

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME XLII.

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THE CHRISTIAN VISITOR,  
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## A WAY WHEEZY OLD SUBSCRIBER MAY GET THE PAPER FREE FOR NEXT YEAR.

We are empowered to make the following offer: Any old subscriber sending us the names of three new subscribers, with their subscriptions of \$4.50, shall have his paper free for one year. We hope to send out very many free papers on these terms.

Dr. Strong says that in Rochester University the proportion of ministerial students has declined from 46 to 22 per cent. in the last ten years, and that the proportion of theological students in all the theological institutions, to the membership of the churches, has fallen away 28 per cent. during the same time. For the 601 new churches organized last year, there were but 203 new ministers. This is sadly significant and suggestive! We may need to revise our ideas about Russia, somewhat. Last year she issued 7,427 publications, while Great Britain issued 6,591, and the United States but 4,631. Germany leads all with 17,000 publications, and, strange to say, Italy comes second with 10,863.

— STILL ANOTHER. — Instances multiply of the grand results of the adoption of the weekly offering system in giving to the Lord's work. In one of the poorest districts of Nova Scotia a little band of believers have been trying to raise a certain sum to assist in the support of a pastor, and have always failed till last year, when, adopting the sacred rule of giving, they raised the sum without difficulty. Let others try it.

— ST. MARTIN'S SEMINARY. — Very gladening is the news which comes from the Seminary. The work of the school is going forward very pleasantly and successfully. The attendance is good, there being 81 now on the roll and others expected after the New Year. Best of all, as Bro. Parker sends word in a communication in the church news column, there is a deep religious interest among the students. Miss Wilkinson is winning golden opinions. Dr. Hopper is throwing all his energy and enthusiasm into the work, and Bro. Warren is doing his steady, thorough teaching, and all the other instructors are doing well.

— DR. MARCUS DOOS. — This gentleman, whose sermons had aroused a doubt as to his orthodoxy, was appointed to a theological chair in a leading Scotch university, by the so-called more liberal wing of the Presbyterian church there. He is a man of distinguished ability, but he is inclined to trim very close to the wind, in the direction of heresy. Recently he has preached a sermon showing with how little faith a man may be saved. The *Christian Weekly*, to show the evil tendency of such preaching, suggests that he preach on the parallel subject, with how little morality a man might be saved. The propriety of preaching on both these topics is, no doubt, about equal.

— THE NINETY THOUSAND JEWS IN NEW YORK maintain 40 synagogues. They are a recognized force in commercial and political circles. Among them are wealthy bankers, princely merchants, able and influential editors, and active politicians. They are generally moral and industrious. While they comprise ten per cent. of the population, their contribution to the criminal classes is less than one per cent.

The above we clip from the *Intelligencer*; and it goes far to show the influence for good the Bible is exerting in the world on those who pay regard to its teachings; although they may not represent the highest type of the religion of the Bible. Infidelity fails to produce even such fruit as this. And it must ever fail, inasmuch as unbelief fails to supply the ideals and motives necessary to advancement in real goodness.

— STRANGE ETHICS. — The Bishop of Peterboro has ideas, it is hoped, which are peculiar to him as bishop. He declared, some years ago, that he would rather see England free than England sober; that is free to drink than helped to be sober by prohibition. Now he says that betting stands in the same relation to gambling that moderate drinking does to drunkenness; and that he could not take upon himself to assert that it was a sin to bet five shillings. This shows what a fine ethical teacher the bishop is, and what a grip he has on principles. In the same way, could he not state that stealing five shillings worth stood in the same relation to stealing one hundred pounds, etc., etc., and excuse small criminalities. At the same time, the bishop is partly right; both moderate drinking and betting lead equally to the more pronounced drunkenness and gambling, but this is a reason why they should be abandoned, not that a small amount of a vice is excusable.

This appeal, in another column, from the F. M. Board will speak for itself. Sister Archibald ought not to be left longer on the field in her present enfeebled condition of health. It is presumed that Bro. Archibald will remain a year or so longer and Miss Wright will continue in her school work, but these best acquainted with the social ethics of the country well know that only by having a mission family on the ground can our moral standing be maintained among the grossly surmising heathen. The Board may find it necessary to send one of the other mission families to Chicacoale for a season—but this can only be done at a sacrifice to some other station. We earnestly hope the call will be quickly responded to by some good brother and sister, and that our churches will come forward proving themselves to the world loyal to Him and His cause whom they profess to serve.

## A Round-Trip Ticket.

— THE WALHALLA AT REGENSBURG.

A few moments' climb up a thickly wooded hill, through a network of sunshine and leaves and flowers pulsing in the fresh morning air, where the song of birds and the music of a little brook tumbling merrily along on its way to the river was delight almost to intoxication, a pushing aside of tangled branches, and a rubbing of dazzled, surprised eyes, and this is what we behold: A beautiful Doric temple, standing like some fair white goddess surrounded by her groves of whispering oak-trees, her steady glance fixed on the clear deep sky, the folds of her skirt blending with the clouds suspended along the horizon; a resurrection or at least a fair copy of the Parthenon at Athens, transferred to German soil and poised on the crest of a hill that might vie with the Acropolis in its commanding appearance and glorious outlook. Not, however, a mass of sorrowful ruins this, but a solid, complete structure bearing the impress of newness and freshness in every one of its marble columns and its grand flight of approaching steps. Beneath, over the brow of the hill, flows the river Danube; as far as the eye can reach, stretch fertile plains and dark forest slopes, while away to the south rise the white lines of the snow capped Alps.

The interior of this magnificent edifice, rich with sculptures and marble mosaics, is a vast hall of the Ionic order, containing busts of celebrated Germans from the earliest times down to the present. A frieze extending around the whole length of the hall represents the history of the Germanic race down to the introduction of Christianity. Here are princes, statesmen, generals, poets, architects, and musicians; Alfred the Great, of Saxony, England, has a place here, and King Egbert of Wessex, Charlemagne, Frederick Barbarossa, and Rudolph of Hapsburg; Frederick the Great, Wallenstein, Blucher and Schwargenberg; Gutenberg, Albrecht Durer, Martin Luther; Lessing, Mozart, Kant, Schiller, Goethe, and many others whom the nation delighteth to honor.

In the book of the old traditions called the "Edda," appears very often the question: "Knowest thou the meaning of that?" We shall here have to ask ourselves the same question and say: What is the meaning of Walhalla, and why is the name given to this modern imitation of bygone Grecian splendor?

The latter question is unanswerable. However beautiful in appearance, we see before us simply the result of the dangerous experiment of attempting to clothe the full, deep, poetical idea of the original Walhalla in the imported and unfitting form of representation in which it here stands.

Walhalla, "Hall of the Chosen," the Paradise of the ancient Germanic tribes, a German Temple of Fame, — so far logically, and then, with a bound most lamentably illogical, came King Lewis of Bavaria, to the idea of enthroning ancient and modern German celebrities in a temple of classical Greek architecture and giving it the name of an ancient barbarian Paradise. A German temple of fame in the form of the dwelling place of Pallas-Athena upon the Acropolis at Athens! All the gods, barbarian and civilized, must have turned in their graves at the bare idea. It cost King Lewis the next little sum of one million two hundred thousand pounds sterling to carry it out; and no doubt the barbarians have turned him in his grave long before this, for the very incongruity of the thing. Listen to those barbarians' account of the building of the world, and of Walhalla, the palace of their gods, and then judge if the Germans of to-day need to borrow their architectural ideas from Greece, or from

any other land, to do honor to their fallen heroes.

In the old Germanic traditions everything is of colossal proportions, phantastic, fabulous; but through all rings a tone of truth and a premonition of a still higher revelation to come. Once, they relate:

"Twas neither sand nor sea,  
No earth was there,  
Nor firmament;  
A yawning gulf,  
And nowhere grass."

Upon one side was a world belching forth flames and smoke; upon the other, a cold, dark world of snow and ice. The first was called Muspelheim, or the Kingdom of Light; the second, Niflheim, the Home of Darkness. In Niflheim was a fountain out of which flowed twelve streams whose waters turned in the north to ice. From the fire world flew balls of fire upon the ice and melted it, and from out of the melted mass came the giant Ymir, and a cow Adumbia (emblem of the nourishing power of the earth). The giant Ymir signifies the primitive element which the Greeks called Chaos. The cow Adumbia licked a block of salt ice and the man Buri appeared. A son of Buri, Boer, married a daughter of Ymir, and became the father of three sons, Wodan, Odin, Vili, and Ve. Wodan afterwards became the king of the gods. With these three sons of Boer begins the strife of the created powers with the blind, destructive powers of Nature, as represented by the giants. The gods slew the giant Ymir (that is, broke his power) and threw his corpse into a very deep. From his wounds flowed so much blood that all the other giants were drowned therein, with the exception of Bergelmir and his wife, who were saved in a boat and became the progenitors of the younger giant race. This event is described as the Sinfur, or great flood.

Wodan and his brothers now set about the creation of the world. From Ymir's blood they created the sea, from his bones the rocks and cliffs, from his hair the trees, from his skull the great arching vault of the heavens, from his brain the clouds, from his eyebrows a wall to serve for defense against the giants, and finally from his flesh the dwarfs who dwell under the earth and in the recesses of the mountains. Four of these dwarfs, Auster, Wester, Norther and Suder, (East, West, North and South) were placed on the four corners of the heavens. The stars were made from flying sparks of hot, glowing metal. The gigantes Nat (Night) they married to the god Delling (Morning Twilight) and from this marriage sprang the god of light, Dag (Day).

## Missionary Correspondence.

(Continued.)

BOORJEWALLA, Oct. 1.

During all our stay on the "Hilli," our native helper, Nuriash was laid up with a terribly sore hand. It commenced with great pain and swelling in the palm. Running sores opened all over the hand and above the wrists until it seemed as if it would rot off and there seemed a poor chance of his life. He has pulled through, however, and his hand is much better, though not well. His being thus laid by, has much lessened the work on the Bobbili field for the past few months. We feel so much the need of more good workers. The removal of the London Mission from Vizianagram and our purchase of their property, greatly increases the size of our field and the number of people to be evangelized. What can we do for so many people with so few workers? We are delighted to know Mr. Higgins is coming to us this season, but we need another family at the least.

With two new families this fall, we can only occupy the new station of Vizianagram and have a family partly prepared to take up the work at Chicacoale when Mr. Archibald has to leave. Thus Kimeidy is left still unprovided for, and a large part of the country must be left unvisited.

While the removal of the London Mission from Vizianagram has left us a clear field in one direction, their place has been supplied in another direction by the Lutherans. Several years ago Mr. Goffin, London missionary, informed me that he regarded us merely as interlopers, having no rights as a mission that he was bound to respect. To prove his assertion he took his best man from Vizianagram, where he was greatly needed, and planted him 15 miles beyond us at Parvatipoor, where he had procured a small bit of land. I said to him "All right, put him there and let him work all he can, and whenever I go there I shall do all I can, and when I have a fit man to put there I shall do so."

When Mr. G. learned that he was to be transferred to another place, before

letting us know anything of it, he offered the property at Parvatipoor to the Lutherans, and they bought it and have moved there.

I called to see one of them, Mr. Bottman, the other day. Enquiring about his plans of work he told me they intended for the present to occupy the country round Parvatipoor and, half-way to Bobbili, and one of their men told my helper, they intended to go nearly to Palkondah. This is a part of the country where we have done a good deal of work, and in fact nearly all that has ever been done. When I asked him if there would be room for our two missions to work together, he said, not if we worked in the same places and therefore we must not come to their villages, and they would not come to ours. This was rather more than I could swallow, and I gave him to understand that I should never make such an agreement. We had quite a long talk. He said if we went to the same villages and taught differently, the people would lose confidence in one or both of us.

Without confidence in us, they would not believe our message, and so many might be lost. If I admitted that he preached enough of the truth of the gospel for men to be saved, that was enough. I replied that the simple truth and the whole truth was to be taught, and that the responsibility of causing division and schism must rest on those who had departed from the New Testament.

We came here before they did to teach all that Christ had given us in His gospel, and if they came in afterwards to teach Lutheranism and fiction, or trouble arose, they must take the blame. A bad foundation might spoil the finest superstructure. Not the mere salvation of a few people at the present time, but the ultimate success and upbuilding of Christ's kingdom should be our greatest object, and the introduction of error in our teaching now may bring ruin to His cause hereafter, as has been the case in so many countries. I regarded infant baptism as the greatest curse the world has ever seen in the shape of departure from New Testament teaching. This was a tender point and he was ready to do battle for it, but we had not time to finish then, and so the war will go on. I am sorry that it should be so, but I cannot consent to be gagged in the presence of error. We have already had a specimen of how the thing will work. The life of Satya Vadi, our preacher in the Jeypoor country, has for several years professed to believe, but has shrunk from being baptized.

A few months since Satya Vadi wrote me that his wife and child were fully believing and wished to be baptized, and asked me to come up there, or give liberty for them to come to Bobbili. It was just in the midst of the rainy season, when it would have been very difficult, if not almost impossible to get there, besides being the fever season. I wrote to him to get a bandy and come down as soon as he was able. Before he could do so his wife was attacked by cholera, and thinking she was going to die, and I suppose thinking baptism in some way necessary to her salvation, and afraid to die without, she had the Lutheran missionary called in and was poured or sprinkled by him.

Though we have been carrying on work there for years, and the only work, yet the Lutherans have coolly gone into the village and have built a house, and we are told by one of our men there they have been urging our people to leave us and join them. I say to them, "All right; we can stand such things if you can. Go where you please, and I shall claim the same freedom, and to the extent of my opportunities and ability I shall preach the truth to all who will listen, whether Lutherans or Hindoos." The only preacher they have at Parvatipoor is a Baptist, educated by Baptist money at the Bamapattam Seminary, who left the Baptists and joined the Lutherans, because of a quarrel with some preacher. He confessed to me that in his heart he believed the Baptists were right. Mr. Bottman thinks Baptists very uncharitable. I told him the charge of uncharitableness comes with a bad grace from any Pedobaptist body; that we as Baptists have fought against bitter odds for the mere right to exist, and now that we have won the battle, we do not feel that we owe to Pedos any debt of gratitude whatever. And if persecution could not destroy or silence us, he must not think a desire for their good opinion could do so.

## MARADAM, Thursday Evening.

We visited a village three miles away this forenoon, where some London mission Christians are supposed to live. We saw only three, an old man and two women. Chema Busasavna, who is with me, rather turns up his nose at the

thought of their being fellow-Christians. The old man, he thinks, is a hypocrite, and the women do not know anything. "They are like the Catholics," he says. I think he is too hard on them, though they are very ignorant, it is true. The old woman thought her sins were taken away when the water was poured on her head. The old man seemed to think most of the rupee and the cloth he got after the pouring was over. Still I think they have a measure of faith in Christ, and we must try to do what we can for them. They are a good part of the Christians left by the London Mission. They left us a pretty clear field, taking about all who were worth taking, while a few were turned over to the Lutherans. And now we have a tremendous work before us, that only the power of the Almighty can enable us to accomplish. Here we have it? If not now, when shall we have it? How shall we obtain it? May we all be led to cry mightily for a display of God's saving grace, and give Him no rest till He come and set up His kingdom gloriously in this Northern Telugu country. G. CHURCHILL.

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

HILLSBORO, Albert Co., N. B.

Our Woman's Missionary Aid Society has been greatly cheered and encouraged by a visit from our sister, Mrs. John March, of St. John. She was with us five days. On Wednesday evening, Oct. 31, she spoke in the First Hillsboro Baptist church. The night being very dark and rainy, very few were present. The collection on that evening was eight dollars and eighty cents (\$8.80).

The following night a meeting was held in the Surrey Baptist church, which was successful in every way. A collection of \$14.50 was taken.

Friday evening a meeting was held in the Demoiselle Creek church, near the Albert Mines. At the close of the meeting a W. M. Aid Society was organized. Up to that time there had been no society there, and we believe that they will do well. The officers are: Mrs. William Melton, President; Mrs. William Lander, Vice-President; Mrs. Edward Woodworth, Secretary; Mrs. Jordan Woodworth, Treasurer; Mrs. John N. Steeves, Auditor. The collection taken amounted to over \$9.00.

On Sunday afternoon our sister visited the Salem society, a branch of the First Hillsboro society. Her words there were very touching and powerful, and all present seemed to feel, "Surely the Lord is in this place." The costumes, idols, etc., which Mrs. March showed in all the meetings, did much to impress the people as to the terrible state in which so many of our fellow-beings are living. At the close of the meeting a collection of \$18.50 was taken. Since the meeting the friends in Salem have raised the amount to \$25.00.

Sunday evening another meeting was held in the 1st Hillsboro Baptist church. Again the night was dark and rainy, but quite a number were present. A collection of \$10.00 was taken.

We feel very grateful to Mrs. March for her inspiring and touching words on missions, and we pray that she may be spared many years to do the grand and noble work which she has so long been doing. By her visit to Albert Co. over \$60.00 have been raised to send the gospel to the perishing. That is simply counting the collections, and we believe that many dollars will find their way to the treasury of the Mission Board, and many prayers will ascend to God in behalf of the mission work as a result of this visit. It will be long before it is forgotten.

We would advise any W. M. Aid Society that has not had a visit from Mrs. March to write her at once.

M. F. CAMP.

The many friends of Mrs. March will hear with regret of her being laid aside from active duties by a severe illness, which we hope will not prove serious. The religion of the Lord Jesus Christ, which she has been so eagerly sending to the suffering Telugu women, is her light in the midnight hour of pain and fever. May this useful life be long spared to accomplish much for her Lord and Master.

The establishment of Christian schools at the mission station is a part of the regular work. In them some of our sister missionaries spend much time. A portion of each day is devoted to Bible study and in this way much gospel seed is sown in the youthful heart. From this department we may in time look for some of our best results. Generally speaking,

the children are bright and quick to learn when an interest in study is once aroused. But a serious hindrance to this work is the difficulty in retaining the heathen children at school. Too many of them leave before they advance beyond the lower classes, and the disinterested parents will use any trifling excuse to make their attendance irregular. As an illustration of the importance of Bible study in the schools, the following is given by a missionary:

"Do you know how sin came into the world? Have you ever heard?" I inquired of an old man in India, one afternoon. He had been listening to our preaching, and I put the question while offering the people books. Not of course he did not know. He had no one who could tell him.

"Eve ate the fruit," quietly replied a boy about twelve years of age, who saw the old man was puzzled.

"Are you a Christian?" I said surprisedly; for he cheered me to get such a good answer from him.

"No, sir," he answered, "but I go to the Bible school's ABI that explained it all. This was how he came to know more than the old man. The Bible tells us things that nobody would ever be able to know without it."

"Sir! have you the 'Sea of Love'?" a boy of India came running after us to ask that same afternoon.

We were very sorry we had not a book with that title. In some of our hymns and books Jesus is called a Sea of Love; and it is a beautiful name, is it not? If you try to think how deep, how broad, how long, how lovely the sea is, you will understand what a meaning this name has.

"Oh, my soul, dive into the sea of the love of Jesus!" is the chorus of one of our Bengali hymns; and the first verse says:

"If you dive, you'll be refreshed,  
If you dive, you'll be enriched,  
Dive, then, like a diver, and get the saving wealth."

## Literary Notes.

In addition to the usual array of unusual attractions, the Christmas *Wide Awake* will be enlarged sixteen pages to admit Grant Allen's serial of adventure, "Wednesday the Tenth," a tale of the South Pacific. The same number opens serials by Hjalmar Hjorth Boyesen and William O. Stoddard, the former a story of modern Norse boys, the latter an American farm story. Howard Pyle the artist contributes to the Christmas *Wide Awake* a "Lady-and-Tiger" sort of story called "Lambkin; was he a Hero or a Pig?"

"Belcher's Farmers' Almanack" for 1890 compares favorably with its sixty-five predecessors. It contains an extensive compendium of marine, agricultural and commercial operations, together with the names of the Dominion and Provincial officials in all the legislative and executive departments; the army and navy officers; the clergy of the different denominations, and their locations; the churches, moral and benevolent institutions of the Province of Nova Scotia—and all for 10 cents. It is a necessary part of the furniture of every well-furnished desk in Nova Scotia.

The announcement for the 31st and 32nd volumes of the *Methodist Magazine* for 1890 is particularly strong. The substance of Lady Brassey's "Last Voyage," a sumptuous and costly book, will be given with 116 fine engravings, illustrating life and adventure in India, Ceylon, Burmah, Borneo, Celebes, Australia and New Guinea. The editor will describe, with over 100 illustrations, the adventures of his large tourist party in Europe last summer. A series of special interest will be the "Vagabond Vignettes," describing a journey on horseback throughout the length and breadth of Palestine and the Levant, with nearly 100 woodcuts. The Serial Stories will be Mrs. Barr's "Master of His Fate," a Yorkshire tale, and "Kathleen Care," an Irish story. An important series of papers on "Social Progress" will be given, and a series of "Character Sketches," and stories illustrating Social Reform. A sketch of "Thomas Brassey, the great 'Captain of Industry,'" by Prof. Goldwin Smith, will appear, and other important papers. Twenty cents per copy. \$2.00 a year. Wm. Briggs, Toronto, and S. F. Huestis, Halifax.

## Robert Hall's Humor.

In sympathetic company, Hall often gave full play to his great fund of wit and humor. A very sedate old gentleman, a Baptist minister, and a very poor preacher, felt a little scandalized at some of his witty flashes, and on meeting him one day, undertook to remonstrate with him on the subject.

"My dear brother," replied Hall, "you know we live in a wonderful world; there are a great variety of men in it, having a great variety of work to perform, while each does his own work in his own way. For instance, there is yourself, when you preach, you take all your nonsense into the pulpit, and when I preach, I try to keep my nonsense out of it."

This remark finished the conversation.





All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to

C. GOSWORTHY, St. John, N. B.

WEDNESDAY, DECEMBER 11, 1889.

WILL OUR LORD'S SECOND COMING BE BEFORE OR AFTER THE MILLENNIUM?

No. III.

Two weeks ago, we gave some of the reasons why we could not accept the interpretation by which alone our Pre-millennial brethren suppose they gain support for their view from the prophecies of the Old Testament.

Let the reader fix firmly in mind some of the points of difference between the pre-millennial and post-millennial views, and then carefully examine the Scriptures to which we shall refer him, and draw his own conclusions.

Pre-millennialists, believing our Lord's second advent to be before the millennium, are compelled to hold:

1. That the 1000 years of the millennium and the time of the great last uprising of evil referred to in Rev. 20: 7-11 come between our Lord's second coming and the resurrection of the wicked, the last judgment and the end of the world.

Post-millennialists believe our Lord's second coming to be in immediate connection with these tremendous events, which view his teaching of the New Testament in its support?

First, let our readers turn to Matt. 23: 31-33. No one will deny that this coming of the Son of man in His glory, accompanied by the angelic hosts, is His second personal coming. No one, who reads the passage with no reference to any pre-millennial notion, will have any other idea than that the scene which follows is the general judgment, and that it follows immediately upon his glorious appearance. When "He shall come" then shall be gathered, links the two events together in closest connection. There is no possibility of thrusting the space of 1000 years and a great after conflict between good and evil, between this "when" and "then."

JOTTINGS.

With the present dearth of ministers, it is cheering to know that so large a number having the high calling of the ministry in view, are at our various institutions. We learned from a brother who has had in hand the gathering of exact information on this most interesting and vital subject, that there are in Acadia College thirty-two students holding licenses to preach from churches, and ten having the ministry in view who have not yet obtained them. There are also in Horton Academy five students for the ministry and seven at St. Martins. This makes a total of fifty-four. We should all be thankful that the Lord has given us so many prospective leaders for our churches. May they all be richly fitted for their work.

These students for the ministry, because of the dearth of pastors, are called upon for Sabbath supplies all the way from Halifax to Annapolis. While the more distant calls are heeded, work in the vicinity of Wolfville is not neglected. From ten to a score of these brethren are out each Lord's day. They are thus doing a most important work, in helping churches to keep up the preaching of the gospel, while deprived of pastors. They are well received by the churches, and it is hoped that the practice of preaching on the Sabbath, while interfering somewhat with the studies of the week, may more than make good this loss in spiritual quickening to their own higher selves. We are glad also to learn that almost all those who professed conversion last year are holding on their way, and promise to make earnest workers, in due time. The religious interest on "the hill" is earnest and well sustained, and the signs of ingathering are not few.

Business took us on a flying visit to Windsor. We caught sight of Bro. Fosbury, who is looking forward to his change over to Yarmouth with deep regret at the prospect of separation from old friends and with the usual fear about the work on the new field. He has this to encourage him, that while he leaves a church which has a fine force of solid and earnest workers, he goes to an equally blessed. As is usual, neither church nor pastor knew how hard it would be to separate until the separation was to be faced. Perhaps neither knew how much each thought of the other. If we could whisper a word, it would be, don't let either leave the other unaware of kind and loving regards, until the knowledge will only give pining regrets. This is too much like husband and wife keeping each other ignorant of love until the tel-

shall be rewarded or punished, accordingly. From these reasons, we cannot accept any of these attempts to force this passage into harmony with the pre-millennial view. The truth remains, our Lord's second coming is associated with the general judgment, and does not precede it by 1,000 years and another indefinite period thrown in, and thus, this theory goes down before the clear teaching of this explicit passage. But this is only one of the many bearing the same way.

Turn to 2 Thes. 1: 7-10, where it is declared that the "everlasting destruction" of the wicked shall take place when He "shall be revealed from heaven with His mighty angels," and "shall come to be glorified in His saints." Here, also, His coming is associated with both the glorification of His saints and the destruction of the wicked. There is no way to interpret; we do not know how much more than 1,000 years between the two first and the last. This destruction of the wicked with which His coming is here associated, is the final destruction of them, for it is everlasting. This, then, cannot refer to anything which happens before the millennium. This destruction will leave none of those who know not God and that obey not the gospel, the two classes including all the wicked on the earth, to propagate the sinful race and to make it possible for an after uprising of sin and evil. No one can read the two passages and not be struck with the similarity of the descriptions of the accompaniments of the great transaction.

We see the same teaching in several of the parables. Take that of the pounds, Luke 19: 13-27. In this the return of the nobleman after having received the kingdom, represents our Lord's second coming. The calling of the servants to account to whom he had given the talents, represents the general judgment, for the faithful and unfaithful are both called before Him. This general judgment happens at His coming, not 1,000 and more years after that event. Of similar import is the parable of the talents (Matt. 25: 14-30; Mark 8: 38; Rev. 20: 11), and other passages which might be quoted. These, however, seem to us sufficient to establish the fact that our Lord's second and personal coming is in connection with the final judgment and the end of the world, which succeed the millennium, and not a very long period before these events. If this be admitted, then the pre-millennial is not the view supported by the New Testament. We shall test this view along other lines in communications yet to appear.

THE LATE REUBEN M. RAYMOND OF BEAVER RIVER, YAR. CO., N. S. This servant of God passed on to his heavenly home on the 19th day of November last, at the advanced age of 84 years. At the age of 26 he professed faith in Christ the Saviour, and was baptized by the late Rev. W. Jackson. For 58 years he has been a consistent and useful member of the Beaver River Baptist church. In his religious life were happily blended all the joyous, emotional experiences of the early "new lights," so common in the days of his espousals to Christ, together with the firmness of religious principles as inflexible and constant as truth itself. His pastor and brethren always knew where to find him, and he well knew how to help them by a joyous service. His religion was tested by financial prosperity and its reverses. In all this it failed him never. With a courage born of faith in Jehovah he safely voyaged; and when the end came it was peaceful. He leaves an aged sister, the companion of his last days, to gether with 12 children, 23 grandchildren and 30 great-grandchildren to mourn his departure. His beloved wife had passed on three years before him.

In the death of our aged brother we are reminded that a generation of rare usefulness has all but passed away. On nothing else does a country so much depend for success, as upon the character of its inhabitants. Few countries in our Maritime Provinces have been so highly favored in this particular as the county of Yarmouth was in its early history. Its remarkable prosperity had its foundation in the industry, economy and temperate habits of its first settlers and their children. These toilers on the sea and on the land, while with skill and care they conducted commercial enterprises to a successful issue, did not fail to provide religious and educational advantages for their children. The homes, churches and school-houses, so numerous, tasteful and commodious, that are here seen, are all the fruits of the forethought and self-denying toils of a former generation. These fathers and mothers were the subjects of strong religious convictions. In these convictions the cause of total abstinence from strong drinks was firmly rooted, so it is bound to survive. The first temperance society in Nova Scotia, and probably the first in these Provinces, was here organized on April 25, 1828. This was doubtless the fruitage of a revival of religion, of unusual power, in the Baptist church of that day, and still known as the Ainsley revival, because of the prominent labors therein of the late Rev. Thomas Ainsley, in association with Father H. Harding. By the death of Bro. Raymond, the last of the original members of that society has passed away. These noble sires are worthy of the grateful remembrance of the present and coming generations. The most fitting monuments that can be reared to their memory by their children, is the faithful maintenance of the high moral principles which guided and sustained them in all the ways and walks of their useful lives.

THE WEEK.

The state of British politics has become much more lively, during the last week, and declarations and deliverances of great importance and far reaching influence have been made. At a meeting of the Liberal Federation held at Manchester, Gladstone made a more definite exposition of the Liberal programme for the future than he has done hitherto. He advocated unburdening parliament by referring to county councils all local matters, the question of the liquor traffic included. He believed that home rule for Scotland and Wales would have to be established as well as the question of dis-

solution of the Unionist party, and that the leaders were laying plans with this probability in view, as they now have no further ground for existence when final action was taken on the Irish question, as he believed it would be done as soon as the people had a chance to speak and make home rule triumphant.

In the line of Gladstone's remarks the Liberal Federation declared "for a prompt settlement of the question of the disestablishment of the Church in Wales, for free education, has protested against the use of British funds to endow sectarian colleges in Ireland, and has condemned any Irish land purchase bill which would entail a burden on the British tax payer, holding to the principle that the Irish landlord should not be paid by the English people. It has also declared in favor of one man one vote, the abolition of the duty on tea, coffee, and cocoa, a direct vote on the liquor traffic, and for shortening the life of parliament. Perhaps its most significant vote is that which demands that the question of disestablishment of the Church of England shall be submitted to the people at the polls for a direct vote."

This is a very radical programme. The Liberals have evidently determined to trust themselves to those whose sense of justice will let them see that all religions should be equal before the law, and to the Nonconformists, who have ever been the best exponents of this idea.

Balfour has also spoken, and striven to explain away the false step made in the proposed Irish Catholic University. He did not intend to press the measure unless English, Irish and Scotch were all in favor of it. In other words, he wanted to have the help of the Pope to quell Ireland, and made a promise with secret impossible conditions attached. This will not do, Mr. Balfour. The more you struggle to get your foot out of the mire, the more deeply you sink into it.

There is a hitch between Portugal and Great Britain. For so small a kingdom, Portugal makes immense claims upon African territory. She has long been like a wall about much of Southern Africa, not opening up the country herself, nor allowing others to do so. Salla bury seems determined to put an end to this, and has decided that Great Britain has assumed a protectorate over Mashonaland. The government at Lisbon has protested and threatened; but it is probable that Great Britain will not go back from this action.

President Harrison has delivered his message, and Congress is in session at Washington. The message is a voluminous document and touches upon too many questions to be very able in reference to any one of them. He commends the considerate way in which Canada has enforced the fisheries laws. He recommends the lessening of the surplus by a revision of the tariff, but not in a way to conflict with the principle of the protection of home industries. He would have legislation to prevent trusts and great monopolies, and here taken a leaf out of Cleveland's book. He laments the virtual extinction of the merchant marine of the United States, and would cure this evil by light subsidies to American steamship lines.

Already a bill has been introduced into Congress to protect the United States railways from the competition of the Canadian Pacific. Stanley has emerged from the Dark Continent, and will shortly be on his way to England. All kinds of honors and fetes are in store for him. One feature of his letters is most pleasing, his devout and outspoken reference to a higher power for his preservation from the besetting dangers of the last three years. Poor Emin Pacha had scarcely reached civilization when he fell from a window and was seriously if not fatally injured.

Colporteurs.

In compliance with a request from the Eastern Baptist Association of Nova Scotia for colporteur work, the Baptist Book and Tract Society have engaged the services of John Nichol, Mira Gut, C. B., as colporteur, who is laboring in Cow Bay and vicinity.

The Society have also engaged as colporteurs, brethren E. F. McLawley, Rolling Dam, N. B., and Rev. D. W. Crandall, Milton, N. S.

We bespeak for these brethren your kindest hospitality, and by your prayers and assistance encourage this branch of our society's work.

On behalf of Com. of Management, Geo. A. McDONALD, Sec'y-Treas. Baptist Book and Tract Society, Halifax, N. S.

ACADIA SEMINARY.—The first of the music recitals by the ladies of Acadia Seminary was given on the 6th inst. The audience was large and attentive, and the several pieces were received with marked favor. The following is the programme: Piano Solo, Walse, Miss Florence Seabourne; Vocal Duet, "Birds of Spring," Misses Coffin and Eaton; Piano Solo, Impromptu A. B., Miss Annie Rice; Reading, "Leap of Roushau Bay," Mr. H. P. Warren; Song, "Two Roses," Miss Clara King; Instrumental Duet, "Caprice Heroique," Misses Harding and Bent; Reading, "Doom of Claudius and Cynthia," Mr. C. A. Eaton; Trio, "Sweet and Low," Misses Nelson, Eaton and King; Piano Solo, Andante in F, Miss Helen Reeves; Song, "Beautiful Bird, Sing On," Mrs. H. W. Thomson; Male Chorus, "Good Night."

Appeal.

The Foreign Mission Board, through the undersigned committee, especially call the attention of the Maritime Baptists to the following:

1. The impaired health of Sister Archibald, who has been on the foreign field for a period of eleven years, makes her return to her native land in the near future an imperative duty. This sister must not be sacrificed.

2. The great Chicaco field, where Bro. and Sister Archibald now toil, with its 800,000 perishing souls, and in some respects the most important of all our stations, must not be left without a missionary family.

3. We have only one missionary family on each of the other fields and their presence is a necessity at their respective stations. It is well known that Bro. and Sister Higgins, now on their way east, have been designated to the new station at Visianagram.

4. A new missionary family is, in the opinion of your Board, a present, pressing necessity. We therefore appeal to those who have heard the call of the Master for foreign work to communicate with us at their earliest convenience.

The fields are whitening for the harvest, and the outlook for a large ingathering was never more hopeful than at present. On the Chicaco field Bro. Archibald reports six lately baptized.

Who responds? Who will say "Here am I, send me?"

5. Your Board ask all our brothers and sisters to unite with us in prayer to the God of Missions that He will lay the burden of this appeal on some consecrated hearts; and also ask of you in this our attempt to honestly discharge our duties—that you cheerfully come to our aid with increased financial gifts, while we make ready to send to the relief of those now so worried and weary. Who will be among the first to send us the hundreds of dollars needed for the increased expenditure?

Faithfully yours, in the cause of the Master and in behalf of the Board. W. J. STEWART, } Com. G. O. GATES, }

A Little Still Theology.

Among the great body of Christians whose thought is not confined by the iron rules of the Roman church, the changes in theological opinion succeed each other so rapidly that it is quite impossible to enumerate the new theories that appear, and for that matter, disappear, in the course of a single year. Each of these discoveries tries to make itself another plank in the platform of somebody's creed. In other words, it assumes with the brush of language to exhibit on the mental canvas a view of heart convictions so profoundly important that its author expects that it will accomplish nothing less than an ecclesiastical revolution on a vast scale. Usually its individual influence is equivalent to that of a light zephyr which may produce a faint ripple across the ocean billows, without the slightest extent affecting their size or momentum. But collectively, such views and opinions may be the source of considerable mischief. In the religious world the majestic march of divinely appointed events goes forward precisely as it would if the din made, as these small affairs frantically strive to prove themselves large, were forever silenced. And yet this noise and confusion occasions a certain amount of worry and perplexity. Any view, however unreasonable, that is vigorously advocated, secures converts. The powers of many a mind while still in the formative state, are thus turned into channels where true usefulness is permanently prevented.

Each evangelical denomination has a share in this peculiar phase of the nineteenth century unrest. Even Baptists, who on all things theological are supposed to be anchored in God's Word, while commonly holding exactly that safe position, have to acknowledge a great many sadly drifting misrepresentatives. Just where some of our youthful scholars (?) who are now sailing away on the ocean of inquiry, expect to land, is a question they seem unable to answer themselves, and it is wise for every one else to squarely give it up. Their minds, not always of the strongest texture, appear to be crowded with strange doctrinal notions; partially reflections from other equally unsteady and foggy intellects, and partially original misconceptions. Although this tendency is not especially frightful, as already said, it is likely to produce injury in the great company of those who are only able to follow as others lead them. Apparently a sort of mild epidemic of so called theological liberalism is sweeping through the Christian world, and anyone not fortified with robust spiritual health, is in danger of experiencing an attack. However, the low fever that debilitates for a season, may not inflict lasting harm, and when the victim gets well again, from realizing certain absurd mistakes, he may find himself stronger and generally better equipped than ever.

If any reader of the MESSENGER AND VISITOR should feel the touch of this many-faceted doctrinal miasm, the writer would suggest a good dose of stiff theology as the remedy most likely to prove a true tonic and restore the full measure of healthy religious thought.

But to obtain this certain cure all, do not

search in the fields of the multitude of doctrinal doctors. Rather seek to get the pure medicine from the one "in whom we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." To the mental stomach that has been fed on theological candy until reduced to a condition of mournful weakness, each drop of the elixir may seem almost cruelly stimulating. But the great Physician knows how to make His sick younger brother both well and strong. And the ailing child had better be a good boy and drink it down without complaint.

By a careful attention to this prescription he will find Bible authority for many things which he has vigorously denounced without clearly understanding his character; while many of his advanced views will be found purely human creations, and opposed to the letter and spirit of scripture. Even what is known as Calvinism, which seems to be the special nightmare that disturbs the slumber of these interesting invalids, and has more terror for them than all else combined, may be discovered occupying a thoroughly scriptural and, therefore, impregnable citadel.

Having been regenerated by the power of Christ, and through the liquid gateway of baptism passed into the membership of His visible church, it is our right to believe that the universe does not contain a force able to "separate us from the love of God which is in Christ Jesus our Lord." How sweet to accept the clear declaration of Him who hath saved us with His blood, who "had glory with the Father before the world was," whose disciples were foreknown and also predestinated to be conformed to the Divine Image, that our Saviour might be the first born among many brethren.

Is there not an all comprising sufficiency in the realization that our interests are entirely in the hands of One who is "The same yesterday, to-day and forever." Certainly if we are growing in grace we are growing into the Divine unchangeableness. Appreciating this precious knowledge we are privileged to advance along our ordained course with the sunlight of Divine approval shining upon us; through a cerulean undimmed by the smallest cloud of fear or doubt. The spirit directs our labors, and behind our effort is the all-compelling force of the highest. We can do nothing of ourselves. But it pleases God to work in us to accomplish the will of His own good pleasure. And the fact that the discipline has been with His Lord from the beginning, is a fundamental reason why his witness should be of a character which cannot be gaudied.

ADDITION F. BROWN.

Tusket, Nov. 30.

Ontario Correspondence.

Your welcome paper has made its weekly visit to me now for the last few weeks, and as the historian and exponent of your work in the Maritime Provinces, I shall still continue to welcome it, and I trust that you, Mr. Editor (as your name indicates) may truly have good speed in its management and circulation. I don't know that I can do much for you in the latter respect, being so far removed from the sphere of your labor, and having our own Canadian Baptist; but if an occasional few lines to your paper will in any way tend to bind the east and west together, shall only be too glad to render any little service I can in that respect. I may say I have now been in this locality nearly eighteen years, and when I look at our position to-day and compare it with what it was at the time I came here, well may I say, What hath God wrought! To give you an idea: In what is now known as the Northern Association and of the churches now comprising it, only four were in existence at that time, with a united membership of seventy, whereas to-day there are nineteen churches in the Association, with a united membership of over eight hundred, or over elevenfold what there were then, besides four more churches which are organized but not recognized or received into the Association, making in all twenty-three churches, in addition to which there are some forty or fifty preaching stations, either regular or occasional, in connection with one or other of the churches. 'Tis true, many of these churches are weak, but still the work goes on in spite of all obstacles. To God be all the praise. In other parts, too, of the Western country, the work is advancing, as you will see from the Canadian Baptist from week to week, and calls for our heartiest gratitude as well as earnest prayer, that it may only be a stepping-stone to higher things. Wishing you every blessing.

W. JAMES.

Orillia, Nov. 26.

DONATIONS.—The 3rd Hillboro church made us happy by a number of its members visiting our home not long ago, and after spending a very pleasant time together and partaking of the good things prepared by the sisters, they presented us with goods and cash amounting to about \$27, for which we wish to express our thanks. The evening being very unpleasant, prevented many from coming. These visits are often very cheering to pastors; they are genuine tokens of esteem, and I think they are very profitable to the people in more ways than one.

S. W. KNESTAD.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PERITODIA, N. B.—Rev. I. A. Palmer, has been made the happier in his work, by a friendly visit from the people of his charge, who presented him with a handsome overcoat and cap, and Mrs. Palmer with a check for \$100.

COW BAY, C. B.—We are endeavoring to do all we can for the cause of the Master in this place. The field is large and requires much activity. Two have lately been received into the Cow Bay church, one by letter and one by baptism. This week we go to Mira to hold special services. We ask the prayers of the brethren that our work through God may prove successful. Wm. WATKINS, Dec. 3.

WOLFVILLE.—Rev. S. McE. Black preached in the Baptist church on Lord's day morning, last inst. His thoughtful and eloquent sermon was heard with much interest and appreciation. Mr. Black's friends, who are not few, were glad to know that his health is so much improved as to permit him to resume ministerial work. At the last monthly missionary meeting, Prof. Wortman read an instructive paper on Burnham.

ST. MARTIN'S, N. B.—Our conference meeting on Friday last was a heavenly sitting together in Christ Jesus. An excellent religious interest prevails in our Seminary. Teachers and students are being rightly blessed. Some have lately accepted Jesus as their Saviour. It was our privilege to baptize and receive into our membership one of their number on Lord's day, last inst. A healthier, happier and better conducted Seminary than ours has been since the opening in September would be hard to find anywhere on earth. Dec. 2.

"ACADIA."—At a suggestion from an Acadia student at Rochester, a number of "Missionary Intelligence" committees are being formed. The three comprising the committee will take up the same subject, as some particular mission, and familiarize themselves with it. The aim of the plan is three fold: to concentrate study, to instill a deeper interest in the work, and also to go out and assist in the missionary meetings of the churches. The study will commence after holidays, and it is understood that the young men will do what they can in this way to assist the overworked pastors.

HAVERLOCK.—On the evening of the 30th of Nov., the Springhill portion of the church met in a social gathering and presented the pastor with the proceeds of the evening of \$29.55, which was gratefully accepted. We have had a short visit from Bro. J. W. S. Young; his friends very much regret the shortness of his stay, but feel that he has helped them. A collection was taken Sunday morning for the Grand Ligne Mission amounting to over \$20. The pastor preached an appropriate sermon explaining the object of the mission. Dec. 5.

BROCKWAY.—I visited this settlement again and found the Baptist brethren and sisters hopeful. I preached two sermons and visited eight families. There are now seven Baptists in the place—three brethren and two sisters—and they are the only communicants in the Settlement. Their meeting-house is all ready for service, which is a credit to the place and community. On my way to Brockway last fall, I was invited to preach at Pleasant Ridge. At the close of the service three adults manifested a desire to come to the Saviour. There are two Baptists in this place and a congregation of forty the night I preached to them. Oh for more workers. C. E. PINCO, Dec. 5.

P. E. BLAND.—I have just returned from a seven weeks' visit to the churches under the patronage of our highly esteemed ministerial brethren, Skinner, Bishop and Spurr, situated at Montague, East Point, and Cavendish, respectively. It was my privilege to attend preaching services, prayer and conference meetings with these brethren and their people, also to visit them in their homes, and wish to bear witness to the character of the work which is being done in the service of the Master. Each of these fields gives ample proof of careful cultivation in Christian work and liberality, and much fruit is beginning to be gathered. The pastors are, indeed, men who need not to be ashamed, rightly dividing the Word, and have already won for themselves golden opinions by their firm grasp and faithful presentation of gospel truths. It is not mere froth or bubble they deal out to their hearers, but the wholesome word of the kingdom, nor have they to contend with itching ears for any new departures from the inspired Word. In fact, I was greatly pleased with the deep piety, self-sacrifice and humility of these devoted servants of God, and trust that heaven's richest benediction may rest upon their heroic labors to win souls to the divine Lord. MALCOLM ROSS.

BASS RIVER, Col. Co., N. S.—For the past two weeks I have been, in accordance with advice of our H. M. Board and the request of our esteemed Bro. C. H. Haverstock, aiding him in this part of his large field. Owing to illness I was unable to reach him earlier. It is gratifying to be able to say that the interest in our services have gradually increased from the first. Last Lord's day, at the request of the pastor, who was compelled to meet his appointments at Five Islands and Lower Economy, it was my privilege to baptize four persons and welcome seven into the fellowship of the church. This week our meetings are increasing in power. Many are seeking the Lord and it is likely that quite a large number more will be baptized next Lord's day. Bass River is about midway between Upper Economy and Portauquois. Here the Union Manufacturing Co. have their splendid manufactory, employing about 60 hands and doing a brisk and profitable business. It is new ground for the Baptists. We occupy a hall, but in due time a Baptist meeting house will be built. As we cannot occupy the hall continuously, we have held some four meetings at Portauquois, and they too have been greatly blessed. The Portauquois and Upper Economy church have wisely built their past age here. It is one of the most comfortable and commodious homes for a minister in the province, and it gives me pleasure to state that the pastor is held in high esteem by the people. IRA WALLACE, Dec. 4.

ANTHONY.—Bro. Clark is getting along splendidly with his work and has already greatly endeared himself to the members of the church and congregation. His sermons are clear, biblical, stimulating and full of soul food, and coming as they do from a tender and loving breast cannot fail to do good. It may be truly said of him that he is feeding the flock over which God hath made him overseer. W. H. B.

CANNO, N. S.—A few weeks ago, Dr. Saunders unexpectedly came among us, and cheered our hearts very much. He preached Sabbath evening to a large congregation. He consented to remain during the week and assist in holding special services. The weather was very much against us, but for all that we experienced some "mercy drops." Several manifested an interest in their souls' salvation. Last Sabbath evening I buried with Christ in baptism a member of our Sabbath-school. We are praying and trusting that more of the young will consecrate themselves to the Lord. Dec. 3.

UNION BAPTIST MINISTERIAL CONFERENCE met in Baptist Room, Donville Building, on Monday, at 10.10 a.m. Prayer by Brother Hartley. Present—Revs. Spencer, Hartley, Parsons, Martell, Stewart, Gates, Ingram, Capp, Walton, Dr. Saunders, of Halifax, and several others cordially welcomed. All the brethren reported hopeful condition of their respective charges. Bros. Gates and Ingram reported baptisms. Bro. Gates introduced the subject of the day—"The duty of the church to ungodly members." An interesting discussion followed. Resolved that the present officers of the Conference retain their offices to the end of the year.

MAUGERVILLE, N. B.—The mercy drops continue to fall upon us in this part of the Lord's vineyard. One more believer on the Lord Jesus has stepped into the arena of Christian usefulness; and we are rejoicing because another name has thus been placed on the record of the church militant. The baptism took place immediately after the morning service (Nov. 10th), in the waters of the beautiful St. John. The audience stood in solemn silence as the name of the Holy Trinity was used, and the candidate buried beneath the yielding waves. This sister gives promise of being useful. The dear Lord is permitting us to gather slowly but surely, the ever ripening grain—and we are assured that He will give the sheaves as a time and a garner on high. We give all the glory to the Redeemer of sinners. Nov. 11. B. H. THOMAS.

WEST YARMOUTH.—I have been quite unwell for a number of weeks, and I thought I would like to mention the kindness of my people to their pastor and his family in this "time of need." One day last week a number of the young men came and banked up the passage, brought some bedding for my horse, and prepared quite a nice lot of wood for our stoves. This, with many other acts from our people, expressive of their sympathy, has again made me feel very grateful that our lines have fallen among a kind and sympathizing people. Although I have not been able to preach for four Sundays or attend a prayer-meeting, the brethren and sisters have come together at the appointed hour on the Lord's day, and "as time goes on" God has met with his people, as they have sought him in earnest and humble prayer; thus demonstrating the fact again that the meeting-house doors need not be closed though the minister be absent or laid up with sickness for some time. And the same might be said of Overton, another section of our field. The Sunday-school and meetings have also, for the most part, been sustained during my sickness. On one occasion we were favored with a sermon from the Rev. Mr. Whitman, who happened to be visiting friends in the city. One new voice has been heard in the meetings at Overton recently, that of a young woman for whom many prayers have been offered; for all of which we desire to "thank God and take courage." I am happy to say, I am feeling some better, and hope, if the Lord will, soon to be about my loved work again. I. E. BILL, Dec. 2.

PERSONAL. Rev. J. A. Stubbert has removed to Ohio, Yarmouth Co. This is his present P. O. address. Rev. J. W. S. Young has been visiting the churches at Prince William, Maugeville, Buttertrot Ridge and Gagetown, and is pleased to find pastors Curry, Thomas, Hughes and McIntyre with their people carrying on the good work of the Lord in their respective fields. He wishes through the MESSENGER AND VISITOR to thank his many friends for their expressions of sympathy. He is now visiting Little River, Cumberland Co., N. S.

NOTICES. The York and Sunbury Baptist Quarterly meeting will be held with the church at Upper Maugeville on Friday, Dec. 13, at which it is desirable to see a large attendance. M. S. HALL, Sec'y-Treas. The Digby Co. Ministerial Association will convene at Boston, on the 17th inst., at 10 o'clock, a. m., and at Hill Grove, on the 18th. All Baptist ministers and deacons in the county are members. We invite everybody to attend. W. H. BISHOP, Sec'y.

The P. E. I. Quarterly meeting will meet with the church at Montague, December 17th, opening session 7 p. m. The bishops, deacons and saints will please take notice and govern themselves accordingly. F. D. DAVISON, Sec'y.

Persons expecting to attend the Quarterly meeting of P. E. I. Island Association, at Montague Bridge, on the 17th of December, are requested to send in their names to Deacon D. Forbes before the 10th of December, and state whether coming by railroad or their own conveyance. I. J. SKINNER, Pastor.

DR. WETMAN'S WILD CHERRY BALM.—This Balsamic compound has become a household name. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchitis or pulmonary complaints, make use of this unequalled remedy.

MESSENGER AND VISITOR FREE FOR ONE YEAR. See offer top of column first page. Dec. 4.

Received for Acadia College.

EXPENDITURE. J. L. Garbridge, Gasperow, per E. W. Saward, \$25 00. C. H. Harrington, Sydney, C. B., per Rev. A. C. 100 00. Charles Norwood, Berwick, per Rev. A. C. 20 00. A. A. Perry 5 00.

INTEREST. Wm. Cummings, Truro, per D. Sawyer 30 00. Joe. Valley, Avonport, 1 20. Abial Harlow, Westfield, Queens Co., per A. C. 5 00. Judge Steadman, Fredericton, N. B. 18 00. Capt. E. Payson, Digby 1 50.

INDEBTEDNESS FUND. J. C. McKenna, Kingston, per A. C. 5 00. Des. J. Longley, Paradise, per A. C. 100 00. Friend, Yarmouth, per A. C. 10 00. B. Wynn, Milton, Queens Co., per A. C. 5 00. John C. West, Upper Aylesford, 5 00. Hon. W. S. Fielding, Halifax, 30 00. Mrs. Letitia Crowe, Acadia Mines, per Miss Aitkens 13 00. Mrs. J. E. Aitkens, Acadia Mines, per Miss Aitkens 10 00. C. B. Whidden, Antigonish 500 00.

CONVENTION FUND. Aug. Dr. G. E. Day 887 73. Nov. " " 309 66. X. Z. CHIPMAN, Wolfville, N. S., Nov. 30. Treas.

LADIES.—New York Domestic Paper Patterns are more elegant, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles.—W. H. BALL, 25 King Street, St. John, N. B.

Marriages.

PIERCE-LOD.—At Liverpool, Sept. 2, by Rev. S. H. Cain, Burns Pierce, of Sable River, to Cora May Loyd, of the same place.

FREEMAN-FRUE.—At Liverpool, Nov. 30, by Rev. S. H. Cain, Wrayton Freeman, of Sable River, to Theodosia Frue, of Alexandria.

CLYBURN-TAYLOR.—At the pastor's residence, Isaacs Harbor, N. S., Nov. 29, by Rev. Trueman Bishop, John G. Clyburn, to Minnie E. Taylor.

BERRY-LOD.—At Hill Grove, Digby Co., Nov. 26, by Rev. J. L. Bittel, Joseph B. Berry, to Ida Loop, daughter of the late John Loop, Esq.

WILSON-BROWN.—At Canard, Nov. 23, by Rev. S. B. Kempton, James Wilson, of Antigonish, to Bessie, daughter of Stephen Brown, of Hall's Harbor.

TRUBNER-MARSHALL.—At Freeport, N. S., Dec. 1, by Rev. J. W. Tingley, Edward C. Thurbar, of Freeport, to Annie B. Marshall, of Weymouth.

ADAMS-SANFORD.—At Clementsvale, Annapolis Co., Nov. 26, by Rev. J. L. Read, Edgar Adams, to Louisa, youngest daughter of the late Samuel, Esq.

WILSON-ATKINS.—On Nov. 28, by Elder A. W. Bards, assisted by Mr. Downey, Eld. Capt. Raymond Wilson, of Barrington, to Laura P. Atkins, of Port Medway.

MURPHY-MURPHY.—At the residence of the bride's father, Dec. 2, by Rev. Wm. Fernald, Archibald Murrant, to Hattie B. Murrant, all of Cow Bay, Cape Breton.

VANBUSKIRK-DUCKWORTH.—At Pughwash, N. S., Nov. 28, by Rev. C. C. Burgess, assisted by Rev. H. Bood, John Vanbuskirk, to Martha Duckworth, all of Pughwash.

ADAMS-PHILLIPS.—At the residence of the bride's father, Port Maitland, by Rev. F. M. Young, Ph. B., Geo. A. Adams, of Somerville, Mass., to Ida F. Phillips, of Maitland.

CHENEY-BRUCH.—At the residence of the bride's father, Mr. D. Bruce, Charlottetown, Nov. 20, by Rev. J. A. Gordon, James Chingie, of St. Catharines, to Flora Bruce, of Valleyfield, Lot 59.

TROUSDALE-STEWART.—At Charlottetown, Nov. 20, by Rev. J. A. Gordon, Robert Fernald, Trousdale, to Margaret Lot 20, to Margaret Stewart, of North Witshire.

Deaths.

STRAIGHT.—At Cambridge, Queens Co., Oct. 19, Phoebe A., daughter of Abiel Straight, aged 23 years.

GIFFIN.—At Isaacs Harbor, Nov. 10, Maude Giffin, aged 25 years, daughter of Deacon George and Matilda Giffin.

FERRIS.—At Cambridge, Queens Co., Oct. 29, Hannah, daughter of the late Wm. Ferris, aged 40 years, a member of the Hill Cove Baptist church.

COCHRANE.—At Parrabro, N. S., Nov. 20, Lottie, only remaining child of Geo. M. and Maggie Cochrane, aged 3 years. Lottie was a great sufferer, but is now where there is no more pain. Wise beyond her years she repeatedly asked her father to read the Bible and pray for her. She told her parents she was "going to walk with her little brother and Jesus." "Suffer little children, and forbid them not to come unto Me."

HARRIS.—At Margareville, Oct. 20, Mills, daughter of Alonso Harris, aged nearly 3 years. Mills loved the Sabbath-school, and we hope she had learned there to love heavenly things. She was suddenly stricken down with typhoid fever, and in one short week had closed her eyes forever on the things of earth.

ERNST.—At Lunenburg, Nov. 21, Abigail, a loved wife of Henry Ernst, aged 29 years. Sister Ernst was a consistent Christian, and was much comforted during her last illness by the presence of her Saviour. Bro. Ernst has the sympathy of the whole community in his very severe trial. Within less than three months he has been bereft of all his family, his two little ones having preceded their mother to the better land during her last illness.

DICKIE.—At Parrabro, N. S., Nov. 11, of paralysis, Eliza M., wife of David H. Dickie, and told her friends she did not expect to spend Christmas with them. "Blessed are the dead who die in the Lord."

DOWNIE.—At Bishop Mountain, Nov. 25, Eugene O. Downie, aged 36 years.

Our brother had realized for some time past that his race was nearly run, and though he would fain have lived longer for the sake of the dear ones dependent on him, he was reconciled to the will of God, and could rejoice in a Saviour's pardoning love, and in the prospect of being forever with the Lord. He leaves a widowed mother, an only sister, and three little motherless children to mourn their loss.

MELNIN.—At Steam Mill Village, Oct. 23, Willie A., aged 17 years, daughter of James Melnin, Esq. Willie was a member of the Baptist church in Billtown and a constant attendant there with her parents, both at the Sabbath-school and other services. She was a consistent Christian in her daily life and a favorite among the young and old in the community where she lived and died. She was ever willing to assist as far as she could in the weekly prayer-meeting services. In her sickness and death, she enjoyed the peace which Christ alone can give. She is much missed from the circle of friends in which her brief life was spent.

HOLMES.—Deacon Nathaniel P. Holmes of Richmond, Yarmouth Co., died Aug. 25, aged 75 years. He was born at Chignog, and in early life, during a series of meetings conducted by Revs. Wellington, Jackson, and Anthony Dimock, he was led to trust in Jesus and was baptized into the fellowship of the Chignog church. He was soon chosen as deacon, which office he filled until his removal to Richmond. On coming to Richmond River, Holmes united with the Beaver River church, by letter, and was also received as deacon. For twelve years his services have been given to this church with great faithfulness and self-denial. Deacon Holmes was a man of strong convictions. He held the doctrines peculiar to Baptists with a firm grasp. He was a good Bible student and a man of prayer. His life was upright and his piety even and sincere. He was indeed a pillar in the church below, and having "overcome by the blood of the Lamb," he is now a pillar in the temple in God's temple above. Deacon Holmes' last illness was severe and protracted, but was borne with great patience and submission to the Master's will. His desire to "depart and be with Christ" was at last granted him and peacefully he entered into his rest, after a long and well spent life in his Master's service. Rev. A. Cogswell, of Lake George, in the absence of the pastor at Beaver River, conducted the funeral service in the church at Maitland. Deacon Holmes was married twice, and leaves a widow who with great tenderness waited upon him during his illness. The grace of God sustain her.

GOLDEN EAGLE BREAD KEEPS MOIST SIX DAYS. SOLD BY W. Frank Hatheway, ST. JOHN, N. B.

SEALED TENDERS addressed to the undersigned, and opened on Monday for Hot Water Heating Apparatus, Dalhousie, N. B., will be received until Wednesday, 15th December, for the construction of a Hot Water Heating Apparatus at the Dalhousie, N. B., Post Office Building. Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Dalhousie, N. B., after Wednesday, 4th December next. Persons tendering or notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an authorized bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned to the tenderer. The Department will not be bound to accept the lowest or any tender. By order, A. GOBELT, Secretary.

Dept. of Public Works, Ottawa, November 29th, 1890.

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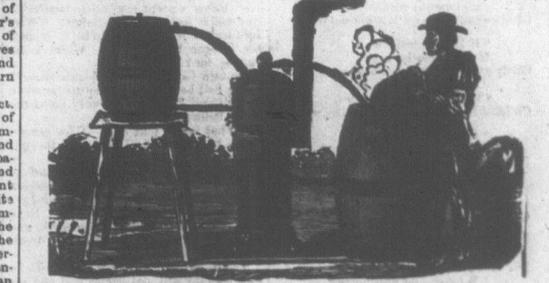
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**LITTLE FIELD FRAGRANCES.**

Only the grasses,  
Blowing grasses,  
Leading me and waiting to be plucked;  
Such little prancers  
An elegant teacher  
Of the good and His marvelous care.

"If He so clothes us,  
If He so clothes us,  
Noble they flourish in solemn accord,  
"Shall not our Father  
Clothe us much rather,  
Child of His promise, heir of His word?"

"Do but consider  
A lily, and bid her  
Flourish how she grows, in such beauty  
arrayed.

As Solomon's splendor  
Never could lead her,  
Quaint blossoms that God ever made!"

"If He so dress us,  
If He so dress us,  
Lily and grasses in union sing,  
"Why should you borrow  
Cure for the sorrow,  
Child of Eternity, heir of the King?"

Beard of teachers,  
Christ's little prancers,  
Lending His wisdom I sit at His feet;  
Never a sorrow  
"To care I will borrow  
No anxious thought for my raiment or  
meat.

He whose good pleasure  
Holds me each creature  
Laid up in heaven, regardeth my need!  
And for the reason  
Has food and a haven,  
Surely His child He will shelter and feed.  
—Ella G. Lee.

**Selected Serial.**

**HOW THEY KEPT THE FAITH.**

A Tale of the Huguenots of Languedoc.  
BY GRACE RAYMOND.

CHAPTER IX.—Continued.

"DEARER."

The sunshine was streaming in through the windows of Madame Carter's salon the next morning, and Eglantine was leaning over the table, filling a bowl with roses, when the door opened to admit a visitor. Expecting Rene, she glanced up quickly, and met, instead, the melancholy gaze of Henri La Roche. There was a second of lovely confusion, and then, letting her flowers slip to the floor, she advanced to meet him.

"Rene told me you had left La Rochelle. I hope you have not suffered for your kindness to us, M. Henri?" she held out her hand shyly.

"Captain La Roche bowed low over the trembling fingers, but did not offer the usual greeting, which will explain, no doubt in its kindness, Eglantine's wondering eyes had been watching him intently as he spoke; Eglantine's quick girlish brain had been coming to an indignant conclusion. "He has repeated his attention to me since he has learned who I am. The foster-daughter of pastor Chevalier is very much beneath the notice of the sieur La Roche," she thought hotly. "Oh, do not be afraid, M. le Capitaine, that I will presume on anything you have been so imprudent as to say to me I am quite as proud as you are. And the high-born demoiselles of her father's house need not have been ashamed of Eglantine, as she took the letter coldly from Henri's hand and walked with it to the window. She did not touch him a second glance, and Captain La Roche, smitten with unbearable pain by the proud, hurt curves of the soft lips, kept his eyes sedulously turned away. A low cry of dismay soon forced him to look up.

"Rene not come to see me again? I am in danger!"

The letter had fluttered to Eglantine's feet, her lips were quivering. She gazed at her visitor with startled, tear-filled eyes.

"Henri was glad to hide his face for a moment, as he stooped to recover the fallen paper.

"I am very sorry. I would give anything if this had not happened," he said in a low, troubled voice.

She went on without heeding him.

"I must see him again! I cannot let Rene leave me like this, when we have not met in so many years, and we have only begun to talk to each other. Aunt Madeline was by all the time yesterday. Rene made her angry with me. I presumed everything he asked, because I thought he would be here to help me, and take care of me if he worried me too much. He said he would come again. Rene always keeps his promises."

"Did she know the sting every word held for the man before her? Henri kept his eyes upon the floor. His voice was low and sad as he answered.

"You will scarcely exact the fulfillment of that promise now, mademoiselle. Your affection for him—"

Eglantine caught up a rose from the table, and began with quick, uncertain fingers to tear the ruby leaves from the golden heart.

"It would break my heart if anything should happen to Rene—any good thing, but he need not have told me himself that he would not come again. He might have left it for me to say he should not run the risk. I have been counting the hours till he would come again. Why did he speak to the people at all if it was to come in between him and me? I had more of a claim on him than those strange women."

"You suggest that he could not foresee the trouble into which the action would bring him."

"As if that would have made any differ-

ence with Rene!" she said loftily. "You know as well as I do, M. Henri, that if he thought it his duty, he would have done it all the same. He would go through fire and water to try to bring me to the right. He is the best man I ever knew except my uncle Godfrey." Her voice quivered a moment. "Why does he not leave La Rochelle at once if the danger is so great? What is he waiting for?"

Captain La Roche looked embarrassed. There had been a sharp dispute between himself and Rene on that very point the night before.

"What keeps him here if he cannot come to me again?" repeated the girl imperiously.

"He expects a case of books and instruments by the Southampton schooner, mademoiselle. The captain will deliver the package to no one else, and Rene says they are necessary to his work, and he must run whatever risk there is to obtain them."

"And he will endanger himself for that, yet he will not come and see me again?" Eglantine fixed her dark eyes, deep with an inscrutable expression, upon her companion's face.

"Henri made no answer. However sharply he might differ with Rene himself, at this bar, his lips were loyally sealed.

"Perhaps he will go, and see the sea, and then he will be home tomorrow?" Eglantine's voice trembled once more with indignant pain.

Captain La Roche's eyes were fixed upon the floor, his lips firmly closed.

"Have the good-ness to answer me, monsieur. Will Rene go and see the sick child?"

Henri bit his lip. He began to wish he had let Rene come and make his own excuses.

"It is against my entreaties and expectations," he said coldly.

Eglantine gave him a quick, searching look.

"Indeed, monsieur! Perhaps it is your entreaties and expectations, then, that proved more effective in my case. Rene was not wont to think first of himself, and then of me, was he?"

She had drawn the bow at a venture, but the color that mounted to his brow owned the truth, and she uttered an indignant cry.

"Nay, it is not generous to blame me for taking thought for his safety," began Rene in a raised voice; but she motioned him to be silent.

"Oh, I do not blame you, monsieur. It is very easy to understand why his safety seemed of so much consequence in your sight, and my happiness of so little. I am only sorry I have annoyed you with my distress. And—Giles should not have kept you standing here. Aunt Madeline is sick to-day and receives no visitors."

She was gathering her flowers together, evidently preparing to leave the room. He caught her firmly by the wrist.

"You shall not leave me like this, Eglantine. I have done what seemed to me the best and kindest thing for you in taking thought for Rene. You shall not condemn me unheard. He would indeed have kept his word to you at any cost. He would at least have made the effort to come to you; but I proved to him how little likelihood there was of his being able to reach the house in safety, and promised if he would write, to put the letter into your own hands myself. Did I do less here than his interest in you? Would the gratification of seeing him for a few moments have compensated you for the peril he must have incurred? Remember, that he could go anywhere else in La Rochelle more safely than he could come here, that his interest in you is known, and that there are no doubt spies continually hanging about the house."

She freed herself with a hasty gesture.

"That will do, monsieur; I do not need to be taught my duty to Rene—by you. It is something to know he would have come if you had not prevented him."

Henri turned, and took up his hat.

"Is that the only message you have to send," he asked coldly.

"Frightened Eglantine. It was one thing to make him feel the smart of her resentment; it was quite another to find herself under the cloud of his anger. But she was too proud to show it.

"I have sent no message," she answered in a tone as icy as his, and the door closed, and she found herself alone.

Nannette, sewing in the sunny window-seat in the chamber above was startled a moment later, to have the door hastily opened, and her young mistress hurry in, and throw herself weeping into her arms.

"Alas! alas! what has gone wrong now?" she asked, dropping her needle, and laying her trembling old hand on the bowed, quivering head.

But Eglantine only sobbed on for some time without speaking. It would have been very hard for her to tell what emotion touched the deepest fount of tears; she only knew that she felt very miserable and forsaken, and that under all her sobs and disappointment about Rene, and her anger against Henri, there was a vague sense of loss, a heavy pang which she did not care to analyze.

"I don't believe anybody loves me very much except you, Nannette," she whispered once, nestling close to her old nurse's heart; but Nannette only smiled and stroked her head. She had heard such speeches before, and knew the storm would spend itself ere long, and she could wait; but it is to be feared that she had only a very confused notion of Rene's danger, and Captain La Roche's unkindness, and her darling's unhappiness, when at last the story sobbed itself out. Two attempts at consolation were summarily dismissed.

"I am sure you would not wish Master Rene to run any risk," and "It was certainly very kind of the young sieur to come and tell you; I hope you were not rude to him, my young lady"—were speeches which both proved so unpalatable, that the old nurse held her peace, marvelling. But at last, the passionate flow of tears ceased, the girlish head was lifted, and a faint smile glittered through the tears trembling on the long hair.

"I believe I would feel better for a walk. Can you go with me, Nannette? You said this morning that the sunshine would do you good."

"I doubt not I could make out to walk with you, my young lady. But what scheme have you on foot? Not a step will I go till I hear the why and the whereabouts of the expedition."

"As if I would take you along, if I was going into any mischief, you dear old sober Nannette. It is only to see the weaver's wife, Rene told me about yesterday. You know she has hoped we would be friends to her, and go and see her sometimes; he said he thought she could do me good. That was not very complimentary of him, but I forgive him now. And I mean to go there this very afternoon."

"In the hopes of seeing Master Rene himself!" It does not need a magnifying glass to detect that, my young lady."

Eglantine laughed blithely as she rose to her feet.

"And if I did meet him, Nannette, what harm would there be? You know you would be as happy as I. But indeed there is no chance of it, for he has been there already to-day. I only want to send him a letter. M. Henri was so cross, I could think of nothing to say, and you know that was not right, not to send Rene any answer, and this is the only way I can think of to get a message to him."

"Then be sure you tell him not to adventure himself for you, but to leave La Rochelle as quickly as possible. I only wish we were going along with him."

Eglantine did not answer as she passed on into the inner room. A resolute look which the old woman did not see, had settled down upon her fair face. With trembling hands she took out a bundle of materials upon the table. "I must see him again. I will see him again," she was whispering to herself, "in spite of aunt Madeline and the gendarmes and all of them. M. Henri shall see that he cannot keep me from seeing Rene. It is difficult undertaking to get his brain and unused fingers, and this one proved especially hard to write. But it was finished in time.

"Do not leave La Rochelle without seeing me again—if you love me, Rene. I must speak to you, every Wednesday, I go to take an embroidery lesson at the shop opposite the cathedral. Nannette goes with me. It is her cousin who keeps the shop, and his wife gives me my lesson. They are both Huguenots. There would not be any danger in your coming there, would there? We will be there by 10 o'clock to-morrow. Do not disappoint me, if you can help it. I need you, Rene. How am I to keep my promise, if you do not help me?" Her hand smote her a little as she penned these last words. "Would that he not reply to Rene a danger that did not exist? Would not that appeal, 'I need you,' bring him to her in the teeth of any peril, at any cost? But then it was certain to prove so much more potent than any other words, 'I need you,' and she let it stand. "I do need you," she argued with herself, as she folded and sealed the little note. "It is always easier to do right after I have been talking with Rene, and he will run no more risk coming there than going to see the weaver's wife."

And so, late that night, when Rene slipped around to say good-bye to his friends in the attic, the young mother put the letter into his hand.

It was such a beautiful young lady as brooded in the attic, looking down at the surgeon's startled face. "She said as how she was your sister, monsieur, but that you were not living under the same roof, and she had no other way to get a letter to you. And she brought me such loads of bon-bons, and when they took her for a fairy princess, and indeed she did not look unlike one, with her lovely face and her beautiful clothes, and that sunny look in her eyes, as though she had never known the meaning of trouble. The little lad seemed to know the woman, and he was glad to let her hold him in her lap, and stared at her with his round, black eyes, with out-crying ones. And she was so sweet and gentle with him, and let the others press around her, and said you had told her, and she had been advised to let her hold him in her lap, and indeed she did not look unlike one, with her lovely face and her beautiful clothes, and that sunny look in her eyes, as though she had never known the meaning of trouble. The little lad seemed to know the woman, and he was glad to let her hold him in her lap, and stared at her with his round, black eyes, with out-crying ones. And she was so sweet and gentle with him, and let the others press around her, and said you had told her, and she had been advised to let her hold him in her lap, and indeed she did not look unlike one, with her lovely face and her beautiful clothes, and that sunny look in her eyes, as though she had never known the meaning of trouble. The little lad seemed to know the woman, and he was glad to let her hold him in her lap, and stared at her with his round, black eyes, with out-crying ones. 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LITTLE DUTIES.

I dare not pass them over,
The little duties mine,
Nor think the least unpriced
By Him, our Lord divine.

THE HOME.

Plans for Winter.
Again has come the time
When cellar bins are closely stowed
And garrets bend beneath their load.

THE FARM.

Live Stock in Winter.
Frosted bits should never be put into
a horse's mouth. As the freezing days
come on, this matter should be kept in
mind.

TEMPERANCE.

An Experience.
The following is an experience given
at Mr. Moody's gospel temperance
convention at Northfield, as reported in the
National Baptist:

THE CANADIAN BAPTIST HYMNAL.

Handsome Present for '29.
In JUVENILE BOOKS there are upwards
of fifty different kinds and titles, ranging
from 10c. to 25c. and up.

INTERCOLONIAL RAILWAY.

'89. Winter Arrangement. '90.
ON and AFTER MONDAY, 18th NOVEMBER,
1889, the Trains of this Railway
will run Daily (excepted as follows):

SLEIGH ROBES.

500 Grey Jap Wolf Robes;
100 Black Jap Bear Robes;
25 White and Fancy Robes.

C. & E. EVERITT.

FURRIERS.
11 KING STREET, ST. JOHN, N. B.
IF YOU NEED
OVERSHOES,
OR A NICE PAIR OF
VELVET SLIPPERS,
COME TO US.

WATERBURY & RISING.

34 KING ST. - ST. JOHN - 215 UNION ST.
SOLID GOLD PLATED.
No matter how valuable
the watch you wish to have,
we will make it for you.

even these young women could hear
the remarks of the young men as they pass
by, they would never appear again
in such a hideous guise.—Francis E. Wil-
lard.

Some precious hands may yield,
Which stronger hands will weather
Upon a larger field.

God knows; and I am leaving
My life-work to His care.
Without His aid and blessing
No fruits can it bear.

But oh, to know my duty,
Then never cease to strive,
Or heed if great or little,
So I but truly serve!

Plans for Winter.
Again has come the time
When cellar bins are closely stowed
And garrets bend beneath their load.

The housewife's cupboard are filled
With jars of fruit, preserves and pickles,
Jellies and jams, the result of many
weary days of work.

Sheep need a good shelter to keep
them dry. A close, unventilated stable
is not as good for them as a more open
one, provided it protects them from rain
and snow.

Penitence should be given com-
fortable, clean quarters with freedom or
at least the liberty of a yard large
enough for moderate exercise.

Charcoal is much appreciated by the
fowls. The best is formed of charred
grain. Corn roasted like coffee and fed
twice a week would no doubt pay for
the trouble.

When and oats should be given al-
ternately—oats always dry; wheat either
dry or cooked. I have invariably had
good results from feeding sound wheat
boiled to bursting.

A moderate dose of sulphur given
twice a week serves as a laxative and
blood purifier. The sulphur permeates
the whole system, even coming through
the skin; and, being dead to insect life,
causes parasites to drop off.

Season all soft food with a pinch of
salt. A small quantity of flaxseed meal
mixed with their morning meal is also
strongly advised. It makes their plumage
bright and glossy, and deepens the color
of their combs and earlobes.

Moulting hens require extra atten-
tion. Their rations should consist of a
variety of foods, rich in all their elements
of nutrition, for every want of the system
must be satisfied before the process of
feather-making can be materially assisted.

Dry lime is too caustic to be given
alone. Keep a vessel of lime-water con-
venient, and mix a small quantity with
soft food and also with their drinking-
water. Lime-water is a corrective of
bowel diseases, and is also a remedy
for soft-shelled eggs.

Make fresh dust baths and sprinkle
them slightly with carbolic acid. Provide
a plentiful supply of grit or sharp gravel.
Keep feeding-troughs and drinking-ves-
sels clean and wholesome. And towards
the close of the moulting season make a
number of nice new nests, for hens thus
cared for will pay for the trouble by hea-
vy egg-baskets when the market is
in its best.

The value of lime in the poultry-
yard cannot be over-estimated; experi-
ence teaches that there is nothing more
effective as an insect-destroyer than a
thick-coating of whitewash made of fresh
lime and an infusion of crude carbolic
acid. Cleanse the house thoroughly be-
fore applying, and cover every accessible
portion of the woodwork, especially the
perches and the sills on which they rest.

A generous fumigation of sulphur and
tobacco is also advantageous.—American
Agriculturist for December.

D. Sullivan, Malcom, Ontario, writes:
'I have been selling Dr. Thomas' Elec-
tric Oil for some years, and have no
hesitation in saying that it has given
better satisfaction than any other medi-
cine I have ever sold. I consider it the
only patent medicine that cures more
than it is recommended to cure.'

Many so-called diseases are simply symptoms
of Catarrh, such as headache, partial deafness,
loss of smell, loss of hearing and ringing
ears, general feeling of debility, etc. If you
are troubled with any of these or kindred symptoms,
you have Catarrh, and should lose no time in procuring
a bottle of NASAL BALM. Be warned in time,
prevented cold in head results in Catarrh, followed
by consumption and death. NASAL BALM is sold by
all druggists, or will be sent, post paid, on receipt of
price (10 cents and 50¢) by following:

15 Portraits of Actresses and Pretty Girls,
The Golden Wheel Portrait Teller, Dictionary
of Dreams, Guide to Filtration, Lovest's
Graph, Magic Age Table, Magic Squares, 20
Selections for Autograph Albums, 10 Money
Saving Receipts, 20 Popular Songs, 24 Tricks in
Magic, 24 Conundrums, The Dead and Dumb
Alphabet, Morse Telegraph Alphabet, Catarrh
for the current year, and our new catalog
Xmas and New Year Books and Toys.
All for 10¢. Post paid.

'CHRISTMAS BOX.'
FULL OF WONDERFUL THINGS.
By the Superior Side-Wheel Steamers
of the

2 TRIPS PER WEEK 2
FROM
ST. JOHN, N. B.,

INTERNATIONAL S. S. Co.
TO
BOSTON.

COMMENCING MONDAY, Nov. 11th,
and on further notice, one of the fine
steamers of this Company will leave St. John
for Boston, via Newport and Portland, every
MONDAY and THURSDAY morning at 7.30
Eastern Standard Time.

Always traveled by the Palace Steamers of
this Company.

All Ticket Agents sell by these Popular
Lines. For Steerage Rooms and further infor-
mation, apply to:

E. A. WALDRON, L. B. COYLE,
General Managers,
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W. W. CHISHOLM,
Agent, St. John.

INTERCOLONIAL RAILWAY.
'89. Winter Arrangement. '90.
ON and AFTER MONDAY, 18th NOVEMBER,
1889, the Trains of this Railway
will run Daily (excepted as follows):

Trains will leave Saint John,
Day Express for Halifax & Campbellton, 7.30
Express for Moncton, 8.00, 8.30, 9.00, 9.30,
Fast Express for Halifax, 10.30,
Fast Express for Quebec and Montreal, 11.30
Express for St. John, 12.00.

A parlor car runs each way daily on express
trains leaving Halifax at 7.15 o'clock and St.
John at 10.30 o'clock. It carries first-class
passengers from St. John for Quebec and
Montreal leave St. John at 10.30, and
Halifax at 11.30, and Montreal at 12.00,
Saturday at 12.25, will run to destination on
Sunday.

Trains will arrive at Saint John,
Express from St. John, 4.30
Fast Express from Montreal & Quebec, 11.10
Fast Express from Halifax, 11.30
Day Express from Halifax & Campbellton, 12.30
Express from St. John, 1.30.

The trains of the Intercolonial Railway to
and from Montreal are carried by electric
power, and heated by steam from the locomotive.
All Trains are run by Eastern Standard
Time.

D. FOTTINGER,
Railway Officer, Moncton, N. B.,
15th Nov., 1889.

SLEIGH ROBES.
500 Grey Jap Wolf Robes;
100 Black Jap Bear Robes;
25 White and Fancy Robes.

C. & E. EVERITT,
FURRIERS.
11 KING STREET, ST. JOHN, N. B.

IF YOU NEED
OVERSHOES,
OR A NICE PAIR OF
VELVET SLIPPERS,
COME TO US.

WATERBURY & RISING,
34 KING ST. - ST. JOHN - 215 UNION ST.
SOLID GOLD PLATED.
No matter how valuable
the watch you wish to have,
we will make it for you.

THE OILY APPLIANCES
HAVING
ABSORBENT QUALITIES.
A New Lease of Life. A Cure Without Medicine.

All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle
that Electricity is Life, our appliances are brought directly into contact with the
diseased part. They act as potent absorbents, by destroying the germs of
disease and removing all impurities from the body. Diseases are
successfully treated by correspondence, as our goods
can be applied at home.

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