Greek language. He has recently published an article in the *Expositor*, on "Scripture Terms Expressing Eternity." After an thorough examination as to his learning and ability enabled him to give these terms, he concluded in the following weighty words:—
"To preach to sinners a larger hope, i. e., another chance, or the final salvation of all men, is not the message of the gospel. It is without sanction in appeals of inspired men; and it may precipitate the very ruin it professes to deplore. Fear and love are both among the motives whereby men are drawn to God; and it is at our peril that we cease to use either of them. Surely it is not too much to ask that we use Christ's own warnings, and so commend our message to men's consciences, as well as to their hearts. To find offence in him or in his words is not the spirit of faithful servants."—*Standard*.

—HELD OVER.—Some correspondence is held over, owing to absence of editor.

—WHAT MOTIVE TO GIVE.—The Independent has the following, which puts in strong light the effect the Andover theory of a second probation would have on missionary work:

"Had the Andover party been successful," said a well-known doctor of divinity just before leaving Springfield, "there is no telling what a ridiculous position they very soon would have been in. Let me illustrate the point. Of course, when once in power, they would feel the need of money from the very start, and would not expect much from the old conservative contributors to the Board. They would not in such circumstances dare very earnestly to solicit aid from that quarter. So far as fellow in our imaginations, Doctor Smith, for instance, into the counting-room of some merchant prince in pursuit of ready cash, and hear him blarney speak as follows:—

"Good-morning, sir. I have called to say to you that we have succeeded at last in changing the policy and management of the American Board. We have got things just right now, and in the right shape. We propose, sir, to move forward at once, with great promises. I have called on you, a well-known friend of the cause, to help us send forth at once, into the foreign field, a hundred new missionaries. If they are good and true and earnest men and women, we shall not trouble ourselves much about their creeds or their private views and 'advanced opinions' about 'future probation' or the keeping of the Christian Sabbath. These matters they must settle for themselves. Indeed, we shall be liberal in tolerating each 'views' and 'dogmas,' or whatever else you may call them—all immaterial, however. We shall instruct these new missionaries to say to the heathen that all their dead ancestors are probably safe in heaven, or that they will be sure to be there some time during the countless ages before them. We shall further say to the heathen, if they refuse to hear us preach the Gospel, and refuse to read God's holy word, as given in the Bible, that they need not worry themselves very much in this life about future happiness and heaven, as in the endless future after death they will doubtless have time enough to hear the Gospel—probably from angelic voices—when and where all who then will may secure the pardon of all their sins, and be happy onward through eternity."

"After such a clear and honest statement of the case, from the Andover standpoint, the Doctor would doubtless then be prepared to ask:—
"Will you kindly give me a thousand dollars, sir, to help us on with this noble work?"

"There," said the learned divine, "I have given you a fair statement of the exact dilemma which these advanced theologians and speculators would be in, unless through dishonesty they concealed their sentiments."

—REBELLIOUS DELAY.—If a father should bid a child do such and such a thing, would he answer him, "I hope to do so after a while?" What would the father say to him if he did? What could he do but punish him for impudent disobedience? And you who put off the Lord Jesus till a more convenient season, what are you doing? Is not your procrastination rebellion? I cannot make anything else of it. Do you think that God will?—*Spurgeon*.

Send in your orders for B. S. Helpey at once to Baptist Book Room, 94 Granville Street, Halifax. Geo. A. McDONALD, Secy-Treas.

Has Mr. Spurgeon, by withdrawing from the English Baptist Union, ceased to be a Baptist?

BY H. F. ADAMS, PASTOR OF THE FIRST BAPTIST CHURCH, YARMOUTH, N. S.

During the last few weeks, quite a commotion has been created among the denominations by the action of Mr. C. H. Spurgeon. And being one of his students, I feel perhaps a greater interest in the affair than many others not personally acquainted with the great preacher; and as certain newspaper reports of the matter have given false impressions, I will endeavor to state the case in clear and unambiguous terms.

In the Congregational body of England and New England, there is a large number of ministers who have departed from the faith once delivered to the saints in such a degree, that they make no scruple to deny the plenary inspiration of the Word of God; teach that the personality of the Holy Spirit is a myth; disregard the doctrine of redemption by the Great Substitute; set aside as unnecessary the justification of the sinner, through faith in Christ; and teach that somewhere and somehow in Eternity, there will be a period given to the lost, in which they will have another opportunity to be saved.

Mr. Spurgeon, we know, is the great champion of the orthodox faith, as it is revealed in the Word of God. And when he sees pulpits, which were erected by godly men and women for the proclamation of the glad tidings of salvation, occupied by men teaching (instead of the Gospel) vagaries founded in their own imaginations; it is impossible for him to keep silent. It matters not to what denomination such error preachers belong, Charles Haddon Spurgeon feels that he must raise the Gospel bugle, and sound the alarm.

In June 1884, he made a perfect exposure of the unscriptural doctrine of Baptist regeneration, as taught by the Episcopalian Prayer Book; and vectors, curses, deans, and canons, rose in the fulness of their indignation and fulminated pamphlets, which were met with equal warmth; and so he has again thrown down the gauntlet for the enemies of truth to take up, if they dare. Not long ago, he wrote an article in his monthly magazine, entitled "The down grade," in which he spoke of many of the Independents, departing in a retrograde manner from the grand old doctrines of the Word of God.

Such a rebuke, coming from such a trumpet voice, whose tones reach a wider constituency in the religious world than any other man living, stirred up a nest of theological horses. Such a result, the great preacher expected among Congregationalist ministers, and a few of their number undertook the unenviable task of defending themselves against the attack of this Cromwellian Baptist.

It was equitable and just that they should do this, and so far Mr. Spurgeon would not object, and could not object to such a course. But when some ministers in his own denomination, took up the cause of the Independents and defended them, and in their defence spoke slurringly and impudently and insultingly of Mr. Spurgeon, the eyes of the Baptists of Great Britain were opened to behold in some of their own pulpits men teaching the same errors that he had reproved the Congregationalists for holding.

Notably among these was Rev. Arthur Murrell, to whom heresy has clung for many years. Now Mr. Spurgeon could not logically, consistent with his protest, have fellowship with even Baptist ministers after their avowed sympathy with, and endorsement of, the errors of the Independent ministers; and the following is the way he gave expression to his determination not to have any fellowship with those Baptist ministers who favor the errors of the Independents.

There is in England, among Baptists, what is called "The Baptist Union;" which is to the Baptists of England what our Convention is to the Baptists of the Maritime Provinces. This "Union" does not include every Baptist church in England, as there are some close communion churches, called "Hyper-calvinists," on account of their extreme views on election and predestination, who do not belong to it. But as these close churches have a membership of only a few thousand, while the "Open communion" churches have a membership of 300,000, (all the open churches are in the Union) the Union may be said to practically include all the English Baptist churches.

This Union meets twice each year,—in the Spring and in the Fall. In the Spring, it always meets in London to hold its May meetings. And grand meetings they are, I assure you, as I have attended them. In the Fall, the "Union" always meets in a town or city in the Province. Each church has the right to send so many delegates per hundred members, of which the pastor is of course a member. The pastors and delegates then meet and talk

over denominational concerns just as we do in our Convention; also receive the reports of the various Boards under its control, and re-elect officers for the ensuing year. At the last meeting in Sheffield, it appears that some of the ministers exhibited their sympathy with those Mr. Spurgeon had denounced. And thereupon Mr. Spurgeon threatened to withdraw from the Union, as he could not hold fellowship with ministers who held false doctrine. And since then, he has actually withdrawn from the Union.

Kindly disposed persons have urged him to reconsider his decision, as they know full well what a fatal blow this step may become to the Union. But he has declined to do so. The greatest danger to the existence of the Union, is not the withdrawal of one great man from its ranks, but the fact that in that Union are between five and six hundred ministers who were educated by Mr. Spurgeon's College.

And as they are all knit together as one man, and are intensely classish, and follow their leader almost to a man, the danger is that they too may leave the Union, for the same reason that their College President left it. And to take Spurgeon and all his students out of the Union would be a great calamity to the denomination, as 600 ministers could not possibly remain an unorganized body. They would undoubtedly form another union, that would be in some way a rival of the old one. And this would be deplored by all. But let not any one suppose that Mr. Spurgeon has left the Baptist denomination, or that he is less a Baptist than ever he was. He is a stronger and stricter Baptist than before his withdrawal. For his withdrawal amounts to a demand that none shall be admitted to the Union who are not sound in the faith. Instead of Mr. Spurgeon being seceding from any denomination, as certain newspapers have tried to say, he is anchored more firmly than ever to the good old Baptist faith.

While it is not likely that Mr. Spurgeon will ever become a close communion Baptist, such as we are in Canada and the United States, it is equally certain that he will never be as loose as the most of his brethren on British soil.

But the suggestion of certain Federalist newspapers, that he will join the Presbyterians, is a far-fetched idea, invented by an editor who was hard up for something sensational to say to his readers.

If anything, Mr. Spurgeon is more strongly entrenched in the Baptist faith than ever. This you can see for yourself by a letter addressed by him to someone who wrote to ask him if he had used, as was attributed to him, the remarkable sentence that "he hated a close communion Baptist as he hated the devil."

WESTWOOD, BURLAR HILL, UPPER NORWOOD, LONDON.
Dear Sir:—I do not know who the "sainted gentleman" may be; but he did not speak the truth, if he reported me as saying that I hate a close communion Baptist as I hate the devil.

I never even thought of such a thing, and assuredly it is not and never was true. The "saint" must have dreamed it, or mistaken the person. The most unaccountable statements are sometimes made by men of known integrity, and they can only be accounted for by misunderstanding or forgetfulness.

I know my own mind and views, and I can say without reserve, that the expression could not have been made by me. As compared with the bulk of English Baptists I am a strict communionist myself, as my church fellowship is strictly of the baptised. Yours heartily,
C. H. SPURGEON.

I shall not be surprised if Mr. Spurgeon takes the present opportunity to found another Baptist Union of churches that are composed of immersed members only. There are in England many churches that are what are called "union churches;" i. e., they are composed of members, some immersed and some sprinkled; which order I know Mr. Spurgeon greatly disbelieves in and disapproves of.

for a ticket, which the deacons or elders will provide on your presenting credentials that you are in good standing in the fellowship of some evangelical church.

If you wish, they will give you a ticket that will entitle you to commute three consecutive months; but at the end of that term you cannot commute any longer as a Probationer. If you ask for a continuation of the privilege, these are the words which Mr. Spurgeon says will be asked the applicant:

"You have now had an opportunity to know us and our views; if you choose, we shall be glad to have you join us by baptism; if not, we advise you to join those with whom you are in sympathy."

That is the whole and the end of the much-vaunted open communion, that Dr. Wm. Taylor has made so much of lately in the city of New York, and which even he must confess to be a very unscriptural practice.

The fact is Mr. Spurgeon is neither open nor close communion, but is a little of each, as it is just here that the English Baptist polity is weak. Not only is their polity weak on the communion question, but it is weak in the general admission of ministers into the denomination. Any man who can talk may be called to the pastorate of a church, without any examination as to his religious belief, and without any ordination.

And when a minister imports into his belief any new-born error the denomination has no power to ungod him, as the Episcopalian church has, and as also the Presbyterian and Methodist churches have; and he can go on holding, and, if his church will allow him, go on preaching, too, his new-fangled notions to the detriment of the authority of divine scriptures.

You can easily see that with such a loosely formed denominational polity it is natural that the Baptist "union" should have in it elements which, when tested, will result in disunion.

As men have seceded from the solid bed-rock fundamental truths of the Gospel, Mr. Spurgeon has settled down on them more firmly than ever. As others have turned aside into the misty regions of doubt and uncertainty, he has risen into the purer and freer mountain air of a calm faith and stronger assurance. As men have chosen the furling flickering rush-light of human reason to guide them into all truth, he has more than ever determined to follow the *Holy Ghost's* unerring unfoldings of the Oracles of God. While some are appealing to their "institutions" and their "inner consciousness" for facts and data (I) about God, the soul, and eternity, Charles Haddon Spurgeon is contented to stay between the hills of the grand old Bible; and sitting at the feet of the Great Teacher, listens to what God the Lord will say unto his soul.

As you read his weekly sermons, one must observe, with what a tremendous faith-grasp he holds on to the Gospel, as for dear life. No drowning man ever held on to a life-buoy as Mr. Spurgeon holds on to Christ. I once heard him say in the pulpit, "Brethren, if one take away from me Jesus Christ and Him crucified, my stock-in-trade will be gone, and I shall have to 'shut up shop.'"

It is any wonder that, with such a growing confidence in the eternal verities of the Word, and such a ripe experience of the real essence of the Gospel, that the great preacher should come out from among those who are willing to fellowship with preachers who are rans with the errors of the times?

I hail with gladness this great protest of my beloved College President. I think I see in it the beginning of a revolution that will hurl from the pulpits of England, the error mongers who have turned God's house of prayer into a den of thieves; for instead of offering the pure water of life and the bread of heaven to the perishing, on the Gospel terms, viz., repentance toward God and faith toward the Lord Jesus Christ, they have dealt out the latest distillations of "modern thought," and the airy nothings of inferential guessings about the destiny of the heathen.

This loud protest will do more to awake the indifferent members of the churches to a sense of the danger to which "down grade" preachers are exposing them, than anything else could have done. For every one knows when C. H. Spurgeon utters a word of alarm, and gives such a practical verification of its need, as his late withdrawal, that there is something seriously wrong in the present state of affairs in the churches.

This action of Mr. Spurgeon contrasts strikingly with a similar action of Mr. Beecher, though they both voluntarily withdrew from their respective associations. Mr. Beecher withdrew from the fellowship of the "Long Island Association of Baptist Churches," because he was on the "down grade," theologically, and did not wish the association to be stigmatised by having such a heretic in its fellowship.

Mr. Spurgeon has withdrawn from the "Baptist Union" (and I presume that severance from the London Association of Baptist Churches is included, as that has Arthur Murrell in it,) because the Union is on the "down grade," and he will not be stigmatised by having fellowship with men of the Henry Ward Beecher type.

These two great men, when both living, were considered by many as the two greatest mystical minded men in the two English speaking hemispheres. Doubtless if Henry Ward Beecher had pursued the line of theology that has marked the great Tabernacle preacher, New England Congregational pulpits would not be ungod with the Andover Theology to-day. But Beecher has been followed faithfully in his "theological evolution" vagaries, and the present state of rationalistic theology, the legitimate result of his leadership among the Congregational ministers.

We surely know that both in England and America, the strictest perfect unswerving attachment to the grand old Gospel that characterises the Baptist ministry, is due in an immense degree, to the splendid fidelity and indelible labours of the man whom Mr. Gladstone has called, "the last of the Puritans." For it is impossible that so many millions of Mr. Spurgeon's sermons could have been read without thousands of ministers and members feeling the Christly individuality that runs through them all, giving shape to their own theological opinions, and especially exerting a powerful influence in the production of a profound reverence for the Word of God, as the first and final authority in all matters pertaining to religion.

May God Almighty spare this "last of the Puritans" to interpose into the present generation of preachers his own great benediction of fidelity to the truth as it is in Jesus, till Gladstone and his successors shall have to confess, that Spurgeon is the first of a new generation of Puritans, who shall take up the work of bringing back to the world the faith once delivered to the saints.

Prepare for Christmas.

Our Baptist Book and Tract Society has on its holiday store, and its attractive stock stands complete, and ready to be distributed throughout the provinces.

We are showing some of the choicest gems of Christmas Cards, and an array of handsome Booklets, all of a general religious character.

Special lines of little Text Books, with brightly illuminated pages, containing morning and evening texts for every day of the year; prices from 15 cts. up. Choice little presents for classes.

Superintendents and teachers desiring Christmas Cards, would do well to write us at once, stating size, style, number and price cards required.

The Society can satisfy the wants of all, in variety, beauty and price. We have them from 12 cts. per dozen up.

Reward cards with scripture mottoes, we have in abundance, ranging in price from 15 cts. to 60 cts. per packet.

We do not send out samples, as it breaks up the packet. Please call and examine, or leave the selection to us. Our varieties surpass those of last year.

Our Booklets comprise various subjects: "Bird of Song," "Flower of the Forest," "Feathered Songsters," "The Old Oaken Bucket," "God Bless You," "Great Comforter," etc. Ranging from 60 cts. to \$1.50 each. Just handsome. Scripture rolls with very large type, for Sunday School or sick rooms, 50, 60 and 75 cts. each. Also hundreds of scripture mottoes for the walls of the Sunday School, or church, from 6 cts. to 60 cts. each.

Bibles for rewards, are in every style of binding, with or without references, ranging as follows: 15 cts., 20, 25, 30, 35, 45, 60, 75, 80, \$1.00, \$1.10, \$1.50 and up. Our Oxford teachers Bible is in four sizes,—pearl, ruby, nonpareil and minion; limp bindings, with rubber band. Containing references, concordances, maps, subjects, proper names, etc. Everything necessary to help teachers. Prices from \$2.50 to \$7.00. Bibles for the aged, large type, cheap, 75 cts. each. Also printed and family Bibles, in various type and binding. Our stock of juveniles for children are larger than any previous year. The list comprises books of travel, stories from the best authors; and very many of the choicest have been reduced very much below retail figures.

Do not miss the grand opportunity, and when ordering kindly allow us a little latitude, so that if the exact book is sold out we can put in some other.

In every case we will try our best to suit. With pleasure we will try and answer all enquiries, and aid in making a selection possible.

We have never had so fine a display of Christmas goods, and could hardly wish all our friends could call personally and have a look at our Book Room.

GEORGE A. McDONALD.

Ordinary theists

BY REV. THOMAS L. CUTLER.

Whether, give up the love of your mind, in the starting exhortation of this...

Jesus Christ does not put you or me into His Church just to make us comfortable...

It is this putting on Christ, or coming into the intimacy of a vital relation with him...

Unquestionably this is so. A man who is surely in Christ is surely safe. A man who makes the grace and strength of Christ his resource...

Another idea suggested by the Apostle's phrase, is the composing of all our powers upon the work we have in hand...

Let us give up the idea of a whole as a piece of restraint, exactly in the same sense as the doctrine is preached in social life...

Every thing, like a small thing, are of small value. The best of us must be paid for. God has put some pretty steep hills on his road to heaven...

As we go on we do not carry anything but memories and impressions of the mysterious chambers of the brain we hang away pictures of all that we have seen...

The wisest life is that which best realizes the pilgrim idea, and ever stretches forward and presses on. Looking back is not usually a profitable or healthy exercise...

When we are in the lotus of our souls, and "the sober" life is not a frolic, and the service of our crucified Lord is not child's play...

Putting on Christ. The figure is that of clothing the body. Paul was fond of using this figure. He speaks of putting on incorruption and immortality...

His crowning thought under this figure is putting on Christ. "But put ye on the Lord Jesus Christ. He says in his letter to the Galatians that as many as were baptized into Christ did put on Christ...

For this is the meaning of the direction. It is to become like Christ. Meyer tells us that the same form of expression is used in classical Greek...

put on any one is to adopt one's mode of sentiment and action. Hence the apostle says: "Put ye yourselves in the closest fellowship of life with Christ, so that you may wholly present to the world as if you were Christ in your conduct..."

It is this putting on Christ, or coming into the intimacy of a vital relation with him, and following him with all the heart, mind, and strength, and all the powers...

Unquestionably this is so. A man who is surely in Christ is surely safe. A man who makes the grace and strength of Christ his resource...

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The Christmas Club

BY OLIVE R. BANA.

It had grown too cool and wet for croquet and tennis. School seats consumed all interests in books, save what was called forth by the last "St. Nicholas, or Mrs. Whitney's or Sophie May's" latest book...

It must be something to which we can bring our work Saturday afternoon, remarked Ruthie Lane. "But I don't see what it's going to be," said Alice Neal, despondently...

But next morning Ruthie burst upon the little group with the ecstatic announcement: "Bureka for me this time! I've got an inspiration! Such a delightful plan! Only it isn't all mine to start with..."

On Setting Opportunities. Some men are never awake who see the train start, but crawl into the station just in time to see that empty train...

And within a day or two they had drawn up and adopted their brief constitution, getting over it as quickly as possible, and depositing it, with signed, with Ruthie's invalid Aunt, who had suggested the whole thing...

There are some things that we are always leaving behind us as we move forward in life. It is just as when we go on a journey, we are ever coming up to new scenes, looking at them in a moment, and then passing them by...

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King's "River of a Short Trip" Leonard, the crippled little hero of the book, with his predilection for military "songs and circumstances, and especially his admiration of soldierly valor and endurance..."

One other project of theirs I must mention, and then close. Not far from the B— School was a charitable "Home," whose inmates were girls and boys corresponding to these four friends...

There had been a sad railroad accident. The engineer was caught in the overtaking of the locomotive, pinned to the earth, and could not possibly extricate himself...

Our scholars may be tempted to tamper with the evil of "light drinks." Flag the train! There is a bear-barrel on the track! Our scholars may be solicited to look upon locations printed. Flag the train! There is a bear-barrel on the track!

Working for God is often painful as well as humbling. It entails suffering, and we are fitted for it by suffering. Why is this? Because the suffering brings us into closer fellowship with our Lord, who was the Man of Sorrows...

There are in the best of us, and the best of their nature, and the best of the history of the church, and you will see that most, if not all, of those whom God has employed in a signal manner for His glory have been in one way or another...

A Beautiful Pearl Shell. It is a beautiful pearl shell. It is a beautiful pearl shell. It is a beautiful pearl shell. It is a beautiful pearl shell. It is a beautiful pearl shell.

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"If I were a hatter, I'd say one, 'see would be bore without hats." "If I went to the sea for water," quoth another, "I should find it dried up." Every wind is foul for a crazy ship. Neither the wise nor the fool will help him who has long refused to help himself...

Let thy mind still be bent, still be pletting where. And when, and low thy business may be done. Sickness breeds worms; but the care of the traveler. Though he aught sometimes, still goeth on. Acting and striving spirits live alone: Write on the other, Here lies such a one.

Flag That Next Train. There had been a sad railroad accident. The engineer was caught in the overtaking of the locomotive, pinned to the earth, and could not possibly extricate himself...

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Day and Night

BY REV. THOMAS L. CUTLER.

During a severe attack of Bronchitis, a ceaseless Udding in the throat, and an exhausting, dry, hacking cough, afflict the sufferer. Sleep is banished, and great prostration follows. This disease is also attended with Hoarseness, and sometimes Loss of Voice. It is liable to become chronic, involve the lungs, and terminate fatally. Ayer's Cherry Pectoral affords speedy relief, and cures in cases of Bronchitis. It controls the disposition to cough, and induces refreshing sleep.

I have been a practicing physician for twenty-four years, and, for the past twelve, have suffered from annual attacks of Bronchitis. After exhausting all the usual remedies Without Relief, I tried Ayer's Cherry Pectoral. It helped me immediately, and effected a speedy cure. — G. Storval, M.D., Carrollton, Miss. Ayer's Cherry Pectoral is decidedly the best remedy, within my knowledge, for chronic Bronchitis, and all lung diseases. — M. A. Hays, M.D., South Paris, Me. I was attacked, last winter, with a severe Cough, from exposure, grew worse and finally settled on my Lungs. By night sweats I was reduced to a skeleton. My Cough was incessant, and I frequently spit blood. My physician told me to give up, but I continued to take life a month. After trying various remedies without relief, I was finally cured by two bottles of Ayer's Cherry Pectoral. I am now in perfect health, and able to resume business, after having been pronounced incurable with Consumption. — S. T. Henderson, Salsburgh, Penn. For years I was afflicted with a hacking, dry, weak cough, and suffered from Bronchitis and Catarrh. Ayer's Cherry Pectoral restored me to health, and I have been for a long time, consequently vigorous. In case of a sudden cold I always resort to the Pectoral, and find speedy relief. — Edward E. Curtis, Rutland, Vt. Two years ago I suffered from a severe Bronchitis. The physician attending me became fearful that the disease would terminate in Consumption. After trying various medicines, without effect, he finally prescribed Ayer's Cherry Pectoral, which relieved me at once. I continued to take this medicine three months, and was cured. — Ernest Colton, Loganport, Ind. Ayer's Cherry Pectoral, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price 25 cents per bottle.

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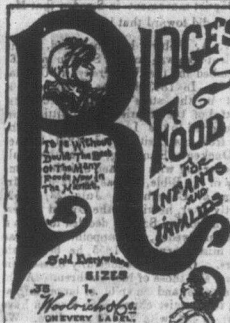
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It is a life of property, nourished, quiet nights and a joyful, happy childhood are the result of this medicine. Thousands of infants are born and brought up healthy because they are being slowly starved, owing to the inability of mothers to support the proper nourishment of their young. Food produced by God, healthy flesh, with plenty of bonny muscle, as thousands the every day of the land, is your own. Buy it at once. Sold by Druggists everywhere. — W. B. CHASE & CO., Palmer, Mass. Pamphlet free.



THE subscriber being the only authorized Agent of the WALTHAM WATCH CO. in this city, he will sell all WALTHAM WATCHES at the lowest prices. — NEW GOODS RECEIVED MONTHLY. — Their Motto: "Give us a Watch, we will give you a World."



"We were worn-out," "run-down," debilitated school teachers, families, or social circles, have written to Daniel & Boyd, and have been cured. Dr. Pierce's Cherry Pectoral is the best of all remedies for Bronchitis. It is a powerful, general as well as a specific, and it is the only one that is not a mere stimulant. It is a powerful, general as well as a specific, and it is the only one that is not a mere stimulant. It is a powerful, general as well as a specific, and it is the only one that is not a mere stimulant.

1887. — APRIL. — 1887. OUR NEW SPRING GOODS. WHOLESALE TRADE. DANIEL & BOYD. We believe that a critical examination of our stock will show that our prices are lower than those of any other house in the city, and further that for variety of designs and elegance of coloring we are not surpassed by any in the Dominion. Orders given to our Travellers, or sent by mail, will be promptly filled, and our goods will be delivered to you in the most satisfactory manner.

Messenger and Visitor.

30 CENTS PER ANNUM; when paid within thirty days \$1.00.

All communications respecting advertising should be addressed to E. A. FORTNA, publisher, 15 John, N. E. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

All other communications and all subscription orders to be sent to J. W. C. GOODPASTER, 21, 27th, N. E.

Messenger and Visitor.

WEDNESDAY, NOVEMBER 30, 1887.

SPECIAL OFFER.—We will send the MESSENGER AND VISITOR, as soon after the first of December as the subscriptions are received, till January '89, for \$1.50, to all new subscribers.

OUR INSTITUTIONS AT WOLFVILLE.

We were at a meeting of the Board of Governors on Tuesday of last week. We are sure our readers will be deeply interested in some facts in connection with the work going on in this great centre of denominational life.

THE ATTENDANCE.

The new freshman class in the College is the largest by far of any in the honorable history of Acadia. There are fifty-one in actual attendance. Two have been compelled to leave, and one will enter in a few days.

THE NEEDS OF OUR INSTITUTIONS?

This subject may not be so interesting or inspiring as the points already dwelt upon; but it ought to be, because the needs are but the necessary results of the very progress in which we rejoice.

THE RELIGIOUS INTEREST.

There is nothing that gives our institutions a larger place in the hearts of our people like the deep religious influence which abides there.

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This is one of the dangers of a student's Christian life. There is need of watchful care. The great aim for which all study is pursued should be kept constantly in mind.

As must be expected where so many are congregated, and where, on the one hand, the religious influence is so pronounced, there are some who are pressed into pronounced opposition to what is good.

THE WORK OF THE STUDENTS in the country around about Wolfville. There has been a great change in this respect. Two years ago, when we gave an account of the fields in the near vicinity, there was little to record.

Does anyone ask, is this danger imminent? It is no use shutting our eyes to the fact that the response thus far to the appeal for the Jubilee offering of \$50,000 has not been reassuring.

THE WEEK. The principal political news of interest this past week has come from France, where there has been continuous excitement since the scandal case, the defeat and resignation of the Rouvier ministry and the Presidency.

THE FIRST SNOW STORM of the winter is sweeping over the city while I sit today, Nov. 19, writing in my study. It is very pleasant here among the books, in the cheerful room, beside the bright fire.

Chicago Letter. The principal topic of discussion in Canada appears to be Commercial Union, a scheme to have unrestricted trade between the Dominion and the United States.

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chief part in moulding the educated intelligence of this fair land of ours, placed within our reach. Does this not mean that the high possibility is ours to shape and give direction to the chief controlling force of the future?

And yet, unless our people generally rally to the rescue of Acadia in this Jubilee year, to all human probability this is just what will be done. We may as well face the situation: Acadia has gone as far as she can on her present limited income.

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resolution in favor of fair trade was carried by a large majority. A resolution in favor of the reform of the English of which was adopted unanimously.

The German parliament, called the Reichstag, recently opened. The speech from the throne included the following: "Germany in its foreign policy has successfully endeavored to strengthen the peace of Europe by cultivating friendly relations of all powers by treaties and alliances, aiming to avert the dangers of war and jointly oppose unjust attacks."

At the close of the reading, Herr Wedell Piesdorf, president of the body, called for cheers for the emperor, and they were given with enthusiasm.

There has been a great drought in Indiana Territory, Kansas, Missouri and Arkansas for seven months, and this has been followed by fires which have destroyed millions of dollars worth of property.

The Conference of the English and American Commissioners upon the fisheries question is now being held at the department of state in Washington. Many newspaper correspondents have gathered to find out what they can, but an effort has been made to keep matters secret, and to this end Secretary Bayard has announced that anything that may be published about the work of the commission will be without foundation.

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be severely punished, but they shrank back in horror from that relic of barbarism, that blot on our Christian civilization, the scaffold! Then there were all kinds of threats—the air was full of them—threats of assassination, of massacre, of riot; now they were planning to blow up the water works and fire the city, or they were planning to seize all the arms in the armories, &c., now they were preparing to use the gas mains to blow up all the houses in the city, &c., &c. All these sensational rumors, enough to make chills creep up a timid person's spine, the daily papers seemed to delight in circulating. They embellished every issue with horrid wood-cuts of the portraits of the condemned men, of the jail, of the gallows, &c., &c. O, what reading for little children! O, what pictures for gentle women! O, what a week! Thank God it is past. The law has been carried out. The city still stands. The roar of traffic is still heard in the streets, and men breathe more freely because "a sentence against an evil work" has been carried out. That these men were guilty and deserving of the extreme penalty of the law, there can be no doubt.

HERE AND THERE. The Illinois Baptist State Convention was held this year with the church in Rock Island. The State Mission Society raised and expended during the year, the sum of \$10,360, but it closed the year with a debt of \$8,600. This debt has been slowly accruing for years. It is a bad outlook, but a vigorous effort is being made to wipe it out. The number of additions to the churches during the year has been about three thousand, of which about five hundred have been in Chicago. Most of these additions have been gathered in under the labors of pastors and without the help of evangelists.

The Seminary at Morgan Park has about a hundred students. The new Theological building is nearing completion. It will be the finest structure on the grounds. It is to be called "Blake Hall," in honor of Mr. E. N. Blake, of the Second Church, who has been one of the staunch financial friends of the institution from the beginning.

The ladies of the Missionary Training School are moving for a new building. The school has always been in rented quarters. Robert J. Burdette, the humorist, lectures this evening in the Central Music Hall for the benefit of the building fund. Mr. Burdette is a good Baptist and is always ready to help every needy cause.

Mr. Murphy, the temperance evangelist, is holding meetings in the Union Park Congregational Church. Mr. Moody is in Minneapolis but expects to go South soon. The work in our own churches in the city is very quiet.

Temple Jottings. Jottings seem familiar, because many years ago in the Messenger, if memory and observation is correct, we started that familiar heading, with jottings from Halifax and the Tabernacle, and to-day it seems hard to adopt the new idea, Temple Jottings. But the fact of our fellowship in the hearts and prayers of so many of the readers of the MESSENGER AND VISITOR prompts to jot down a few lines by way of reminders and remembrance. We left the Tabernacle for Temple services (because after great searching of heart, it seemed thus the cloud and guiding star pointed. We are glad it was not prompted by desire of earthly gain, rather a missionary spirit urged us to heed the call and to go where we could see it would be a hand to hand struggle with sin in its mightiness. A sense of weakness made us to quail. Yet recollection of 1 Cor. 1:18, 31 and Heb. 1:1 made us willing to go forward into the conflict. If by honest endeavor in the name of the Lord, the work at the Mariner's Temple, just off Chatham Square, can be revived and built up, then present loss and rending from friendships of precious and hallowed memories as the dear old Tabernacle, Halifax, is gladly surrendered for Christ's sake, and we say Thy will be done, in us, for us, and by us. Lord, increase our faith.

The Temple has a same made sacred by much hallowed service for God in years past. Those who know best, tell us of its days of wealth and spiritual prosperity. To-day the building stands grand and stately. The current of sin runs strong around and hard by. Circumstances have removed many of the church, if not all, who had wealth and influence, up town. The influx of strangers, and especially those who speak another tongue, mostly Roman Catholics, with a large percentage of Jews and heathens, with a mixture of infidels, and perhaps what is worse, many who professing to know God have grown careless, if not worse.

It is a hard field to plow and sow. Do we not feel that the gospel plow is being drawn by divine and sovereign grace, and that the vitality of the good seed has been attested under worse surrounding, we should be afraid. But knowing the gospel to be the power of God unto salvation, we have entered into the rocky field around the Temple, expecting to see good results at harvest tide. We are a little anxious about Buds and Blossoms, and ask the sympathy and prayers of all old friends, that they may take kindly in this new field, and be the medium of monthly and friendly greetings to our provincial and far scattered friends. We have cause to hope for and expect brighter days at the Mariner's Temple. We heard this week that some gentlemen of the Board of Baptists

After giving the call to express our connection with Geo. B. a very high half of the Mariner's Temple, we should endeavor, by the grace of God, to preach the Word and Gospel as to comfort saints and win souls. J. F. AVARY.

Missionary Conference. As announced, our conference held its third session with the church at Great Village. Here, about thirty years ago, baptism by immersion was administered for the first time in the place. One man professed faith in Christ, in the presence of many bitterly opposed to the plain teachings of God's Word. A church was soon organized which grew in numbers and in grace, but like many others, it has been a source of supply to churches elsewhere; consequently the ranks are now thinner than one could wish. However, in those ranks still stand a faithful witness for the truth: the one who was first baptized, with others of like love for the principles of the gospel. With this band of brethren, our conference held its third session. But what a sight! Liberty may be one test of Christianity, Christian courage and fortitude are another. For our second meeting all was favorable; for the third, the darkness of a terrible night was against us. But accidental for Christ is always crowned with blessing. For the few who met a blessing was poured out. The addresses were of a stirring nature, combined with good doctrine. Truth never falls to the ground unless it is to rise and show itself, perchance it finds soil. We believe the soil is prepared, and may expect in the future to see the harvest. As the water poured upon the ground that night, was abundant rivulets and streams, which filled the river's channel, from bank to bank, giving its water a tremendous impetus toward the sea, so may it be with our effort to create greater enthusiasm in mission work. May that enthusiasm increase until the consecrated men and women, will be as an irresistible river to wipe out the dark stains of superstition and heathenism from the world, and bring refreshing gladness and plenty to our desolate fields at home.

Permit me another line to refer to the work of the women, for without it my report would not be complete. It appears that this church is the result of the fidelity and Christian courage of one woman in adhering to New Testament doctrines. She came to a community entirely Presbyterian. Being a thorough Baptist, she did not yield to the infant heresy. As a result of the training in her own home, and other influences through it, her son professed faith, in the manner spoken of above, because desecrated the then newly organized church, and for nearly thirty years, as deacon and Sunday School superintendent, led in the services of the church, always a right hand supporter to its pastor. That woman's mission was well filled. Other members of the family became members of the church, also. That was indeed "a lone star mission." Although the star has sunk beneath "the horizon, its radiance still shines brightly. Women in those days, even among the Baptists, had not the privileges they have to-day in Aid Societies. Their work was performed before God, in their homes, and with glorious results. Now that they have the double opportunity of doing such work, may we not expect to see much more accomplished than has already been done by them? Some of the sisters in connection with churches in our conference, are doing good work. They meet the Aid Societies when the conference meets, and seek to create deeper interest in the work. Why should this be left to a few? Cannot more spare time? Sisters, the time is not yours, it is the Lord's. Up ye and possess the land with those who are working day and night, to carry forward this great work. Think of a lady travelling twenty-three miles after cleave o'clock at night with her husband in order to promote mission work. C. S. STARRS, Sec'y-treas., Great Village, N. V. 17.

Recognition Service at Woods cove. As the readers of the MESSENGER AND VISITOR have already been informed, the Albert Street Church of Woodstock, recently extended a call to the Rev. A. F. Brown, of London, Eng., to become its pastor, and the call has been accepted. Our brother's residence and labor with us, though for so short a time, have won him many warm friends, both in his own congregation and in the town generally, while the members of the church are united in their love and affection for him. On Monday evening, 21st Nov., a Recognition Service for Bro. Brown, was held in the Albert St. Church, of which the notice had been given. The evening proved to be that could be desired, and the house was filled with an eager and sympathetic audience. It was most regretted that none of the ministers of the other churches of Woodstock were able to be present, although cordial invitations had been sent them. Their presence would have been an assurance of that feeling of fellowship that ought to exist among all workers for the Master, but as we are assured that unavoidable circumstances prevented their attendance, we have no reason to doubt their sympathy and good will. The Rev. Jas. Mackenzie presided over the exercises in a very efficient manner.

After giving the call to express our connection with Geo. B. a very high half of the Mariner's Temple, we should endeavor, by the grace of God, to preach the Word and Gospel as to comfort saints and win souls. J. F. AVARY.

Missionary Conference. As announced, our conference held its third session with the church at Great Village. Here, about thirty years ago, baptism by immersion was administered for the first time in the place. One man professed faith in Christ, in the presence of many bitterly opposed to the plain teachings of God's Word. A church was soon organized which grew in numbers and in grace, but like many others, it has been a source of supply to churches elsewhere; consequently the ranks are now thinner than one could wish. However, in those ranks still stand a faithful witness for the truth: the one who was first baptized, with others of like love for the principles of the gospel. With this band of brethren, our conference held its third session. But what a sight! Liberty may be one test of Christianity, Christian courage and fortitude are another. For our second meeting all was favorable; for the third, the darkness of a terrible night was against us. But accidental for Christ is always crowned with blessing. For the few who met a blessing was poured out. The addresses were of a stirring nature, combined with good doctrine. Truth never falls to the ground unless it is to rise and show itself, perchance it finds soil. We believe the soil is prepared, and may expect in the future to see the harvest. As the water poured upon the ground that night, was abundant rivulets and streams, which filled the river's channel, from bank to bank, giving its water a tremendous impetus toward the sea, so may it be with our effort to create greater enthusiasm in mission work. May that enthusiasm increase until the consecrated men and women, will be as an irresistible river to wipe out the dark stains of superstition and heathenism from the world, and bring refreshing gladness and plenty to our desolate fields at home.

Permit me another line to refer to the work of the women, for without it my report would not be complete. It appears that this church is the result of the fidelity and Christian courage of one woman in adhering to New Testament doctrines. She came to a community entirely Presbyterian. Being a thorough Baptist, she did not yield to the infant heresy. As a result of the training in her own home, and other influences through it, her son professed faith, in the manner spoken of above, because desecrated the then newly organized church, and for nearly thirty years, as deacon and Sunday School superintendent, led in the services of the church, always a right hand supporter to its pastor. That woman's mission was well filled. Other members of the family became members of the church, also. That was indeed "a lone star mission." Although the star has sunk beneath "the horizon, its radiance still shines brightly. Women in those days, even among the Baptists, had not the privileges they have to-day in Aid Societies. Their work was performed before God, in their homes, and with glorious results. Now that they have the double opportunity of doing such work, may we not expect to see much more accomplished than has already been done by them? Some of the sisters in connection with churches in our conference, are doing good work. They meet the Aid Societies when the conference meets, and seek to create deeper interest in the work. Why should this be left to a few? Cannot more spare time? Sisters, the time is not yours, it is the Lord's. Up ye and possess the land with those who are working day and night, to carry forward this great work. Think of a lady travelling twenty-three miles after cleave o'clock at night with her husband in order to promote mission work. C. S. STARRS, Sec'y-treas., Great Village, N. V. 17.

show their light out to the world generally without and within the grace of the Gospel so.

After singing, Bro. W. S. Saunders detailed briefly the circumstances leading to the call to the pastorate of Bro. Brown, and expressed the hope and belief that the connection might be blessed of God.

God is making him very useful in His service. W. E. HALL. SPRINGFIELD, CAL. CO., N. B.—This church has been lately organized. It has been holding a few special services here, and the results are as follows: Last Sabbath we received three happy converts into church fellowship through the ordinance of baptism.

G. O. G. A. H. of Tacoma, to Miss Anna E. Archibald, of the same place, and formerly of Wolfville, N. S. CLEVELAND—At Bridgewater, N. S., on the 17th Nov. by Rev. S. March, Mr. Stephen Cleaver, of West La Have Ferry, to Miss Maggie Ross, of Middle La Have Ferry, Lunenburg Co., N. S.

WHITMAN—At New Albany, November 13, Bessie E. Whitman, daughter of Philip Whitman, aged 17 years and 8 months, gently and peacefully passed into rest on Sabbath morning.

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Marriages. FRONT-DARTMOUTH—At the residence of A. Davidson, Esq., Central Norton, on the 16th inst., by Rev. Thos. Todd, Mr. Wm. E. Frost to Miss Helen M. Davidson, both of the parish of Norton, King's Co.

Deaths. MAHONEY—At Bridgetown, N. S., of pulmonary consumption, on Wednesday, 23rd inst., Naomi Jane, beloved wife of Levi H. Milberry, of Port Lorne, and only child of Whitfield and Eliza Chute, in the 20th year of her age.

