

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, DECEMBER 23, 1885.

THE MESSENGER AND VISITOR FOR 1886.

THE SIZE of the paper will be the same as this year. So far as we know there is but one religious weekly in the Dominion which gives so much reading matter as the Messenger and Visitor.

THE PRICE—\$1.50 per year to all who pay within thirty days after subscribing or renewing—\$2.00 if not paid within this time—is the lowest of any denominational paper in the Dominion. We know of no paper of this kind in America which gives so much reading matter for the money.

THE CONTENTS The main feature of the paper will be preserved, while no effort will be spared to improve it in all its departments. Regular correspondents have been secured in Boston, New York, Chicago, and Toronto, and negotiations are in progress with correspondents in England and Germany. This, with occasional communications from elsewhere, will make our correspondence department especially rich and varied.

It is hoped that a history of the Lord's work in Acadia may be given during the year. This, if we are able to secure it, must prove intensely interesting and suggestive, and of great value as a permanent historical record.

More pains will be taken to keep our readers informed of the movements of the religious world generally, but especially of what is taking place among our own people. A first-class serial will begin with the new year.

We wish our paper to be wide-spread, interesting, instructive, helpful to the Christian life, to workers for the Master, in building character, broadening sympathy, making loyal to truth, and in pushing our work in the churches, and through our great general enterprises.

OUR AIN is to make the MESSENGER AND VISITOR the greatest power to help on the Lord's work in the individual and in the denomination, and to get it into all our families, that this power may be felt as widely as possible.

EARNEST REQUESTS. Pray for the MESSENGER AND VISITOR. No one can tell how much depends upon its tone and spirit. There is need of wisdom and help which can come only from God.

Every one who can, help make it interesting and profitable. Give us one of your best thoughts now and then put in the original copy. Send us all the news of the Lord's work on your fields.

Aid us in getting the MESSENGER AND VISITOR into all our families. Will it not be a service to the Master? Help us just now.

THANKS. The editor wishes to return thanks to the very, very many who have cheered him, in labors which have taxed every energy, by kind words, and hearty co-operation. It has been through the earnest sympathy of his brethren only that he has been able to carry the heavy burden of the year. He craves the same sympathy and co-operation, and, above all else, the prayers of his Christian readers, as he faces the work and responsibilities of the new year.

SKATING RINKS.

THERE has been a perfect craze over these places of amusement for the last few years. They have sprung up in every city and town and in almost every village in the country. Evening after evening during the winter season they have been thronged. The holiday season is just at hand. Unless there be a change, multitudes of the young people everywhere will begin again to crowd these places of pleasure. The question of the influence abroad at the skating rinks, and the effect of the weeks of evenings spent there by so many, cannot be of small moment. Never are the young so open to evil as in the abandonment of pleasure seeking. If the moral atmosphere at these places is bad, it must blight like a malarial.

Our opinion of the rinks is that they have done an immense amount of harm. We doubt if there be any form of amusement to-day which is exerting so widespread an influence for evil. Reasons can be given which will show that this is not an extreme statement.

To begin with the lowest considerations. Physicians protest everywhere against the rinks as the fruitful sources of disease, weakness and premature death. There are no wanting and warnings in most communities almost every year, in health broken and death hastened by the chill air and violent exercise of these places. They are also responsible for a fearful waste of time and opportunity. Teachers generally complain that it is almost impossible to get children who frequent rinks to study. The standing in the classes of the common schools often goes down with a run as soon as the skating season begins. Very many young people spend all their spare time

at these places. Profitable reading is sacrificed. No improving study is attempted. Many places where courses of lectures were patronized have been compelled to abandon them, because of the superior attractions of the rink. It is almost impossible to have a week evening Bible-class. The regular prayer-meetings are depleted. Not only do the irrigations who attend before the skating season open, absent themselves after it begins, but even many of the church members, in some places, prefer the attractions of the rink to those of the place where our Lord promises to meet with his people. Who can tell the loss of all this waste of precious time and precious opportunity in a world like this which demands such earnestness, both for its own sake and for that of the world of infinite woe for which it prepares. But while the waste is itself in itself enough, the habits of frivolousness which are thus cultivated are incomparably worse.

The great evil of the rinks, however, is found in their moral influence. This we believe to be most pernicious. A great many good people, at first, thought the rink would be just the place to keep the young amused in an innocent way, and kept from more harmful places by its attractions. Even some ministers were instrumental enough to commit themselves to its advocacy. We know of places where there has been a rule awakening. Just in proportion as the members of the church patronized the rink, did their piety and earnestness decline. Prayer-meetings began to languish, and general indifference and frivolity to prevail. But the moral evil is not only of this negative kind, but it has become positively injurious to morals. Rinks are being given up more and more to carnivals and races. The gambling spirit is fostered by them, to an alarming degree. Worse than this. Young men and women here meet and associate with each other evening after evening. No pains are taken by parents to guard their children from bad companionship. The result in Providence, Rhode Island, is described in the following clipping from a New York paper:

"No license to skating rinks will be issued in Providence, R. I. This is the result of an investigation by the city council which reveals the fact that since the rinks were started immorality among young girls has increased to an appalling extent."

There is no doubt but that, were similar investigations made in other cities, similar revelations would be made. We have it on good authority that in a city not a thousand miles from here, there are plenty of instances of similar moral ruin wrought by the rinks.

It is a good omen, then, that in some places respectable people are forsaking rinks. They have flourished, hitherto, largely because of the countenance of many of the better class in the various communities. It is time this was withdrawn. It is time that parents give this matter earnest consideration. The influences which, in their extreme form, show themselves in the dreadful way which startled the rulers of Providence, cannot but be evil generally in a lesser but still appreciable degree. The welfare of the young physically, mentally and morally, is of too great moment to be risked without a warning word from the religious press.

We do our part in giving this warning. May each reader do his or her part in giving the heed this warning deserves.

REMEMBER!

Do not forget the Educational Convention of the Baptist and F. C. Baptist denominations next Tuesday, at 10.30 a. m., in Berryman's Hall, St. John. Let our ministers and prominent laymen attend in force. Very much is depending.

EDITORIAL CORRESPONDENCE.

We spent Sabbath, Dec. 13, with Bro. Good. His field includes the three churches of Norton, Hampton Village and Hampton Station. On the Norton section of the field there are two places where meetings are held—in the meeting house and in a hall near Bloomfield. This hall has been built and fitted up for worship largely by one brother. At the time when this was done he was not a member of the church. The first Sabbath after it was opened, if we remember right, he was baptized. May the Lord bless him and all who help on the Lord's work, more and more!

This whole field has been in a low state for a long time, due largely, we believe, to the shortcomings of the pastors of those who have labored upon it. Bro. Parker, while here, did an excellent work, especially at the Village. Bro. Good is on his second year, and is much encouraged. Meetings were held at Norton for several weeks. Seventeen were baptized, and many others were interested in their souls' welfare, when our brother met with a severe accident from a fall from his carriage, Bro. Springer, who was assisting him for a time, was called away, and the special services ceased. The brethren, however, are holding more than the usual number of meetings, and the interest is still good, and it is hoped that others will soon be brought in.

As soon as able Bro. G. began special services at Hampton Village. The interest here is rapidly deepening. There is a host of young people. Quite a large number have arisen for prayers, and the prospects are full of promise. Bro. G. intends to make a special effort at the Station as soon as he can be spared from the Village. Let us give him and the brethren on this field our prayers.

CHRISTMAS.

We copy the following from an old letter written from Leipzig, Germany, to a friend, on Christmas day, 1880:

"The people of the house were up earlier than usual this morning. The Christmas-tree was to be exhibited. It kept here a number of wax tapers among the branches, and there was but darkness to make the affair as brilliant as possible. As I looked out of my window I saw lights in the houses on the opposite side of the street, showing that there, too, they were observing this pleasant custom. It made me feel glad to think of the thousands of little hands that were clapping and the thousands of little hearts that were beating high with hope and joy, and were thus adding to the store of pleasant memories which should be like bright immortals in the wintry seasons of their after lives. How pleasant it is to think of the day as it rolls around the world, pouring a wave of joy over all Christian lands. Now, as I write, the gladness is swelling in the great cities, and towns and in the scattered hamlets on hillside and in valley in England. Friends who have been separated during the year are greeting each other, and family gatherings, with the quiet gladness of grandpa and grandma, the pleasant bustle of parents, and the boisterous mirth of children, are making little bright spots everywhere. Even the poor, who have had to eke and almost starve, are doing their best to add to the general joy, as they strive to drive care away for one day, and take the most pleasure from the plenty which it brings so seldom. Over in the United States and Canada, as I write, bright eyes are opening and aching with expectation as they peer through the darkness toward little stockings, and think of all the gladness the coming day will bring them; and here and there there is the patter of little bare feet on the floor, as the more curious ones can restrain their impatience no longer, and must find out where dear old Santa Claus has dropped anything down the chimney into the funny little gift holders which stretch their mouths in the chimney-corner like young birds, for anything which may be put into them. In thousands of other homes the boisterous shout of 'Merry Christmas!' is waking older people from their slumbers, lights are beginning to flash in the windows, and multitudes arise to greet this day of blessed memory.

But Christmas comes to some, not as a joy. As I went to church this morning there was a hushed standing before a door. It appears to me that a burial on Christmas must be the saddest of all sad things. How terribly black must be the heart-rending which it denotes upon the bright background of the past memories of this day, and the general surrounding joy. God help those to whom this day comes as a dark and dreary contrast to past pleasures."

We add our hope that the Christmas with which this Messenger and Visitor brings its greetings may be a very pleasant one to all our readers, young and old. In memory of the peace and good will which the first Christmas day brought to earth, and which the angel bands proclaimed, how good is the time to lay aside old animosities, and become more generous in feeling and act. Let the joy of Christmas remind us of the joy which our Lord came to bring; let the gifts received keep us in memory of the great gift which it commemorates; and may we all spend the day, not only pleasantly, but profitably.

CLOSING EXERCISES AT ACADEIA.

The Institutions at Wolfville closed for a brief vacation on Friday, 18th inst. On Thursday afternoon a public Examination of students of Horton Academy and Acadia Seminary was held. Classes were examined as follows: Greek, by Mr. E. W. Sawyer, B. A.; Physiology, by Miss Clara B. Marshall, B. A.; Arithmetic, by Mr. E. D. Webber, B. A.; The Department of Education in charge of Miss Hattie E. Wallace, was represented by Readings by Miss Cassie Potter, Gaining, N. S., and Miss May Vaughan, Wolfville, N. S. Essays were read by Miss Gertrude L. Fleet, Bear River, N. S., subject, "Mansu"; and by Miss Edith Chipman, of Wolfville, N. S., subject, "English Literature in the time of Chaucer."

Visitors expressed themselves pleased with the exercises. In the evening a large audience greeted the Junior Class of Acadia College, in Assembly Hall, to listen to the annual rhetorical exhibition of the class. Among those present were Rev. D. Freeman, Rev. J. F. Kempton, Rev. T. A. Higgins, D. D., Rev. M. P. Freeman, Rev. R. Sanford.

The following is the

ORDER OF EXERCISES.

- Prayer by Rev. S. B. Kempton.
Orations by Members of the Class.
Hero Worship.—Israel W. Porter, Deerfield, N. S.
The Great Pyramid.—T. S. K. Freeman, Milton, Queen's Co., N. S.
John Bunyan as an Allegorist.—C. W. Corey, Havelock, N. B.
Mansu.—Miss Bottrick and Mr. Mergeson.
David Livingston.—William E. Boggs, Wolfville, N. S.
The Learning of the Arabians.—J. Allen Sharpe, Carleton, N. B.
The Waldenses.—Samuel K. Smith, Milton, Queen's Co., N. S.
The Effect of Conquest upon the Life of a Nation.—Henry Vaughan, St. Martins, N. B.
Political Morality.—Oliver S. Miller, Clarence West, N. S.

Solo.—Miss Hitchcock.
Kepler, the Great Astronomer.—E. Lewis Gaze, Melville Square, N. S.
The Geological Development of the Earth fitting it for the abode of Man.—Charles H. Miller, Clarence West, N. S.
St. William Logan.—Josef T. Prescott, St. Arz, N. B.

England under Cromwell.—George E. Whitman, New Alban, N. S.
Solo.—Miss Haliburton.

The Function of the Stage on the Nation's Morals.—Gro. B. White, St. Martin, N. B.
The Function of the Eccegete.—Robert R. Moore, Paradise, N. S.

The Struggle for Life.—Theodore H. Porter, Fredericton, N. B.

Music as a means of Culture.—Robie W. Ford, Milton, Queen's Co., N. S.
Of these orations, eight were delivered, the want of time preventing the other speakers from obtaining a hearing. The eight selected gave much satisfaction to the audience, both as to the thought of their papers and the manner of delivery. The President stated that the class would no doubt be heard from again—a sentiment which the audience received with applause.

Chicago Letter.

THE GROWTH OF CITIES is one of the marvels of the age in which we live. The population of ancient Nineveh is supposed to have been 800,000. That of ancient Rome 1,020,000. The population of Berlin is 1,000,000; Paris 2,000,000; New York 1,600,000; London nearly 5,000,000. But the growth of no city is more wonderful than that of Chicago. For example, New York twenty-five years ago had 800,000 inhabitants. Chicago twenty-five years ago had 100,000; now it has 700,000. Had New York multiplied by seven in twenty-five years it would now have more than 5,000,000, and would be the largest city in the world.

Chicago is a cosmopolitan city. Among its 700,000 inhabitants may be found representatives of almost every nationality on the globe. It has 200,000 German; 105,000 Irish; 40,000 Scandinavian; 26,000 Bohemian; 23,000 Poles, and 5,000 to 10,000 French.

"Is not Chicago a very wicked city?" You! but perhaps not more so than other great cities of the world. I have seen Glasgow, London, Paris, and their wickedness appalled me. Life is characterized here by great earnestness. Business is earnest, sin is earnest and Christianity is earnest. The religious life of Chicago has produced such men as D. L. Moody; B. F. Jacobs; Colonel Whittle, and a host of others whose names are known throughout the Christian world.

THE BAPTIST CHURCHES are manned by good and faithful pastors. On the south side the old First church has Dr. P. H. Howard who had a pastorate of over twenty years in Philadelphia. The Immanuel has Dr. Geo. C. Lorimer, formerly pastor of Tremont Temple, Boston. The Memorial has Dr. Woods, a young and growing man. On the west side, the Second church with a membership of over 1200 has Dr. Lawrence, a preacher of great power. The Centennial has Dr. Parker. The Fourth, has Dr. Kennard. The Western Ave., Dr. Perren. On the north side the La Salle Ave. has Rev. Thames, a new man, and the Central has had Rev. E. O. Taylor for over seven years.

ANDERSON'S PARAB.

has just paid us a visit. He lectured in Central Music Hall on Dante, in the Third Presbyterian church on the Talmud. In both places he was greeted by large and enthusiastic congregations. In Farwell Hall, the meeting place of the Y. M. C. A., he addressed the students of our five Theological Seminaries. As his views concerning future probation are exciting a good deal of interest at the present time it may not be amiss to quote some of his more recent utterances: such as—"I cannot accept the spreading belief in conditional immortality." "I say nothing to uphold the Romish doctrine of purgatory." "I cannot preach what is called universalism—the view that all will be finally saved." "My hope is that the vast majority of the lost will be saved." He is a staunch advocate of Temperance and while here spoke words that cheered and encouraged the hearts of temperance workers. We are all agreed that his visit has been for good.

HERE AND THERE.

The Baptist Union Theological Seminary was never in a more prosperous condition. The president, Dr. Northrup, whose health was seriously threatened and who spent a portion of last year in Europe, has recovered his usual strength. There are about one hundred students, the majority of whom are college graduates. The second hundred thousand dollars for endowment is being rapidly secured. Dr. W. W. Everts, for twenty five years pastor of the First church, and now residing in Jersey City has just published a new book entitled, "The Sabbath." It is a timely work and one that should be widely circulated. There are indications of a wide-spread revival feeling throughout the West. Many are looking for a large outpouring of the Holy Spirit, and a large gathering of souls during the present winter. For the two past months quite a revival has been in progress in the Western A. C. church. Dr. Perren has recently baptized twenty five converts and others are enquiring what they must do to be saved. The University, after Baptist

control, is in great distress. An Eastern Insurance Company years ago loaned it \$75,000. This sum has gone in accumulating interest till it has reached the enormous sum of over \$300,000. Dr. Galusha Anderson spent seven of the best years of his life in trying to extricate it from its financial embarrassment, but was compelled to surrender the fort in the end. Dr. Lorimer was requested to take his place, but declined, yet is acting as president pro tem. The work of teaching still goes on, the teachers remaining faithfully at their posts, not knowing where their salaries are to come from. The mortgage has been foreclosed, the property sold at auction and bid in by the Insurance Company. An effort is being made to redeem it. What the end will be none can tell. All agree that the loss of the University would be a great disaster to us as a denomination. The probability is that the University will be continued, if not in the old building, then in a new one, in or near Chicago. An effort is about to be put forth by a citizen's league for the closing of the saloons, on the Sabbath. It is proposed to enforce the state law which prohibits the sale of liquor on the Lord's day, the penalty being a fine of not less than \$300 for the first and second offences, and imprisonment in the penitentiary for the third. The enforcement of this law would be a great help to Christian workers.

WESTERN.

In reference to an item in your issue of 25th ult., please allow me to say you have gone out of your course to make a thrust at myself. I was not in the service of the rum party, as you say. What I did say was, if the Scott Act has tended to suppress drinking in Fredericton every good citizen was bound to vote for it; if, however, it had not, it was equally his duty to vote for repeal. I misrepresented no person or principle. The editor of the Religious Intelligencer has grossly misrepresented me, and you have repeated the misrepresentation. I hope, as a matter of common fairness, you will have the great goodness to give this place in your paper.

Explanation.

Willard P. Anderson.

Newcastle Bridge, Q. C., Dec. 10.

We cheerfully insert the above Our reference in Messenger and Visitor of Nov. 25 does not misrepresent Rev. Mr. A. It stated that he was a speaker for the rum party, led by law breaking liquor sellers, and that in this action he misrepresented his denomination and put himself in a false position. These are all facts which cannot be challenged. We did not go out of our way to make a thrust at our brother. It was with pain that the paragraph was written. We felt called upon to disclaim all sympathy with his action on behalf of our denomination. We did not say he was "in the service of the rum party," but that this party used him, and so it did. If he did tell the people to vote for the Scott Act if it tended to suppress drinking, and if not to vote for its repeal, he had before spoken as though it was a failure. Bro. A. has put himself in a false position, and has grieved his brethren. We much doubt whether he would repeat the action, and believe that, when the little irritation caused by the references to himself in the press has subsided, he will see that he made a mistake.—Editor.

Foreign Missionary News.

FROM REV. J. R. HUTCHINGS.

Taking with him China (Little David), Bro. Hutchings proceeded to Kinedi as soon as the cool weather set in. There he was joined by Bagavan Bayrah, Soekriah, and Venkiah, and for nine days they preached the gospel faithfully, and let us hope with effect, in the streets of that populous town. Bro. H. writes: "Every evening a special service was conducted near the great gateway of the Rajah's palace. This is the most frequented street in the town, and large crowds gathered every time we preached. All, with one exception, listened with respect and attention. The exception was the Oriya Brahmin, who from the first day gave manifestations of displeasure. As we proceeded opposition grew stronger, and one evening broke out in blind abuse of Christ, his religion and followers. The last evening I preached in Kinedi on a street quite near to that occupied by these brahmins. A great crowd of them soon gathered, would not allow us to talk, and put forward one of their number to do that part of the business for us. As he began talking at me I reminded him that he was forgetting our object in preaching in the streets, and invited him to address the people. On this he fell to abusing me right roundly, saying that I was a corruptor of the pure religion of their fathers, who he would have me know lived in the land long before our Christ was ever heard of, and that I had been uttering only falsehood. Not choosing to listen to his abuse, and seeing that I could get no chance to say anything, I turned and walked quietly away. The crowd so soon saw my back turned that they began to hiss and jeer. My blood was up in a moment, and I turned. The Telugu never before came so fluently or tasted so sweet! The crowd was soved in a moment. Before I stopped, the very man who had begun the abuse came and begged me to say what I wished to say, and they would listen; but I refused to say anything further at that time, and left them. After discussing some business in another street I returned

to the same spot and was quickly surrounded by a crowd again, and said what I started to say in the first instance. Of all the original inquirers here, only one is now left—a young Brahmin, seventeen years old. He declares his intention of being baptized as soon as he passes his 18th birthday. I saw a good deal of him, and believe he will follow his convictions unless forcibly restrained by his relatives. He is a young man of good natural ability and fairly educated.

At the home station a goodly number of Hindus are in attendance at every service. One man especially seems deeply interested. Preaching in the town (Chioacole) is listened to with deep attention.

The rains prevented me from doing much touring during October, but five days were spent on the field in company with the helpers. Driven in by the rains we have done considerable work in the town with encouraging results.

I have some sad news to impart. Our dear native brother, Laxarayah, is no more. He died Oct. 24th, at Coosada, of fever. Most of our native helpers had been down with it, but he got quite better and went off to the Seminary apparently as well as the other young men. There the fever again set in, and Brother Malaria sent him to Coosada for medical treatment. There he died rejoicing in the Saviour. His end was a glorious testimony to the redeeming power of the gospel of Christ. Hard as it is to lose him—butter as is the disappointment consequent on the untimely end of one from whom we hoped so much—it is a sweet consolation to believe that he is saved eternally. He was a generous, whole-souled Christian, one whose growth in grace and progress in the divine life I watched with a deep interest and pleasure, for he was my son in the gospel. His wife and children will return to Chioacole, and work will be found for her." J. MARCO, Sec'y. For. Mis. Board, St. John, N. B., Dec. 21, 1885.

Home Missions Board Meeting.

The regular monthly meeting of the Home Missions Board was held on Monday, the 14th inst.

REPORTS.

Were received from general missionaries Wallace and McDonald; from student missionaries Hall and Porter; and from missionary pastors Fillmore, Miller, Henderson, Coldwell, McGregor, Lewis, Marais, Black, Normandy, and D. Freeman.

GRANTS.

- 1. To Ludlow Church, North Co., \$50, to enable them to make up the salary of their pastor, Rev. W. M. Edwards, for one-fourth of the time for current year.
2. To New and Seal Harbor field, \$100, for current year. Rev. D. McLeod, pastor.
3. To New Ross field, N. S., \$50, for one year from Nov. 1st, 1885. Rev. S. J. Archibald, pastor.
4. To Tyne Valley field, P. E. I., \$150, for one year from October 1st, 1885. Rev. R. B. Kinlay, pastor.
5. To the Greenwich field, N. S., \$100, for one year. Rev. Wm. Thomas, pastor.
6. Marjorie and Mabou, N. S., field, \$75, for current year. Rev. C. Haverstock, pastor.
7. To Bangington field, N. S., \$100, for current year. Rev. W. H. Richan, pastor.
8. To Campbellton field, N. B., \$200, if necessary, to enable them to secure the services of Rev. W. C. Vincent.
9. To assist Bro. J. B. Ganong in supplying at Garratt's Landing once a fortnight until June 1st, 1886.
10. To Kings Co. mission field, N. S., \$125, for current year. Rev. D. Freeman, missionary.

A BRIGHT BEGINNING.

Never in the history of the Convention Board has the year opened with so much promise. Although all the reports for the first quarter have not yet come to hand, the baptisms reported amount to 315, or more than were reported for the whole of last year. A new and promising field has been organized with Campbellton as its centre, where a church of 34 members has been gathered. It is expected that a pastor will be on the ground in a few weeks. A church has also been organized at Tyne Valley, P. E. I., greatly strengthening that new field, where work was begun only a few years ago, but which is now giving promise of being self supporting in the near future. Three little churches that had quite lost their visibility have been re-constituted, and the foundations laid for gathering two others. For all this we thank God and take courage. Brethren and sisters, we are expecting great things from God this year. Will you make it possible for us to attempt great things for him?

A GOOD REAPER.

Last spring Bro. E. R. Locker, student at Wolfville, was sent on a mission to Rawdon church. At the close of his term only a part of his salary had been made up. The church requested him to wait a few weeks, as they wished to make further efforts to make up the whole salary, so as not to be a burden to the Board. This he consented to do. A few weeks ago he informed us that they had forwarded to him the full amount, making \$150 raised for his salary, besides \$37 for Convention funds. Bro. Locker adds: "To one unacquainted with the vital condition of the people comprising the churches, this would seem a small sum; but for them it is a large sum indeed."

Thoughts.

Whether the real and true birth, may be do born on some d. And as the 25th has been observed as most important to continue the well to teach you the day. The children of the year, then Christ from that fitting that one during each ye be the special Christian home, market, in the Christmas-day, believer in Jesus and praise. It praises at the redeemed spirit with His presence to dwell with. I forever, should out so to spend birth as to tip children, the advent of Christ tall the happiest rather would I them as man, please, and fully. But, I was once a child, and a Christian saved, with benefit children, false fairy or dition.

Thoughts.

God's gift to me cannot enter to it "an unrepeatable joy" (the multitudes), "shall we be it. What is this thing, ay, more having taken our because our Saviour our advocate on guide all through in every "everlasting and round about of Peace," to who "honors" words. "Christ is ours, we have no gifts that poor to let our our Prince whose lives, whose every secreted to his obedience? I earth said "Inas into one of the it into Me," let us hearts, make some brighter homes, enough the rest we can tell of ea who came to "God's unspoken eyes brighten Saviour's love, and with joy unspoken December 17th

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