

Acadia Semina... The new Assembly Hall... institution was again filled...

The readings received... artist, and she made her... living reality. Miss Dou...

Denominational... Receipts from Nov. 15... W. Durand, Miller, Yarr...

Chicago University, Dec. 8... Infants' Home—Christmas... The treasurer has received \$300...

Received for Manual... John Davidson, Hantsport... Edward Swann, " "

Before acknowledged... Total to date,.... Dinamore, of St. Stephen...

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

In and About Geneva.

I believe I said to you in my haste, when I asked you to direct the MESSINGER AND VISITOR to me in Europe last spring, that I might send you some notes...

broken German that he was born elsewhere and was brought there when three weeks old. Be that as it may, here this "self-torturing ophielite," as he has been called, lived and worked with such heroic industry...

A trip by boat up the lake to Coppet is a delightful outing. All along on the left shore of the lake are seen beautiful villas and groves and gardens. One of these was owned for a time by Voltaire; one was occupied by the Empress Josephine...

It was a mistake to undertake a trip through Northern Europe in April. But my excuse for making the blunder is that I was disappointed in a steamer that was to have taken us from New York direct to Naples, and that made it seem necessary for us to sail for Glasgow instead.

Romanizing practices introduced into the communion service of the Church of England; and, secondly, that in obedience to my ordination vows, "to banish and drive away all erroneous and strange doctrine contrary to God's Word, I have preached against said practices in my church. For exercising these God-given, national and ecclesiastical rights, you have in a free, democratic country dared to sit in judgment upon me behind my back, and to condemn me unheard. In the old heathen Roman empire, it was not their custom to condemn any man before they had the accused and the accused face to face, and the accused had license to answer for himself concerning the charges laid against him. But you have a more recent precedent—that of 'the Holy Roman Inquisition'—for condemning me unheard behind my back.

It is clear that the Episcopal church can never evangelize Quebec. The Baptists of the Dominion have an open door, such is but rarely seen for work in the dark province. Madame Feller built larger than she knew, when she went into the little log garret at Grande Ligne, and lighted the lamp of truth for the poor people of that neighborhood. If every Baptist in Canada to-day had the same faith and spirit of consecration that animated and sustained Madame Feller in her hard pioneer work, great results might be expected at no distant day from their labors among their French neighbors. The work is of God, and it cannot be overthrown.

RELIGIOUS BOOKS PROSCRIBED. The Quebec hierarchy, with Cardinal Taschereau at its head, has foes within and foes without. This eminent ecclesiastic issued, not long since, a pastoral epistle to the faithful under his care. In this remarkable document his eminence took occasion to denounce, in not too severe terms, the licentious literature and pictures sold and circulated among his people. After warning them against the pernicious effects of such reading and art matter, he slips almost imperceptibly over to another class of literature without indicating that it is different from the first, which all decent people condemn. This is the fashion in which the distinguished ecclesiastic gets at the books and literature which he appears to dread quite as much as he does all the obscene publications distributed in his province. He says: "Our very dear brethren, these dangers are, no doubt, found in the reading of bad books, and above all in bad journals which circulate more than ever in the world. For, alas! they are peddled everywhere, in public places, in railroad stations and cars, in prisons and hospitals, upon the markets and in private houses. Everywhere they find under every form, and to propagate itself the better, hides itself in the endless number of falsified Bibles and New Testaments, of little tracts full of lies, of irreverent and immoral brochures, and journals hurtful to faith and morals."

That paragraph lets the secret out into the light of day. It is the Bibles and tracts circulated among his people by the Grande Ligne missionaries and collectors and the agents of similar societies, that Archbishop Taschereau had in mind in issuing his pastoral to his faithful flock. It is difficult for Protestants in the Maritime Provinces to believe that the priests of Quebec do gather up Bibles and burn them, and teach the people that those who surrender their Bibles and religious literature to the flames obtain special merit for their heroic deeds. Yet there is unquestionable evidence that this is done in our sister province. The most skilful and persistent attempts have been made since the days of Christ and His apostles to bind the truth; but the truth cannot be bound.

The Baptists of the Maritime Provinces can see, in the light of these facts, the kind of deliverance wrought for those who abandon Romanism in Quebec through the work of the Grande Ligne Mission which they support.

THE BAPTIST YEAR BOOK is out and being sent to the churches. It contains 204 pages—eight less than the preceding. Mr. Parsons, chairman of the publishing committee, informs us that they were delayed three weeks for copy, that there are some typographical errors, and that the quota for each is mailed to the clerk or pastor. The 4,000 copies are distributed pro rata. A church that does not receive them by the end of this month will please send a postal to the committee. The Convention minutes and treasurer's report take the first 45 pages; then the educational institutions, home missions, foreign missions, ministerial education and ministers' annuity and obituary list fill up to page 96; the condensed minutes of the eight associations and the statistics of the churches and Sunday-schools fill up to page 182; and the list of ministers and licentiates, the home and foreign statistics, notices of the Baptist Institute, B. Y. P. U. Book and Tract Society, MESSINGER AND VISITOR and *Athenium*, the Union Baptist Educational Society, Baptist calendar for 1893, table of contents and some advertisements go to make up the volume. The money raised last year for benevolent objects (outside of church expenses and support) was \$26,554.96, as reported by Dr. Day, the general treasurer.

Herbert Spencer says that our present social state is transitional, as past social states have been. He does not expect, apparently, that the present organization of society, perhaps the present methods of government, of holding property, and of domestic life, will continue. We shall see the old order changing. The new, for better or worse, is sure to come. Nor is this true of social states alone. The new is coming all the time in all departments of life. Commerce finds new routes, civilization new centres, mankind new impulses. The old methods of business are replaced by others, and the churches even take up their work in ways heretofore unthought of. No matter how firmly an organization is established, it loses its character after a time to such a degree that its founders would scarcely know it. Spencer says it is foolish to suppose that new institutions set up will long retain the character given them by those who set them up. Rapidly or slowly they will be transformed into institutions unlike those intended. Our little systems of government, of philosophy, of society have their day and cease to be.

It will also deepen confidence in the spirit, the life, the essence of all institutions. The form may pass away, but what was good in the old will live in the new. To live in the power of the Spirit is to have the dread of change in part removed. And this deeper view of the Spirit always works will finally give greater confidence in working for organizations of the present. The exact form may change, but the essential elements will abide. Some brethren are troubled because the Sunday-schools are not conducted now as they were a generation ago. But others rejoice in the change, and see it to be an advance. The transition from occasional visits of the pastor evangelist to the steady work of the pastor seems quite a change to some; but surely it is not to be regretted. The accidental in many cases passes off; but the valuable abides.

churches and a Christian society, bolster up the whole iniquitous business and give to it such a measure of sham respectability as it now possesses? The love of money is a root of all evil; the worship of mammon is a most subtle idolatry, and there was never a time perhaps when these truths required to be more strongly emphasized than at present.

There is the rich man who celebrates his Christmas in princely style; there are those of smaller means who in more humble ways manage to get not less real enjoyment than do the very rich out of their Christmas and their other days as well; and there are the very poor, to whom the merry Christmas season seems little better than a mockery, perhaps, because the merry-making and the wasteful luxury of others serve but to emphasize their own bitter poverty.

To the Christian the day has a religious meaning which it is well we should not forget. On one supremely gracious day among the days of time God bestowed upon men a gift of love unpeepable. The Son of God became the Son of man, and brought peace and salvation to sinful men. It is this divine event which gives significance not only to our Christmas but to all our days. But how many in this wide world there are still on whom no Christmas morning has ever dawned. They have not yet heard that, long ago in Bethlehem of Judea, there was born a Saviour who is Christ the Lord, and their lives are still poor and dark, sin-cursed and hopeless, because they have not known the Saviour of the world. Let us not forget our duty to share with them God's unspeakable gift.

THE RESPONSIBILITY FOR IT. A reporter of the Montreal Witness had a talk the other day with a retired saloon keeper, and the latter being, it would appear, in a confidential mood, was pleased to give the man of the quill some information as to the amount of wealth he had acquired in the business, and the method of its acquisition. "I own," said the ex-liquor seller, "all the houses from where we stand to the next corner. I made them all, and a farm besides, in eight years selling whisky by the glass." There is not now, the reporter was informed, so good a chance to make money in the business as formerly. The wholesale price of liquors is higher than it used to be; so are rents, taxes and license fees. Then there is a great deal of competition, and unless the saloon keeper is on the line of a general trade, he must resort to special attractions, such as free lunches, &c., to keep up business. Still, he says, there is, when the business is "properly managed," at least a hundred per cent. profit on the liquor mostly drunk in Montreal, and this "is really good liquor compared with what you get in the United States."

While the ex-whisky seller was making his money he did not drink whisky himself, and also practised a good degree of economy. And now that he has "five hundred dollars a month sure," he has turned his back on the business, and declares his intention—being still a young man—to pick up a wife of a good family, go into society, become a good churchman, and perhaps some day run for parliament.

The ambition of the ex-saloon keeper is, no doubt, quite within his reach. This man, who for eight years sold whisky by the glass, and made his own pure profit by ministering to a depraved appetite, increasing poverty, vice and misery among his fellowmen, will have little difficulty, probably, in persuading some nice young woman "of a good family" to become the mistress of his elegant home and help him to spend his "five hundred a month." And there are plenty of churches too, we fear, which would have looked askance at the man who sold whisky by the glass, but which will very respectfully make way for the retired liquor seller with his nice wife, his respectable family connections and his six thousand dollars a year. And the man can very well afford to part with a percentage of his income for the sake of the respectability which the church connection will confer. Then as to running for parliament, if the man has the essential qualities of the practical politician, this part of the programme will be, perhaps, the easiest of all to carry out.

THE CASE OF THE Montreal ex-liquor seller is no exceptional instance, and such cases should readily suggest serious reflections to Christian minds. Is the man who has forsaken an iniquity, not because of its being an iniquity, but because it is not respectable, really any more worthy of respect than before? Is the wealthy retired liquor seller, the brewer, or the wholesale wine merchant really any more respectable or any less responsible before God for the results of the liquor traffic than the man who retails the liquor by the glass, and therefore is more immediately connected with those results? Is it not indeed the brewer, the distiller, the wine merchant and the retired liquor seller with his "five hundred a month," who, through the recognition accorded them by Christian

Christmas which is peculiarly their own. They are not indifferent, we hope, to the merry-making which goes on around them; but while they sympathize with the happiness of the younger people, their thoughts will still go back to the days and companions of their youth. All these have passed away, and they are thinking, with feelings not wholly sad and regretful perhaps, that soon they themselves will be pressing on to join the company of those who have gone before.

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Messenger and Visitor. WEDNESDAY, DEC. 21, 1892. CHRISTMAS. "Christmas is a-met here; how long it's been in coming!" cries the little child, who for a whole month has been eagerly counting the weeks and days to Christmas, and building great expectations on that wonderful day. "Christmas here again!" exclaims the man of care and business. "Why it seems only yesterday since last Christmas was here and now we are on the threshold of another. How fast the years do fly!"

Yes, Christmas comes to every person, and to all classes with the revolving year, but not the same Christmas to every person. For every day, as a matter of experience, depends not only upon what the day brings to us, but quite as much and even more upon what we bring to the day.

Perhaps it would be almost as good as a Christmas sermon if we should just sit down and think what a different meaning and experience Christmas has for different people in the world. What different Christmases there may be even in the same family circle!

There is, first of all, the baby's Christmas—its first Christmas—for a year ago it had not come to bless the home. Perhaps it wonders in its baby mind what all the fuss is about. Of course it knows nothing at all about Christmas. Still it has its share in the celebration, for how could Christmas be kept without the baby?

Then there is the Christmas of the little folk who have just graduated from babyhood and who live still partly in fairy land. They are for the most part staunch believers in Santa Claus and his reindeer, and a delightful flavor of awe and mystery is mingled with their Christmas expectations. Make much of your Christmases, little ones, for you cannot long abide in fairy land.

Then there are the older children, somewhat wiser and more experienced; they have grown their Christmas. They have also grown skeptical as to Santa Claus and his reindeer or open unbelievers in their existence. But they build great expectations on the day and are no less ready than the little ones to hang up their good stockings, though they may have a different way of explaining how the good things get into them. They have grown a little more mercenary, too, in respect to presents, and they are so very anxious to be happy on Christmas that perhaps they sometimes miss the mark.

And then there is the Christmas of the young men and women from the seminary and the college, or from the shops and from various other places where they have been either earning their own livings or fitting themselves to do so. They come home for a Christmas holiday. It seems so strange to come back for the first time after having lived elsewhere, and compare the home life with other life—so pleasant, too, to exchange the restraints of school or business for the ample freedom of home.

The young married people have their Christmas. They also like to come back to eat the Christmas dinner under the roof tree of the old home, bringing with them a romping boy or a rosy girl to be fettered and spoiled by indulgent grandparents.

And then to the older folks there is a Christmas which is different from that of any of the others. It is a delight to them to gather their children, great and small, and their children's children in a Christmas reunion, and share with them in the good cheer and happiness of the season.

But with the advancing years some shadows gather, some minor strains mingle in the Christmas songs. There are sad memories as well as bright ones. Some of the children have gone far away—too far to come back to the old home even once a year, and some have gone beyond the bounds of earth, never to return again. And there are some perhaps to whom Christmas is the saddest of days, because it brings a memory of lights that have faded, of joys departed, of loved faces that have vanished and sweet voices that are heard no more. Sad changes come to all, more or less, with the passing years, and the Christmas season, more than any other perhaps, brings home the sense of loss.

The very aged people, too, have a